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Dear *Inkanyiso* Readers

It is my pleasure to present to you *Inkanyiso* Vol.13 N1, which comprises ten research papers and a short communication. Themes focused on are communication, education, indigenous knowledge, linguistics, personnel management, philosophy, political science and religion.

Ubuntu philosophy is found in communalism-oriented societies globally and specifically among African communities. The first article, “Ubuntu Pedagogy – Transforming Educational Practices in South Africa through an African Philosophy: From Theory to Practice”, is by Nomlaungelo Ngubane from Nelson Mandela University and Manyane Makua from Mangosuthu University of Technology. Nomlaungelo and Manyane argue that education in South Africa, and in Africa at large, has always been construed from Eurocentric perspectives despite Africa being rich with indigenous philosophies and knowledge systems such as the Ubuntu philosophy. The article propagates Ubuntu pedagogy anchored on the indigenous Ubuntu philosophy. Principles are proposed that guide the possible and effective implementation of Ubuntu pedagogy in diverse educational settings and with the implications for practice.

Domestic violence – particularly towards women and children – is widespread in households globally with devastating effects on the victims. Education is one of the ways of mitigating its occurrence. The second article, titled “Understanding the effect of domestic violence on learning effectiveness among primary school learners: A case of Rubavu District [Rwanda]” is by Cyprien Sikubwabo from Kigali University. Cyprien’s findings reveal that domestic violence perpetrated against parents has a significant effect on learning effectiveness among primary school learners and that domestic violence perpetrated against learners has a significant effect on their learning effectiveness. The study recognises the Rwandan government’s intervention and recommends partnership among stakeholders and counselling to mitigate the problem.

The third article, on linguistics, examines “Rhetorical Devices in Selected Banking Advertisements in Nigeria”. Temidayo Akinrinlola, from McPherson University, undertakes a rhetorical investigation of banking advertising in Nigeria with a view to describing how rhetorical devices serve persuasive purposes in advertisements of the selected banks. He observes the rhetorical devices the banks deploy in the process of enhancing patronage. The fourth article, on the ‘Discourse of resistance in Fani-Kayode’s political posts on Facebook’ is by Joshua Sunday Ayantayo from the Federal College of Agriculture. It examines different resistance strategies in some of the political posts; submits that the strategies have political, social and academic implications for society, and cautions social media users to receive and impart such information selectively to avoid disinformation.

The fifth article, focusing on African literature, is written by Ajibola Opeyemi from the University of Ibadan. It is entitled “When It No Longer Matters Whom You Love: The Politics of Love and Identity in Nigerian Migrant Fiction”. Ajibola notes the recreation of migrant characters and the paucity of scholarly engagements with Nigerian migrant writers. The article examines the intersection of love, place and identity in three purposively selected texts – Segun Afolabi’s *Goodbye Lucille*, Chimamanda Adichie’s *Americanah*, and Unoma Azuah’s *Edible Bones*. The study reveals that all three novels feature characters that struggle to align their multiple identities and at the same time maintain meaningful love relationships outside the motherland.

Indigenous medicinal plants play a major role as alternative medicine in treating and healing several diseases, particularly in the poorest and remotest parts of the world where access to modern medicine is minimal. In the sixth article, “Social medicine/Indigenous knowledge heritage of medicinal plants in the Buliisa Albertine Graben, Western Uganda”, Elizabeth Kyazike from Kyambogo University explores the preference for indigenous medicinal plant medicine in the region despite the attempts to improve access to conventional health services. She finds that while all parts of numerous plants are used for treatment, the most

commonly used medicinal plant parts are the leaves. Elizabeth confirms that the medicinal plants cure various diseases, the most frequent being sterility, sexually transmitted infections, gonorrhoea and syphilis, high blood pressure, back pain, eye diseases, external body injuries, poisoning, and nose bleeding. The study provides useful recommendations and implications.

