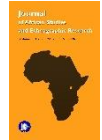




We choose to see no evil: John Pombe Magufuli, the nationalist who championed the sovereignty of his country



Research article



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Abstract

This study sought to account for meaning construction in the blend of the conceptual metaphors found in the two songs sung by Bongo artists Harmonize and Rayvanny; identify the similarities in the political leadership qualities of President Thomas I. Sankara and John P. Magufuli and to discuss the lessons African leaders can learn from the strategic leadership styles of the two former African Statesmen. The study used the Conceptual Integration theory established by Fauconnier and Turner (2002) to analyze the data. A descriptive research design was employed and the data was analyzed qualitatively. Findings reveal that metaphors portray political leaders as larger-than-life individuals who are capable of providing solutions to myriad problems that bedevil their countries. The two former African presidents championed the sovereignty of their countries and defended the citizens against neo-colonialism and exploitation by foreigners.

Keywords: corruption, development, metaphors, nationalism, Pan-Africanism



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Public Interest Statement

This article examines the portrayal of public leaders as seen through the eyes of musicians and the general public. The information contained herein is purely for public information.

Introduction

This study examines the lives of two notable African nationalists/Pan Africanists (John Pombe Magufuli & Thomas Isidore Sankara) and their contributions to their respective countries as well as the lessons that other African leaders can learn from them. Sibanda (2008) posits that Pan Africanism, in its 'formal' sense, per se, dates back to the year 1900 when Henry Sylvester Williams, a Trinidadian barrister marshalled the first Pan African conference in the United Kingdom. One of the main tenets of Pan Africanism according to barrister Williams, was to 'bring into closer touch with each other the people of African descent throughout the world.' Malisa and Nhengeze (2018) note that early expressions and embodiments of Pan Africanism took place outside Africa mainly in North America and the Caribbean. At the center of Pan Africanism was the perception that people of African heritage had similar experiences, their locations notwithstanding.

Lake (as cited in Malisa & Nhengeze, 2018) mentions that the first Pan African Congress addressed itself to the independence of Africa and the rights of the Black people in the Diaspora among other pertinent issues. The second, which took place in 1919, was massively dominated by blacks from the Diaspora. The Pan Africa Congress that was held in 1945 took a distinct direction from the previous ones for it put prominence on liberation for Africans. The fifth congress which emphasized on the need to end colonialism saw representatives from African countries diligently taking part in the successive congresses.

It is worth pointing out that although the extensive amount of literature on Pan Africanism gives the feeling that it was a male-dominated initiative, a closer reading of the happenings and the undertakings linked with the Pan African movement reveals that women too played a central role in the history as well as the ideological directions it followed. The sixth and the seventh Pan African Congresses dedicated a noteworthy amount of their proceedings to addressing the concerns of Black women. (Malisa & Nhengeze, 2018). Roy-Campbell (1996) notes that some of the issues that were discussed include the following: survival of Black or African women and children; women and the environment and women and law.

A closer look at the 20th Century Pan Africanism reveals that it was a channel used to regain African history and restore the African persona that had been quashed under European cultural domination. The 21st Century Pan Africanism on the other hand, has perceived African collaborations, gains as well as challenges (Maimela, 2013). Other outstanding Pan Africanists include: Marcus Mosiah Garvey, W.E.B Du Bois, Malcom X, Kwame Nkrumah and Nelson Mandela among others (Sibanda, 2008). Thomas I. Sankara and the immediate former president of Tanzania, John P. Magufuli fall under this category since they championed the sovereignty of their

countries and defended their citizens against what they considered as neo-colonialism and exploitation by foreigners.

Research Objectives

This study was guided by the following specific objectives:

1. To account for meaning construction in the blend of the conceptual metaphor found in the two songs sung by Bongo artists Harmonize and Rayvanny.
2. To identify the similarities in the political leadership qualities of Presidents Thomas I. Sankara and John P. Magufuli.
3. To discuss the lessons African leaders can learn from the leadership styles of Presidents Thomas I. Sankara and John P. Magufuli.

Literature review

John 'Walwa' Joseph Magufuli was born on 29th October 1959 in Katona District, Bugando Ward, Nzela Division, Geita District and died on 17th March, 2021. He was born in a modest family where his parents Magufuli Marco Nyahinga and Suzana Musa were peasants. Magufuli started his primary education at Chato school in 1967 and graduated in 1974. He then proceeded to Katoke Seminary in Biharamulo for his secondary education from 1975 to 1977 before relocating to Lake Secondary school in 1977. He later joined Mkwawa High School in Iringa for his Advanced level studies in 1979. He joined Mkwawa Teachers College in Iringa to study for a Diploma in Education of Science specializing in Chemistry, Mathematics and Education from 1981-82. Upon graduation, Magufuli taught Mathematics and Chemistry at Sengerema Secondary School and later on joined National Service for his military training. In 1985, he joined University of Dar es Salaam to study for a Bachelor of Science in Education specializing in Chemistry and Mathematics. He as well earned his Masters and Doctorate degrees in Chemistry from the University of Dar es Salaam in 1994 and 2009 respectively (Shao, 2021).

