

# IMAGINING FUTURES THROUGH UN/ARCHIVED PASTS: THE TANZANIA WORKSHOP

Friday 11 December 2020 Tumaini University Dar es Salaam College



# Welcome | Karibu

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Archives are comparatively seldom created with posterity in mind, but rather to accomplish some purpose. For example, debtors write pleading letters, officials acquit themselves of their duties through reports, literate adults gossip with their relatives who live at a distance, and isolated missionaries record their observations of their clients to justify their success or failure. Archiving is thus not a careless procedure. In the case of colonial enterprises as well as emerging nation-states, archiving was a crucial component that made up part of a political economy of property and power which predicated control of an implicit demand for literacy. Kept by those whom they advantaged, orally transmitted records that did not fit literate concepts of archiving were progressively devalued. The result was that the reproduction of documents construed conventionally as untrustworthy were abandoned over time and they were lost. This shows how colonial legacies of archives have challenged local realities since their inception not only in the subject of what is archived (often the monumental), but also its form (visual or text-based) which in many cases have proved unhelpful outside the conventional archive. Acts of archiving that draw on local knowledge and joint decision-making in what is to be remembered or forgotten are what is advocated by the Imagining Futures.

The Imagining Futures Network through the Tanzania lab is excited to host this workshop banking on a unique authority of egalitarian archives to counter stereotypes, gentrification, discrimination, and the lack of appreciation for shared histories and community's place in the global context. The primary theme of the workshop is to embrace archives as intrinsically constructed and multi-vocal through consultation with a wide range of academics, archivists, teachers of history and their students, artists, musicians, curators, heritage managers, chiefs, local groups and archives stakeholders. We also seek to test new conceptual and methodological approaches for a co-creation of an egalitarian archive and to identify potential themes for the commissioning phase of the Imagining the Futures through Un/Archived pasts.

For today's workshop, we will be tweeting with handle @ImaginesFutures using #IFTanzanialab as our hashtag, so please do feel free to join us with your thoughts and discussions. We hope that you find inspiration and insight from the various presentations and discussions the events stimulate.

**Dr Valence Silayo, TURDACO**

**Dr Nancy Rushohora, UDSM**

## Workshop Program Schedule

Time	Event	Participant	Venue
08:00-09:00	Arrival and registration	All workshop participants	Wanyama Hotel
09:00-09:10	Introduction	Dr. Valence Silayo	Wanyama Hotel
0910-09:20	Opening Speech	Prof. Andrew Mollel (DPAA)	Wanyama Hotel
09:20-09:25	Greetings from Research Office	Dr. James Kazoka (DPSRIE)	Wanyama Hotel
09:25-09:55	Imagining Futures Through Un/Archived Pasts: Overview, objectives, aims and the concept of egalitarian archival (Virtual Presentation)	Prof. Elena Isayev, Project PI and Dr Peter Campbell	Wanyama Hotel
09:55-10:25	Tanzanian Lab: What is it? What has been done to date, partners and possible areas of interest for the commission	Dr. Nancy A. Rushohora	Wanyama Hotel
10:25-10:30	Group Photo	All	Infront of Wanyama Hotel
10:30-10:50	Health /Coffee Break	All	Wanyama Hotel
10:50-11:10	Digitization of Archives in Tanzania: Opportunities and challenges to Cultural Institutions	Dr. Noel Lwoga (Director General of National Museums of Tanzania)	Wanyama Hotel
11:10-11:30	Archiving and digitization of public documents in Tanzania	Mr. Firimini Msiangi (Director of Tanzania National Archives)	Wanyama Hotel
11:30-11:50	Value of anthropological approaches in Social Sciences and Humanities research proposal write up.	Prof. Innocent Pikirayi	Wanyama Hotel
11:40-12:00	Digitization in Social Sciences and Humanities: archival digitization for free public access. Technical, ethical, and legal issues (Virtual Presentation)	Prof. Ceri Ashley and Prof Mick Finch	Wanyama Hotel
12:00-12:40	General Discussion	All	Wanyama Hotel

<b>12:00-12:40</b>	<b>General Discussion</b>	<b>All</b>	<b>Wanyama Hotel</b>
<b>12:40-13:40</b>	<b>LUNCH</b>	<b>All</b>	<b>Wanyama Hotel</b>
<b>13:40-15:40</b>	<b>Building a research agenda</b>	<b>Working groups + PI, Co-I's</b>	<b>Wanyama Hotel</b>
<b>15:40-1600</b>	<b>Health/Coffee Break</b>	<b>All</b>	<b>Wanyama Hotel</b>
<b>16:00-1650</b>	<b>Closing Session—What would a commission research agenda for Imagining Futures Project, especially for Tanzania and the rest of Africa look like?</b>	<b>5 minutes of each group representative to present their report</b>	<b>Wanyama Hotel</b>
<b>16:50-17:00</b>	<b>Closing Remarks</b>	<b>Prof. Burton Mwamila (Provost. TUDARco)</b>	<b>Wanyama Hotel</b>

## Keynote speakers

### **Prof. Innocent Pikirayi**

From 2010 to 2019, Innocent Pikirayi served as Professor in Archaeology and Chair in the Department of Anthropology and Archaeology at the University of Pretoria. He is now Deputy Dean responsible for Postgraduate Studies and Research Ethics in the Faculty of Humanities at the same university. In 2019, he was Visiting Professor in Archaeology at the Centre for Urban Network Evolutions (UrbNbet) at Aarhus University in Denmark. He is also serving as Honorary Research Associate of the McDonald Institute, University of Cambridge, for three years until 30th September 2023. Innocent Pikirayi serves as advisors to the following: Azania: Archaeological in Africa (Routledge), African Archaeological Review (Springer), Antiquity: A Review of World Archaeology, The Society for Post-Medieval Archaeology, and the African Humanities Publication (AHP) Series (Carnegie Corp)

### **Prof. Elena Isayev**

Elena Isayev is a historian and archaeologist focusing on migration, hospitality and displacement, which she has written about for the Red Cross, and in her monograph *Migration Mobility and Place in Ancient Italy* (Cambridge 2017), as well as in editing *Displacement and the Humanities*, with Evan Jewell. She has worked with colleagues in Palestine, of Campus in Camps and Decolonising Architecture, to understand and move beyond the cracks in the nation-state regime, exposing the role of culture and heritage. She is a member of UNDRR/ICCROM expert panel on the role of traditional knowledge systems in disaster risk reduction. Currently leading the team of *Imagining Futures through Un/Archived Pasts* (an AHRC, GCRF Network+), she is also Professor of Ancient History and Place at the University of Exeter, UK.

### **Prof. Mick Finch**

Mick Finch is an artist, whose recent studio practice and research is related to the technical apparatus of the Warburg Haus in Hamburg. He is Principle Investigator for the AHRC funded project, A Vision for Europe: Academic Responsibility and Action in Times of Crises, , with the Warburg Institute, and the Bilderfahrzeuge research group, examining the context of a radical WW2 photographic exhibition staged by the Warburg Institute. Outcomes of this project are an exhibition, Bilder Auf Wanderschaft at the Zentralinstitut in Munich, and the publication, Image ourneys: The Warburg Institute and a British Art History. In parallel to Imaging Futures he is also working on T-Factor, an EU Horizon 2020 funded project. Finch is currently Professor in Visual Art Practice at the University of the Arts London, Central Saint Martins.

