



UNIVERSITY OF DAR ES SALAAM

# DECOLONIZING RESEARCH METHODOLOGIES

FIELDWORK SEMINAR

23<sup>rd</sup> October – 5<sup>th</sup>  
November 2023

## WELCOMING NOTE TO PARTICIPANTS

Dear participants,

Welcome to the second Fieldwork Seminar on Decolonizing Research Methodologies which this time is held at the University of Dar es Salaam. The first fieldwork seminar was held at Uppsala in September 2022, where it brought together Burkinabe, Malian, Tanzanian, and Swedish researchers and postgraduate candidates, thus providing the initial framework for conceptual, theoretical, methodological, and practical work on decolonizing research methodologies.

The Decolonizing Research Methodologies program is a collaborative program organized jointly by the Society and Religion Research Center (SORRECE) of the Department of Sociology and Anthropology, University of Dar es Salaam, Forum for African Studies at Uppsala University, The Department of Urban and Rural Development at the Swedish University of Agriculture, the Department of Social Anthropology at Stockholm University in Sweden, the Laboratory of rural studies on environment and social and economical development at the University of Nazi BONI (UNB), Bobo-Dioulasso, Burkina Faso and the Institut des Sciences Humaines, Bamako – Mali.

The aim of the fieldwork seminar is to critically engage with research methodologies within a decolonial framework. This fieldwork seminar, therefore, offers a platform for participants to explore key concepts, theories, and methods that challenge approaches to research within established academic hierarchies, practices, and curricula. The seminar is envisaged to provide participants with insights on alternative research methods and practices, through a combination of readings, project feedback sessions, and hands-on fieldwork experiences.

During the first week of the seminar, participants will be introduced to critical concepts, theoretical frameworks, and methods within the decolonial framework. Additionally, the seminar will explore the specific theme of *Religious coexistence and decolonizing research methodologies*, with regard of the Tanzanian context. This will go hand in hand with individualized coaching, with thorough feedback on submitted research papers or proposals. All participants are encouraged to actively engage in discussions with their colleagues and to reflect critically on the literature.

The second week will be devoted to fieldwork in Bagamoyo, focusing on our main topic. Bagamoyo has a long history of religious pluralism, not least through the spread of Islam and Christianity, from pre-colonial exchange with Muslim traders, to German colonial administration and Christian missionaries.

Participants will put into practice different fieldwork methods, in order to jointly with their interlocutors create a better understanding of religious coexistence. This field experience will not only offer the participants the experience of decoloniality in research methodology but will also enhance the understanding of local communities and ways of becoming and living in a pluralized society.

Welcome all to our 2023 Fieldwork Seminar!



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## Program

Further details on the agenda, schedules, and locations are to be found in the workshop agenda.

- Sun 22/10** Welcoming of participants from Burkina Faso, Mali, and Sweden
- Mon 23/10** Opening of the Fieldwork Seminar, Introductions, Plenary Session1
- Tues 24/10** Reading Group Sessions 1-2, Plenary Session 2, Visit to the Makumbusho National Museum, Dinner
- Wed 25/10** Plenary Session 3, Reading Group Sessions 3-4
- Thu 26/10** PhD Project Parallel Sessions
- Fri 27/10** PhD Project Parallel Sessions Plenary Session 4
- Sat 28/10** Departure to Bagamoyo (morning), Bagamoyo Festival of Arts and Culture
- Sun 29/10** No arranged program
- Mon 30/10** Introductory lecture of Bagamoyo, Fieldwork preparations and introductions
- Tues 31/10** Fieldwork
- Wed 1/11** Fieldwork
- Thu 2/11** Fieldwork
- Fri 3/11** Fieldwork Feedback Meeting, Departure to Dar es Salaam (evening)
- Sat 4/11** No arranged programme
- Sun 5/11** Departure of international participants



# FIELDWORK SEMINAR:

## Religious Coexistence and Decolonizing Research Methodologies

**Saturday, October 21**

Arrival of international participants

**Sunday, October 22**

Location: Hotel Wistas Inn

17:00-19:00	Welcoming of international participants
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**Monday, October 23**

Location: Old Council Chamber – University of Dar es Salaam Administration Block

08:00-08:30	Registration at Old Council Chamber
08:30-10:00	<p><u>Opening of Fieldwork Seminar</u></p> <p><i>Introductions</i> Dr. Thomas Ndaluka, Coordinator at the University of Dar es Salaam (UDSM) of Decolonizing research methodologies programme</p> <p><i>A research school programme for Decolonization in Practice</i> Prof. Sten Hagberg, Head of Programme, Uppsala University, Sweden</p> <p><i>A note from the Head of Department</i> Dr. Rosemarie Mwaipopo, Head, Department of Sociology and Anthropology at UDSM</p> <p><i>Welcoming Remarks</i> Prof. Christine Noe, Principal, College of Social Sciences at UDSM</p> <p><i>Remarks by the deputy head of Mission, head of development cooperation, Embassy of Sweden in Tanzania</i> Ms. Sandra Diesel</p>

	<p><i>Remarks by Guests of Honor</i> Vice-Chancellor Prof. William A.L. Anangisye</p>
10:00-10:30	<p>Group Photo</p> <p>Coffee and Tea Break</p>
10:30-11:30	<p><u>Opening Session – Partners’ Remarks</u></p> <p><i>A note from Burkina Faso</i> Prof. Patrice Toé, Université Nazi BONI, Burkina Faso</p> <p><i>A note from Stockholm University, Sweden</i> Prof. Paula Uimonen, Stockholm University, Sweden</p> <p><i>A note from Mali</i> Dr. Baba Coulibaly, Institut des Sciences Humaines, Mali</p> <p><i>A note from SLU, Sweden</i> Prof. Flora Hajdu and Dr. Emil Sandström, Swedish University of Agricultural Sciences (SLU), Sweden</p>
11:30-12:30	<p><u>Plenary Session 1:</u></p> <p>Keynote Lecture: <i>Decolonization of knowledge systems in the global south</i> Dr. Richard Sambaiga, University of Dar es Salaam</p>
12:30-13:00	<p><u>General Discussion</u></p> <p>Decolonizing Research Methodologies – What are the implications for research, higher education, and policy?</p>
13:00-14:30	Lunch
14:30-16:00	<p><u>The 2023 Fieldwork Seminar</u> <i>Presentation of details, practices &amp; logistics</i></p> <p>Dr. Thomas Ndaluka Ms. Elina Reinivuo Dr. Oulia Makkonen Prof. Sten Hagberg</p>

16:00-16:30	Sum-up of Day One and Closure
18:00-20:00	Welcome Cocktail at Hotel Wistas Inn

## Tuesday, October 24

Location: Old Council Chamber, CoSS board room and MRPP

09:00-10:30	<p><u>Reading Group Sessions 1</u> (French/English): <i>Decolonization and Decoloniality – a conceptual conversation</i></p> <p><u>Reading:</u></p> <ol style="list-style-type: none"> <li>1. Mbembe, A. 2016. Decolonizing the university: New directions. <i>Arts &amp; Humanities in Higher Education</i> 15(1) 29–45.</li> <li>2. Mignolo, W.D. and Walsh, C.E. 2018. Introduction. <i>On Decoloniality: Concepts, Analytics, Praxis</i>. Duke University Press.</li> <li>3. Nyamnjoh, A.N. 2023. Is decolonisation Africanisation? The politics of belonging in the truly African university. <i>Social Dynamics</i> 49(2): 349-368.</li> <li>4. Tonda, J. 2012. L'impossible décolonisation des sciences sociales africaines. <i>Mouvements</i> 2012/4, 108-119.</li> </ol>
10:30- 11:00	Coffee and Tea Break
11:30-13:00	<p><u>Reading Group Sessions 2</u> (French/English): <i>Knowledge and Knowledge Productions in Decolonial Practice</i></p> <p><u>Reading:</u></p> <p>5a. Deridder, M., E. Eyebiyi et A. Ménard 2022. Hiérarchies des savoirs et rapports de pouvoir dans les milieux académiques en contextes postcoloniaux : pour des <i>praxis</i> décoloniales et féministes. <i>Recherches sociologiques et anthropologies</i> 53(2), 1-34. <a href="http://journals.openedition.org/rsa/5576">http://journals.openedition.org/rsa/5576</a></p> <p>5b. Deridder, M., E. Eyebiyi and A. Ménard 2022. Presentation – Hierarchies in</p>

