

NOTES

INTRODUCTION

1. I define indigenous knowledge systems (IKS) as a set of accumulated facts that are rational and that can help in understanding and sustaining societal and ecological balance, with the objective of maintaining sustainability. They are multilayered and multifaceted comprehensive facts that help in producing useful and acceptable behavioral activities beneficial to society. IKS are the sum total of information that leads to successful cultural adaptation to environmental conditions (i.e., political, social, and natural), which has been refined over the years by various communities through their lengthy histories of ecological interaction and experiment.
2. See Chandra Talpade Mohanty, "Under Western Eyes: Feminist Scholarship and Colonial Discourses," in *Feminist Postcolonial Theory: A Reader*, ed. R. Lewis and S. Mills (New York: Routledge, 2003), 49–74.

CHAPTER 1

1. I define women's knowledge systems as extraordinary, well-defined mechanisms developed and used by women in dealing with economic, political, social, and environmental challenges using appropriate technologies sustainably. Women's knowledge systems are rational, scientific, philosophical, pedagogical, and intellectual and operate according to defined rules and regulations in diverse fields such as agriculture, food preparation and preservation, pharmacology, architecture, engineering, irrigation, construction, medicine, forest resource management, weather and climatic knowledge, forecasting and weather management techniques, social relations, psychology, religion, sports, social and political issues, and so on. They are truly scientific and go beyond ordinary survival skills contained in ethnic folklore and crafts. See Philomena Okeke. "Reconfiguring Tradition: Women's Rights and Social Status in Contemporary Nigeria," in *Africa Today*, 2006, 50–63.
2. See Philomena Okeke. "Reconfiguring Tradition: Women's Rights and Social Status in Contemporary Nigeria," in *Africa Today*, 2006, 50–63.
3. Charles Dundas (May 2, 1927). *Letter to The Honorable The Acting Director of Education*, Tanzania National Archives File 10563.

4. Although the concept “ignorance” may be a sociological term of reference, it is also historically constructed. In Tanzania, “ignorance” as a concept has interesting etymological history, and several Kiswahili terms can be employed to describe ignorance. Four of the most common are *ujinga* (*mjinga*), *upumbavu* (*mpumbavu*), *umaamuma* (*maamuma*), and *ungumbaru* (*ngumbaru*). *Mjinga* might mean one who is dense and is often used to refer to a person who lacks cultural etiquette. *Mpumbavu*, on the other hand, is used to denote an idiot or a fool. Compared to *mjinga*, *mpumbavu* is considered to be headstrong or too arrogant to acknowledge and accept change and therefore cannot learn. *Maamuma* is not very different from *mpumbavu*, but the condition of *maamuma* is worse because such a person is regarded to be indolent. *Ngumbaru* is another variety of ignorance and is used specifically for a person who does not know how to read or write. *Ngumbaru* refers to individuals who are illiterate or uneducated. *Ngumbaru* has been used in literacy programs to describe those who illiterate.
5. Bruno Gutmann, *Das Recht der Dschagga* (Munche, Germany: Beck, 1925), 221.
6. Otto Peiper, “Über Säuglingssterblichkeit und Säuglingsernährung im Bezirke Kilwa (Deutsch-Ostafrika)”, *Archiv für Schiffs und Tropenhygiene* 14(8):233–59.
7. See David Clyde, *History of the Medical Services of Tanganyika* (Dar es Salaam: Government Press, 1962), 120–43.
8. Carl Ittameier “Die Erhaltung und Vermehrung der Eingeborenen-Bevölkerung” in *Hamburgische Universität Abhandlungen aus dem Gebiet der Auslnaskunde*, Hamburg: L. Friederichsen, 1923.
9. The focus on the ignorance of women and the inculcation of domestic science for women was also evident in the commissioned study by Dr. Mary G. Blacklock (1936, 224).
10. Here the concept of lifelong learning is taken in the context of living in a knowledge society in which there is no knowledge-based economy.
11. E. Swai “Women’s educational needs analysis for alternative approach to adult education in Tanzania: A case study of Kiroka and Sembeti wards in Morogoro and Kilimanjaro” (Master’s Thesis, University of Dar-Es-Salaam, 1999).
12. For more on this, see Maria Nzomo, “African Women in the Public Sector: Status and Strategies for Women’s Advancement,” in *Managing Development in Africa: Past Experience, Emerging Challenges, Future Priorities*, ed. Sadig Rasheed (New York: Macmillan, 1994); “Engendering Democratization and Empowerment: Women’s Struggles against Political Exclusion and Discrimination in East Africa,” *The Encyclopedia of Third World Women*, ed. N. P. Stromsquist (New York: Garland, 1996); and “The Impact of the African Crisis on Women,” in *African Women: States of Crisis*, ed. G. Mikell (Philadelphia, PA: University of Pennsylvania Press, 1995).

13. See Amanda Ellis et al., *Gender and Economic Growth in Tanzania: Creating Opportunities for Women* (Washington, DC: World Bank, 1998).
14. Mbilinyi (1987) recognizes this silence within transformative feminism in Tanzania including those on sexual expression and identity. The silence was also recognized over the following issues: the role of men in the feminist movement, gender versus women, and the role of the state in the feminization of poverty.
15. A wedding ceremony is a ritual that is performed as a preparation of a new bride before her wedding. It is normally carried out by women to teach the brides about what to expect in the married life, what to do, and how to maintain good relationships with their husbands.
16. A kitchen initiation party (*Inisingwa iriko*) is a ritual performed after the wedding, which consists of cultural activities that a new bride is to perform, including cooking, acknowledging, and showing respect to women in the clan. This ritual is basically a forum in which women of the clan accept or reject the new bride.
17. A *khanga* or *kitenge* is a brightly colored piece of cloth that is worn by many East African women. These pieces of cloth may be worn over dresses or as head wraps while working in the fields to keep the dust off the body.
18. Literacy in this context is conceptualized as not so much the process by which people read and write, but rather as the means by which they construct their reality.