### **Dr. Nancy Rushohora**

Nancy Rushohora is an archaeologist and co-PI of the Imagining Futures through Un/Archived Pasts, an AHRC, GCRF Network+ project. She is also a postdoctoral fellow at the South African Research Chair in Historical Trauma and Violent Pasts. She has researched and published widely on the subject of Majimaji War and the German colonialism in Tanzania. Her single and co-authored articles include: Look at Majimaji! A plea for historical photographs in Tanzania; Desperate Mourning and Atrophied Representation: A Tale of Two Skulls; and Graves, Houses of Pain and Execution: Memories of the German Prisons after the Majimaji War in Tanzania (1904–1908). She is working on a digital project the Transgenerational Memories of the Majimaji War of which its seed grant was awarded by the University of Witwatersrand—Mellon Foundation and the Africa Collaboration grant of the University of Stellenbosch. Currently, she is leading a team of young scholars in the UK, North Africa and Sub-Saharan countries through the British Council New Narratives scoping project.

### **Dr. Valence Silayo**

Valence Silayo is a lecturer in history, archaeology and heritage studies at Tumaini University Dar es Salaam College -Tanzania and CO-I of the Imagining Futures through Un/Archived Pasts, an AHRC, GCRF Network+ project. He has sound knowledge and experience in archaeological and historical research, heritage management and community engagement. He has participated in several field works along the east African coast and northern Tanzania. As a young academician, Valence is flexible, enthusiastic, motivated and committed to the sustainable use of priceless heritage resources. Always keen to learn and develop new skills

### **Dr. Noel Lwoga**

Dr. Lwoga is a Heritage and Tourism Specialist and Scholar. He holds a bachelor's degree in Tourism from Makerere University, Master's Degree in Archaeology from University of Dar es Salaam and master's degree in Tourism from the Open University of Tanzania. He completed his PhD with a thesis entitled "Stakeholders' Engagement in Conservation of Built Heritage: A Study of Local Residents in Tanzania" channeled through University of Gothenburg in Sweden and University of Dar es Salaam. Dr Lwoga has been a Guest Scholar at Eberswalde University of Sustainable Development in Germany through the World Academic of Science Fellowship, where he investigated an international tourist market for African Community-based Heritage. He has also been a Research Fellow at the University of Johannesburg. He is the recipient of the National Geographic Grant, SIDA Sarec Research Scholarship, Postdoctoral Research Excellence Award 2018 by University of Johannesburg, 2018 Scholar Excelling in Publications at the University of Dar es Salaam College of Humanities, and Best Paper Award by the Emerald Group Publishing during 2010 International Conference on Sustainable Tourism. His multi-disciplinary background in tourism and archaeology shapes his major research focus that integrates cultur

al and economic approaches, while putting local communities at the center, in bridging the link between conservation and development of heritage in Africa. Regarding this, he has published widely on heritage tourism, heritage management and marketing, stakeholder and public engagement, destination management, and conservation and sustainable tourism development. He offered an Honorable Lecture to 'African Speaks' Innovative Lecture Series of the University of South Africa College of Human Sciences where he talked about enhancing sustainable heritage conservation in Africa through integrative people-centred approach. He has done a number of public services including participating in national heritage committees in Tanzania and being part of a heritage expert team in one of national missions at UNESCO Headquarters in Paris. Dr. Lwoga began his professional career by working in the Tourism Division of the Ministry of Natural Resources and Tourism in Tanzania, and then joined the National College of Tourism in Tanzania, where he worked as a Tutor of Heritage and Tourism, as the Head of Tourism Department and as an Acting Director of Studies. He later joined the University of Dar es Salaam where he served as Senior Lecturer of Heritage and Tourism, the College Coordinator of Research and Publications in the College of Humanities, and the Head of Department of Archaeology and Heritage Studies. He is currently working as the Director General of National Museums of Tanzania.

#### **Dr. Gwakisa A. Kamatula**

is a Tanzanian born researcher and consultant in Archives and Records Management. He holds a PhD in Information Science from the University of South Africa (UNISA). Dr. Kamatula also holds a master's degree in Archives and Records Management from the University of Botswana and a B.A with Education from the University of Dar es Salaam, Tanzania.

Dr. Kamatula has published a number of articles in peer reviewed journals; book Chapters in edited books, and one Textbook in the area of Archives and Records Management. For more than 12 years Dr. Kamatula has been working as a lecturer at the Tanzania Public Service College and held several administrative positions. Currently, Dr. Kamatula is working at the National Museum of Tanzania where he is stationed at the Village Museum - as a Director.

#### **Contacts:**

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#### **Dr. Peter Campbell**

Peter is Lecturer in Cultural Heritage Under Threat at Cranfield University. His research broadly examines the looting, trafficking, and destruction of cultural heritage with a special emphasis on collaborative counter-trafficking workshops with transnational organizations, customs, border security, and police. His fieldwork specialism in maritime archaeology, working on shipwrecks, coastal landscapes, and sunken cities. His PhD in Archaeology is from the University of Southampton

# LIST OF ABSTRACTS

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## **1. Miss Anthonia Mnakama—Dar es Salaam National Museum, Tanzania ([tonymnkama11@gmail.com](mailto:tonymnkama11@gmail.com))**

The purpose of this project is to reach out to children from different parts of Tanzania and to gather information about their understanding of heritage information. We would also like to know what attitude children have towards ancient property. Furthermore, we will look at how communities including caregivers/parents or teachers help in the provision of this education to their children either through stories, games or casual conversations. The information that will be collected will help to give us a picture of whether Tanzanian children are being raised or nurtured through the activities that involve heritage practices and what extent do they understand about Tanzanian cultural heritage and archiving. The collected information will help us to store this information in the archive for future reference and will help to provide ancient property education to children and general public.

### ***Ikisiri***

Dhumuni la mradi huu ni kuwafikia Watoto kutoka sehemu mbali mbali hapa nchini Tanzania nakukusanya taarifa kuhusu uelewa wao juu ya taarifa zinazohusu mali kale. Tutapenda piakujuawatoto wana mtazamo gani kuhusu mali kale. Tutaangalia pia ni jinsi gani jamii wakiwemoalezi/wazazi au walimu wanasaidia kutoa elimu hii kwa watoto wao aidha kwa kupitia haithi, michezo au mazungumzo ya kawaida. Taarifa zitakazokusanywa zitasaidia kutupa picha kamawatototo wa Kitanzania wanalelewa au kukuzwa kwa kushirikishwa kuhusu amali za jamii yao aula. Stadi hii itatusaidia kuzihifadhi taarifa hizi katika makavazi (archive) kwa ajili marejeleo ya baadae na itasaidia kutoa elimu ya mali kale kwa Watoto na watu wote kwa ujumla.

## **2. Embracing the past: Professionals and Indigenous People Dialogue at Historical Sites in Iringa, Tanzania**

**Dr. Festo Gabriel Wachawaseme—Ruaha University, Iringa  
([festogabriel@gmail.com](mailto:festogabriel@gmail.com))**

Professional historians and heritage experts have taken active position in the interpretation of the wealth and importance of historical and archaeological sites in Tanzania. Alongside these professionals is another group of people operating in the name of ‘tour guides’ whose responsibility is to provide information related to the environment and information about the sites and the material collections therein. This later group has expropriated the voices of local communities by taking over the duty of narrating the past. It is very unfortunate that local communities who are the custodians of the sites have been marginalized when it comes to the narration of their own past. Moreover, whatever professionals consider important about the sites may not necessarily be important in the perspectives of the local communities. It is the intention of this proposed activity to revitalize the power of local community in telling their past and have the same archived for future use. The proposed on-site dialogue between professionals and local community is expected to come up with a multi-vocal consensus about the past and help to rescue important historical information that would otherwise perish if local communities especially traditional connoisseurs are not engaged in the writing and archiving of their past.