	<p>Knowledge Production and Power Relations in Academic Postcolonial Settings: Investigating Decolonial and Feminist Praxis. <i>Recherches sociologiques et anthropologiques</i> 53(2), 35-66.  <a href="http://journals.openedition.org/rsa/5604">http://journals.openedition.org/rsa/5604</a></p> <p>6. Fúnez-Flores, J.I. 2022. Decolonial and Ontological Challenges in Anthropological Theory. <i>Theory, Culture &amp; Society</i> 39 (6), 21-41, 1-21.</p> <p>7a. Mignolo, W.A. 2011. Epistemic Disobedience and the Decolonial Option: A Manifesto. <i>Transmodernity: Journal of Peripheral Cultural Production of the Luso-Hispanic World</i> 1(2): 44-66.</p> <p>7b. Mignolo, W.A. 2021. Parce que la colonialité est partout, la décolonialité est inévitable. <i>Multitudes</i> 2021(3), 84, 57-67.</p> <p>8. Ouattara, F. 2022. Une anthropologue noire dans l'état d'un partenariat en Afrique subsaharienne. <i>Recherches sociologiques et anthropologiques</i> 53(2), 203-226. URL : <a href="http://journals.openedition.org/rsa/5809">http://journals.openedition.org/rsa/5809</a></p> <p>9a. Thiam, C., Frehiwot, M. 2023. La question du panafricanisme : liberté épistémique, production de savoirs et décolonialité. <i>Global Africa</i> 3, 44-58.  <a href="https://www.globalafricasciences.org/numero-03/art-03-03-fr?lang=en">https://www.globalafricasciences.org/numero-03/art-03-03-fr?lang=en</a></p> <p>9a. Thiam, C., Frehiwot, M. 2023. On Pan-Africanism: Epistemic freedom, knowledge production and decolonizing politics. <i>Global Africa</i> 3, 68-75, 60-73.  <a href="https://www.globalafricasciences.org/numero-03/art-03-03-en?lang=en">https://www.globalafricasciences.org/numero-03/art-03-03-en?lang=en</a></p>
13:00-14:00	Lunch
14:00-15:00	<u>Plenary Session 2: Conceptual reflections and methodological practice – reporting from the reading group sessions 1 and 2</u>



15:15	Departure to the Museum
16:00-18:00	Visit to the Makumbusho National Museum

### Wednesday, October 25

Location: Old Council Chamber, CoSS board room and MRPP

09:00-10:30	<p><u>Plenary Session 3: Keynote Lecture by Dr. Thomas Ndaluka – <i>Religious Coexistence in Tanzania</i></u></p> <p><u>Reading</u>  10. Ndaluka, T. 2012. <i>Religious Discourse, Social Cohesion and conflict: Muslim-Christian relations in Tanzania</i>. Berlin: LIT Verlag. Introduction Chapter</p> <p>11. Ndaluka, T. 2020. Is Mimetic Desire a Root Cause of Religious Violence in Tanzania? An Analysis of Girardian – Mimetic Desire Theory. <i>Tanzania Journal of Sociology</i> 6, June 2020: 58-79.</p>
10:30-11:00	Coffee and Tea Break
11:00-13:30	<p><u>Reading Group Sessions 3 (Thematic Division): <i>Decolonizing Research on Religion</i></u></p> <p><u>Reading:</u>  12. Chanson, P. 2021. Penser, dire, écrire, et décoloniser le religieux ? <i>Archipelies</i> [Online], 11-12. URL : <a href="https://www.archipelies.org/1034">https://www.archipelies.org/1034</a></p> <p>13. Kibora, L.O. et K. Langewiesche 2019. Qu'est-ce la « tradition » ? : Qu'appelle-t-on religion traditionnelle ? In <i>Rencontres religieuses et dynamiques sociales au Burkina Faso</i> (éd.) A. Degorce, L.O. Kibora et K. Langewiesche. Dakar : Amalion.</p> <p>14. van Klinken, A. 2020. Studying religion in the pluriversity: Decolonial perspectives, <i>Religion</i> 50(1), 148-155.</p> <p>15. Meyer, B. 2020. What Is Religion in Africa? Relational Dynamics in an Entangled</p>

	<p>World. <i>Journal of Religion in Africa</i> 50, 156–181.</p> <p>16. Prempeh, C. 2020. Decolonising African Divine Episteme: A <i>Critical Analysis of the Akan Divine Name of God</i> (Twereduampon Kwame). <i>Journal of Religion in Africa</i> 52, 269-291.</p>
13:30-14:30	Lunch
14:30- 16:30	<p><u>Reading Group Session 4</u> (Thematic Division): <i>Decolonizing Research on Religion – Tanzania in focus</i></p> <p><u>Reading</u></p> <p>17. Hunter, E. 2015. <i>Political Thought and the Public Sphere in Tanzania: Freedom, Democracy and Citizenship in the Era of Decolonization</i>. Cambridge. Selected chapters.</p> <p>18. Uimonen, P. and H. Masimbi. 2021. Spiritual Relationality in Swahili Ocean Worlds. <i>kritisk etnografi: Swedish Journal of Anthropology</i>, 4(2): 35-50.</p>
16:30-17:00	Sum-up of the day

### Thursday, October 26

Location: Old Council Chamber, CoSS and MRPP

09:00-10:30	<p><u>PhD/postdoc projects group session 1</u> (4 students):</p> <p>45 min/student: 15 min presentation; 15 minutes 2 faculty discussants; 15 min. general discussion</p>
10:30-11:00	Coffee and Tea Break
11:00-13:15	<p><u>PhD/postdoc projects group session 2</u> (6 students):</p> <p>45 min/student: 15 min presentation; 15 minutes 2 faculty discussants; 15 min. general discussion</p>

13:30-14:30	Lunch
14:30-16:45	<u>PhD/postdoc projects group session 3</u> (6 students):  45 min/student: 15 min presentation; 15 minutes 2 faculty discussants; 15 min. general discussion
16:45-17:00	Sum-up of the day

### Friday, October 27

Location: Old Council Chamber, CoSS and MRPP

09:00-10:30	<u>PhD/postdoc projects group session 4</u> (4 students):  45 min/student: 15 min presentation; 15 minutes 2 faculty discussants; 15 min. general discussion
10:30-11:00	Coffee and Tea Break
11:00-13:00	<u>Plenary Session 4: General Discussion – How to write a PhD in times of decolonization and decoloniality?</u>
13:00-14:30	Lunch
14:30-16:30	<u>Plenary Session 5: Anthropological Team Research Methodology</u> , Prof. Sten Hagberg  <u>Reading:</u> 19a. Hagberg, S. 2021. Alternatives to Consultancy and NGOing: Developing Anthropological Team Research in West Africa. In: <i>NGOs and Lifeworlds in Africa: Transdisciplinary Perspectives</i> (eds) M.C. Kalfelis and K. Knodel. New York and Oxford: Berghahn. 19b. Hagberg, S. 2020. Le travail en équipe en zone rouge: Opportunités méthodologiques et épistémologiques des recherches de terrain au Burkina Faso et au Mali. <i>Études maliennes</i>