Upon persuasion by elders from his community, he ventured into politics although he did not sail through in his first attempt. He conceded defeat and what endeared him to his constituents was the fact that he conceded defeat and went ahead to shake hands with his opponent (Phares Kabuye) who had emerged victorious in 1990. Magufuli did not give up and in 1995, he ran for the Chato parliamentary seat (then Biharamulo East) on a CCM ticket and won. In his first term in Parliament, the late former President Benjamin Mkapa, appointed Magufuli as the deputy minister for Works. He rose through the ranks till 2015 when he was elected the president of the Republic of Tanzania. Magufuli served as the president of Tanzania for a period of six years (2015-2021). He died of a heart condition on the 17th of March, 2021(Shao, 2021).

Goldsmith (2020) notes that John Pombe Magufuli who became the president of Tanzania in 2015, was a lively and charming leader who delighted the masses during his five years in office. Magufuli demanded results and achieved successes that were uplifted to the rank of minor

miracles. He directed his inner Julius Nyerere to bring round Tanzania's distinctive internal self-sufficiency based on identity. When Magufuli passed on, he was given an oversized send off. Complimentary speeches were given by his fellow African heads of states. The citizens paid homage by throwing their clothes on the road in front of the motorcade accompanying the casket. People lining the road chanted 'jeshi! jeshi!' The lionization of the dead president was a captivating trope, boosted by the sweet-sounding High Swahili Commentary accompanying the televised coverage of the Magufuli *hegira*.

Thomas Isidore Noel Sankara on the other hand, was born in 1949 and died in 1987. He served as the president of Burkina Faso (formerly known as Upper Volta) for a period of four years (1983- 87) when he was assassinated in a military coup led by Blaise Compaorè who became his successor. Sankara's practical and ambitious agenda for his country and Africa, together with his articulate speeches at international forums drove him into the limelight of the Cold War international politics and conversations (Ouedraogo, 2018). Murrey (2019) describes Sankara as follows:

Sankara was a military captain and a president, an unapologetic anti-imperialist, a critic of patriarchy and a partner in the "total emancipation" of women, a formidable and often amusing orator, and a humble but resolved human committed to the co-creation of a more just world.

Theoretical framework

This study uses the Conceptual Integration theory by Fauconnier and Turner (2002) to analyze the conceptual metaphor that was used in the two songs (Magufuli- Kwangaru Remix and Magufuli Jembe) in reference to John P. Magufuli. The Conceptual Integration Theory (CIT) was developed by Fauconnier and Turner (2002). It provides perceptions into the way we view, comprehend and reason about the world. It describes the amalgamation of knowledge coming from well-defined sources onto a sole, self-reliant and logical unit, the blend. Blending is undertaken on two input spaces to produce a third space known as the blended space. This space contains matched information from input spaces as well as additional information known as the emergent structure. CIT was brought to perspective in this study because of the tenet of conceptual metaphor.

Methodology

This study adopted a descriptive research design to account for meaning construction in the blend of the conceptual metaphor found in the two songs sung by Bongo artists Harmonize and Rayvanny; to identify the similarities in the political leadership qualities of Presidents Thomas I. Sankara and John P. Magufuli and to discuss the lessons African leaders can learn from the leadership styles of Presidents Thomas I. Sankara and John P. Magufuli. In the analysis of objective one and two, the songs, which were downloaded from YouTube, were transcribed and translated

into the language of study. Translation was done for the purposes of enabling all readers understand the message conveyed in the songs. The metaphorical expressions in the first objective were analyzed on the basis of the tenets of Conceptual Integration theory (Fauconnier & Turner, 2002). In which case, the conceptual metaphor was subjected to the conceptualization process.

Discussion

The first objective was to account for meaning construction in the blend of the conceptual metaphor found in the two songs sung by Bongo artists Harmonize and Rayvanny. The songs used in the analysis are as follows:

Harmonize- Magufuli (Kwangwaru remix)

Mmmmh	Mmmh
<i>I wish ningemwona Magufuli</i>	I wish I could see Magufuli
<i>Nipige magoti</i>	So that I kneel
<i>Nimpongeze hadharani</i>	I congratulate him publicly (openly)
<i>Yaani Rais wa muungano wa Jamhuri</i>	the President of the Union Republic
<i>Mchapakazi hachoki</i>	A performer who does not get tired
<i>Anaye pinga nani?</i>	Who can deny?
Mmmh,	Mmmh
<i>Ametuvusha vikwazo</i>	He crossed us over the barriers
<i>Wewe nami ona nchi anavyoijenga</i>	You and I see how he builds the country
<i>Flyover sa tunazo, daraja kigamboni</i>	Flyovers now we have, a bridge at Kigamboni
<i>Airport imesha jengwa</i>	The airport has been built
<i>Acha nikupongeze Kwa Air Tanzania (lelewe)</i>	Let me congratulate you for Air Tanzania (lelewe)
<i>Zidi baba tuongeze Airbus Bombardier (lelewe)</i>	Continue Father add Airbus Bombardier (lelewe)
<i>Standard gauge tuteleze Kusafiri unasinzia (lelewe)</i>	The standard gauge we glide and sleep when we travel (lelewe)
<i>Acheni tu niwaeleze Magufuli papa nia (lelewe)</i>	Leave me to explain Magufuli father his intention
<i>Oooh daddy</i>	oooh daddy (oh father)
<i>Magufuli Cheza nikuone (Kwangwaru)</i>	Magufuli dance I see you (Kwangwaru)
<i>Wasopenda wabane choo (Kwangwaru)</i>	Those who don't like let them hold back their stool (Kwangwaru)
<i>Magu muacheni (Kwangwaru)</i>	Magu (Magufuli) leave him
<i>Oooh daddy</i>	oooh daddy
<i>Asa Cheza nikuone (Kwangwaru)</i>	Now dance I see you (Kwangwaru)