### **3. Gazing through the Benedictine Archive: The Lost and The Found Mwera Traditions of Lindi Region**

**Br. Paschal Nnunduma – Ndanda Abbey-Mtwara**  
**(*romanusnnunduma2020@gmail.com*)**

The Benedictines were the first missionaries to penetrate to southern Tanzania regions of Lindi and Ruvuma in the late 1880's. Part of their activities included documenting the culture and traditions of the people they encountered. These two regions host prominent Benedictine archives located at Ndanda and Peramiho respectively. The two archives have remained closed to the public. This project is an attempt to open the archive in Ndanda to the public particularly to showcase the elements of the Mwera tradition that prevailed during the past and are in danger of disappearing due to globalization, loss of the technology and death of the experts.

### **4. The undocumented history of the Tanzania Teachers' Union from its formation to the current state.**

**By Dr Fulgence Swai, Tumaini University Dar es Salaam (*swaisr@yahoo.com*)**

The undocumented archives of the Tanzania Teachers union movement as the pioneer in the formation of free trade unions in Tanzania needs to be written with precision for the future. Free trade union movement in Tanzania did not exist in a comfortable zone in line with the International Labour Organization (ILO). The country at the time being in a one political ruling party, the freedom to have free trade labour unions was not in favour of the powers to be. Only associations were allowed with the key role of providing professional development of teachers. The struggle and the transformation from teachers' associations to becoming free trade labour unions was not easy and this process needs to be documented and archived. There were covert and overt forces that spearheaded the formation of the Tanzania Teachers' Union which need to have the history developed and narrated so that the world can see how Tanzania has gone through a process establishing the Tanzania Teachers' Union. A thorough history needs to be unearthed for the teachers' movement in Tanzania so that the next generations will appreciate the efforts of those who tirelessly struggled to founding the teachers' union. The trade union movement in Tanzania needs to be archived and store the forensic data appropriately documented.

### **THE HOROMBO USHINGAO (STONE WALL) PROJECT**

**By Dr Fulgence Swai**

We are a team from Dar es Salaam and Rombo, interested in developing a narrative for the legacy of Chief Horombo in constructing a wall called "USHINGAO" in the language culture of the subjects of this chief. We need to investigate the approach, the people, and technology in constructing the wall and to trace and map out this historic wall. The process needs to be documented thoroughly with the indigenous people who were born in the areas. We need to document the narrative of Horombo, the Chief in the construction of the wall and come out with an authentic forensic for the wall. This is crucial as we seek to address legacies from difficult and contested pasts of Horombo, the warrior and Chief. Around 1760, Horombo, the Conqueror, became the first paramount chief in Kilimanjaro to unite his people and controlled the entire Kilimanjaro area and in the process, he constructed a wall called "Ushingao" to protect his empire.



## **5. Archiving Tanzanian Myths in the Digital World**

**Dr. Felista Mahonge and Ms Latera—Tumaini University Dar es Salaam College**

**(felista.mahonge@out.ac.tz)**

A great part of traditional human knowledge is transmitted through oral literature. Through it, communities have been able to transmit through values, attitudes, knowledge and modes of practice for generations. It is through traditional songs, legends, folktales, myths, proverbs, riddles, idioms, rituals and initiation ceremonies where we obtain the richness of indigenous knowledge that demonstrates the ethical and morals of African communities. Furthermore, Oral literature teaches, among other things, the principles of self-discipline, humility, modesty, tolerance, patience, understanding, humanity, and transparency in our dealings with others.

There is an argument that oral literature seems to be extinct or declining in the modern world. However, this might not be completely true as there are new proverbs, riddles, songs, stories that are being coined, twisted, modernized and harmonized along with the changing culture to suit the prevailing socio-cultural and economic situations in the society. We believe that change is inevitable, and it is natural, normal and a continuous process. This means oral literature is also inevitably adapting to the changes.

According to Widlok (2013): “One of the most prominent of new digital archiving technologies is that it can prevent data loss and data cemeteries. In the past, many recordings of spoken language have effectively been lost, not only materially, but also through being buried in personal archives.” The problem seems to be existing in oral literature. Traditional narratives that have been orally transmitted in Tanzania and other African countries are most likely to be buried because the narrators do not exist. In addition, field researchers have been collecting oral literature data and stored them in printed documents, but they often end up in shelves and sometimes are damaged due to poor storage.

This situation motivates us to conduct a study and collect oral literature data, particularly Tanzanian myths; the traditional stories concerning the early history of Tanzanian communities and other natural or social phenomenon. The collected data can eventually be archived in a digital form. The digital archiving can be the best repository of Tanzanian cultural norms and values especially for future generation.

### **Reference**

*Widlok, T. (2013) in Oral literature in the digital age: Archiving Orality and connecting with communities. (Eds) Mark Turn, Claire Wheeler and Eleanor Wilkinson. Open Book Publishers, CIC Ltd. England.*

## **6. Cultural Tourism Enterprise**

**Nicholaus Joseph Kisambuka, Rombo -Moshi**  
**(romboculturaltourism@gmail.com)**

"We are community based tourism initiative registered by Tanzania Tourist Board in October 2019. Established and operating in Rombo district and nearby places. We provide information about Chagga Culture and also offer authentic cultural tours to the growing customer demands amid impacts of #covid19. Our mission is to preserve and promote the Chagga cultural practices and traditions for current use and for the future generations. Kilimanjaro region is a hotspot tourist destination attracting many tourists every year. There is inadequate and little effort to tap the potential in culture as part of the economy but preservation of our cultural heritage. There is therefore a need to call all stakeholders to investigate the availability of a museum or any collections in Kilimanjaro region and come up with an idea on how to implement a project on the same. By participating in the workshop I will gain knowledge on how to preserve cultural objects in the modern world but also to expand my network in the field and tourism industry at large.

## **7. Traditional Costumes of Tanzania: Disappearing Legacies and Emerging Patterns**

**Mr. Ndesumbuka L. Merinyo (Mwafrika, Director, Afrika Sana)**

My project aims to conduct a survey on traditional costumes of different tribal communities of mainland Tanzania from a historical perspective and the emerging works by various contemporary cloth making fundis and designers. The project will try to look into correlation between the historical trends of clothing traditions in Tanzania and the modern clothing industry in the country. In 2001 / 2002 the author together with his partner and cofounder of Afrika Sana, Ailinda Sawe, conducted a preliminary countrywide survey of traditional costumes in Tanzania to see the implications of the traditional costume design for contemporary design practices. The result of that survey has been published in the book *Art in Eastern Africa* (Mkuki na Nyota Publishers, Dar es Salaam, 2008). This project aims to look at the legacies left by this traditional cultural industry against modern patterns of clothing design and the dressing cultures of the people of Tanzania. By archiving the aforesaid, the ultimate objective shall be to digitize and make Tanzania's cultural legacies and contemporary cultural practices available online for the purpose of helping the contemporary and future fundis and designers learn from their ancestors' knowledge.