CHAPTER 2

1. See R. Case, (1998). *The Development of Conceptual Structures*. In W. Damon (Series Ed), D. Kuhn & R. Siegler (Vol Eds) *Handbook of Child Psychology: Vol 2 Cognition, Perception, and Language* 5th ed (Pp. 77–166). New York: Wiley; F. Keil (1998) *Cognitive Science and the Origins of Thought and Knowledge*. In W. Damon (Series Ed.), D. Kuhn & R. Siegler (Vol Eds) *Handbook of Child Psychology: Vol 2 Cognition, Perception and Language* 5th ed (Pp. 341–413). New York: Wiley.
2. See also Marjorie Hass, “Feminist Readings of Aristotelian Logic,” in *Feminist Interpretations of Aristotle*, ed. C. A. Freeland (University Park: Pennsylvania State University Press, 1998), 34.
3. See A. Schoenfeld, “Making mathematics and Making Pasta: From Cookbook Procedure to Really Cooking,” in *Thinking Practices in Mathematics and Science Learning*, ed. J. G. Greeno and S. V. Goldman (Mahwah, NJ: Erlbaum, 1998), 299–320.
4. The word *ujamaa* comes from the Swahili word for extended family or familyhood and it emanates from Ubuntu philosophy that considers a person as a social being, in that, a person becomes a person *through the people* or community. Ujamaa as a concept was developed by Julius Nyerere, the

- first president of Tanzania (1961–1985) as a social and economic policy in Tanzania.
5. See, for example, the role of Endo women in marriage in the study of Markwet by Henrietta Moore (1986). *Space, text, and gender: an anthropological study of the Marakwet of Kenya*. The Guilford Press.
 6. *Ibid*, 1
 7. Interview with Joyce Ngabanu, Dar es Salaam, July 2005.[0]
 8. Interview with Songosia Kimweri, Dar-Es-Salaam, August 2005.
 9. See Burgess and Beilstein 1996 for an explicit expression of this sort of approach to women's agency.
 10. Carol D. Lee, *Culture, Literacy and Learning: Taking Bloom in the Midst of the Whirlwind* (New York: Columbia University Press, 2007).

CHAPTER 3

1. Vygotsky's *Mind in Society* (1978) provides the notion of mediation: "sign systems (language, writing, number systems) are created by societies over the course of human history and change with the form of society and the level of its cultural development (7). Vygotsky believed that the internalization of culturally produced sign systems brings about behavioral transformations and forms the bridge between early and later forms of individual development. Thus, for Vygotsky, in the tradition of Marx and Engels, the mechanism of individual developmental change is rooted in society and culture (*ibid.*, 7).
2. A *khang* is a brightly colored piece of cloth that many East African women wear; it is basically a wrap. A *khang* is roughly five feet by three feet and can be used as a dress, worn over a skirt while working in the fields to keep the dust from their skirts. *Khangas* are also worn as head wraps.
3. East Africa is comprised of three countries in the Eastern part of Africa: Kenya, Uganda, and Tanzania.
4. Generally, there is a border pattern around all four sides of the *khang* with a central design in the middle. There is always a proverb, usually in Swahili, at the bottom of a *khang*.
5. Interview with Mabula Chonya, Dar-Es-Salaam, July 2004.
6. Pointillism is a late nineteenth-century style of painting in which a picture is constructed from dots of pure color that blend, at a distance, into recognizable shapes and various color tones. Pointillism developed out of impressionism, and its best-known proponent is the French painter Georges Seurat.

CHAPTER 4

1. Tanzania is inhabited by more than 120 ethnic groups and a wide variety of social relations and indigenous knowledge systems whose ideas are passed from one generation to the next.
2. Opportunities to these groups are mainly in the sports and entertainment fields. See Verman and Douglas(1994).
3. On the marginalization of minorities in the field of education and how this could be redressed, see the essays contained in Minority Rights Group International (1994) and Holmes (1995).
4. On the religious rights of minorities, see Dinstein (1982) and Lerner (1982).
5. Despite the absence of an operative declaration of indigenous rights, the principles of indigenous rights have been institutionalized in the global polity (Ladefoged 2000). Taking the lack of formal, written declarations as evidence of a lack of institutionalization misunderstands the cultural content of the world polity, which includes abstract, theorized principles for action (Strang and Meyer 1993). Furthermore, even in the absence of formal enumeration of rights, these principles have been used by international bodies—such as the World Bank, Special Rapporteur, and Permanent Forum—to guide reform of the practices of a variety of actors, indicating both greater penetration of these norms and the growth of international structure (Schofer and Hironaka 2005).

