



**JJEOSHS**

ISSN: 2618-1517

Jumuga Journal of Education,  
Oral Studies, and Human Sciences (JJEOSHS)

[editor@jumugajournal.org](mailto:editor@jumugajournal.org)

<http://www.jumugajournal.org>

Volume 3, No. 1, 2020

**DOI:** <https://doi.org/10.35544/jjeoshs.v3i1.27>

## **EDITORIAL REVIEW, JJEOSHS, VOLUME 3, ISSUE 1, 2020**

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In our third Volume, Issue 1, of JJEOSHS, 2020, which is a by-product of the call for papers sent in mid-2019, its main theme was on “Land and Society.” Such an ambitious topic drove us to accept articles on land and religion, land and politics, land and ecology, land and eco-theology, gender and land, literary writers and land, economy and land, and other related areas in social and human sciences. More articles on this topic have been reviewed as I write this editorial review; and more are still welcome before the year 2020 ends. We thank our reviewers: Dr Martin Olando, Dr. John Muriuki, Dr. Evans Mwangi, Dr. Julius Kithinji, Dr Lazarus Ngari, Dr David Okelo, Prof. Mokhele Madise, Prof. Victor Molobi, Prof Humphrey Mogashoa, Dr. Joseph Mwangi Munyua, and Dr. George Kiarie among others for their commitment to academia and indeed the quality of JJEOSHS’s articles. For this, we salute you! In the first article on “Rethinking Land and Religion,” Bridget NM Mukuka, from the United Church of Zambia University, explores the concept of culture in the Mutima Walowa wa Makumbi Church, popularly known as the Mutima Church of Zambia. She argues that the founder of the Mutima Church invoked religion to acquire several pieces of land across Zambia’s territorial space. In Ninian Smart’s dimensions of religion, he invokes the Material Dimension (land in particular) as a critical area that we have, at times, ignored. The article thus explores the concept of material dimension of religion and ushers in another concept of cultural power in religious discourses in Africa.

In the second article on “Consolidating democracy in the colonial Kenya (1920-63),” by Julius Gathogo, it explores the economic power of the European-Settler-Farmers whose protests, since 1911, triggered a semblance of an electoral process in the history of the modern Kenya, during the March and April 1920 elections. In this article, Fibaek and Green (2019:100) are quoted thus: “From 1920 to 1930, the sector more than tripled its export earnings with an increase from £669,028 to £2,763,707 (Kenya Colony 1920–30, 1930). To better understand the

effect of expansion in acreage and export on profitability, we estimate the gross annual earnings for the entire sector. We calculate the settler farm earnings by deducting depreciation expenses of agricultural machinery and annual labour, fertilizer, transport, and other transaction costs from the annual agricultural production values.” The article has noted that the European Settler-Farmers’ Community (ESFC) had, since 1911, sought the right to elect un-official Members of the Legislative Council (Parliament). This request was constantly rejected by the Colonial Administrative Office. To push their demand to a higher level, ESFC’s nominated Members of the Legislative Council (MLCs) resigned in protest, in mid-1917. They only returned to their parliamentary positions after they were promised that steps would be taken to introduce legislation after the First World War, which took place from 1914 to 1918. With land being a means of economic prosperity, the European-Settler Farmers in the colonial Kenya, ironically, became a key resource in consolidating democracy in Kenya, even though theirs was initially a mere socio-economic preservation. The article thus builds an impression that economic might and democratic push goes hand-in-hand, especially in capitalistic systems.

In the third article on “Environmental Reconstructions in the Upper Tana region, Kenya,” the Kenyan historian, Lazarus Kinyua Ngari, discusses aspects of environmental changes in the Upper Tana region of Kenya, especially during the second millennium. This discussion is informed by archaeological and ethnographic data, as well as historical sources on vegetation change in the Upper Tana and other regions of comparable environments. The article makes it clear that a lacuna exists in the study of communities of the Upper Tana and the way they interact with their environment in past and present times. It argues that livestock grazing, iron smelting, slash and burn agriculture, and the clearing of forests for housing are key contributors to vegetation change in the area under consideration. In its results from oral reconstruction of the past vegetation of the area, and in using the plant succession theory, the article shows that the lowland area of the Upper Tana is essentially savannah with scattered trees doubtless inhabited by grazers. The article also pays tribute to the local indigenous iron using communities for avoiding environmental degradation, through their use of indigenous sanctioning systems.