## **8. Notions of Culture and the Making of the State of Tanzania: 1919 and 1985**

**Miss Diana Kamala –PhD student, Makerere Institute of Social Research/ Uganda**  
**(dianakkamara@gmail.com)**

This project is an inquiry into how the state in Tanzania has deployed notions of culture in understanding its citizens. The study traces historical development of the state in Tanzania through changing notions of culture from when Tanganyika was a British protectorate to the socialist transformation, Ujamaa. This research is an ontological enquiry into the legacies of colonialism in Tanzania, which have continued to shape how the Tanzanian state projects culture as its *raison d'être* within the territory and claims its 'place-in-the-world'. Therefore, than assuming from without and attaching culture to particular practices such as the arts, the attempt here is to track changing of notions of culture that reflect the changing state-society relations from colonial to postcolonial Tanzania. The project a wide array of sources and authorities on culture from colonial sociologists, colonial chiefs, decolonization and nationalist debates in the daily papers and the ministry of culture and its subsidiary institutions such as the art councils and art colleges.

authorities on culture from colonial sociologists, colonial chiefs, decolonization and nationalist debates in the daily papers and the ministry of culture and its subsidiary institutions such as the art councils and art colleges.

### **9. Nurturing future economy drivers**

**Tegemeael Vujole, Kilimanjaro Education Trust Fund – (tvujole@gmail.com)**

The Chagga Cultural Centre Contemporary development is sweeping away most of the history of the small communities in Africa and particularly in Tanzania. The architectural history has paved way for the modern monumental property. Food, dances, leadership structures and the most alarming – languages are in the verge of extinction. The Kilimanjaro Education Trust Fund (KETF) is the education stakeholders' platform to advocate and participate in improvement in education sector in the region. KETF board of trustees and a management team have a role to play as history shapes both our education and development. The goal of this project is to preserve the Chagga history by identifying, collecting, remodelling, writing, recording and showcasing her historical treasures. This will enable the future generations to learn phases through which their communities have evolved which also may serve as an academic and research centre for African traditions and languages. There are small 'cultural centres' around the Chagga land mostly developed by individuals for tourism reasons. A handful items can be seen in these minor centres with little or no history beyond a name and its function. Treasures like chagga cuisine, dances, books and stories aren't found in most of the referred centres which are established without coordination. This necessitates a hub for all historical treasures – The Chagga Cultural Centre. Tanzania has at least 130 small communities. The national initiatives to preserve some of the history seem outnumbered by far so a need for community centred initiatives is unavoidable. The Chagga tribe proceeds from seven chiefdoms of different origins (i.e. Siha, Machame, Kibosho, Uru, Mbokomu (Old Moshi), Marangu and Rombo). They speak different languages except for the few words (supposedly effects of long living together). The task is huge and demanding; resources, technical knowledge and manpower required establishing the Chagga Cultural Centre calls for inevitability to network with people of the common interest like Imagining Futures. The December 11th, 2020 workshop is an important platform for the mission above. It's our hope future is brighter!

### **10. Burebeka/Nyaburebeka: The Dancing Stone of Ukara Island in Ukerewe District**

**Dr. Peter C. K. Mtesigwa, Tumaini University Dar es Salaam College**

Ukerewe District, in Mwanza Region, Tanzania comprises more than 20 islands in Lake Victoria among which Ukara Island is the largest. A few meters offshore on the Western part of Ukara Island stands a huge boulder named "Burebeka/Nyaburebeka" 15-20 meters above water surrounded by smaller rocks. This rock is said to have existed for time immemorial in the history of the island and renowned for its wonders of rocking and dancing at the command of a member from a specific clan. Viewed from this aspect Burebeka has been, and remains, a tourist site for both local and foreign visitors. But apart from that, Burebeka has also been renowned for several decades in the past for another aspect of justice. It was among several other spots on Ukara Island that played the role of resolving disputes among the Wakara – the residents of Ukara Island. Where quarrels, hatred, serious misunderstandings among families, clans, or community members arose requiring belligerent parties to seek for justice both parties would go to Burebeka and each present its position. After presentations from each party the clan commander would request Burebeka to respond and dance to the party that deserves to win justice.

As years passed and with the establishment of Western religious and court justice systems the innate power for justice within Burebeka has been seriously ignored. The number of people consulting Burebeka for justice has drastically dropped. Personally, this workshop will be important because it will help to create awareness of the change of attitude toward the values of our pasts that seem to have been wailed away by today's "modernization" and what needs to be done in order to preserve the good aspects our pasts have.

## **11. Spending Christmas in Kilimanjaro, down of the Roof of Africa**

**Mr. Tairo Apolinary, Senior Journalist and Editor, Nation Media Group (Nation Newspapers) (apotairo@gmail.com)**

Spending Christmas and New Year holidays on the slopes of Mount Kilimanjaro is such a thrilling moment now pulling thousands of travelers from Africa and other parts of the world to this part of Africa. Many visitors try their luck to conquer the peak of Mount Kilimanjaro, the highest mountain in Africa, while others spend their holidays in villages on the Mountain slopes to enjoy and share the festival moods and joy with local communities living on the slopes. Christmas and New Year traditions are mostly observed in Kilimanjaro Region where the mountain is located. Mount Kilimanjaro in northern Tanzania is an iconic landmark of Africa: A towering, snow-capped mountain just south of the Equator. To many mountaineers and hikers, climbing their holidays on the mountainside. Christmas is a big holiday pulling thousands of families from Africa, North America, Europe and the rest of the world to converge on the Mountain slopes to share their joys with local communities. Bearing the pride of the Mountain, Kilimanjaro Region stands among the places in Africa established with tourist hotels and lodges in its all places where local communities welcome foreign visitors from Africa and other parts of the world to enjoy Christmas together. From the villages, tourists can take their chance to enjoy viewing the Mountain. Kibo peak, the highest point in Africa shines with snow which creates golden colours during morning and evening hours. Set to promote the Kilimanjaro Region and Tanzania, annual tourism exhibition, the Annual Kilifair Tourism exhibition has been established, targeting to market Tanzania and Mount Kilimanjaro among the local, regional and other tourists. Taking place in Moshi on the slopes of Mount Kilimanjaro, Kilifair is now the brand mark to attract tourists to visit the Region. All parts of the Region are accessible by public buses and private vehicles through the all-weather roads, also by air. Tourists traveling from different parts of the world can easily visit the villages via the Kilimanjaro International Airport, located close to the Mountain slopes, also through Jomo Kenyatta International Airport in Nairobi, Kenya. The Region is one among African localities with a long outstanding history blended with modern lifestyles enough to attract high-class tourists and other visitors looking to relax and mingle with local communities in real traditional African villages. Walking safaris through the villages, rich with lush banana and coffee trees could be an exciting safari experience outside the wildlife parks, the popular tourist attractions in East Africa.

## **12. Establishment of Library and Information Center for African Liberation at Majimaji Memorial Museum in Songea**

**Chief Emmanuel Zulu Gama and Mr. Adson S. Ndyanabo**

**(adsonsamwel@yahoo.com, majimaji@nmt.go.tz)**

The need for the library and information center for African liberation history and heritage is evident in places that evidenced the liberation movements. Yet, despite being the core focus of the African liberation movements, southern Tanzania region has no library and information center that would search, store, retrieve and disseminate the African liberation history in a professional manner. The aim of this project also is to establish Library at Maji Maji Memorial Museum in Songea by March 2021, in order to professionally coordinate, store, disseminate, develop and upgrade knowledge on African liberation history and heritage in Southern Tanzania. It is expected to have modern and digital facilities that will contain both hard copy and soft copies in the form of books and ebooks, journals, publications, articles, magazine, films and images, as well as videos and documentaries. Methodologies which will be used for gathering information/data will include among others: conducting research including reviewing published and unpublished documents and interviewing local members like chiefs, coordination with research institutions and researchers, purchasing and production of related hardcopies and soft copies materials such as books, journals, publications, articles, magazine, films and images, as well as videos and documentaries.