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INDEX

- action, 1, 3, 5, 17, 31, 39, 40, 41,
42, 49, 53, 54, 55, 64, 68, 70,
76, 83, 85, 89, 92, 95, 117,
153, 156, 163, 171
- action research, 3
- Adult Education and Extension
Services, xiii, xiv, xv, 28, 30, 31,
32, 34, 38, 137, 154, 159, 182
- advertisement, 10, 85
- African Union, 109
- age, 3, 24, 34, 56, 70, 71, 73, 84,
92, 116, 137, 169, 185, 189
- agency, 1, 4, 5, 6, 7, 9, 14, 15, 17,
30, 35, 37, 44, 46, 47, 51, 71,
72, 75, 78, 81, 82, 112, 117,
118, 125, 153, 135, 156, 157,
163, 165, 170, 171, 180, 181,
183, 187
- agenda, 6, 8, 10, 22, 24, 34, 35,
102, 107, 154
- agent, 15, 51, 170, 186
- Allman, Jean, 81, 82, 197
- ambivalence, ix, 18, 45, 47, 102
- Amutabi, Maurice, xv, 106, 109,
205, 208
- antiquate, 4, 85
- Arab, 96, 176, 208, 209
- art, 42, 45, 82, 84, 85, 86, 88, 94,
96, 97, 102, 110, 120, 130,
163, 166
- articulation, ix, 31, 37, 40, 47, 49,
50, 82, 84, 88, 102, 119, 126,
152, 154, 156, 161, 163, 166
- artifact, 18, 83, 88, 89, 90, 92, 98
- artistic, 84, 94, 96, 97, 98
- Arusha Declaration, 42, 61, 94,
129, 146, 203, 206, 207
- association, 46, 96, 109, 113, 157,
160, 198, 199
- asthma, 111
- authentic, 39, 97, 119
- autonomy, 8, 48, 71, 141, 173, 184
- bananas, 112, 139, 200
- baptism, 39
- Barnes, Sharon, 13, 82, 197
- barrier, 18, 85, 142
- Beauvoir, Simone de, 10
- Bechuanaland, 27
- beehives, 115
- behavior, 5, 8, 9, 17, 18, 46, 52, 63,
70, 78, 79, 82, 88, 132, 171,
184, 191, 194
- Beijing, 35, 160
- Berlin, 25
- Bhalalusesa, Eustella, 33, 172, 173,
174, 175, 176, 177, 178, 198
- binaries, 17, 43, 44, 67, 70, 97,
169, 184, 187
- biography, 3, 51
- Blacklock, Mary G., 24, 26, 192, 198
- blatant, 31
- breastfeeding, 24, 175
- brewing, 21, 155
- Buganda, 27
- buttress, 83

- cancer, 111
 cartoon, 82
 cassava, 56, 112, 157
 cast, 36, 37, 71, 117, 141, 181
 cereal, 54, 112
 ceremony, 39, 52, 59, 60, 76, 77, 104, 130, 159, 193
 Chagga, 23, 27, 39, 40, 55, 94, 126, 127, 128, 129, 130, 131, 132, 133, 134, 140, 148, 192, 201, 203, 205, 206, 207, 208
 Chama Cha Mapinduzi (CCM), 58, 155
 Chambers, Robert, 107, 155, 198
 cheap labor, 6
 chemicals, 111, 167
 child care, 159
 Christian, 77, 78, 94, 95, 96, 131, 132, 135, 136, 140, 203
 cinema, 10
 civilization, 111, 117, 119, 131
 class, 3, 6, 7, 11, 18, 28, 31, 32, 33, 42, 50, 88, 93, 101, 108, 132, 137, 138, 154, 160, 162, 163, 164, 167, 170, 176, 189, 200, 207
 codes, ix, 3, 14, 18, 29, 39, 42, 44, 45, 47, 54, 87, 93, 94, 102, 126, 130
 coherent, 7, 40, 62
 colonial, ix, 1, 10, 14, 18, 22, 23, 24, 25, 26, 27, 34, 35, 36, 40, 66, 72, 78, 86, 96, 106, 111, 114, 117, 118, 122, 131, 137, 140, 144, 151, 155, 183, 187, 188, 191, 197, 198, 199, 200, 202, 203, 205, 208
 post, ix, 1, 3, 4, 5, 6, 9, 13, 14, 18, 51, 68, 85, 86, 87, 101, 106, 111, 154, 183, 184, 187, 191, 203
 commentaries, 81, 85, 88, 97, 201
 commercial, 56, 84, 96, 97, 109, 110, 132, 134
 common sense, 46
 communal, 56, 102, 110, 203, 205
 community, 3, 21, 22, 29, 38, 42, 47, 52, 54, 55, 56, 57, 59, 63, 64, 65, 74, 75, 84, 105, 106, 107, 109, 114, 115, 116, 121, 126, 131, 132, 133, 134, 136, 138, 139, 143, 145, 149, 154, 158, 159, 162, 166, 178, 179, 189, 193, 197, 197, 198, 200, 205, 206, 206, 208
 conceal, 7, 36, 42, 141, 146
 confidence, 35, 37, 38, 173
 confronted, 43, 66
 connected, 22, 44, 48, 49, 70, 86, 130, 146, 170, 171, 199
 connected knowing, 49
 conscientization, 32
 conservation, x, 22, 107, 109, 115, 116, 197, 200
 construction, 9, 10, 11, 16, 27, 29, 88, 91, 110, 126, 162, 169, 172, 191
 of history, 83
 of identity, 16, 44, 69, 79
 of knowledge, 4, 5, 21, 42, 44, 46, 79, 83, 88, 89, 90, 91, 98, 121, 151, 184, 186
 of the other, 180
 social, 148
 of women, 22, 26, 90, 183, 205
 contagious, 7
 contemplated, 43, 95
 contention, 1, 2, 29, 83, 176
 contesting, 82
 continuum, 89
 contradiction, x, 5, 17, 18, 26, 39, 74, 81, 126, 131, 144, 148, 153, 166, 173, 177, 178, 185
 Copenhagen, 35, 160, 198
 creation of knowledge, x, xi, 8, 13, 22, 43, 83, 84, 85, 172, 184, 186
 boundaries, 53
 history, 38
 critical thinking, 31, 36