	89, 72-83. Bamako: Institut des Sciences Humaines.
16:30-17:00	Sum-up of the day. Presentation of the four fieldwork teams

### Saturday, October 28

Bagamoyo Town

09:00-12:00	Travelling to Bagamoyo
13:00-	Visiting the Bagamoyo Festival of Arts and Culture, October, 26-28

### Sunday, October 29

Free day in Bagamoyo

### Monday, October 30

Location: Stela Maris Hotel

08:30-09:00	Registration
09:00-10:30	<p><u>Plenary Session 6: Bagamoyo, past and present – introductory presentations</u></p> <p>Dr. Everest Magotti: <i>Decolonising African Christianity and Sprituality</i></p> <p>Prof. Paula Uimonen: <i>Nation-building and Intercultural interaction at the Bagamoyo College of Arts college in Tanzania</i></p> <p><u>Reading:</u> 20. Uimonen, Paula. 2012. <i>Digital Drama. Teaching and learning art and media in Tanzania</i>. New York: Routledge. (e-book, ch. 1, 2, 8, 9) <a href="http://innovativeethnographies.net/digitaldrama">http://innovativeethnographies.net/digitaldrama</a></p>
10:30-11:00	Coffee and Tea Break
11:00-13:30	Visiting Kaole Ruins and the Catholic Mission
13:30-14-30	Lunch
14:30-17:00	Fieldwork preparations of the four teams

**Tuesday, October 31**

## Fieldwork in Bagamoyo District

8:00	Participants going to their respective locations of the fieldwork: Mapinga; Mlingotini; Saadani; and Kaole.
The rest of the day	<u>Fieldwork in four sites of Bagamoyo District</u> Mapinga Mlingotini Saadani Kaole

**Wednesday, November 1: Fieldwork**

## Fieldwork in Bagamoyo District

8:00-9:00	<u>Reflective session</u> : Each fieldwork team in the village
The rest of the day	<u>Fieldwork in four sites of Bagamoyo District</u> Mapinga Mlingotini Saadani Kaole

**Thursday, November 2: Fieldwork**

8:00-9:00	<u>Reflective session</u> : Each fieldwork team in the village
9:00-16:00	<u>Fieldwork in four sites of Bagamoyo District</u> Mapinga Mlingotini Saadani Kaole
17:00	Back from Fieldwork – Accommodation at Stela Maris Hotel (All)
19:00	Farewell Dinner

### Friday, November 3: Fieldwork Feedback

Location: TaSuBa (TBC)

9.00-11.00	Fieldwork teams working with observations and insights
11.00-11.30	Coffee and Tea Break
11.30-13.00	Seminar on Religious Coexistence in Bagamoyo with group presentations
13.30-14:30	Lunch
14:30-15:30	<u>Closing Ceremony</u> Presentation of Certificates Words of Farewell
16:00-18:00	Travel to Dar es Salaam

### Saturday, November 4

Free Day in Dar es Salaam

### Sunday, November 5

International participants traveling back

More about the programme:

<http://www.afrikastudier.uu.se/en/project/decolonizing-research-methodologies/>





**ABSTRACTS AND  
BIOGRAPHIES**

**RÉSUMÉS ET BIOGRAPHIES**

## Examining the effects of armed conflict on child soldiers in Wau province in South Sudan

This study is looking into the consequences of armed conflict on child soldiers living in Wau, South Sudan. The literature on the South Sudan conflict shows the huge number of children recruited during armed conflict. Few studies explain the situation of these children after they were released from armed groups and returned to their homes.

The research will focus on local communities' efforts to address the effects of armed conflicts on former child soldiers. The study will explain the actions that former child soldiers utilize to reform and return to civil life. The study also intends to investigate the determination that local communities make in order to safeguard children from the consequences of war.

Research design is a phenomenological-qualitative design. The study population is made up of former child soldiers who recently moved to Wau town and other populations, including youth who were previously child soldiers, families, community members, and leaders. The main sampling technique is the snowball sample type. Research will use interviews, key information in-depth interviews, and observation for primary data collection in addition to secondary data types. Research will use thematic data analysis for data analysis and work to present the main ideas from the responses to make the final report.



**AYAK JERVASE  
MANYUAT ADIANG**

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## Impacts environnementaux et sociaux de l'orpaillage dans la Commune Rurale de Séléfougou, cercle de Sélingué au Mali

La croissance démographique, les progrès techniques et technologiques, l'industrialisation et l'exploitation agricole et aurifère constituent le moteur de développement du monde contemporain. Ce moteur de développement a engendré des impacts sur l'environnement dans les pays miniers Ouest-africains. Au Mali, on assiste depuis des dizaines d'années à des enjeux de tailles liés à la pratique de l'orpaillage. Autant l'enjeu est important, autant les impacts sont majeurs. Le cas de la Commune Rurale de Séléfougou située, au Sud-Ouest du pays, où nous nous assistons à une pression intense sur la ressource or. Cette pression occasionne des effets collatéraux sur la nature et les valeurs sociétales.

Comment l'orpaillage a favorisé la destruction de l'écosystème et l'effritement des valeurs sociétales tel est l'objectif de cette recherche. La méthodologie adoptée a associé les données empiriques, l'approche mixte, l'observation et d'images satellitaires Landsat des années 1980, 2000 et 2020. Les résultats montrent d'une part que l'orpaillage tel qu'elle est actuellement pratiquée n'est pas conciliante avec l'environnement. D'autre part, les flux migratoires ont entraînés un effritement des valeurs sociétales.

**Mots clés : site, orpaillage, environnement, ressources naturelles, Séléfougou**



SEKOU CAMARA

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## Bridging the “Metabolic Rift”

### Exploring the Reconciling Possibilities of Convivial Conservation

This is a concept note for the post doc project I will carry out at SLU. The project builds on my thesis, which treated the history and experience of capitalist development in the Kigoma Region, Tanzania, and will focus on the contradiction between production and protection. This contradiction plays out in a context where local farmers and cattle keepers experience increased costs associated with farming, diminishing yields, lack of land, and increasing conflict over access to and use of land. At the same time, the government works to maintain borders of local protected areas, preventing people from producing there, while simultaneously pushing people to produce more to boost national economic growth. This situation creates tension between people and not seldom results in violence. Taking departure in Marx’s theory of alienation – describing the “metabolic rift” capitalism creates between people, and between people and nature, in its constant strive to accumulate – and in the concept of convivial conservation, advocating for the production of protected landscapes that includes human habitation and production, I ask what the contours of the conflict between production and protection are, conceptually, empirically, and experientially, and what possibilities there are for reconciliation through cooperating around the two.



**KAROLINA WALLIN  
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## Indigenous Ethnomedia and Resistance in Brazil: Decolonization, Socioenvironmental Justice and the Mediatization of Climate Change

Media technologies have seen a notable rise among Indigenous communities in Brazil, with a substantial proliferation of Indigenous radio programs, podcasts, social media, and YouTube channels over the past decade. These technologies have served not merely as an apparatus for Indigenous communication, but as a tool for mobilization, empowerment, and visibility. Concurrently, the pressing global concern of addressing climate change has heightened the recognition of the critical role of Indigenous knowledge. This underscores the imperative of examining this phenomenon through a decolonial perspective, emphasizing the importance of co-creation in research for addressing global challenges. Employing collaborative knowledge co-creation and collective decolonial ethnographic methodologies, this study will examine the emergence of Indigenous ethnomedia as a constituent of a broader decolonial move unfolding in the Latin American context. It will focus on environmental concerns and contemporary Indigenous struggles, where culture, art, activism, and identity intersect amid a backdrop of historical challenges and persisting influence of extractive industries. The overarching objective is to explore the potential of Indigenous ethnomedia in the context of climate change to strengthen Indigenous' agendas, which include exercising self-determination, resisting extractivisms, and crafting more plural and just worlds. Ultimately, the pursuit of epistemological and socioenvironmental justice remains a central tenet of this study.