Therefore, the establishment of the library in Songea is expected to provide a one-stop-center where the African liberation history will be searched, coordinated, stored, retrieved and disseminated effectively and efficiently to the public. As a result, it will be like a research center that will help students, researchers and the general public and individuals, especially those who aim to learn experience and gather historic information about Southern African liberation and generation of more income to the museums that will ensure financial sustainability of the preservation and management of heritage in southern Tanzania.

## **13. Amani I. Kalwani, M.A Student-University of Dar es Salaam (amani.kalwani@gmail.com)**

The fact about the superiority of Africans is always hidden and the so-called backwardness; that Africans could not and cannot strongly stand for themselves other than the support from the Whites is maintained. This notion makes the Whites dominant over the Africans. Such dominance is unhealthy to the relationship between the Africans, who were invaded and the invading Whites. The Europeans invaded Africa and faced strong resistance in some areas from the indigenous Africans making them opt to either quit or collaborate with other Africans. The proposed study stands to appreciate the Africans who fought for their motherland, defended and offered their lives for others. Mutwa Mkwawa as among them leading the Hehe soldiers emerged victorious against the Germans in the 1891 Hehe-German war at Lugalo. This symbolizes Africans' strength and therefore has to be appreciated. The study aims to establish the extense of the battlefield by collecting bullet cases among other remnants. The proposed-study also aims to document the site and establish or rather maintain useful contacts between the indigenous and the Germans who both have a common history about the proposed area of study.

Of note is, this proposed study as an academic research plans to manage to recover materials specifically bullet cases from the Lugalo battlefield to serve as the evidence of the site being the battlefield. The truth established from the recovery may lead to if possible re-writing of the Mkwawa history particularly his death and the history of the Hehe, their relationship with the Germans and therefore contributing to effective change to the history of Tanzania and that of invasion. The proposed study thus remains of importance it stands and to use as reference by other scholars and researchers who wish to acquire knowledge and information about Chief Mkwawa and the 1891 Hehe-German war, noting it being the vital research that has intended and successfully recovered the bullet cases from the Lugalo battle field.

#### **14. An Ethno-archaeology of Northeastern Tanzania**

**Abel Shikoni, Department of History and Archaeology, The University of Dodoma**  
**(shikoniabel@yahoo.com)**

Northeastern Tanzania, particularly the Southern slopes of Mount Kilimanjaro and Pare Mountains, is well endowed with diverse cultural heritage assets, both tangible and intangible, going back for more than two millennia. Such heritage is associated with the development of socio- complexity in the region that is perhaps as old as heritage itself. Despite part of this heritage wealth of the area being documented and studied, little has been done to create a concrete database capable of providing broader access and long-term survival of such assets. To achieve this, a comprehensive ethnoarchaeological survey in the region geared towards documenting and studying both archaeological and ethnographic heritage assets as well as all associated socio- complexity needs to be undertaken. This will in turn facilitate the creation of a rich and diverse database of the heritage resources of the area. The ultimate goal is the creation of a digital archive that harbours archaeological and ethnographic information of the area.

#### **15. Re-constructing community health services through revisiting German Colonial Policies and Practices on Health: A focused study in Kilimanjaro from 1890-1914.**

**Irene Gabriel Ndossi, Postgraduate Student-History department, University of Dar es Salaam. (irenegabrieldossi@gmail.com)**

During 1890 the German colonial government identified poor hygiene, poor sanitation and lack of health education among the Chagga as a cause of spread of communicable and non- communicable diseases in Kilimanjaro district. This conclusion emerged as colonial government noticed a weakening and shortage of labour power and a recession in the German colonial government economic activities. The decision to provide health care services was focused on the need to maintain the labour power that would sustain economic endeavors. These health services were provided by both missionary medical centers and the German colonial health centers. Existing studies have emphasized that the German colonial government utilized colonial medicine in Kilimanjaro to maintain indigenous population that were necessary for cheap labour supply in economic investments and for expanding the number of consumers for the growing industrial commodities from Europe. These studies have privileged the economic basis of colonial medicine in Kilimanjaro and I do acknowledge the validity of this perspective. However, in this paper I argue that colonial government's economic justification of its own presence and legitimacy among Africans played a far more significant role in pushing policy creation to initiate health care services in the district from 1890, thus strengthening local community's economies. This paper will examine the colonial government motivation and infrastructure to provide health care services during 1890-1914 in Kilimanjaro. The paper aims to provide an integrative outlook on how historical knowledge promotes research helpful for creating and reconstructing sustainable social systems. This workshop will benefit me as postgraduate student (PhD) of History at the University of Dar es Salaam, to further extend my research base towards practical solutions for my community. Engaging in this workshop will

provide me an opportunity to expand my knowledge through academic and non-academic intellectual input that will happen throughout the course of this workshop.

**16. Education, Science and Technology. The United Republic of Tanzania, UBORA Development Resource Centre -UDRC, School Quality Assurance, Tanzania Ministry of Education**

**Albert Mutalemwa and Constantine Kimosoyo (*mutaalberttz@gmail.com*)**

UBORA Development Resource Centre -(UDRC) is a School Quality Assurance enhancement initiative in Dar es Salaam Zone, established to provide a space and support-services for school- based quality improvement. It will be a catalyst for efficient and effective school quality assurance, enhancing the existing structures and mechanisms. UDRC-Dar will also assist in the school-based design and implementation of more appropriate ways to sustainably facilitate improved basic education learning outcomes. Vision: We believe in harnessing the energies and resources of school-communities to put recommended school quality assurance measures into action, and so improve children's learning outcomes. Mission: To provide a physical space for dialogue, documentation and teaching-learning resources for school support services; and to function as a 'laboratory' for creative and dynamic innovations triggered by school-based follow-up by school quality assurers, working hand-in-hand with school-communities. Learning Resources: Documents, audios, videos, software, and other relevant materials required by critical learning communities. UDRC Goal is to improve children's learning.

**17. The history of Germany in Tanganyika**

**Francis C Ndiwayi, Tumaini University Dar Es Salaam College, Dar Es Salaam, Tanzania (*ndiwayf@gmail.com*)**

Germany was the first European country to colonize Tanganyika from 1880s to 1918. After the end of the first world war Germany was removed from being a colonial master in Tanganyika since he was the causative for the WW1. Germany waged a lot of struggles to establish colonialism in Tanganyika. One among the major uprising was the Majimaji rebellion, which it lasted from July 1905 to July 1907 under prophet Kinjikitile Ngwale with sacred water. This rebellion involved 20 different ethnic groups. The apex of the rebellion came at Mahenge and joined by Ngoni people, Matumbi, Yao, etc. As it has been documented, the apex of Majimaji rebellion was Mahenge in Ulanga district, there were also various groups participated in Majimaji uprising, but they have not been documented to be seen in our history. One among the ethnic tribe is Ndwewe tribe, which is found in Malinyi district previously was found in Ulanga district. Ndwewe people lived in a place known as Makalakatu, a place covered by hills and plain ground, they build their house on the hills. During Majimaji war, Ndwewe people dug caves to hide themselves against the Germans troops.

In the caves all families enter to stay there, when the Germans came, they found no one on the ground. Ndwewe people used the hills to see the Germans while far distance when they come to attack them hence, they tend to run to hide themselves in the caves. Through this way Germans failed to fight the Ndwewe people at Makalakatu, this has not been documented anywhere in our history of Tanganyika. If it is going to be researched, this will help archaeologists to reconstruct history concerning the history of Germany in Tanganyika particularly during the struggle to establish colonialism in Tanganyika. Also, it will make Ndwewe tribe to be known by people through out Tanzania and to be documented in our history since Ndwewe tribe is not known in Tanzania although it is there.