- cultural hegemony, 6, 11
 culture, 2, 4, 10, 23, 34, 35, 83, 85, 87, 90, 96, 97, 98, 101, 109, 119, 125, 129, 131, 141, 143, 154, 163, 166, 167, 169, 172, 189, 194, 194, 197, 200, 201, 202, 203, 204, 206, 207, 208
 curriculum, 6, 31, 45, 46, 78, 79, 99, 155, 159, 189, 205
 custodians, 83, 105, 126
 customer, 41
- Dar-Es-Salaam, 94, 192, 194, 208
 darkness, 27, 30, 138
 debunk, 1, 98
 decade, ix, 9, 12, 13, 15, 50, 59, 86, 107, 109
 for women, 35, 160
 decoding, xi, 3, 14, 18, 45, 47, 102, 126
 deconstruct, xi, 1, 21, 95, 11, 157
 decontaminating, 31
 deep-seated, 38
 deficit, 13
 degradation, 11, 157
 delineate, 66, 88
 delivery, 3
 demarcation, 10, 62, 136
 demonization, 111
 diabetes, 103, 111
 dialogue, 4, 10, 14, 19, 37, 84, 85, 122, 125, 199
 dichotomy, 40, 97, 170
 dictum, 38, 101
 differentiation, 3, 4, 7, 8, 68, 82, 153, 186
 diligence, 3
 discipline, 21, 31, 36, 179
 discomfort, 31
 disconnection, 89
 discourse, x, xi, 2, 13, 36, 43, 45, 51, 68, 70, 71, 72, 73, 74, 75, 93, 94, 157, 169, 185, 191, 202
 disease, 3, 9, 22, 23, 103, 104, 111, 112, 133, 139, 146
 disempowerment, ix, 9, 10, 11, 12, 13, 14, 16, 18, 19, 22, 25, 32, 33, 40, 43, 44, 52, 111, 182, 186, 187
 dislocation, ix, 4, 5, 7, 8, 12, 14, 16, 17, 24, 27, 43, 55, 56, 63, 123, 161, 166, 171, 182, 183, 184, 187
 dismissal, 4, 46, 97, 111, 168
 dissemination, 29, 82, 85
 distribution, 95, 207
 diversity, xiv, 4, 15, 16, 50, 65, 72, 85, 87, 97, 116, 158, 161, 187, 191, 200
 domestic, 1, 7, 13, 24, 25, 26, 56, 67, 137, 143, 144, 155, 164, 192, 200, 201, 202, 205, 208
 domination, 2, 3, 9, 11, 13, 27, 34, 45, 55, 58, 61, 62, 65, 72, 86, 88, 91, 93, 108, 118, 119, 122, 128, 132, 149, 152, 153, 156, 161–62, 164, 169, 170, 178, 184, 185
 dressing, 42, 83
 Dundas, Charles, 23, 24, 25, 26, 128, 191, 200
 dynamics, 2, 3, 19, 48, 50, 56, 63, 70, 76, 78, 82, 88, 149, 151, 163, 167, 189, 209
- ecosystem, 22, 24, 26, 121, 168
 education, xii, xiii, xiv, xv, 1, 3, 6, 7, 8, 9, 10, 12, 13, 15, 16, 22, 24, 27, 28, 29, 30, 31, 32, 35, 37, 47, 106, 107, 113, 155, 159, 163, 164, 177, 189, 192, 197, 201, 209
 electricity, 38, 41, 60, 135
 emanate, 3, 23, 45, 48, 134, 171, 185, 193
 emancipation, 2, 7, 26, 34, 158
 emancipation, 2, 10, 154
 embedded, 17, 39, 39, 42, 70, 102, 111, 169, 182, 187
 embodiment, 48, 98, 119