<i>Jembe toka Chato (Kwangwaru)</i>	The hoe from Chato (Kwangwaru)
<i>Magufuli ndo Rais wa wanyonge (Kwangwaru)</i>	Magufuli is the President of the downtrodden (Kwangwaru)
<i>Aga, mpole mtu wa dini</i>	Polite, a person of religion
<i>Hajachoka tunashukuru</i>	He is not tired we are grateful
<i>Amesamehe mara sabini</i>	He has forgiven seventy times
<i>Papi Kocha sa yuko huru</i>	Papi Kocha is now free
<i>Wa-Tanzania tupewe nini?...</i>	Tanzanians what should we be given?...
Rayvanny- Magufuli Jembe	Rayvanny Magufuli, the Hoe
<i>Jembe Jembe Jembe</i>	Hoe hoe hoe
<i>Jembe Jembe Jembe</i>	Hoe hoe hoe
<i>Tanzania ya leo inapendeza</i>	Tanzania today is attractive
<i>Sababu ya Magufuli</i>	Because of Magufuli
<i>Nidhamu kwa watumishi wa umma</i>	Discipline in the civil servants
<i>Twahudumiwa vizuri</i>	We are being served well
<i>Rushwa imekomesha sio kama zamani</i>	Corruption has been stopped not like before
<i>Siku hizi hata vigogo wanafikishwa mahakamani</i>	These days even big people are taken to court
<i>Fikra nzuri za baba wa taifa kaendeleza hadi leo</i>	Good wisdom of the father of the nation he has developed till today
<i>Asilimia arobaini ya mapato kwa maendeleo</i>	Forty percent of revenue for development
<i>Mtu wa msimamo mataifa mengi yamekoma</i>	A person of principle many countries have stopped
<i>Mikopo isio na tija na miradi feki amekoma</i>	Loans with no benefits and fake projects he has stopped
<i>Alisema imekuwa sirikali sasa ipo Dodoma</i>	He said the government is now in Dodoma
<i>Kajenga ikulu cha mwino na kaipiga teke Corona</i>	He built a small State House and kicked out Corona
<i>Aya flyover TAZARA Ubungo, Ndio!</i>	Also, TAZARA flyover in Ubungo, Yes!
<i>Standard gauge je? Ndio</i>	How about standard gauge? Yes
<i>Hospitali na zahanati? Ndio</i>	Hospital and dispensary? Yes
<i>Shule bure kwa wanafunzi? Ndio</i>	Free schooling for students? Yes
<i>Magufuli jembe</i>	Magufuli the hoe
<i>Linalima, linalima lima linalima</i>	Is ploughing, is ploughing, plough, is ploughing
<i>Magufuli jembe letu</i>	Magufuli our hoe
<i>Linalima, linalima lima linalima</i>	Is ploughing, is ploughing, plough, is ploughing
<i>CCM jembe</i>	CCM the hoe

<i>Linalima, linalima lima linalima</i>	Is ploughing, is ploughing, plough, is ploughing
<i>CCM jembe letu</i>	CCM our hoe
<i>Linalima, linalima linalima...</i>	Is ploughing, is ploughing, is ploughing...

From these songs, Magufuli is referred to as a *jembe* as depicted in the following metaphorical expressions:

1. *Jembe toka Chato*. (Hoe from Chato).
2. *Magufuli jembe linalima lima*. (Magufuli hoe that is digging, digging).

From these two metaphorical expressions, we can come up with the conceptual metaphor MAGUFULI IS A JEMBE. Conceptual metaphors are vital because through them we get meaning that is a pinnacle of a diversification of mental procedures of meaning creation: conceptualizations (Stadelmann, 2012).

Jembe (hoe), a known entity is projected to an unknown entity by the use of analogies that are related to the former and its corresponding features to create morphological combinations used to refer to the target (Opande & Mecha, 2016). Wyche, Olson and Kananu (2019) posit that a *jembe* is a garden tool that is used to produce food and income to a majority of small-scale farmers. It is used with an intimate and sophisticated local knowledge of the soil and crops. According to Ogunda and Ngumbi (2014), a *jembe's* most significant role for many African farmers is land preparation and weed control. Through the agitation of soil surface around a plant, creating narrow furrows and shallow trenches for planting and piling soil around plants, the *jembe* has determined the growth of agricultural economies, development of agrarian empires and the sustenance of large human populations. The *jembe* has indeed shaped the lives of human beings for millennia. Therefore, it merits a place in the birth place of ideas.