The fourth article in this volume 3, Issue 1, of JJEOSHS, 2020, is on “African Indigenous Guidance and Counselling & Child Socialization Agents.” In this article, Elizabeth Nancy Muriithi et al takes us to another territory that is indirectly related to land, that is the African spirituality and its contribution to child socialization. Although land has been noted in Grace Wamue-Ngare’s article (below) as providing spiritual contentment in African spirituality, the authors are implicit on this. As the authors have noted, “the aim of this article is to evaluate the perception of Pentecostal Christians in regard to the importance of the indigenous guidance and counselling among the Aembu indigenous society. In the latter, they socialized their children from birth to puberty.”

The fifth article is on land and its religio-cultural importance. In Grace Wamue-Ngare’s article on the “Tiri Concept and its Huge Significance in Africa’s Religio-Culture: A reflection on the Gikuyu Beliefs and Practices Related to the Sacredness of Land,” the importance of Tiri (soil) as religio-cultural-spiritual and economic means has been captured clearly. Since pre-colonial times (before Berlin conference of 1885/86, when Africa was partitioned), she argues that land, as the mother-earth, has always had critical importance to the well-being of the Gikuyu (Africa), who continuously maintain great emotional and psychological investment in it, especially *tiri*, its tangible part. Land has been the cause of clan wars, ethnic wars, freedom war, political clashes, political incitation, and a platform for socio-spiritual growth amongst the

diverse peoples of Africa. Although Professor Wamue-Ngare demonstrates this *Tiri* concept via citing the Gikuyu (anglicised Kikuyu of Kenya) peoples, she largely speaks for Africa.

The sixth article on “The Impact of Land Act of 1995 on Customary, State and Church Lands: The Case of Land Within the United Church of Zambia.” In this article, Dominic Mulenga Mukuka, a Zambia scholar, from The United Church of Zambia University, Lusaka Campus, examines the concept of customary or traditional land within the context of Zambia’s dual land system that is categorized as: customary/traditional land. It discusses the history of dual land system in Zambia, in which the United Church of Zambia has large tracts of land, either via customary or traditional areas and in formal/government areas. Further, the article has also sought to explain why land in Zambia is controlled by two authorities that are duly recognized, beginning with the customary/traditional authorities that is largely owned and controlled by the local people in a given area and their respective Chiefs in their rural areas; and second, is the formal or government land that is controlled by the State through their respective governing Ministries. The article sets out on the premise that without effective tenure conversion policies in administering land, sustainable development in both traditional or customary and State areas will be hampered.

The seventh article in this volume 3 of JJEOSHS, Issue 1, 2020, is authored by Joseph Mwangi Munyua, Adjunct Lecturer, St. Paul’s University (Kenya). His article on: “Mwea Irrigation Scheme in Kenya: Did the Religious Institutions Abandon their Members During and Before the Mwea Rice Farmers’ Revolt of 1998?” seeks to examine the Mwea Irrigation Scheme and explore the oppressive situation that was experienced by its rice farmers; and eventually assesses the need for a prophetic voice as the critical pillar and/or the key tool that ought to have stood as the weapon of fighting oppression, and therefore address the vice.

In conclusion, we invite the readers and subscribers to appreciate our efforts to build a strong and credible academic journal for East Africa, Africa, and for global consumption. We invite encouragements rather than mere criticisms, though all are welcome. We empathize with the four authors whose articles were not published in this volume after we were advised by peer reviewers not to do so, owing to quality and other related concerns. We are encouraged by such scholars who continue to subscribe to JJEOSHS despite the rejection of their articles. Our aim is quality; and as the quality of scholarship goes down in our East African region, we endeavor to do better and redeem the situation. Welcome to the third Volume, Issue 1, of JJEOSHS! We hope to produce Issue 2, of the third volume, 20220, which will be on the general subjects in humanities and social sciences.

As the Editor-in-Chief, I am thankful to God for elevating this journal to the level of being among the few journals in the East African region that assigns a DOI to every article published herein. In turn, a DOI, as an abbreviation, refers to Digital Identifier. A DOI is everything to a credible journal, just as water is very essential to Fish and other living things who live in the waters. DOI has all the necessary advantages that makes a journal an international and permanent archiving entity. First, it provides perpetual access to the write-ups therein; second, if costs of maintaining a journal overwhelms a research team (and may God forbid), the Journal articles will remain via DOI. Third, it is easy to track citations accurately right into the google scholar via DOI. Fourth, DOI links articles and other write-ups to metadata, and indeed acts as a unique and permanent address for each published write-up. If a journal lacks a DOI, it can as well be termed as not fully an international journal, as it looses a global appeal. The annual payments for DOI may turn out as a huge test to some. JJEOSHS has met all the global standards and is the reason for being indexed by at least three

powerful bodies. In view of this, a DOI for every write-up herein, ensures that each and every article is “published” rather than “unpublished.” Welcome. Research and publication is the engine of growth; and writing is the career of the enlightened ones in any given society under the sun!

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