- empirical, 29, 48, 83, 109, 141
empowerment, ix, x, 26, 7, 8, 9, 10,
11, 12, 13, 14, 15, 16, 18, 19,
22, 27, 28, 29, 30, 32, 33, 34,
36, 40, 42, 43, 44, 45, 111,
128, 141, 151, 152, 155, 156,
158, 159, 160, 161, 163, 164,
165, 166, 168, 169, 170, 171,
172, 173, 173, 174, 175, 176,
177, 178, 180, 181, 184
enlightenment, 22, 23, 28, 36
environment, xi, 22, 23, 24, 49,
64, 68, 95, 98, 107, 111, 112,
115, 116, 117, 119, 12, 121,
127, 130, 157, 166, 191, 191,
198, 199, 205, 205, 108, 209
episodes, 89
essentialization, 4, 49
ethnic, xi, 3, 7, 14, 23, 27, 45, 47,
52, 58, 62, 72, 96, 97, 107,
128, 132, 134, 145, 170, 191,
195, 209
Eurocentric, 109, 111, 162
European, 4, 9, 21, 24, 252, 27, 96,
97, 111, 119, 127, 128, 130,
132, 203
evaluation, 6, 15, 36, 67, 90, 111,
152, 162, 171, 179, 183
evidence, 11, 16, 18, 22, 48, 83,
195
evisceration, x, xi, 5, 9, 10, 14, 15,
22, 44, 117, 181, 183
exploitation, 22, 25, 26, 27, 71,
118, 148, 164, 203
fairer sex, 12
Falk, Sally, 55, 59, 129
false divide, 10, 29, 97, 188
fashion, 11, 40, 81, 82, 83, 85, 87,
88, 90, 91, 92, 19, 7
fashioning, 81, 197
feminist, xi, xii, xiv, 3, 4, 10, 11, 12,
13, 15, 16, 21, 39, 44, 46, 48,
49, 50, 66, 72, 103, 120, 144,
152, 156, 157, 170, 174, 178,
184, 185, 18, 5, 186, 187,
189, 191, 193, 199, 200
fertilizer, 62, 111, 159, 166, 167
flexibility, 110, 162
folk, 86, 97, 156, 191
forecast, 110, 191
foreclosure, 17, 49
forlorn, 104
framework, xi, 4, 5, 9, 10, 16, 39,
45, 46, 47, 49, 89, 99, 103,
14, 118, 119, 152, 155, 163,
165, 178
Freire, Paul, 30, 32, 154, 200
fruits, 112
Fulbright, xiv, 31
funds of knowledge, 46, 47, 79, 106
furtive, 111
gatekeeping, 7
Geiger, Susan, ix, 10, 13, 156, 158,
169, 182, 201
gender, ix, xi, 3, 4, 6, 14, 18, 21,
28, 32, 33, 34, 35, 3, 6, 38,
43, 44, 46, 47, 48, 50, 53, 58,
61, 70, 72, 76, 85, 87, 88, 98,
116, 127, 133, 140, 141, 143,
147, 148, 153, 154, 158, 160,
161, 164, 168, 170, 172, 180,
182, 183, 189, 192, 194, 197,
199, 201, 209
generation, 6, 24, 61, 65, 84, 109,
110, 127, 131, 137, 155, 162,
185, 195
generic, 46
genius, 2, 85, 97, 130
German, 25, 126, 131, 132, 135,
192, 203, 206
gesture, 95
Ghana, 113, 207
Gilligan, Carol, 48, 49, 185, 201
global, xi, 4, 9, 10, 15, 16, 18, 43,
50, 51, 53, 88, 103, 111, 115,
126, 133, 140, 141, 148, 149,
151, 158, 159, 160, 161, 164,
167, 168, 169, 170, 171, 178,

- 188, 189, 195, 199, 200, 202, 203, 208
- globe, 2
- grandchildren, 56, 60, 103
- gravitas, 21
- grazing, 115, 139
- grown, 32, 160, 207
- Gutman, Bruno, 126, 127, 129, 130, 131, 192, 201
- harmony, 4, 77
- hazard, 111, 167, 168
- healer, 3, 4, 109, 11, 113, 126, 135, 201, 207
- hegemony, 2, 6, 8, 11, 36, 95, 96, 125, 162, 166, 168, 170, 172, 178
- hierarchy, 48, 111, 133, 163, 172, 185, 187, 202, 205
- history, xi, xiii, 3, 5, 6, 10, 11, 12, 14, 15, 16, 17, 18, 22, 33, 37, 44, 46, 49, 54, 66, 70, 78, 84, 85, 89, 94, 96, 97, 117, 151, 155, 162, 168, 179, 181, 192, 202, 203, 255, 206, 207, 209
- HIV, 16, 18, 22, 140, 142
- honey, 112, 129, 130, 205
- hooks, bell, 10
- hopes, 38, 74, 146
- house-warming, 39
- hunt, 25, 202
- hybrid, 96, 97, 159, 167
- hydrotherapy, 112
- identification, 11, 28, 30, 36, 108, 123, 169
- identity, 3, 5, 11, 15, 16, 40, 44, 48, 52, 54, 66, 67, 69, 79, 81, 84, 89, 90, 94, 96, 98, 108, 126, 165, 166, 179, 181, 183, 184, 185, 193, 202, 204, 205, 208, 209
- idiom, 82, 83, 84, 86, 97, 122
- ignorance, 6, 7, 9, 11, 13, 22, 23, 24, 25, 26, 27, 28, 29, 30, 34, 35, 36, 39, 41, 75, 110, 164, 166, 183, 192
- illegitimate, 1
- illiteracy, 9, 10, 25, 28, 30, 34, 36, 43, 105, 119, 154, 172, 189, 192
- imagery, 70, 84
- images, 19, 57, 85, 95, 119, 125, 148
- imagination, 4, 40, 96, 147, 154, 165, 166, 187
- imagined, 38, 42, 43, 147
- in-between, 10
- inculcate(d), 26, 31, 103, 122, 192
- indigenous, x, 1, 2, 15, 34, 66, 87, 95, 96, 101, 102, 106, 108, 109, 110, 102, 113, 119, 123, 126, 131, 133, 191, 195, 197, 203, 204, 206, 207, 209
- inequality, 33, 158, 160, 170, 178, 203
- inequity, 1
- informal, 1, 12, 23, 106, 112, 120, 145, 162, 184
- inherent, 8, 18, 32, 33, 48, 96, 97, 107, 109, 121, 169, 175, 184, 189
- insider, 2, 31, 39, 40, 45, 52, 120
- Institute of Adult Education, xv, 30, 31, 32
- instrumental, 39, 98
- intellectual, xiii, xiv, 27, 88, 110, 111, 173, 177, 187, 191
- intelligent, xiv, 29, 45, 154
- intensification, 101, 153
- international community, 3, 115
- International Monetary Fund (IMF), 108
- invalidate, 1
- invention, 2, 10, 36, 116, 171, 206
- Kanyeji, Ashiku, 3, 52, 53, 66, 68, 70, 75, 76
- Kichagga, 18, 39, 40
- Kilee, Ma, 3, 4