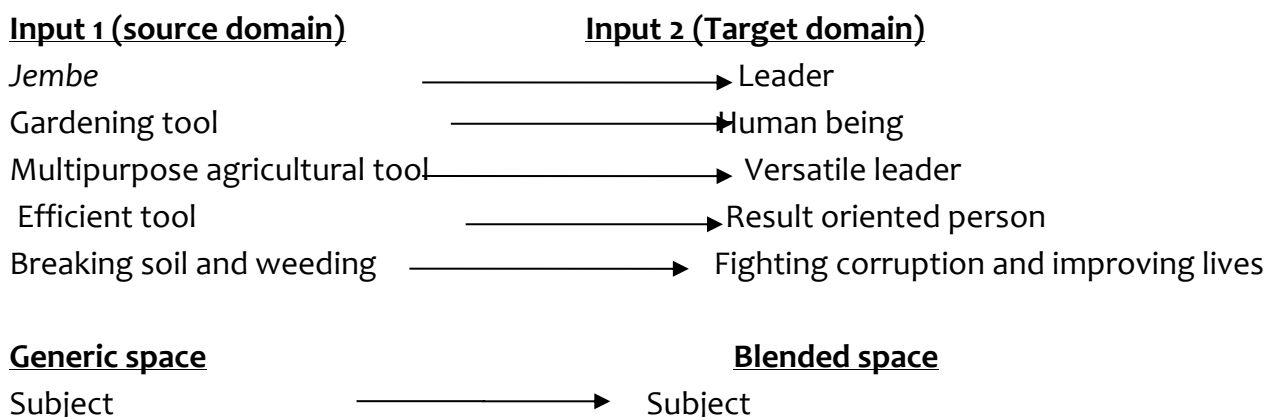
In the analysis of the conceptual metaphor MAGUFULI IS A JEMBE, we use our knowledge of a *jembe* to comprehend who Magufuli is. Thus, a *jembe* is the source domain and Magufuli is the target domain. A *jembe* is a multi-purpose tool for example it is used in land preparation and weeding among other tasks. Wyche, Olson and Kananu (2019) opine that weeding is invariably acknowledged as the most exhausting duty because unlike other activities it is repetitive. It is not only back breaking but also painstaking especially in ensuring that one does not cut the roots of adjacent crops accidentally. Magufuli just like a *jembe* is a versatile character. He has held various positions for instance, he is a teacher by profession; he was a member of parliament; he was appointed the Minister for Housing and Public Works and during his tenure he rolled out a programme to build roads with the aim of improving the country's road network; he was elected president in 2015 and his incumbency was characterized by ambitious development programmes that were aimed at transforming the face of his country and improving the lives of the citizens; he was also the chairperson of his party Chama cha Mapinduzi (CCM) among other roles.

A *jembe* is used to remove different types of weeds and among the weeds that it removes Wyche, Olson and Kananu (2019) note that the couch grass is the toughest weed to remove owing

to its thick, web-like roots. When Magufuli became the president, he vowed to stamp out certain vices that had taken root in the country and which were threats to the economic progress of his country. One of these vices (corruption specifically), just like the couch grass, is difficult to uproot. Therefore, fighting corruption can be likened to weeding out couch grass since if not addressed the former affects all sectors of the economy thereby impoverishing a country. Corruption has serious ramifications to the well-being of a nation just like weeds are to plants. Wyche, Olson and Kananu (2019) further observe that other factors that contribute to making weeding a laborious task includes a sense that as soon as the weed is gotten rid of, it is just a matter of time before another appears. This is the same case with corruption because as soon as avenues that aid it are sealed, corrupt individuals devise other ways to continue promoting it.

A *jembe* is a tool that is used on different types of soils and in different weather conditions. Just like a *jembe*, Magufuli has waded different ‘waters’ and emerged successful. First, it is during his reign as Minister for Housing and Public Works that the country experienced a complete overhaul in the road network. Second, during the early days of his presidency, his no-nonsense leadership style was brought to the fore when he conducted spot checks in the public sector which resulted in the suspension and sacking of senior government officials at the Tanzania Revenue Authority, The Tanzania Ports Authority, the Prevention and Combating Corruption Bureau, the Weights and Measures Agency and the National Identification Authority, sending a public warning to other civil servants that they would be expected to encompass Magufuli’s campaign pledge of *Hapa Kazi Tu* (work and nothing else) (Anyimadu, 2016). His fight against corruption, wastage of public funds and misuse of public office among others earned him accolades not only in his country but also in the African continent.

The conceptual metaphor MAGUFULI IS A JEMBE is thus understandable in respect of unmediated predictions from the input space of *jembe* directed by a sequence of established correlative transformations: ‘leader’ onto ‘*jembe*,’ ‘human being’ onto ‘gardening tool,’ versatile leader’ onto ‘multipurpose agricultural tool,’ ‘result oriented’ onto ‘efficient tool,’ ‘improving lives by establishing life changing projects’ onto ‘breaking the soil and weeding.’ This information can be summarized in fixed counterpart mappings as follows:



Classification	—————>	Classification
Description	—————>	Description
Attribute	—————>	Attribute
Duties	—————>	Duties
Emergent structure	—————>	PEOPLE ARE GARDEN TOOLS

The fixed counterpart mapping is diagrammatically represented in Figure 1 as follows:

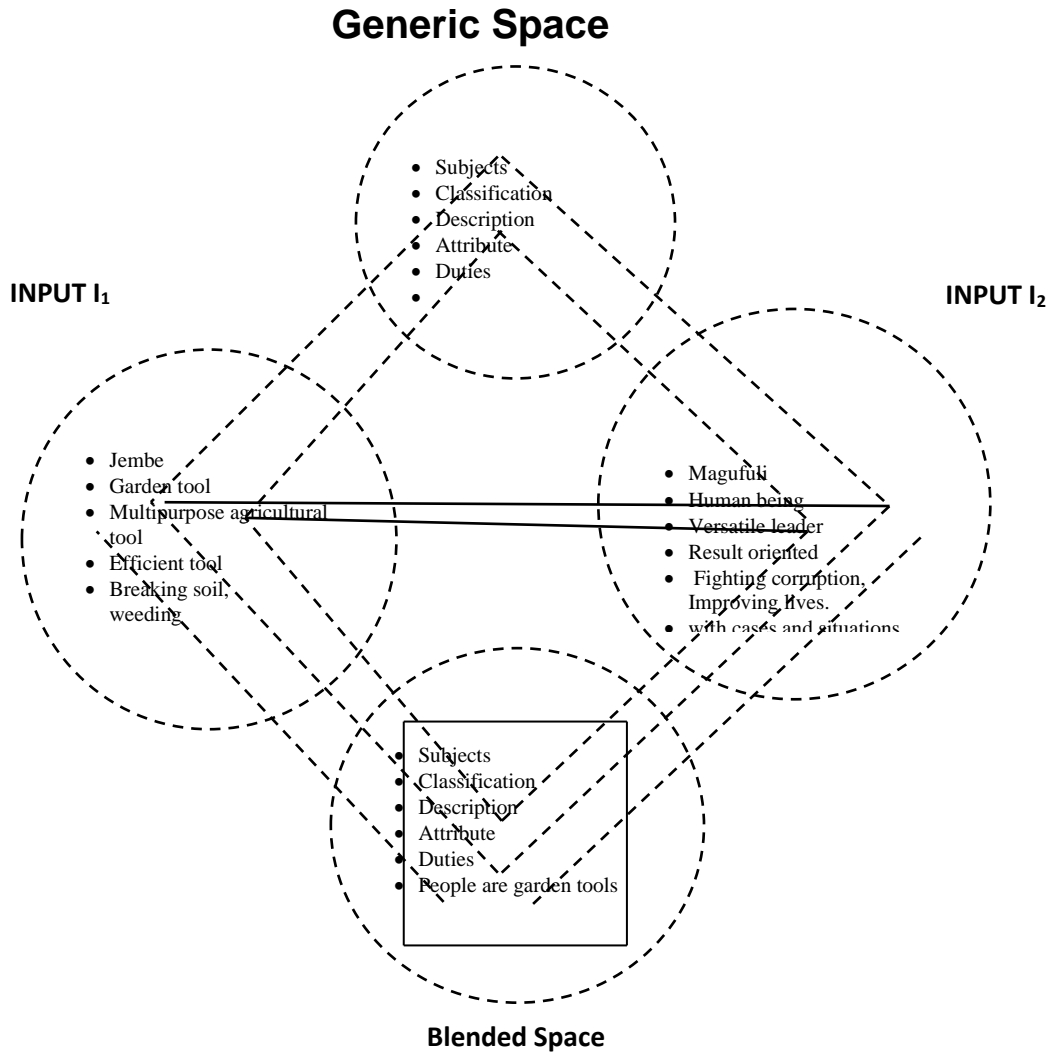


Figure 1: The cognitive representation of the conceptual metaphor ‘people are garden tools.’ Objective two sought to undertake a comparison between Sankara’s and Magufuli’s leadership attributes with a bias on the positive qualities of these two nationalists. A lot of information has been published on Thomas Isidore Sankara ranging from his biography, visions, aspirations, political, ecological and socio-economic achievements, failures and his assassination (Murrey, 2018a; 2019; Leshoele, 2019 among others). A good amount of literature has also been written about John Pombe Magufuli’s aspirations, achievements, failures as well as his death (Anyimadu,

2016; Shaw, 2016; Goldsmith, 2020; Shivji, 2021; Shao, 2021 and Langat, 2021 among others). The following are some of the similarities between the two leaders.

Both believed in transformational and visionary leadership

Murrey (2019) notes that Sankara believed that active involvement is primary in the liberation of people, for themselves, through their own toil. As a former military captain, Sankara acknowledged the intellectual and physical potentiality of nurturing a determination and work code. It is through this platform of collaborative work that the country embarked on a series of commando campaigns or expeditious nationalist interventions to solve real and immediate problems. Sankara did a lot of work to improve the lives of the Burkinabe. One such area is infrastructure where Sankara initiated a project dubbed the 'battle of rails' which extended the country's only railway line. At that time, the World Bank dismissed the extension as unprofitable. This extension was achieved through mass public labour by students, peasants, administrators and everyday citizens who were mobilized to join in Burkina's self-actualization. The railway extension was planned to facilitate the mining of manganese (Murrey, 2019). Kongo and Zelig (as cited in Leshoele, 2019) note that housing projects of immense magnitude which were never seen in Burkina Faso before were also started off and thousands of units built. This was done to end urban slums in big cities like Ouagadougou.