**BARTIRA SILVA  
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## Perceptions and implications of climate change in Magude

Mozambique is a country highly vulnerable to climate change, ranking 11th among the most vulnerable countries in the world, 9th in Africa and 3rd in Southern Africa. This research project is an anthropological study on how communities adapting to changing climate conditions. Based on ethnographic research in Magude district it sought to understand how local people experience and interpret climate-related extreme weather events and how disaster responses are integrated in their everyday livelihood practices. Precisely, the research explores the local people perceptions and understandings about climate crises and examine the climate change livelihoods implications, and the new livings strategies local actors employ to cope with extreme climate events. Ultimately the research tried to understand to what degree local people perceive, resist, mediate or adapt to the impacts of climate events. The results show that agriculture and cattle raising are the main livelihoods of the district and are strongly affected by the climate change hazards. Floods, but especially droughts, are the main climatic events that force communities to adopt various measures, from extreme, provisional to definitive, to maintain their survival. The scarcity and irregularity of rainfall are often interpreted with recourse to religion and local knowledge. The research concludes that environmental changes determine socioeconomic and cultural changes in the community.

Keywords: Climate change, Agriculture, Pastoralism, Drought.



**JOSSIAS HUMBANE**

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## Exploring the Interplay between Self-disclosure and Information Security Concerns on Social Media: A PLS-SEM Analysis

Self-disclosure plays a critical role in the functioning of Social Network Sites (SNSs). The mixture of self-disclosed content and system-generated knowledge influences users' interactions and content consumption. This combination raises concerns about data security and privacy encroachment, prompting users to consider various factors in finding a balance. This study aimed to propose and empirically test a structural equation model of the self-disclosure of personal information on SNSs by establishing these factors and their relationships based on the privacy calculus theory. Data were gathered from a convenient sample of N=525 SNSs users from the Ivory Coast. The model was assessed using the Partial Least Squares Structural Equation Modelling technique. The measurement model, structural model validity (hypotheses), and the explanatory and out-of-sample predictive power (PLSPredict) of the model were evaluated. The results suggest that the model has high explanatory power by explaining 45.9% of the self-disclosure variance with good in-sample predictive power. According to our results, the ability to maintain existing social relationships, enjoyment, user trust (to other members, to the service provider), and perceived control positively influence the disclosure of personal information on SNSs. Meanwhile, privacy concerns negatively affect disclosure behaviour. We provide key contributions, implications, and recommendations.

Keywords: social media, self-disclosure, information security, PLSPredict, PLS-SEM



**MAHAMADOU  
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## Affronter la peur: une étude comparative des initiatives locales après des attaques armées dans des communes maliennes et burkinabè

L'objectif de cette étude est de comprendre comment les habitants des communes maliennes et burkinabè cherchent à construire le quotidien et le vivre ensemble après des attaques terroristes armées en intégrant les peurs individuelles et collectives, les menaces violentes et psychologiques, et les tensions entre communautés et individus. Il s'agit d'une étude ethnographique comparative au Mali et au Burkina Faso qui vise à relier plusieurs aspects, tels que : les valeurs culturelles et le contrôle social ; les forêts comme refuge pour les groupes armés ; les perceptions locales des agents de sécurité et le soutien des acteurs locaux, les autorités locales et les acteurs clés du vivre ensemble, les femmes et insécurité, etc.

Plus précisément, l'étude examine les stratégies locales de lutte contre les attaques armées et le vivre ensemble avec les groupes armés. Pour cette raison, j'ai décidé de travailler dans les municipalités rurales qui ont connu des attaques ces dernières années, notamment celles de Fakola et Niono (Mali), et Samorogouan et Djibasso (Burkina Faso). Depuis de nombreuses années, le Mali et le Burkina Faso sont au cœur de la crise sécuritaire au Sahel. Cette insécurité se matérialise principalement par la montée des groupes armés, et se traduit par des violences physiques et psychologiques sans précédent. La gestion inadéquate de la crise malienne a conduit à la crise au Burkina Faso avec des similitudes et des différences. Dans le même temps, l'hypothèse de la propagation de la crise doit aussi être mise en relation avec des dynamiques internes, voire locales.

Après des attaques armées dans une localité donnée en général, et dans les zones rurales en particulier, les conséquences sont immédiates et certaines d'entre elles durent des années. Dans un tel contexte, la peur apparaît comme l'un des premiers aspects importants à étudier : d'une part, l'attaque en tant que telle génère de la peur ; D'autre part, il est à craindre que les services de sécurité ne soient pas en mesure de faire face aux assaillants.

Malgré un tel contexte, les habitants de ces localités ne restent pas passifs, après les attaques armées, ils cherchent plutôt à construire le quotidien et le vivre ensemble. Ils effectuent des actes de surveillance locale, vérifient les papiers d'identité des étrangers, dénoncent les suspects, démolissent des mosquées et des medersas (écoles coraniques), menacent d'expulsion, etc., discrètement et prudemment, pour éviter d'être qualifiés de « complices ». Dans cette lutte locale, discrétion, vigilance et suivi sont au cœur des préoccupations des habitants.



**BINTOU KONÉ**

Institut des Sciences  
Humaines de Bamako

Mali

## Vécu de la communication sanitaire autour de la « chimioprévention du paludisme saisonnier » à Bobo-Dioulasso (Ouest du Burkina Faso)

Le paludisme est une maladie transmise à l'homme par la piqûre d'un moustique. Mais, pour diverses raisons, la mortalité infantile liée au paludisme est plus élevée en Afrique subsaharienne dont le Burkina Faso. Face à cela, l'organisation mondiale de la santé recommande des nouvelles stratégies de lutte dont la chimioprévention du paludisme saisonnier (CPS), consistant en une administration des médicaments aux enfants de 3 à 59 mois. Ainsi, diverses activités de communication ont été déployées pour promouvoir l'adoption de la CPS.

Cependant, à Bobo-Dioulasso, malgré cette communication les comportements défavorables envers la CPS persistent d'où l'intérêt de questionner le vécu de cette communication sanitaire.

A l'aide d'une recherche documentaire suivi d'enquête de terrain à travers une approche qualitative, divers acteurs ont été enquêtés dans la commune de Bobo-Dioulasso. Ces données ont été analysées à l'aune des théories de la vie sociale des choses et de l'interactionnisme symbolique.

Les résultats montrent que le contraste de logiques et intérêts, les facteurs socioculturels et les écarts de comportements des différents acteurs influencent la communication, et par conséquent entravent l'adoption de la CPS.

Bref, l'étude procure une compréhension affinée des facteurs structurels et socioculturels limitant l'efficacité de la communication et l'adoption de la CPS.