- Kilimanjaro, ix, 19, 23, 125, 126,
 128, 129, 131, 133, 136, 138,
 140, 142, 166, 187, 192, 198,
 200, 203, 207
 Kilimanjaro Natives Cooperation
 Union (KNCU), 138
 Kilwa, 25 192
 kindergarten, 27, 56, 162
 Kiroka, 28, 192
 Kiswahili, 31, 39, 40, 41, 155, 192
 kitenge, 42, 193
 knowledges, 4, 7, 8, 16, 17, 111,
 113, 119, 122, 123
 Kuuti, Paikin, 88

 labor, 6, 7, 12, 13, 14, 18, 22, 23,
 25, 26, 43, 56, 58, 61, 62,
 66, 71, 88, 103, 113, 121,
 128, 129, 140, 141, 144,
 148, 153, 157, 170, 171, 17,
 2, 174, 178, 180, 181, 183,
 183, 189
 language, 31, 39, 40, 41, 42, 69,
 82, 88, 93, 101, 106, 108,
 115, 116, 118, 139, 183, 186,
 193, 194, 194, 202, 204, 206,
 208, 209
 Lawate, 104, 105, 132, 133, 137
 learner, 28, 31, 88, 89, 94, 143,
 172, 179, 184, 189
 Lee, Carol, 46, 79, 194, 198
 legacy, 3, 40, 168, 188
 legitimate, 1, 5, 16, 26, 67, 82, 106,
 122, 203
 legumes, 112
 liberation, 2, 27, 10, 27, 111, 202
 lifestyle, x, 25, 57, 59, 61, 65, 103,
 110
 linear, 96
 livelihood, x, 2, 22, 58, 109, 115,
 116, 197, 200
 Loitoktok, 132
 London local, 27, 130, 197, 198,
 199
 Lumumba, Assié, 35

 maendeleo, 40, 155, 162, 164
 maize, 112, 130, 133, 137, 157
 Makonde, 94
 malady, 29
 mama mdogo, 41
 manipulate, 7, 8
 manure, 24, 111
 marginalization, xi, 1, 3, 4, 5, 8, 10,
 11, 13, 15, 16, 26, 29, 30, 33,
 36, 43, 44, 45, 46, 52, 59, 66,
 85, 86, 101, 102, 103, 111,
 116, 143, 151, 156, 162, 170,
 182, 186, 188, 195, 205
 marketplace, 87, 130, 141
 marriage, 3, 17, 41, 52, 53, 58,
 60, 64, 66, 68, 70, 71, 72,
 73, 74, 75, 76, 78, 79, 90,
 92, 133, 137, 138, 139, 172,
 173, 174, 181, 185, 187,
 189, 194, 199, 204
 material condition, 18, 41
 matriarchy, 17, 197
 Mbilinyi, Marjorie, 7, 8, 38, 114,
 142, 152, 193, 204
 meaning making, 48, 69, 89
 media, 10, 50, 51, 85, 148, 156,
 160, 164, 171, 185, 200
 mediation, ix, 4, 5, 9, 12, 49, 50,
 68, 70, 75, 88, 89, 90, 92, 98,
 131, 152, 163, 167, 168, 170,
 182, 193, 194, 199
 medicine, 24, 27, 29, 61, 103, 105,
 111, 113, 114, 175, 192, 207
 memory, 3, 135, 200, 202
 metaphor, xi, 42, 82, 87, 89, 92,
 94, 97, 98
 microscope, 111
 Middle East, 90, 202
 milk, 112, 120, 129, 130, 139, 145
 millet, 112, 129, 133, 135, 157
 misleading, 12, 17, 116, 156
 missionaries, 4, 22, 23, 25, 27, 106,
 126, 127, 131, 132, 135, 136,
 155, 203, 206
 Mlandege, Ashina, 88, 94, 98

- modern education, 6, 9, 12, 13, 22, 27, 29, 36, 43, 50, 163, 178, 179, 183
 modesty, 95, 144
 Moll, Luice, 46
 Mombasa, 42, 90
 Morogoro, 42, 90, 192
 Moss, 25, 205
 mother tongue, 40, 106, 200
 mundane, 44, 111, 174
 Mushi, P.A.K., xv, 28, 158, 205
 Mwanza, 90
 Mwinyi, Ali Hassan, 94

 Nafukho, Fredrick, 106, 109, 119, 122, 205
 Nairobi, 35, 90, 160, 206, 208
 Nakanyike Musisi, 27
 narrative, ix, xi, 11, 14, 16, 17, 44, 45, 50, 52, 54, 121, 175, 185, 197, 199
 native, x, 6, 23, 25, 138, 155
 navigation, 75, 85
 negotiable, 110
 negotiation, xi, 3, 4, 5, 9, 15, 17, 18, 19, 24, 27, 42, 50, 52, 62, 65, 66, 68, 72, 79, 84, 90, 91, 105, 109, 125, 126, 145, 181, 183, 184, 185
 neoliberalism, 4, 148
 New Partnership for Africa's Development (NEPAD), 102, 113
 normal, 4, 8, 33, 67, 91, 108, 169, 172, 178
 nuances, 17, 39, 45, 48, 86
 nugget, 2, 54, 84
 Nyerere, Julius, 9, 34, 94, 96, 114, 156, 158, 193, 206

 obesity, 111
 objectification, 5, 7, 11, 16, 17, 89, 116, 135, 139, 142, 142, 144, 147, 163, 175
 obtrusive, 47