Magufuli on the other hand, embarked on mega infrastructural projects which gave his country a complete facelift. Shivji (2021) notes that as a minister for Housing and Public works, he initiated a housing project for the poorest in society, an act that earned him accolades from Tanzanians. Magufuli moved the capital to Dodoma, a project that had been conceived and planned by the founding president Julius Nyerere. He also initiated the building of the over 2000 km-long Standard Gauge Railway from Dar es Salaam to Mwanza and further West. He also built many miles of tarmac roads across the country. This development is further confirmed in the songs sung by the two Bongo artists Harmonize and Rayvanny. In the first song, Harmonize talks about flyovers being built everywhere, he further mentions the bridge that has been built at Kigamboni as well as the improvements done at the airport which include improving Air Tanzania, the national carrier. The musician is impressed by these developments and advises the president to add an airbus. Harmonize also mentions the Standard Gauge Railway that the president has built that has made travelling very comfortable. This thought is also shared by Rayvanny who mentions the building of TAZARA flyover in Ubungu. He also notes that 40% of the revenue that is collected in the country has been dedicated to development.

In matters health, Harsch (as cited in Leshoele, 2019) notes that in an endeavour to give primary health care to the citizens, Sankara commenced on a programme that was geared towards decreasing infant mortality rates. This programme was dubbed 'Vaccination Commando'. It was rolled out with the objective of making sure that every child was vaccinated against common diseases such as meningitis, measles and yellow fever which used to kill thousands of children.

Within two weeks, over two million children had been vaccinated across Burkina Faso. This made it the largest vaccination campaign in Africa in such a short period of time. This programme saved about 50,000 lives and infant mortality fell from 208 in every 1000 births in 1982 to 145 in 1984. Magufuli on the other hand, embarked on improving the health sector in Tanzania. The two musicians Harmonize and Rayvanny mention in their songs that the president constructed health facilities (hospitals and dispensaries) in every location. In so doing, the citizens are granted the opportunity to get quality healthcare that is not only accessible but also subsidized. Shivji (2021) also notes that the president expanded health insurance coverage at a cheap premium to almost one third of the population.

The education sector received a major boost during the reigns of the two presidents, Sankara and Magufuli. According to Leshoele (2019), Sankara launched literary campaigns in 1984 which were designed such that those who had already obtained certain professional skills like nursing, teaching and law among others were entrusted with helping their neighbours read and write. Kongo and Zeilig (as cited in Leshoele, 2019) note that the government's support came in the form of constructing classrooms, buying education materials and resources. To cap it all, Sankara drastically reduced the school fees in order to give as many children as possible the opportunity to get education. Being a teacher by profession, the education sector was dear to Magufuli. Shivji (2021) posits that Magufuli was the first president in Tanzania who made significant and wide-ranging decisions like scrapping primary and secondary school fees, ordering the building of classrooms and buying of desks. The two musicians, Harmonize and Rayvanny also mention the building of schools and the provision of free primary and secondary education in their songs.

Both were concerned with improving the lives of the downtrodden

From their biographies, it is evident that both presidents were not born in well to do families. According to Prairie (as cited in Leshoele, 2019), Sankara was the son of a soldier of the colonial army turned civil servant. He followed in his father's footsteps for he also trained as a military officer. Sankara's upbringing influenced his viewpoints a lot about varied issues. For example, when he became the president of Burkina Faso, Sankara seized and divided land amongst the peasants. This land was to be used by the peasants for agricultural purposes without having to pay for taxes that were initially levied by the traditional leaders who used to control and manage the tracts of land. He also cut down the powers of traditional leaders and chiefs who promoted a master-slave relationship with their subjects (Leshoele, 2019). Magufuli on the other hand, was christened '*Rais wa wanyonge*' (the president of the down trodden) as depicted in the song sung by Harmonize. In a bid to promote equity and to provide a conducive environment for small scale traders especially hawkers to earn a living just like established business people do, Magufuli issued street vendors and kiosk owners with identity cards at twenty thousand Tanzania shillings this

would legitimize their occupation and free them from continuous intimidation by city police and militia.

Both introduced radical reforms aimed restoring sanity in their respective countries

Kongo and Zeilig (as cited in Leshoele, 2009) postulate that just two months at the helm, Sankara's government hit the ground running by instituting progressive reforms that aimed at changing the Burkina Faso society. In an attempt to cut inessential and pointless spending by government officials, one of Sankara's first mediation was to auction a fleet of vehicles that belonged to the government. The money that was obtained after the sale of the fuel guzzlers were directed to crucial developmental efforts of the new government. In the place of the costly vehicles, the president bought cheaper ones that henceforth became the official vehicles used by the president himself as well as his ministers. Sankara drastically cut down government spending moreover, the salary that he received as president was the same as the one, he earned as a captain. He also ordered that all public servants earn salaries commensurate with their qualifications so that if a minister was a doctor, teacher or nurse then he/she would earn what doctors, teachers or nurses earn.