Religion and religiosity are popular worldwide, but can be used both for good and bad deeds. The seventh article, titled “Religious Terrorism in Nigeria as Renewed Determination to fight for God” is written by Austin Omomia from the McPherson University. Austin argues that the contemporary spate of religious terrorism in Nigeria is concealed by the perpetrators as a desire to “fight for God” and finds that most of the terrorists are driven by the conviction that their acts would be rewarded through an easy opportunity to reach Paradise, since their actions were perpetrated in service of God. This behaviour affects people's lives and livelihoods and is therefore important to understand and prevent. The eighth article refers to “The Role of Artificial Intelligence in Integrated Marketing Communications. A Case Study of Jumia Online Ghana” and is written by three authors: Edward Effah Brobbey from the African University College of Communications, and Ebenezer Ankrah and Philip Kwaku Kankam, both from the University of Ghana. The study reveals that Jumia Online Ghana boost their marketing communications, undertake marketing leads, and promote their contents and products through the use of Artificial Intelligence (AI). The study recommends the need for the AI-powered contents of Jumia Online Ghana to be optimised for mobile devices. It has been established that the use of AI enables marketing communications to reach wider markets.

The ninth article focuses on “Exploring coping strategies of retired elderly persons in Ilorin Metropolis, Nigeria: Implication for Counselling”. In the article, Mariam Bukola Alwajud-Adewusi from the University of Ilorin recognises the predicament of retirement and recommends that retirees should be encouraged to attend retirement counselling regularly, to be able to adjust to the challenges of retirement. The study has provided fresh information, regarding coping with retirement, that can be used for comparative studies as well as for informing retirement education and management.

The tenth article, by Teboho Lebakeng from the University of Limpopo, focuses on “What students should know about the Humanities” and is written considering the core philosophy and politics underpinning the teaching of the Humanities. Teboho argues that as a result of the history of colonisation and the attendant epistemicide in Africa, there is an ethical and educational necessity to inscribe African epistemology and philosophy of education in the teaching and practice of the Humanities.

The final article is a short communication entitled “Comparing digital capital and its potential in three South African higher education institutions, during COVID-19 pandemic and beyond” and is co-authored by Joke Oluwatimilehin and Upasana Singh from the University of KwaZulu Natal, Neil Evans from the University of Zululand and Wai Sze Leung from the University of Johannesburg. The authors argue that the potential value of digital capital during the Covid-19 pandemic in respect of higher education needs to be explored and the knowledge gap strategically filled.

Enjoy the reading

Dennis N. Ocholla

Editor-in-Chief , Inkanyiso: JHSS – www.inkanyiso.uzulu.ac.za

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Ubuntu pedagogy – transforming educational practices in South Africa through an African philosophy: from theory to practice

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Abstract

Education in South Africa, and Africa at large, has always been construed from Eurocentric perspectives despite Africa being rich with indigenous philosophies and knowledge systems such as the Ubuntu philosophy. In this paper, we bring forth the viability of Ubuntu pedagogy, which draws from the indigenous Ubuntu philosophy, for the promotion of co-existence, social cohesion and inclusivity in education. Drawing from the Collective Fingers Theory, we examine the extent to which the principles of Ubuntu philosophy can cultivate and restore African indigenous values and cultures in diverse educational settings. We draw from literature to position Ubuntu pedagogy within educational practices. Themes emerging from the subject literature are: Collective Fingers theory, Ubuntu philosophy, principles of Ubuntu pedagogy. As a transformative approach, Ubuntu pedagogy, when embraced with the understanding and dignity it deserves, has a potential not only for reconnecting students with their indigenous values, heritage and cultures, but it also has a capacity to cultivate Ubuntu social values of solidarity, co-existence, respect and cooperation among students. We recommend Ubuntu pedagogy as a transformative and decolonial approach that promotes inclusion and social justice. The paper provides principles that guide the possible and effective implementation of Ubuntu pedagogy in diverse educational settings and implications for practice. The paper contributes to the ongoing debates on the decolonisation of education and the role of Ubuntu philosophy in the restoration of African values in the South African education system.