 Odora-Hoppers, Catharine, 2, 102, 206
 Ogola, Margaret, 13, 36, 37, 206
 omission, 26
 oppositional gaze, 10
 oppression, 28, 30, 31, 86, 92, 143, 144, 149, 152, 160, 163, 164, 168, 174, 182, 200
 option, 5, 8, 48, 71, 72, 105, 114, 140, 149, 170, 176, 179
 Organization for Economic Cooperation and Development (OECD), 106
 othering, 8, 52, 136
 Otunga, 106, 109, 205
 outcast, 71, 116
 Oyèwùmì, Oyeronke, 10, 13, 36, 37, 70, 152, 160, 162, 182, 206

 painting, 87, 94, 95, 96, 97, 98, 194
 parochial, 2
 patent, 103, 110, 116, 153
 patents, xv, 52, 56, 59, 61, 62, 74, 104, 105, 175
 pathway, 10, 69, 91
 patriarchy, 5, 7, 8, 17, 26, 94, 55, 58, 60, 62, 66, 127, 143, 144, 156, 157, 163, 166, 170, 178, 201
 patronage, 98
 patronization, 8, 156, 180
 pedagogically, 2, 30, 31, 32, 93, 170, 178, 189, 191, 197, 200, 208
 penchant, 85
 permanent, xiii, 38, 65, 195
 personhood, 9, 175
 pharmacologist, 111, 112, 191
 pharmaceutical, 103, 112, 200
 philosophical, 1, 45, 46, 68, 84, 86, 191
 pigeonholing, 53, 85
 pivotal, 21, 222, 51, 94

- poetry, 102
- policies, x, 4, 6, 8, 14, 34, 35, 38, 54, 60, 84, 94, 101, 106, 107, 108, 109, 115, 116, 118, 120, 142, 148, 156, 158, 161, 178, 179, 187, 188, 194, 197, 201, 203, 206
- policy, xi, 1, 2, 4, 5, 6, 7, 9, 13, 14, 30, 34, 38, 43, 44, 49, 54, 55, 58, 66, 67, 78, 81, 82, 84, 85, 86, 94, 95, 103, 107, 108, 118, 120, 126, 131, 135, 141, 148, 153, 154, 154, 155, 156, 157, 158, 160, 164, 167, 168, 169, 170, 181, 182, 184, 187, 189, 191, 192, 197, 203, 204, 205, 207, 209
- poverty, 7, 15, 17, 18, 56, 57, 114, 142, 162, 179, 201
- popular culture, 10, 85, 204
- postcolonial, ix, 1, 3, 4, 5, 6, 9, 13, 14, 18, 51, 68, 85, 86, 87, 101, 106, 111, 154, 183, 184, 187, 191, 203
- postmodern, xi, 4, 15, 51, 66, 68, 88, 95, 106, 122, 182, 183, 184, 187, 201
- potatoes, 56, 112, 129, 133
- poverty, 1, 4, 22, 28, 59, 63, 159, 188, 193
- power, instruments of, 82
- powerlessness, 1, 149, 163, 166, 174, 176, 177
- predetermine, 8, 48
- privilege(d), ix, xiii, 21, 27, 40, 58, 148, 157
- property right, 103, 110, 144, 153
- proverbs, xi, 81, 82, 83, 84, 85, 86, 87, 89, 97, 122
- public sphere, 40, 145
- quarantine, 112
- quiescent, 36
- race, 3, 6, 14, 18, 47, 50, 51, 111, 131, 170, 189, 197, 208
- racism, 22, 24, 27, 106, 201
- rationality, 1, 2, 46, 55, 63, 66, 74, 75, 98, 108, 109, 136, 154, 173, 191
- reciprocation, 56, 69, 101, 110, 112
- relative(s), 4, 25, 41, 55, 59, 71, 74, 76, 88, 120, 133, 136, 146, 173
- representation, xi, 5, 12, 21, 22, 29, 38, 49, 51, 52, 71, 85, 97, 111, 156, 161, 181, 209
- reproduction, 6, 9, 12, 14, 22, 24, 27, 34, 71, 72, 97, 141, 148, 157, 175, 183, 188, 197, 199
- rescue, 95
- research, 101
- restrain, 3
- revelation, 1, 9, 10, 22, 44, 51, 75, 87, 17
- rice beer, 21
- ritual, 39, 60, 75, 76, 77, 86, 102, 120, 193
- roles, 4, 8, 9, 13, 25, 26, 27, 29, 62, 64, 65, 67, 82, 84, 126, 127, 128, 129, 140, 141, 152, 159, 176, 177, 179
- rupture, 2, 6
- rural communities, 1, 17, 28, 29, 30, 33, 35, 36, 42, 55, 56, 58, 59, 104, 105, 110, 114, 115, 121, 143, 151, 159, 167
- rural dwellers, 111, 153
- sacred, 21
- satire, 85
- sayings, xi, 81, 82, 83, 84, 85, 86, 87, 89, 90, 92, 96, 97, 98
- school, 3, 11, 12, 14, 16, 24, 25, 30, 41, 47, 56, 57, 60, 83, 93, 94, 106, 107, 109, 115, 133, 137, 138, 140, 143, 166, 167, 172, 173, 175, 176, 178, 182, 185, 187, 199, 202, 205, 207