Anyimadu (2016) mentions that Magufuli made a high impact affirmation of his no-nonsense style of leadership. He carried out spot checks in different government institutions some of which led to the sacking of senior officials who displayed signs of negligence and laxity in carrying out their duties. Shaw (2016) notes that a few days after his swearing in, Magufuli showed up at the main referral hospital in Dar es Salaam and found patients lying on the floor, because of scarce beds at the facility. The director of the hospital was dismissed and money disbursed to the hospital for the purchase of more beds and the repair of equipment. When he opened the 11th parliament at Dodoma, Magufuli travelled by road instead of using the presidential aircraft for this and other official tours. He reduced the budget allocated for the state dinner that normally follows the inauguration of the new parliament by 90% and used the money thereby saved (about USD 90,000) for hospital and healthcare augmentation facilities. He also forbade the purchase of first and business class tickets for foreign travel by ministers and other state officials except the President, Vice president and Prime Minister. In giving this order, he argued that foreign trips had cost the country a staggering USD 163 million (Tshs 356.3 billion) in air tickets and allowances alone. As a measure to cut down on foreign travel, Magufuli urged senior government officials to get their work done through ambassadors and high commissioners posted abroad and redirect their energies in solving the problems facing the rural populace.

Magufuli cancelled state celebrations like Independence Day and the money thereby saved was re directed to infrastructural and health projects (Shivji, 2021). As a measure of revamping the economy and giving the government a stake in the management of natural and other resources, Magufuli ordered an evaluation of all contracts and businesses between the government and

private investors. For a start, he declared that the government would reclaim five sisal estates that had been leased to private sectors that had failed to keep them functional (Shaw, 2016).

Both were committed to the fight against graft

Sankara put in place policies aimed at curbing all forms of corruption. He was aware of the fact slaying the corruption 'dragon' is crucial if any meaningful development is to be achieved. He had seen how many African countries had been impoverished by corrupt government officials and ordinary citizens. Harsch (as cited in Leshoele, 2019) mentions that Sankara's governing council took the lead in fighting corruption, an act that saw many dignitaries prosecuted because of fraud and embezzlement. Magufuli also addressed the issue of grand corruption that had bedeviled the largest country in East Africa for a long time. Shivji (2021) notes that a number of high profile and formerly untouchable business people perceived to be corrupt were charged with unbailable offences. A few bought back their freedom through plea bargaining while others are still being held in jails. His fight against corruption is also mentioned by the two musicians. Rayvanny says that the president has curbed corruption and even 'big' people who have been found culpable have been prosecuted.

Both called for an end to dependency on aid and the insatiable appetite for foreign loans

Sankara was a proponent of the ideology of self- appreciation. He believed that a people can achieve whatever they desire if they have the will. Murrey (2019) notes that self- appreciation should be attained through working, creating and building together. This is evidenced when the World Bank refused to support the extension of the only railway in Burkina Faso because they considered it profitless. On the contrary, Sankara brought this dream to fruition with the help of the Burkinabe population who extended the railway line to ease in the transportation of Manganese. Other achievements that were realized in the reign of president Sankara such as improvements in the health, agriculture, and education sectors just to mention but a few were made possible through collective responsibility of ordinary citizens (Murrey, 2019; Leshoele, 2019). In Rayvanny's song, the artist mentions that Magufuli has stopped the borrowing of loans that are not beneficial to the citizens. He has also cancelled contentious projects that served as conduits for swindling public funds. Langat (2021) posits that Magufuli rejected some of the loans that were extended to Tanzania by Western nations. He often denounced foreign aid arguing that Tanzania and indeed the African continent had the power to fund its projects domestically. His hard work coupled with his practice of the self-reliance ideology saw IMF list Tanzania among the fastest growing sub- Sahara economies, averaging 6 percent. During a requiem mass celebrated in honour of the late Magufuli, Uhuru Kenyatta, the president of the republic of Kenya had this to say:

In a very short span of time, president Magufuli has shown that we as Africans are able to disentangle ourselves from the dependence

of foreigners and that we have ability to manage our own economy and ensure that our people get what is rightful to them.

Both of them were modest personalities

Sankara was a down-to earth individual. This nature is not only depicted in his lifestyle but also in the way he handled fellow Africans. Harsch (as cited in Leshoele, 2019) notes that when Sankara took over as president, he maintained the salary that he used to earn as a captain which was CFA 136, 736 per month (equivalent to US\$462 at the time) and also declared his assets. His wife Mariam, a nurse by profession, who worked in a public hospital earned more than he did and his children went to public schools. Leshoele (2019) thanks Blandine Sankara and Valintin Sankara in his Doctor of Philosophy thesis for according him an opportunity talk to them at Sankara's modest house in Ouagadougou.

Magufuli, just like Sankara had a humble beginning. According to Ng'wanakilala (2017), Tanzanian president John Magufuli earned a salary of 9 million Tanzanian shillings (US\$4,000) per month making him one of the lowest paid African leaders. His wife Janeth, teaches at Mbuyuni, a public primary school in Dar es Salaam. In the year 2016, social media went into a frenzy when news about the hospitalization of Janeth at Muhimbili National Hospital, a public facility in Dar es Salaam was relayed. The public applauded this move and it made them have faith in the local health facilities. According to Too (2021), many African presidents and their families seek medical attention abroad. However, for Magufuli, an advocator of home-grown solutions, Muhimbili, a public facility would accord his wife all the necessary medical attention that she needed.