Keywords: Ubuntu philosophy, Ubuntu pedagogy, Collective Fingers Theory, solidarity, co-existence, social justice

Introduction

Africa is rich in indigenous philosophies and cultural practices such as Ubuntu, which, when embraced appropriately can be used as a teaching approach that is culturally responsive to indigenous students and to students from diverse cultural backgrounds. Ubuntu as a pedagogical approach has the potential to preserve indigenous knowledge systems and

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practices among students and restore their identities (Ukpokodu 2016:154). Ubuntu is an indigenous African philosophy and way of life that has been used for many centuries to shape, guide and maintain positive human interactions, relationships and well-being among African indigenous people and communities (Ramose 2002:231). Ubuntu philosophy is grounded in humanistic values and principles of solidarity, kindness, cooperation, respect and compassion. Ubuntu, when embraced correctly, can therefore promote and nurture communal living, co-existence and interdependence in educational settings (Mbigi 1997:31).

It is surprising that a culturally rich indigenous practice such as Ubuntu remains overlooked and neglected in educational spaces, especially those located in Africa and, specifically, in South Africa. Mucina (2013:19) notes that many African institutions continue to function from the Western, Eurocentric view which undermines and dismisses indigenous philosophies such as Ubuntu as false assumptions and simple illegitimate African thinking. This rejection of the Ubuntu philosophy could be the main reason why it has not filtered through to education systems and curricula in many African countries, including South Africa (Maphalala 2017:10237). Muwanga-Zake (2009:413) posits that colonial education systems and their assumption of Western philosophical world views as superior knowledge have socialised Africans, especially the youth, out of their indigenous beliefs and knowledge systems and given them a false 'global view' of who they are. Indigenous knowledge and pedagogies have almost vanished among young people, their existence confined to distant memories. African people, especially the youth, no longer remember who they were and who they are (Muwanga-Zake 2009:413).

Meanwhile, South African scholars like Hlatshwayo, Shawa & Nxumalo (2020:4) have noticed that learners in South Africa grow up with incorrect information and knowledge about their indigenous heritage and ethnic values like Ubuntu because the school curriculum and pedagogies lack African philosophy such as Ubuntu. Learners have lost their African values and identity. Another South African scholar, Letseka (2013:334), adds that the education system in South Africa cannot continue to turn a blind eye to the local indigenous knowledge systems such as Ubuntu philosophy that has guided the way of life of the African people for centuries. There is no complete transformation and decolonisation of education in South Africa without restoration and recognition of indigenous heritages of the African people (Letseka 2013:335).

In this paper we argue that Ubuntu philosophy, which is indigenous to African people, when embraced with the understanding and dignity it deserves, has the potential not only of reconnecting students in the South African education system with their indigenous values, heritage and cultures, but Ubuntu philosophy has a capacity to promote co-existence, social cohesion and inclusivity among students from diverse ethnic and cultural backgrounds. We propose that a deeper understanding of Ubuntu philosophy and its principles is essential to maintaining its cultural integrity if it is to be incorporated into the education system.

It is on these grounds that in the following sections we begin by theorising Ubuntu philosophy. We draw from Mbigi's (1997) Collective Fingers Theory to bring forth the principles guiding Ubuntu philosophy, which drive the cultivation and promotion of values of solidarity, cooperation, respect, inclusivity and social cohesion. We discuss themes of Ubuntu philosophy, principles of Ubuntu philosophy, Ubuntu pedagogy and Ubuntu pedagogy as a transformational approach. Later, we look at implications of Ubuntu pedagogy for indigenous students and students from diverse cultural backgrounds in South African educational settings. We also provide guidelines for the possible implementation of Ubuntu philosophical principles in diverse educational settings.

The Collective Fingers Theory

The Collective Fingers Theory (CFT) (Mbigi 1997:32) draws from the principles of the Ubuntu philosophy. An African principle behind the CFT is that "a thumb although it is strong cannot kill aphids on its own; it would require the collective cooperation of the other fingers" (Mbigi 1997:

33). From this African proverb we can construe two meanings. Firstly, like fingers, individual people need to work cooperatively to achieve any aspired goal. Secondly, the fingers in the proverb can represent core African values, which when internalised and nurtured can promote a collective culture. The five core values of Ubuntu as identified by Mbigi (1997:33) are: survival, spirit of solidarity, compassion, respect and dignity. Survival enabled African communities, during harsh environmental conditions, to rely on each other for existence despite differences they might have had amongst themselves. Solidarity entails working together and cooperatively to achieve a common goal. The third value, compassion, refers to the human's ability to understand other people's challenges and problems. Compassion is fundamental to the feeling of belonging and interconnectedness among African communities. The last values of the theory, respect and dignity, are important for a high regard for rights, values and beliefs for others, irrespective of diversity. Dignity is a behaviour or a trait that can earn someone respect. For Africans, if a person seeks to achieve a positive engagement with members of the community, respect and dignity are paramount requisites (Mbigi 1997:32).

Nxumalo and Mncube (2019) used the CFT to explore the value of incorporating Ubuntu philosophy in the school curriculum through indigenous games. The study analysed three isiZulu indigenous games and demonstrated that African indigenous games can be successfully used to teach Ubuntu philosophy. On the other hand, Ngubane and Gumede (2018) used the CFT to frame the facilitation of academic support in a higher education institution in South Africa. They implemented Ubuntu pedagogy as a strategy to facilitate the development of academic literacy practices among first year Engineering students in a university of technology. Findings from the study indicate that a supportive learning environment grounded in the core principles of Ubuntu philosophy is imperative for the learning of academic literacy skills. Participants acknowledged the role of Ubuntu philosophy's pillars of solidarity, cooperation, respect, caring and kindness as a driving force and motivation for sharing ideas, resources and skills during learning.

Findings from the above-mentioned studies imply that learning, within the CFT, becomes a collective, supportive and social process, as opposed to individual and competitive experience (Ngubane & Gumede, 2018). Furthermore, learning within the context embodied by the Ubuntu core values of survival, solidarity spirit, compassion, respect and dignity can reunite indigenous students with their African value systems. Based on these positive implications of applying the CFT, this study draws from the Collective Fingers Theory, to examine the extent to which the principles of Ubuntu philosophy can cultivate and restore African indigenous values and cultures and transform educational practices in diverse South African classrooms.

Ubuntu philosophy

Broodryk (2005:128) argues that the African philosophy of Ubuntu is not easy to encapsulate in a definite meaning because its understanding is derived from a concrete context in which it thrives. He further asserts that to condense it into a standard definition will destroy its essence. Meanwhile, various understandings of Ubuntu philosophy have emerged from global literature over the past decades. Philosophers, politicians, academic scholars and community leaders have provided different interpretations and perspectives of Ubuntu philosophy. An African philosopher and scholar, Bhengu (2006:46), for example, conceives Ubuntu philosophy as an African indigenous way of life, a practice born of a kinship culture of collective solidarity. In African cultures Ubuntu is regarded as the capacity to express humanity, compassion, respect, dignity and mutual caring. When a person is said to have Ubuntu, it means that the person is kind, generous, caring and compassionate to other fellow human beings. In other words, a person with Ubuntu shares what they have, no matter how little it is, so that other people may have something as well. Compassion is an essence of Ubuntu philosophy (Nussbaum 2003:2). One may then ask whether philanthropists could be linked with Ubuntu.

Broodryk (2005:128) considers Ubuntu philosophy as an “ancient African worldview based on the primary values of intense humanness, caring, sharing, respect, compassion and associated values, ensuring a happy and qualitative human community life in the spirit of family”. Ubuntu lies not only in sharing what you have with another person, but respecting fellow human beings brings about harmony and peace within the community. It becomes easier to share, cooperate and co-exist if there is mutual respect among community members.

Even though most recent writings argue that the concept of Ubuntu originates from indigenous African Bantu people’s philosophy and knowledge (Nxumalo & Mncube 2019: 104), other scholars (Ramose 2002:231) trace the concept of Ubuntu back to ancient Hemes Trismegistus of Kemet, Egypt, in 1049 B.C. He argues that what we know today as Ubuntu was called ‘Maat’ in ancient Egypt. Of the 42 principles of Maat, the Nguni ancient philosophers chose ones for their specific circumstances and Ubuntu philosophy was one of the principles. It is therefore noteworthy to mention that Ubuntu as a humanist or communalist concept is not exclusively an African concept; Ubuntu could also be found in other parts of the world such as Asian and Latin American countries, and even in southern Europe: Turkey, Spain, Portugal, Greece, Italy and so on, where Eurocepticism based on individualism, exclusivity and instrumentalism thrives less. Because Ubuntu is the opposite of individualism, it is quite common in non-Eurocentric societies, particularly in African societies (Ramose 2002: 231).