- science, xi, 6, 34, 91, 109, 110,
 126, 138, 183, 192, 193, 198,
 200, 203, 204, 207
 scientific knowledge, 83
 scope, 9, 46, 108, 156
 scrutinize, 18, 47, 102, 140
 secrets, 38, 105, 126, 139, 145,
 148, 187, 188
 seldom, 6, 108
 self-disempowerment, 8
 Sembeti, 28, 192
 Sen, 32
 sewing, 29, 137, 165, 166
 sexism, 22, 24, 142
 sideline, 5, 15, 43, 182
 sieve, 7
 silence, ix, 11, 36, 39, 44, 45, 46,
 50, 52, 85, 102, 106, 122,
 128, 193
 slogans, xi, 82, 83, 84, 86, 87
 social capital, 75, 105, 148
 socialization, 6, 8, 11, 16, 49, 55,
 147, 159
 social relationship, 48, 63, 78, 81,
 151, 163, 168, 169, 191, 195
 social status, 2, 5, 66, 76, 98, 162, 191
 societal logic, 85
 sorghum, 112
 South Africa, 109, 113, 198, 199,
 200, 202, 206, 207
 sow, 38, 203
 space, ix, 10, 13, 14, 17, 22, 39,
 42, 52, 54, 58, 62, 64, 72, 78,
 83, 84, 85, 96, 105, 128, 131,
 133, 139, 141, 147, 151, 153,
 154, 155, 157, 160, 180, 189,
 194, 204, 209
 spinster(s), 27, 68
 Stahl, Kathleen, 128
 stereotype, 12, 16, 19, 37, 125, 127
 stories, x, xi, 1, 2, 3, 4, 6, 12, 15, 17,
 18, 19, 22, 37, 39, 40, 44, 45,
 50, 51, 52, 53, 62, 73, 79, 83,
 102, 112, 125, 136, 148, 151,
 168, 181, 183, 186, 191, 204
 straightjacketing, 53, 54
 strategic devise, 22
 Structural Adjustment Programs
 (SAP), 57, 59, 134, 142, 148,
 157, 167, 200
 subjectivity, 3, 4, 5, 14, 18, 44, 51,
 52, 68, 69, 125, 169, 171,
 180, 184, 185
 subject matter, 13, 89, 99
 subordinate, 7, 152, 154
 Sufi, 105
 surgery, 112
 survival, 3, 54, 107, 110, 157, 167,
 180
 sustaining, 2, 65, 121, 191
 syllabus, 31
 symbol, 42, 57, 71, 83, 84, 90, 96,
 149, 156, 169, 176, 177, 198
 sympathy, 28

 Tanga, 145–146
 Tanganyika, 23, 26, 27, 155, 169,
 192, 197, 199, 201, 202
 Tanganyika African National Union
 (TANU), ix, 10, 155, 169
 telescope, 111
 tension, x, 38, 43, 62, 64, 85, 94,
 154, 181
 tentative, 32, 37
 Thabita Kanogo, 5, 66, 67, 70, 152,
 182, 202
 thatching, 115
 therapy, 110, 112, 113
 trademark, 103, 110, 153
 traders, 41, 147, 208
 traditional, 3, 4, 6, 13, 23, 24, 25,
 26, 29, 36, 42, 43, 44, 46,
 56, 62, 63, 66, 77, 84, 85, 97,
 104, 106, 109, 111, 112, 113,
 114, 115, 116, 119, 122, 126,
 131, 133, 135, 140, 144, 147,
 149, 152, 157, 159, 163, 166,
 167, 168, 169, 172, 175, 176,
 177, 183, 200, 201, 206, 207,
 208

- transcend, 4, 11, 183
- transformation, 4, 6, 9, 10, 14, 23, 254, 25, 34, 35, 39, 54, 59, 60, 65, 69, 81, 82, 117, 132, 133, 151, 158, 189, 194, 201, 208, 209
- transmission, 84, 91
- transnational corporations (TNCs), 118
- trust, 38, 39, 74, 104, 115, 131, 139
- typification, 4
- Uganda, 27, 109, 194, 205
- Ujamaa, 9, 55, 56, 57, 60, 62, 94, 156, 193
- uneducated, 7, 11, 33, 43, 172, 192
- unification, 82
- United Nations Educational, Scientific and Cultural Organization (UNESCO), 106, 188, 205
- universality, 7
- University of Dar-Es-Salaam, 94, 192
- unmask, 21
- unsubstantiated, 7
- Usambara Mountains, 25
- vague, 47, 97
- vehicles, 86, 93, 94
- veiled, 13, 15
- voice, x, 14, 15, 26, 35, 37, 38, 40, 44, 53, 72, 84, 98, 102, 105, 120, 155, 156, 157, 160, 164, 170, 198, 201
- voluntary, 39, 179
- vulnerable, 41, 57, 108, 110, 127, 156, 189
- Vygotsky, Lev, 81, 88, 89, 194, 208, 209
- wanawake, 86, 87, 155, 201
- wayward, 3, 199
- web of relations, 48
- wicked, 3, 199, 202, 205
- witnessed, 43, 101, 106, 181
- womanhood, 3, 5, 12, 13, 32, 49, 66, 67, 69, 70, 76, 77, 126, 157, 184, 202
- World Commission on Environmental and Development (WCED), 107, 209
- World Health Organization (WHO), 113
- yams, 112, 129
- Yuuri, 3, 105, 125, 126, 132, 133, 134, 135, 137, 139, 140, 141, 144, 145, 147, 148, 187
- Zambia, 109
- Zanzibar, 90