**18. The Collection of Tanzanian Local traditional music instruments from various Regions**  
**Melkiades Christian Banyanka, Post graduate Student University of Dar es Salaam**  
**(banyanka.sabina@gmail.com)**

I wish to conduct a big county wide project of collecting Tanzanian local traditional music instruments from various regions in Tanzania. After collecting them I wish to find a room somewhere and keep them together, so it will be a kind of Tanzanian traditional music instruments archive/library. The collected instruments will be documented in all forms of documentations, i.e. electronically etc. Who cares? Or why is it important? And how is it connected to archival practices workshop? This is something of vital important that we are missing here in Tanzania! I am not sure, but I guess there is not anywhere in Tanzania where you can go and find local Tanzanian traditional instruments collected together and kept so that you can see them. I can witness this, through my lived experience, I have worked as a musician/ teacher for more than eight years at TaSUBa. When I was at TaSUBa we received various guests from abroad especially the westerners, Americans, Chinese etc. After they reach at TaSUBa their first request was “can you show us your Tanzanian tradition instruments? How are they made/ played? Can you demonstrate playing them? Etc. It was shame, we only showed them few instruments like, tin drums, Litungu(lyre) and wazaramo xylophones(wooden marimba), those visitors come with confidence believing that they will find a variety of Tanzanian traditional instruments or everything concerning with Arts and Culture since TaSUBa is the well-known Arts and Culture Training Institute. No one can disagree that Tanzania is one of the richest countries in these things (Arts and culture). We have more than 120 ethnic groups and all of them have different music cultures, the major challenge we are facing most of things are not yet documented, you cannot see them until you go to search them in the villages, and they may be vanished in some days to come, because are only old people who make them and or own them, that, is why it is very important to collect them now and keep them somewhere! And may be later on, we can end up with a big centre (building) which will be used in keeping and preserving our Tanzanian traditional musical instruments for the benefit of the coming generation.

**19. Indigenous Knowledge and Skills of Environmental Management and Conservation in Tanzania: A Digital Storage Outlook)**  
**Fumbuka Caroline and Timothy Neema—Tumaini University Dar es Salaam College**  
**(fumbuka\_caroline@yahoo.co.uk; timothyneema@gmail.com)**

Tanzania has more than 120 tribes, all with their own traditions and customs (Soulsby, 2018). This explains the existence of a rich deposit of knowledge and skills in environmental management and conservation in Tanzania. Tanzania has an assortment of environmental management and conservation knowledge and skills. This is clearly seen in how different tribes operate differently in such aspects as irrigation, farming, water management and conservation, sustainable pest management skills, proper farming techniques which go straight to variant food storage skills to wetland use and management and many other skills. This knowledge is just adapted by kids from their elders. Very little of this knowledge is stored in and form and very little or nothing at all is stored digitally. There is a need to store this information before all the elders who have this knowledge in their brains perish. It is the anticipation of this abstract, that follow up is made before it is too late. The Expected general objective is to have an understanding of various indigenous Knowledge and Skills of Environmental Management and Conservation in Tanzania. Specific Objectives are: to find out source of this knowledge to the society, to examine the applicability of this knowledge in the source /original societies and to explore for abandoned environmental management and conservation skills and their drivers. In conclusion, indigenous knowledge and skills of environmental management and conservation highly needed not only in Tanzania but in the globe at large. This is because that knowledge is a milestone for future conservation based on the current global environmental challenges.



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## **20. Culture Heritage Management**

**Mr. Ali Bakari Othman, Zanzibar Stone Town ([aboth8@yahoo.com](mailto:aboth8@yahoo.com))**

Cultural heritage management is a vocation and practice of managing culture heritage. Either cultural heritage is branch of cultural resources management, though its draws on the practices of cultural conversation, restoration, museology, archaeology, history and architectures. While culture is the total of knowledge, attitudes, and behaviors shared by and passed on by the members of a specific group. It means that culture it contains a lot of things like: Food and shelter, education, religion, security and protection, relationships, language, creative expression and so forth. As we know that Zanzibar is multi-cultural societies, so that it needs more resources so as to protect our culture. Therefore, through cultural heritage management it will protect and preserved all heritage things, which surrounding within Zanzibar island. The major heritage culture which needed more protection is Swahili language, because it allows the people within a culture to communicate with each other. Kiswahili as popular language in Zanzibar and Tanzania at large it contains five language those are: English, Arabic, Germany, Portuguese and Gujurat (India). Therefore, it needs more effort in in order to make sure that, those culture aspects it must be remain longer.

## **21. Mr. Baltazar Kiboga Nyamusya National Museum of Tanzania ([banyah2k@yahoo.com](mailto:banyah2k@yahoo.com))**

Tanzania has been undergoing social, political, cultural and economic changes since the last decade. Things like digitalization information communication and technology (ICT), globalization, and many other of that kind have changed the life of Tanzanians tremendously. Almost every individual and sector countrywide has been touched by these changes in one way or another, in this regard Museum. A number of things are changing in daily basis, many communities need to be engaged and brought in board. It is in this ground to point out that, the desire to attend such a workshop I will be well educated and informed new methodology of archiving and documentation of natural and cultural heritage that might be of intangible and tangible as well. I work with the National Museum of Tanzania as a museum exhibitor. The Imaging future training workshop fits into my career because would indeed be like a seed in my career that I have shown great interest in, which I can now expand my horizons to a wider approach to documentation and achieving in museum, culture and education for the wider community. Being an exhibitor and a museum professional, I am supposed to be skilled so as to become more knowledgeable in the aspect of archival practice moving from local to global contexts and from grounded knowledge to its contribution to wider more transferable methodologies, just to name few and therefore become potential to my society. It is my hopes that if I am provided with this opportunity such workshop training will enable me to conform to the undergoing changes at present in the area of documentation/archiving and digitalization, cultural action and community engagement. I will be in a better position to perform well my day to day activities, hence give me an opportunity to use the knowledge, experience and skills I have acquired at the workshop and therefore become more useful to the Museum.

## **22. An Archaeological Investigation of Early Iron Working Site In Zanzibar; A Case Of Makunduchi**

**Mr. Abdulkarim Selemani ([abdulkarimselemani.as@gmail.com](mailto:abdulkarimselemani.as@gmail.com))**

The study aim to investigate the early iron working (EIW) materials and culture Makunduchi shehia, the study will be guided by three specific objectives which are to identify basic materials associated with early iron working materials and culture at Makunduchi, to identify early iron working technology both in pottery making and iron technology at Makunduchi and to find out nature of economic activities associated with early iron working at Makunduchi in Zanzibar. In order to get required information the proposed study will employ both primary data collection method which include survey, excavation and observation while in secondary data collection- the research will use documentary review through both published and unpublished work from different academic sources such as library. This work is very important in understanding the existence of early iron working technologies and culture in Zanzibar and also will pave a way for other archaeologist to concentrate on the coastal regions as the sites for the iron production like other mainland sites including Sumbawanga, Ufipa and Kagera. This workshop is very important since it will give me a courage as a young archaeologist fresh from University toreconstruct our past and also to develop my carrier through different support.