Sankara's and Magufuli's reigns were impactful though short-lived

The gains that Burkina Faso and Tanzania had made during the reigns of these two former presidents were not only enormous but also credible. They transformed the faces of their countries surpassing what their predecessors had done. We can only imagine what they would have done for their countries had they lived a little longer. Their impacts were felt in Africa and beyond and they promoted the spirit of Pan Africanism in ways that only they knew. They were excellent strategists who initiated varied, timely projects and revamped their economies. On several occasions, their actions rattled Imperialists leading to the suspension of donor funds from the west. They were selfless and dedicated in their undertakings and they worked as though they knew their purposes as heads of states would have to be achieved within the shortest time humanly possible. They awoke some African leaders from their slumber and revived in others the Pan African dream of emancipating Africa and her people. Unfortunately, the two departed to the heavenly realms unexpectedly.

The third objective was to discuss the lessons African leaders can learn from the leadership styles of Presidents Thomas I. Sankara and John P. Magufuli. These two leaders called for an end to the dependency on foreign aid. African countries have over the years relied heavily on the aid

extended to them by their former colonial masters and other international partners. This dependency has led to the continued perpetuation of the 'master-slave' narrative thereby affecting the sovereignty that African countries fought so hard to achieve. A few African leaders such as Sankara, Magufuli and Akuffo-Addo just to mention but a few, have deviated from this narrative and have called for the independence of African states. Jackson and Murrey (2018) note that in December 2017, Ghana's president, Nana Addo Dankwa Akufo-Addo gained international attention by rejecting aid from European countries during a visit from France's president, Emmanuel Macron. Akufo-Addo noted that it's high time Africans retreated from development aid and endeavour towards self-sufficiency. He suggested that local economic well-being be advanced through sustained job creation and projects geared towards uplifting local agricultural production.

Another lesson learnt is that African countries should aim at promoting the consumption of locally produced goods. Countries like Burkina Faso, Ghana and Tanzania have been in the fore front in promoting their local products. Jackson and Murrey (2018) note that during the Burkina Faso August revolution of 1983, 'one Village one Grove' project was established. This project was majorly carried out at the grassroots and its aim was to fight desertification by promoting a culture of tree planting. Sankara also focused on producing and consuming Burkinabe. These initiatives have been embraced by other countries such as Ghana through national projects like 'one Village, one Dam' aimed at increasing the focal point at the grassroots, village level and a dedication to inspire food self-sufficiency.

African countries should desist from excessive borrowing from the West and the East. Such kind of borrowing makes African countries vulnerable to those who provide these loans because in a majority of cases, these loans are given on certain conditions that must be fulfilled by the borrowers. Those who suffer heavily are the citizens of the countries whose heads of states borrow carelessly since they have to shoulder the debts in the form of the heavy taxes that such countries impose on their subjects. Sankara, in one of his addresses to the African Union once reiterated that 'debt is a cleverly managed re-conquest of Africa... each of us becomes the financial slave, which is to say, a true slave' (Sankara, 2007). Countries like Tanzania have resisted the urge to borrow excessively from the West or East. Poor planning, corruption and embezzlement of funds are avenues through which the loans borrowed are misused leaving more African countries impoverished than they were initially.

African leaders should embrace Sankarism and the ideals that both Sankara and Magufuli stood for in their service to their fellow countrymen and women. In this study, Sankarism is understood from the view point of Ouedraogo (2018) as 'the people's general perception and understanding of patriotism, Pan Africanism and their rejection of neo-imperialism as embodied in Sankara's life and work.' Leaders should be self-driven in their quest to turn around the images of their countries as well as the lives of those that they lead. The visions of African leaders as entrenched in their manifestos during campaigns should be realized. Most of these leaders pledge to be in the service of their electorate but once they get into office the 'servant' tag is immediately

dropped and the 'master' one picked up. African leaders should therefore aggressively embark on the following agenda as envisioned by Sankara and Magufuli: promoting a greening economy; improving the health, housing, manufacturing and education sectors; Africanization of firms dealing in natural resources in respective African countries among others. In sum, Sankarism is founded on servant leadership, selfless service to humanity, promotion of African unity, adoption of resolute and revolutionary actions and a deviation from conducting businesses normally.

Another lesson learnt is that African leaders should curtail extravagant spending that characterizes most of their governments. This can be done in several ways for instance, reducing the number of foreign trips that ministers and other government officials make and instead making use of ambassadors posted in the different countries; Reducing the number of state officials with the intention of controlling the wage bill; putting in place laws, bills and/or policies that demand the declaration of assets for anyone seeking a public office; conducting monitoring and evaluation exercises for different government projects and making public the reports; cutting down on expenditure during state functions; auditing the lifestyles of public servants; demanding accountability and transparency in the use of loans and grants and ensuring that those who abuse public offices are prosecuted among other solutions.

Conclusion

The Pan Africa dream is yet to be fully realized. However, there are contemporary African leaders who have walked the path that initial proponents of this school of thought (Henry Williams, Marcus Garvey, Kwame Nkrumah, Nelson Mandela among others) established. Notable nationalists like Sankara and Magufuli, through their visions and deeds, have demonstrated that there is hope for Africa. These two leaders are worthy of emulation since in their short stints at the presidency they made 'insane' progress. While we acknowledge that every human being has flaws, the two leaders have demonstrated that Africa is a blessed continent with abundant resources that if properly managed, can make it a force to reckon with globally.

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