Mots clés: Vécu, communication sanitaire, chimioprévention du paludisme saisonnier, acteurs, Bobo-Dioulasso



**LAURENT GNIMIAN  
KOUDOUGOU**

Université Nazi Boni

Burkina Faso

## Rhythm as Ritual? Religiously Living Landscape through an Embodied Sense of Presentness

To live the landscape occurs of utmost importance for many southern Italians. They devotedly live in rhythm with environmental dynamics, and whether they engage agricultural practices as a livelihood, profession, or tradition, they embody a sense of passing time together and being present with their surroundings. I learnt this upon doing over 12 months of fieldwork in Puglia, Italy. The research was undertaken through sensuous scholarship, and it was through exploring “sensory experience of bodies at work” (Culhane 2017: 51) that I became familiar with the value of passionately caring for the landscape by working in rhythm with it; its multigenerational beings and divergent yet correlated spatiotemporal presences. This project takes stance in those experiences and seeks to expand conceptual understandings of religion by decolonizing its theoretical framing. What if a practiced devotion to la natura (nature) is to pugliese lifestyle as a piety to saints is to them as Catholics? This project seeks to survey conventional understandings of religious practices by thinking rhythm as a ritual. For, much like my dissertation project probe conventional categories of sensory horizons by conceptualizing rhythm as a sense-modality, much could ideas about religious cohesion be probed by devotions inherent to living landscapes.



ELIN LINDER

Stockholm University

Sweden



## Music practices and sustainability in coastal fishing communities in Tanzania

Music offers valuable insights into how fishing communities co-exist with the ocean on the Swahili coast, thus broadening our understanding of social, cultural, and environmental sustainability and binding people together especially through connections at a non-verbal level to enable humans to survive sustainably (Wallcot 2016, Ichumbaki, Pollard, and Comte 2019, Turino 2008, Turino 2009). Therefore, there is lack of enough ethnomusicology studies that examine the role of fisher's community music on sustainable use of ocean and marine resources on the coast of Tanzania. To fill this gap, this current study is going to investigate music practices in a selected number of fishing communities of Bagamoyo, Kilwa and Tumbatu to help the community, marine scientist, and other researchers to have an understanding of sustainable living and use of marine resources through musical perspective. The study will focus on lyrical meanings songs, themes, and context as well as rhythmic patterns, melodic and harmonic organization. However, this study will focus on aspects of fishing community music that are mainly performed in relation to fishing as well as rituals and religious activities that are musical and aimed at the well-being of the community.



HUSSEIN MASIMBI

University of Dar es Salaam  
Tanzania

## AN INQUIRY INTO THE ESSENCE OF YEAR NAMING PRACTICE AMONG THE BAHAYA: A PHENOMENOLOGICAL HERMENEUTICAL APPROACH

### **An Interface between Year-Naming Practice among the Bahaya and Moral Perspective**

In a well-ordered society, cultural practices that enhance and promote life are maintained and encouraged and those which diminish and impoverish life are discouraged. Practices that foster life-giving in society are given priority and cultivated to be passed on to the present and the next generation. On the contrary, traditional practices are conceived as backwardness and modernity as progress. Hence moral values are being imposed among the members of society. Still, there are other cultural and traditional practices such as that of the year-naming among Bahaya despite their relevance are sidelined. This paper aims to explain the historical development alongside the significance of the Year Naming Practice (YNP) among the Bahaya. Despite the vitality of this practice like many other traditional practices in Africa, the yearning practice is facing a number of setbacks, hence being in danger of disappearing. By rethinking morality; the author envisions that the values enshrined in the YNP are the catalyst frontiers of our contemporary world in particular to Africa; where morality is a principle of responsibility and an index of humanity. The author argues that Year naming is another source where moral themes are grounded and preserved.

**Keywords:** Bahaya, Year Naming Practice, Phenomenology, Hermeneutics, Morality, Ethics



**VALERIUS WILLIAM MJUNI**

University of Dar es Salaam

Department of Philosophy  
and Religious Studies

Tanzania

## Examining the Nature of Religious Conflicts within the Moravian Church in Southern and Southwest Tanzania

Throughout history, the Moravian Church has struggled to maintain and preserve its greatest pillar, unity, and harmony, which is understood as absence of conflict. Even so, like every other community, the Moravian Church has been faced with both external and internal conflicts. This study examines the nature of religious conflicts within the Moravian Church's Southern and Southwest Provinces of Tanzania. Guided by three theories of social conflicts namely, Rene Girard's Mimetic Desire Theory, Max Weber's Conflict Theory, and Ralf Dahrendorf's Theory of Social Conflict, this qualitative study that employed in-depth interviews specifically looks into the causes of such religious conflicts within the church, the perceptions of Moravian Church actors (leaders, pastors and believers) regarding the conflicts, the impact of religious conflicts within the church, and the mechanisms employed by the church to resolve those religious conflicts. Thematic analysis was employed in the data analysis in order to identify emergent patterns, themes, or similarities on the nature of the religious conflicts within the church.

It was found out that struggles for power and scarce resources, financial crises, marital conflicts, ideological differences, and spiritual disagreements were the most common causes of conflicts within the church. The church actors have perceived the conflicts within the church variedly, with some taking such conflicts as necessary for change, while others perceive the conflicts negatively. Even so, conflict resolution mechanisms within the church have solely and entirely relied on the effectiveness of the ministry of the church which functions as the church's reconciliation authority. It was concluded that, in as much as conflicts are naturally painful undesirable experiences that need resolving, conflicts can be a necessary part of a changing process from which a new and refined church might emerge. It was recommended that the church should consider reforms by attracting a helpful working environment including limiting its leaders' tenure of office to a fixed term, and that the church should rebuke and oust leaders and believers who perpetuate social stratification.



**ANYINGISYE  
MSHANI**

University of Dar es Salaam  
Department of Sociology and  
Anthropology  
Tanzania

## Les projets de développement agricoles face aux ripostes paysannes: L'exemple du barrage de Samendéni (Burkina Faso)

La thèse met en évidence la désillusion des populations affectées par la construction du barrage de Samendéni face au processus de délocalisation. Décrit par les agents du projet comme étant le point de départ vers de meilleures conditions de vie, l'exécution de cette sous composante s'est révélée être un moment de découragement pour elles. Dans ce sens, notre objet d'étude étant lui-même conflictuel, nous avons fait appel à la méthode ECRIS de Olivier de Sardan et Bierschenk (1997) pour la collecte des données faite à travers des entretiens semi-directifs individuel ou en groupe. A l'aide d'un corpus collecté auprès de 84 enquêtés choisis de façon raisonnée, l'étude a permis d'afficher une communication sociale se résumant à la sensibilisation et à l'information; ces dernières étant elles aussi biaisées. De même, l'étude fait ressortir une défaillance et une inéquité lors du processus d'indemnisation. La défaillance s'est manifestée par l'insuffisance voire un manque dans le suivi de la gestion de l'indemnisation. L'inéquité, elle est remarquable à travers les pillages et détournements soulignés. En outre, des nouveaux phénomènes tels que la migration juvénile, le cumul de profil ont été relevés comme étant des stratégies de (ré)adaptation des populations réinstallées.



**JUSTINE OUOBA**

Université Nazi Boni  
Burkina Faso

## Can Participation overcome the Gordian knot of Swedish forestry?

My research project investigates an example of apparently successful participation in forest governance in Sweden concentrating on Tiveden, an area around one of Sweden's national parks. The national parks attract around 150 000 visitors yearly and the tourism sector is greatly important for livelihoods of people living around the villages surrounding the park. Most of the forests around the park are owned by Sveaskog, the company administrating the Swedish state's forest holdings. Sveaskog managed the forests according to Sweden's dominant clear-cut, even-aged forestry model. However, tourists were disturbed by the large clear cuts reaching until the very border of the national park itself. Accordingly, a local village association, together with Laxå, one of the municipalities in the area successfully demanded concessions from Sveaskog and, unusual in Sweden, they succeeded. Where action groups can often only succeed through court injunctions based on biodiversity, Tived Development Group managed to launch a longer-going cooperation with Sveaskog, gaining wide-reaching concessions such as a stop for clear-cuts from Sveaskog. In my project, I will investigate if/why this works and in how far this could be a future model to overcome a polarised debate shaped by a strong ownership discourse and knowledge regimes of industrial forestry.