## **23. Digitization of The History of Ujamaa in Ruvuma Region Samson Malekela Tumaini University Dar es Salaam College ([malekelamshaija@gmail.com](mailto:malekelamshaija@gmail.com))**

Tanzania under the leadership of Mwalimu Julius Kambarage Nyerere adopted the ujamaa policy officially after the Arusha Declaration in 1967 and followed by villagelization in early 1970s. Under ujamaa people lived communal life and were adhering to principles of unity, brotherhood, equality, democracy, working together, and mutual respect among others. In Ruvuma region early in 1960s with the formation of Ruvuma Development Association (R.D.A) which was encouraged by Mwalimu J.K Nyerere. R.D.A brought together many people in the villages and made them work together towards common goal. Some of the villages are Litowa, Matetereka, Mtakanini, Liweta. In 1969 R.D.A was banned, its properties were confiscated, and the party and state took over with the introduction of villagization. The new project of villagelization caused smaller R.D.A villages disappeared, and the families were forced into new villages. With the disintegration of United Socialist Soviet Union of Russia (U.S.S.R) in late 1980s and early 1990s which was supporting morally and materially Ujamaa and other socialist countries resulted into failure of Ujamaa. The decline of ujamaa in Tanzania particularly in Ruvuma region brought about number of impacts such as decline in production, increased poverty and emergence of conflicts between members and villages associated with distribution of properties obtained-through ujamaa. This history is not documented well. There is a need to digitalize this history and make it as a tool for peace and stability in the region for today's and future generation

#### **24. BEAUTIFYING DAR CITY: The Contribution of Urban Farmers in Beautification of Sam Nujoma Road in Dar es Salaam City Tanzania**

**Dr. Hawa Mkwela, Tumaini University Dar es Salaam college ([hawamkwela@yahoo.com](mailto:hawamkwela@yahoo.com))**

In 2020, Tanzania was announced to be a new member of the Middle-Income Country. This development is well received and call for development of new social and physical infrastructures to match the status. In Dar es Salaam and other major cities in Tanzania, there are many development projects taking place between 2015-2020. Among other projects, road expansion and construction projects are increasing at a high rate in Tanzania. In 2015 total major tarmac road were 6,390 km, regional tarmac roads were 1,012 km making a total of 7,402 km of tarmac roads in the country. In the year 2020, the major tarmac roads increased by 42.6 % and are required to be innovative and prove their importance to the city authorities for their survival. In Dar es Salaam city, there is a new tendency of urban farmers to involve themselves in flower and plant gardening which goes hand in hand with selling of flowerpots along many major and regional roads. Sam Nujoma road is one of the roads in Dar es Salaam city where urban farmers have developed plant and flower gardens which go hand in hand with pottery. Using FGD, observations and interview methods of investigation, this study reveals that, urban agriculture along Sam Nujoma road is tolerated due to its contribution to city beautification and employment of youths and women. However, a more secured land tenure agreement between urban farmers and the city authorities need to be in place to ensure land security and access.

**Key words:** *City beautification, Urban Agriculture, Urban Farmer*

#### **25. Imaging future through enhancing ethical aspects in indigenous Knowledge Research as Ignored Archival Element**

**Dr. Julius Tweve, Tumaini University Dar es Salaam College ([julius.tweve@gmail.com](mailto:julius.tweve@gmail.com))**

Egalitarianism is a trend of thought in political philosophy and informational sphere. An egalitarian favors equality of individuals within the society. Egalitarianism through equal information sharing can be a positive instrumental for promoting conflict prevention and building sustainable peace in the society. Having access, equal, relevance and accuracy information sharing practices among individuals promote equality and facilitate people to get the same, or be treated the same, or be treated as equals, in some respect. It is true that research has brought many benefits to the society; it has also been a negative experience for many indigenous people in African and Tanzania in particular. In order to protect Indigenous Knowledge (IK) and minimize the possibility of misrepresentation and/or misuse of research findings, scholars in the field of ethics insist on equal access, control, ownership and participation in the entire research process. Much has been researched in indigenous people around the world both in developed and developing countries. Ethical aspects in conducting research have long been marginalized and partly not considered by researchers and/or by other privileged social groups from main stream social, political and economic activities. Subsequently, they suffer indignity because their legitimate human rights are violated by way of language barriers, ignorance, erosion of cultural values and identity; low literacy levels, and intellectual property exploitation. From the above picture the imaging futures through un/archived pasts workshop is timely and relevant to think and address the following questions:

What are the ethical aspects researchers should consider in conducting research in the field of indigenous knowledge as one of important element of egalitarian archival? What are the implications and way forward as outcome of ethical aspects considered in indigenous knowledge research?

**26. The Precolonial Dry Stone-Wall Structures of Palabek: New Discoveries from Lamwo District, Northern Uganda**  
**Charles Kinyera Okeny, Department of History, Archaeology and Heritage Studies, Makerere University, Kampala, Uganda.**  
**(okeny2013@gmail.com)**

The archaeological knowledge of ancient African architectural technology has been a long held global debate, with the centre of controversies being the magnificent stone-wall structures of Great Zimbabwe. Many western scholars tried quite hard to downplay the African origin of complex structures like Great Zimbabwe. In Uganda, the issue has not been in the denial of the origin, but the promotion of assumptions that there is no archaeology in some areas especially the areas north of the Nile (northern Uganda). Backed by the need to understand the archaeological records of northern Uganda and Palabek in particular, an extensive archaeological survey was undertaken in Palabek Subcounty in the dry season of 2019. The survey discovered outstanding stone-wall structures in four (4) different locations of Palabek. The structures are all backed by enormous archaeological artefacts such as lithics, pottery, slag, grinding stones and smoking pipes among others. The presence of Palabek stone-wall structures in these areas with abundant rocks for raw materials indicate that the structures were of local origin. In addition, the stunning similarities with the recently promoted World Heritage Site; Thimlich Ohinga Cultural Landscapes (stone-wall) of Kenya could probably make it the origin of the Kenya site, considering the alleged ancient “Lwo migration” from Southern Sudan via northern Uganda. This finding demystifies the early assumptions that northern Uganda has no potential archaeology and, contributes significantly to the global debate on African ancient construction technology.

**Key words:** *Complex structures, Stone-wall, Lwo, northern Uganda, Cultural landscapes.*

**27. Education through Music**

**Chaula Izacka, Secondary School teacher, Lushoto Tanga (izackachaula@gmail.com)**

My name is Izacka Abraham Chaula also known as Chella from Michano Lukuki Entertainment, a Musician and History Teacher. Through my talent of being a musician, I decided to compose a song known as “Maji Maji War”. The song contains two stanzas whereby in stanza one there is introduction and causes of the war while in stanza two is based on impacts, reasons for the failure and significance of the war. The main focus based on composing this song is to preserve historical information through audio visual. The objectives of composing this song were, to educate and create awareness to the society on the significance of knowing where we come from, where we are and prediction of the future in order to avoid repetition of the mistakes that we did in the past so as to promote peace in the society to add missing knowledge to the students and community in general on some facts which are only found in the field and not written in most history books, to increase students’ performance in History subject through listening and mastering of facts about the past that enable them to be patriotic.

The importance of this song is evidenced during the Corona outbreak that students listened the song through social media hence created peace of mind to them by avoiding fear of failing their exams. This song has been used as a teaching aid to various schools something which will be helpful when any other trauma occurs in the future as the students will be able to get the knowledge through this audio-visual teaching aid. As a teacher and a musician I recommend the government and other non-governmental organizations to support talent of some public servants in order to increase better performance of their works based on their career for the benefit of the nation and the world as whole so as to educate the community and promote peace. Furthermore I would like to request various stakeholders to support me morally, materially and financially in duplicating compact disc and shooting the video of this song which I intend to distribute to various media, community and schools where it will be used as a sustainable teaching aid in history subject. I expect the workshop to be a learning platform where I will fetch a huge knowledge to impart the youth and community at large.