JONATHAN RAHN

Swedish University of  
Agricultural Sciences

Sweden

## Underwater Worlds: An Ethnography of Waste, Pollution, and Marine Life

In this dissertation, I investigate relations between humans, waste, pollution, and marine life. I introduce the concept of Aquabiopolitics as a means to understand how humans govern life in water in order to enrich human life on land. The study focuses on the Baltic Sea and Lake Mälaren, using Stockholm, the capital of Sweden, as the connection point. Throughout the dissertation, I explore how human practices over time have had devastating effects on marine life and continue to have so today.

The dissertation engages with the marine world through underwater ethnography to provide a perspective on water from below the surface. In this endeavor, I employ the assistance of marine scientists and trash scuba divers who are jointly invested in tracking human maltreatment of water and finding solutions for treating water differently in the future. The work of creating a knowing and caring relationship between humans and water is of key importance to both scientists and divers. For as the divers often say: *Water is Life. Make it Important!*



**RASMUS  
RODINELIUSSEN**

Stockholm University

Department of Social  
Anthropology

Sweden

## **MISSIONAL WORK AND SOCIAL DEVELOPMENT: Exploring the Missional Work of the Free Pentecostal Church of Tanzania (FPCT) in Provision of Health care services.**

The study is exploring the Missional work of the Free Pentecostal Church of Tanzania (FPCT) in provision of healthcare services in the country. The FPCT is viewed as the missionary church which used to provide healthcare in the country since her establishment in the 1930's. The Free Pentecostal Church is the first Pentecostal denomination to be registered in the country and its missionary activities started in 1930's during the colonial period when the first missionaries were sent in Tanganyika. Due to her slow development and few documentations the study employed three objectives in order to bring the knowledge of the present gaps, thus the investigation will be on leader's perception on provision of health care services, systems used to provide health care services and challenges towards the development of the service provision.

The study will use structural functionalism theory and structuration theory and the study is a case study design which will be approached qualitatively, covering the sampled hospital which are Nkinga and Mchukwi hospitals which are owned by the Free Pentecostal Church of Tanzania (FPCT). Either the population aged 20-60 will be interviewed regarding the gender and will be sampled purposively and by snowball through key informative interview and in-depth interview. The study will bring out a helpful findings and knowledge for the help of the nation, and religious institutions engaging in provision of health care services in the country, result.



**BEATUS SAULO**

University of Dar es Salaam  
Department of Sociology and  
Anthropology  
Tanzania

## AN EXPLORATION OF THE LIVED EXPERIENCES AND PSYCHOSOCIAL WELL-BEING OF CHILD DOMESTIC WORKERS IN DAR ES SALAAM, TANZANIA

This study explores the lived experiences and psychosocial well-being of child domestic workers aged 15–18 in Dar es Salaam. It uses phenomenological sociology, Erikson’s psychosocial theory of development, and Bronfenbrenner’s ecological system theory. Data was collected from 29 workers, 15 employers, and seven parents through in-depth interviews, key informed interviews, and field observation. The findings reveal that financial poverty, idleness after primary school, and social ties between families and employers are the primary reasons for their admission into domestic work. The child domestic workers considered domestic work a source of employment, finance, learning new life skills, and fair treatment compared to biological families. However, they also face child sexual exploitation, abuse, adaptation issues, loneliness, and social isolation. The parents and employers perceived the child domestic workers as part of “work socialization” and “fictive kin,” perceived as a “necessity” in parents and employers’ families. Nonetheless, some employers perceived child domestic workers as stubborn, witches, thieves, and lazy. Additionally, psychosocial wellbeing among child domestic workers was skewed towards both psychosocial flourishing and languishing across six dimensions: self-acceptance, personal growth, purpose in life, positive relations with others, environmental mastery, and autonomy. The study recommends a child-centered approach and cultural relativism to protect children's human rights and establish policies that impact their lives.

Key Words: Child domestic workers, lived experiences, domestic work, psychosocial wel



**MAGOLANGA  
SHAGEMBE**

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Tanzania



## L'exploitation artisanale de l'or en pays lobi au Burkina Faso: enjeux et stratégies des acteurs

Au Burkina Faso, l'exploitation minière artisanale à petite échelle (EMAPE) de l'or constitue une réalité incontournable en milieu rural, une occupation économique presque au même titre que l'agriculture et l'élevage. Cependant, fonctionnant de manière informelle, elle engendre de graves problèmes environnementaux et sociaux. D'où, des initiatives prises par l'Etat pour tenter d'encadrer au mieux le secteur qui restait libre et peu contrôlé. Malgré l'occupation du champ d'encadrement de l'EMAPE par l'Etat, on constate de plus en plus l'intervention d'acteurs privés dans ce champ.

Tout en s'intégrant dans le débat abordant la problématique de l'EMAPE, cette recherche se distancie volontairement des études portant exclusivement sur l'EMAPE et aborde directement les acteurs stratégiques dans l'encadrement. En adoptant une approche compréhensive, cette thèse cherche à comprendre la motivation des acteurs privés dans l'encadrement, mais également la perception des exploitants aurifères et des sociétés affectées sur les stratégies de ces acteurs.

Sur la base de recherches documentaires et d'enquêtes de terrain et avec le recours aux théories de l'interactionnisme et de l'action sociale, les résultats obtenus indiquent que la faiblesse de l'état à maîtriser ce sous-secteur minier et sa contribution de manière substantielle à l'économie locale sont les motifs principaux des acteurs privés.

Mots clés: EMAPE; Acteurs Stratégiques; Acteurs Privés; Exploitants Aurifères; Pays lobi



JACQUELINE SOW

Université Nazi Boni  
Burkina Faso

## Narratives of Religious Change in regard to the Church of Sweden and the Evangelical Lutheran Church in Tanzania

This doctoral research project aims to study the phenomenon of religious change in individuals. In today's multireligious world, the importance of interfaith harmony cannot be emphasized enough, yet, interreligious tensions can arise in relation to matters concerning religious change and other related issues such as evangelization and mission. This is a significant concern for many countries across the globe, such as Tanzania and Sweden. However, at present there are gaps in the existing research relating to these issues, especially in regard to large mainline Protestant churches. The purpose of this study is therefore to— through the use of semi-structured interviews and ethnographical observations— study the phenomenon of religious change by focusing on the narratives of religious change of first-generation Christians from a Muslim background in Tanzania and Sweden. This study will limit itself to Lutheran Christians with a Muslim background that are members of Evangelical-Lutheran churches, more specifically the Evangelical Lutheran Church of Tanzania (ELCT) and the Church of Sweden. A goal of this project is not only to deepen the academic understanding of the subject matter of individual religious change in different social and cultural contexts, but also to study how this phenomenon influences interreligious relations, and gain greater insight into how societies can work towards facilitating interreligious harmony. In light of these aforementioned gaps in research, this future project may therefore humbly serve to contribute to this vital academic and societal conversation concerning shifting religious identities



EMMA SUNDSTRÖM

Uppsala University

Sweden



## PROF. STEN HAGBERG

Prof. Sten Hagberg is the Project Leader and Director of Forum for Africa Studies at Uppsala University

Professor in Cultural Anthropology, who have conducted long-term ethnographic research in Burkina Faso (since 1988) and in Mali (since 2008). In 1998, I defended a PhD-thesis on dispute settlement between farmers and herders in Burkina Faso. Poverty has been another focus. Nowadays my research concerns ethnicity, local politics, democracy, development, popular struggle, and security, as well as methodological developments. I am the Director of Uppsala University's Forum for Africa Studies.



## PROF. PAULA UIMONEN

Prof. Paula Uimonen is the Project Coordinator at Stockholm University.