## **28. Survival and Legacy of Transgenerational Memories of Colonialism in Mgao, Mtwara-Tanzania. By Swedi Mkuta, University of Dar es Salaam**

This project is about advancing a recent encounter with memories of colonialism at Mgao village in Mtwara region. As part of the University of Dar es salaam field trainings under the supervision of Dr. Nancy Rushohora, I have interviewed the old generation—between 35 and 120 years old. This three months project aspire to advance the project into the young generation particularly those within the school environment aged 7-18 years old to archive their understanding of colonialism, which methods are used to transmit transgenerational memories of trauma and what would be a best approach to preserve the memories of trauma in southern Tanzania. Memories here will include those of trauma but without excluding tradition and customs which are fundamental in understanding remembering or forgetting of traumatic pasts. Moreover, a juxtaposition of methods used for teaching the same both at school and home will be analyzed.

## **30. The Science of the Ethnic groups profile: The principle of Majengenelu by Ngoni Ethnic group in Southern Tanzania. By Dr Xavier K. Komba**

Most of the African societies are facing the problem of integration between languages, indegeous skills and intercultural relation for Sustainable Development. A result there is the abandoning of their culture, history and social life which are important component for the sustainable development in the society.

The lack of “cultural identity” and the separation between their daily life and their cultural elements create the gap of knowledge on struggle to “build an integrated, prosperous and peaceful Africa, driven by its own citizens and presenting a dynamic force in the global arena”. In order to reduce such a gap of the sustainable development, women are considered to be the important group to bring the society back to reflection of their roots of natural life.

This research intends to examine and demonstrate the history, the cultural values, identity and ethics of the selected communities of Ngoni ethnic group in Southern Tanzania targeting to women from the year 1884 to 2015. Their contact with the German colonial Period, changes and development of their ethnic groups will be given priority. Most of the cultural identity and ethical values in these societies have disappeared and the few existing cultural properties are in danger of destruction or total disappearance.

## **EXTRACTS FROM PARTICIPANTS EMAILS**

### **1. Mrs. Tabu Mtou Saidi—Lindi Secondary School Teacher ([kidotimtou@gmail.com](mailto:kidotimtou@gmail.com))**

*“I will participate on the workshop to understand past events (historical sites, museums and archiving) and how new generation can understand ways of preserving those historical sites and its importance to the national”.*

### **2. Azzurri George—Dar es Salaam ([georgeazzurri4@gmail.com](mailto:georgeazzurri4@gmail.com))**

*“I am interested (in this workshop) because its part and parcel of my field “I hold a bachelor degree on tourism and cultural heritage.” Archival works also remind us about our past and how we can use the written documents to pass the ancestral history to the coming generation. I believe in conserving and promoting the heritage resource including Archives, because they are; aesthetic, authentic, historical and culturally advantageous”.*

### **3. Douglas Kahabuka, Dar es Salaam ([speculumjustitiae@yahoo.co.uk](mailto:speculumjustitiae@yahoo.co.uk))**

*"Mimi ni msanii wa Kitanzania wa Sanaa za uoni za Mambo ya kidini, kihistoria, wanyamapori na utunzaji wa Mazingira....Ushiriki wangu utakuwa na manufaa kwenye kubore-shwa kutunza kumbukumbu ya matukio ya zamani kwa njia ya michoro kwa ajili ya vizazi vya Sasa na vijavyo maana kama tunavyoamini michoro ni njia ya kupeleka ujumbe katika hali ambayo naweza kueleweka zaidi kama picha hizo zitatumia maadili mazuri kwa jamii husika."*

### **4. Mr. Moses Raphael Dar es Salaam ([mosesr741@gmail.com](mailto:mosesr741@gmail.com))**

*"I am interested to attend this workshop for different reasons: firstly, this project touch direct my career/professional. In other word I can say its part and parcel of my professional Second, am an ambassador of promoting conservation and preservation of heritage sites/resources includes cultural and natural resources for future use of our next generation. Attending this workshop will provide room to develop my knowledge and career in this field of heritage management. Also this workshop will provide room for me to learn the basic principle for heritage management and preservation of our heritage, apart from that, it will provide an opportunity to develop network and to provide educationontheimportant of conserving these artifacts"*

### **5. Mr. Khamis Mshana ([khamismshana0@gmail.com](mailto:khamismshana0@gmail.com))**

*"For me, it's an honor to experience my field of study as a Heritage manager managing personal archives for community awareness and development of collective traditions and cultures on sculpturing and art in artificial intelligence"*

### **6. Mr. Hussein Kinoko, curator at Urithi Tanga Museum ([huseinkinoko@icloud.com](mailto:huseinkinoko@icloud.com))**

*"I really don't take tourism, history or knowledge about certain culture as entirely something to make money out of, but primarily as the tool to dispel the existing stereotypes about that culture, to portray that respective culture in a narrative that is true to its context... this is why do town tour for free, I teach history for free and I have an open platform on social mediacalled@AfrikaSihami that I share stories about Africa, all inspiring stories about uncelebrated Africanheroes and all stores about major achievements made by Africans in African and elsewhere. To change peoples (Africans) mindsets is my primary objective, escially about how they think about themselves. To get rid of the inferiority complex that haunts us for too long, to make them believe in themselves, unfold their hidden talents, and eventually becoming able to achieve greater things in life without an external auspice. To me, Africa can hardly achieve true prosperity if the majority know less or nothing about themselves, their history and culture. The latter form pillars to every nation's development. Indeed, it would be an enormous opportunity if I'm offered a chance to attend the event. To me learning is incessant, thus an event is a venue to learn more, to meet new people with same aspirations and dedications, which may lead to the formation of formidable team that might make huge changes in our laws and policies regardinculture and tourism".*

**7. Mr. Gervas Gideon, University of Dar es Salaam (kgideon8174@gmail.com)**

*"Am working with ICT organization University of Dar es salaam Computing Centre, which dealswith ICT consultancy and ICT solutions. Am so interested in that training which articulates egalitarian archival practices in post conflict, reconstruction and test transferability in promoting social cohesion".*

**8. Teddy Mbuya, Civil Society—Dar es Salaam (teddy\_mbuya@yahoo.com)**

*"Thank you for your invitation for the Imagining futures through UN/Archived Past Works which I found to be very interesting. I am in the development sector and work in the civil society organisation advocating for women and social issues. I am interested in attending the workshop to learn how I can add value to the archiving the good African values that have kept Africans united, respected and united to help share the knowledge with the current and future generations to keep them united and give them an alternative to solve current generation and mental health issues"*

**9. Raziah Q. Mwawanga, Gender and Media Activist, Dar es Salaam (starcarmen@gmail.com)**

*"I am a Media, Gender, Project Management and Development Specialist consultant in and Traditional Media. Tactical Documentary Producer, Trainer and Facilitator New inMedia and Gender Development Governance and Advocacy as well as a Social Entrepreneur. My interest in attending the workshop is to learn and understand how I could use the knowledge to document archived Past Works for world to know and appreciate and to be used for future learning by the next generation as a content producer."*

**10. Marco Magassila, Tumaini University Dar es Salaam College (mmagassila@hotmail.com)**

*"As historian, archiving is one of the important sources for socio-economic, political and historical knowledge reconstruction".*



# LIST OF ALL WORKSHOP PARTICIPANTS

List of Participants				
IMAGINING FUTURES WORKSHOP-TURDACO 11/12/2020				
SN	Name	Institution	Region	Contact
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