She is specialized in digital anthropology as well as anthropology of art, visual culture, world literature, water, and oceans. Her recent publications on world literature include the monograph *Invoking Flora Nwapa. Nigerian Women Writers, Femininity and Spirituality in World Literature* (2020, Stockholm University Press), and the book chapter "One World Literature with Chinua Achebe and Flora Nwapa", in *Claiming Space. Locations and Orientations in World Literatures* (2021: Bloomsbury Academic). She has also co-edited a volume on visual digital heritage, *Connect to Collect: Approaches to Collecting Social Digital Photography in Museums and Archives* (2020, Nordiska Museets Förlag). Paula's new research project *Swahili Ocean Worlds* (2022-2024) explores relationships with the sea and sustainability in fishing communities in Tanzania.



## PROF. BABA COULIBALY

Prof. Baba Coulibaly is the Project Coordinator at Institut des Sciences Humaines Coordinator of Mali

Baba Coulibaly est diplômé de l'Université de Bamako et d'Aix-Marseille Université (France). Il est docteur en géographie et travaille sur les problématiques de la décentralisation et de la gouvernance des ressources en eau. Depuis plusieurs années, il est chercheur à l'Institut des Sciences Humaines (ISH), chargé de cours et d'encadrements d'étudiants à la Faculté d'Histoire et de Géographie (FHG) de l'Université des Sciences Sociales et de Gestion de Bamako (USSGB) et chercheur associé à l'Institut d'Economie Rurale (IER). Maître de recherche, il est responsable d'un programme pluriannuel de recherche : « mutations sociales dans un contexte d'insécurité foncière » à l'ISH et rédacteur en chef de la revue scientifique semestrielle « Etudes Maliennes » de ladite institution. Dr Coulibaly est auteur de plusieurs articles scientifiques, notamment sur les questions de décentralisation et de gestion des ressources naturelles. Il est également membre de plusieurs associations de défense de l'environnement comme la Coalition Nationale pour la Sauvegarde du Fleuve Niger (CNSFN).



## DR. EMIL SANDSTRÖM

Senior Lecturer in Rural Development Studies, PhD in rural development (2008), MSc in Agricultural/Ecological Economics.

My research and teaching interests revolve around issues related to natural resource governance and rural development. I study how people organize around natural resources and act in relation to changing political landscapes, new urban-rural migration patterns (back-to-the-land migration) and investigate how this impinges on resource governance and how rural areas and food systems are transformed. My research and teaching interests are interdisciplinary in character and embrace perspectives found in political ecology, anthropology, agrarian history, and rural sociology.



## PROF. PATRICE TOÉ

Prof. Patrice Toé is the Programme Coordinator at Nazi Boni University, Burkina Faso.

Patrice Toé est Professeur titulaire en Socio-anthropologie à l'Institut du développement rural (IDR)/Université Nazi BONI de Bobo-Dioulasso (UNB), où il a été tour à tour Chef de département de Sociologies et économie rurales, Directeur des relations extérieures de l'Université de l'Université et Directeur adjoint de l'Ecole doctorale. Actuellement, il est Directeur du Laboratoire d'études rurales sur l'environnement et le développement économique et social (LERE/DES), et dirige l'axe de recherche « Patrimoines, sociétés et développement ». Ses derniers travaux portent sur les problématiques de « gestion durable des ressources en eau » et de « stratégies des acteurs locaux face au recherche en santé sur les technologies biomédicales ».



## DR. OULIA MAKKONEN

Dr. Oulia Makkonen is the Project Coordinator at Uppsala University

Oulia Makkonen holds a PhD in World Christianity from the faculty of Theology at Uppsala University and has a background in cultural and film studies. Her research interests encompass transnational cinematic language within African and African diaspora studies, aesthetics and narratives of political film, religion and film in postcolonial contexts, cultural expressions and decoloniality. Oulia Makkonen currently works as research coordinator at Uppsala University's Forum for Africa Studies, in a number of collaborative projects involving several African Universities.



## DR. THOMAS NDALUKA

Dr. Thomas Ndaluka is the Project Coordinator at University of Dar es Salaam.

Thomas has more than 20 years of teaching, conducting research, and consultancies in the areas of religion and society. He is currently the coordinator of Society and Religion Research Center (SORRECE). He has served as the Deputy Rector – Academic, Research, and Consultancy of the Mwalimu Nyerere Memorial Academy from 2014 to 2019. He is a Board Chairman of U Matter. He was a Board Chairman of Integrity Watch. He is the author of the book entitled: “Religious Discourse, Social Cohesion and Conflict in Tanzania: Muslim - Christian Relations in Tanzania” (2012, LIT, Berlin) and Co-edited the book entitled “Religion and State Revisited in Tanzania”: Reflection from 50 Years of Independence” (2014, LIT, Berlin). He has also published in both international and local journals on his areas of interest.



## DR. ROSEMARIE MWAIPOPO

Rosemarie Mwaipopo holds a PhD in Social Anthropology, and currently teaches courses in Anthropological theories; Gender and Culture; Family and Gender Relations; Social Diversity, Equity, Gender and Public Policy; and Advanced Qualitative Research Methodologies. Her major research areas and consultancies are on Gender and Women’s issues, Children and adolescents; Poverty and vulnerability; and People and resource use and management (specifically related to land, small-scale coastal fisheries and artisanal/small-scale mining). Employing mostly critical theoretical approaches and Feminist Political ecology, Dr Mwaipopo has written extensively in the subjects of Women’s rights and Gender issues; Communities and Artisanal and Small-scale Mining; and, Small-scale coastal and marine fisheries.



## DR. EVARISTI MAGOTI CORNELLI

Senior Lecturer, College of Humanities

Specialized areas of teaching: Ethics, African Philosophy and Religion, and Religious Studies. He has more than 15 years of teaching, research and consultancy in ethics, governance, and development.



## RICHARD SAMBAIGA

Richard Sambaiga is a social anthropologist holding a PhD from the University of Basel, Switzerland with strong research interests in social transformation/development; gender, religion, sexual and reproductive health, natural resource use, security, governance and social theory and research focusing on youth and women. For the past 15 years, Sambaiga has extensively researched, consulted, and published on the above-named areas of research interests.

## LOGISTICS NOTE

### ❖ Travel

Transportation from the accommodation facility to UDSM will be arranged privately. The University can be reached by commuter buses or by Bolt service. Detailed information will be provided during the welcome reception on Sunday 22<sup>nd</sup> of October.

In the field transport will be provided by the programme.

### ❖ Accommodation

While in Dar es Salaam, all international participants will be staying at Wistas Inn located in Sinza area opposite to UDSM Campus and Mlimani City Hall.

In Bagamoyo, for the first and the last day, all participants will be staying at Stella Maris Hotel. On Tuesday some participants will depart to different locations, where they will be staying at arranged guest houses located in respective areas.

The programme provides for accommodation (including breakfast) but any extra purchases made in the places of accommodation, are to be paid privately.

It is very important for all participants to sleep in the identified accommodations.

International participants will be provided the confirmation of booking at Hotel Wistas Inn, Dar es Salaam. This document might be needed upon arrival at immigration. For further information of arrival, please see Visas and Immigration.

### ❖ Flights

For international participants, flights will be arranged by the programme. However, it is the responsibility of the participants to note the departure date and time of his/her flight. The programme will arrange pick-up and departure transport from and to the airport. In case of any alteration, please notify the coordinator of the team and programme coordinator Dr. Oulia Uimonen.

### ❖ Meals

During the seminar days, the programme will provide breakfast and lunch. Participants will be required to arrange for their evening meals while in Dar es Salaam. Participants should carter for meals during fieldwork.





#### ❖ Venue

The seminar in Dar es Salaam will be located at the University of Dar es Salaam Mwalimu Nyerere Main Campus at the Old Council Chamber and or at MRPP and CoSS board room.

#### ❖ Visas and Immigration

For convenience all international participants should make Visas arrangement/application before travelling. Nevertheless, you can also obtain Visas at arrival (which takes time and can cause inconveniences). For information about Visas please visit: <https://www.immigration.go.tz/index.php/immigration-services/visa-information>

All documents involved must be presentable upon arrival at border control. Therefore, make sure you have, together with your passport, hard copies of ALL visa-related documentation, Letters of Invitation (UDSM and general invitation), flight-tickets and the confirmation of accommodation. This will ensure a smoother immigration process for you all.

#### ❖ ATMs and Currency Exchange

Travelers with visa, master cards can withdraw cash from ATMs which are allocated throughout the country. International participants are advised not to carry a lot of cash. Nevertheless, you can also exchange foreign currency to Tanzania Shillings in commercial banks and approved bureau de change.

#### ❖ Power Adaptors

All participants are expected to carry power adaptors for their electrical gadgets. Electricity outlets will be available in the seminar venues and in accommodation facilities.

#### ❖ Weather

Tanzania is located in the tropics therefore it is warm most of the time. Participants will be advised when time approaches on the type of clothes they should prepare. However, the weather forecast envisages an El Niño with rain above average in the areas of Dar es Salaam and the Coastal region.

#### ❖ Local Contact Information

While in Tanzania, your main contact person is Dr. Thomas Ndaluka, a Senior Lecturer and Coordinator of the Society and Religion Research Center (SORRECE), the University of Dar es Salaam. He can be reached through the following on mobile numbers +255 739201909/+255715201909 email: [thomas.j.ndaluka@gmail.com](mailto:thomas.j.ndaluka@gmail.com) or [ndaluka.thomas@udsm.ac.tz](mailto:ndaluka.thomas@udsm.ac.tz)

You can also contact Mrs. Elina Reinivuo +255752732382 [elina.reinivuo@abo.fi](mailto:elina.reinivuo@abo.fi)

## NOTE LOGISTIQUE

### Voyage

Le transport depuis le lieu d'hébergement jusqu'à l'UDSM sera organisé en privé. L'Université est accessible par bus ou à travers le service Bolt. Des informations détaillées seront fournies lors de la réception de bienvenue le dimanche 22 octobre.

Sur le terrain, le transport sera assuré par le programme.

### Hébergement

Pendant leur séjour à Dar es Salaam, tous les participants internationaux séjourneront au Wistas Inn situé dans le quartier de Sinza, en face du campus UDSM et de l'hôtel de ville de Mlimani.

À Bagamoyo, les premier et dernier jours, tous les participants séjourneront à l'hôtel Stella Maris. Mardi, certains des participants partiront vers différents endroits, où ils séjourneront dans des chambres d'hôtes aménagées situées dans leurs zones respectives.

Le programme prévoit l'hébergement (petit-déjeuner compris) mais tout achat supplémentaire effectué sur les lieux d'hébergement doit être payé en privé.

Il est très important que tous les participants dorment dans les hébergements identifiés.

Les participants internationaux recevront la confirmation de leur réservation à l'hôtel Wistas Inn, Dar es Salaam. Ce document peut être nécessaire à l'arrivée à l'immigration. Pour plus d'informations sur l'arrivée, veuillez consulter Visas et Immigration.

### Vols

Pour les participants internationaux, les vols seront organisés par le programme. Il convient cependant aux participants de noter la date et l'heure de départ de leur vol. À Dar es Salaam, le programme organisera le transport entre l'hôtel et l'aéroport. En cas de modification, veuillez en informer le coordinateur de l'équipe et le coordinateur du programme Dr Oulia Uimonen.

### Repas

Pendant les jours de séminaire, le programme proposera le petit-déjeuner et le déjeuner. Les participants devront organiser leur repas du soir pendant leur séjour à Dar es Salaam. Les participants doivent prendre en charge leurs repas pendant le travail sur le terrain.

### Lieu

Le séminaire à Dar es Salaam aura lieu sur le campus principal Mwalimu Nyerere de l'Université de Dar es Salaam, dans l'ancienne salle du conseil et/ou dans la salle du conseil d'administration du MRPP et du CoSS.



## Visas et immigration

Pour plus de commodité, tous les participants internationaux doivent prendre des dispositions/demandes de visa avant de voyager. Néanmoins, vous pouvez également obtenir des visas à votre arrivée (ce qui prend du temps et peut entraîner des désagréments). Pour plus d'informations sur les visas, veuillez visiter :

<https://www.immigration.go.tz/index.php/immigration-services/visa-information>

Tous les documents concernés doivent être présentés à l'arrivée au contrôle frontalier. Par conséquent, assurez-vous d'avoir, avec votre passeport, des copies papier de TOUS les documents liés au visa, les lettres d'invitation (UDSM et invitation générale), les billets d'avion et la confirmation d'hébergement. Cela garantira un processus d'immigration plus fluide pour vous tous.

## Distributeurs automatiques de billets et bureau de change

Les voyageurs titulaires d'une carte visa, mastercard peuvent retirer de l'argent aux distributeurs automatiques répartis dans tout le pays. Il est conseillé aux participants internationaux de ne pas emporter beaucoup d'argent liquide. Néanmoins, vous pouvez échanger des devises étrangères contre des shillings tanzaniens dans les banques commerciales et les bureaux de change agréés.

## Adaptateurs secteur

Tous les participants doivent prévoir des adaptateurs secteur pour leurs gadgets électriques. Des prises électriques seront disponibles dans les lieux de séminaires et dans les hébergements.

## Météo

La Tanzanie est située sous les tropiques, il fait donc chaud la plupart du temps. Les participants seront informés, le moment venu, du type de vêtements qu'ils doivent préparer. Cependant, les prévisions météorologiques envisagent un Eli Nino avec des pluies supérieures à la moyenne dans les régions de Dar es Salaam et la région côtière.

## Coordonnées locales

Pendant votre séjour en Tanzanie, votre personne de contact est le Dr Thomas Ndaluka, maître de conférences et coordinateur du Centre de recherche sur la société et la religion (SORRECE), à l'Université de Dar es Salaam. Il peut être contacté aux numéros de téléphone mobile suivants +255 739201909/+255715201909 email: [thomas.j.ndaluka@gmail.com](mailto:thomas.j.ndaluka@gmail.com) ou [ndaluka.thomas@udsm.ac.tz](mailto:ndaluka.thomas@udsm.ac.tz) ou Mme Elina Reinivuo +255752732382 [elina.reinivuo@abo.fi](mailto:elina.reinivuo@abo.fi)



## ETHICAL GUIDELINES

The fieldwork seminar will be guided with the principal of respect. All participants are expected to respect one another and respect to others, the culture, values and tradition of the people where fieldwork will be conducted.

Although Tanzanians are welcoming but in the field everyone must ask for informed consent before taking any action, this include taking pictures of the area, people or activities.

All participants must ensure to maintain a reputable presentation of him/her.

## DIRECTIVES ÉTHIQUES

Le séminaire de terrain sera guidé avec le principe du respect. Tous les participants sont censés se respecter les uns les autres et respecter les autres, la culture, les valeurs et les traditions des personnes où le travail sur le terrain sera mené.

Bien que les Tanzaniens soient accueillants, sur le terrain, chacun doit demander un consentement éclairé avant d'entreprendre toute action, notamment prendre des photos de la zone, des personnes ou des activités.

Tous les participants doivent veiller à maintenir une présentation digne de confiance de leur personne.