Nevertheless, Bhengu (2006:46) contemplates that the word ‘Ubuntu’ is derived from the word ‘umuntu’ which means a human being in indigenous languages, the southern African Nguni group of languages (isiZulu/isiXhosa/isiSwati/isiNdebele). ‘Umuntu’ is ‘motho’ in the SeSotho language, another indigenous South Africa language. There is no Ubuntu before there is a human being, ‘umuntu’ or human beings, ‘abantu’ (Mbeje 2010:6). Mbeje (2010:10) points out that in Africa a human being lives among other human beings to form a family, a community or a society. It is within these communal spaces that the hardships of life among ancient indigenous African people taught them survival skills. They soon realised that hunting for food as a group is better than hunting alone because there are better chances of catching the prey as a group than alone. This in a sense encourages teamwork, solidarity and caring for one another. They began to share food, farming tools and knowledge to exist in order to survive. This value of collective existence, as opposed to individual value, gave rise to the Zulu maxim of *Umuntu ungumuntu ngabantu* (my being is tied to your being, I am because you are) (Tutu 2000:48). Alternatively, it can be translated to other South African indigenous languages like Sesotho as ‘*motho ke motho ka batho*’. Ramose explains the maxim in the following way:

to be a human being is to affirm one's humanity by recognising the humanity of others and, on that basis, establish humane relations with them (Ramose 1999: 26).

In similar ways, Mbiti (1969: 36) argues that it is not easy to comprehend the dynamics of Ubuntu philosophy without understanding how communities practise it, live and apply it in their everyday lives. In explaining Ubuntu philosophy, Mbiti upholds that:

In traditional life, the individual does not and cannot exist alone except corporately. He owes his existence to people, including those of past generations and his contemporaries. He is simply part of the whole. The community must therefore make, create, or produce the individual; for the individual depends on the corporate group ... Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say: ‘I am, because we are; and since we are therefore I am’ (Mbiti 1969: 36).

Certainly, solidarity is central to Ubuntu philosophy. Anything, good or bad, that happens to the individual happens to the group. This solidarity gives rise to interconnectedness, interdependence, cooperation and the responsibility of individuals towards each other. Letseka (2013:335) agrees that Ubuntu philosophy embodies values and principles of solidarity,

compassion, cooperation, co-existence, connectedness, inclusivity, respect, dignity, sympathy and peace.

Guiding principles of Ubuntu philosophy

The principle of solidarity is a cornerstone of Ubuntu philosophy. It refers to the combined effort of individuals for the survival of their community. The existence and survival of indigenous African communities was maximised by interdependence and interconnectedness among community members. The principle of solidarity entails the commitment and willingness by community members to abandon the acts of individuality and 'self' for the mutual flowering of the entire group (Mbigi, 1997:32). In practice, solidarity necessitates that act to promote the welfare of all members as well as himself. In African societies, no human being is an island. Communalism, a perspective of Ubuntu philosophy, assumes that no human being can live for himself alone. A human being is always dependent on others.

Solidarity is also an authentic moral virtue, not a feeling of vague compassion or shallow distress at the misfortunes of other fellow human beings but it is a firm and persevering determination to commit oneself to the common good of all others (Goduka 2000: 66).

The principle of solidarity thrives on unity, unconditional love and respect for one another, mutual interest for collective survival and responsibility towards fellow members as opposed to selfishness and competitiveness towards or among African community members. In the same way, Muwanga-Zake (2009: 415) claims that "the spirit of solidarity is best epitomised by a metaphor that "one finger cannot crush a grain of wheat on its own, it needs the help of the other four fingers". In other words, the ability of humans to interdependently pull together in a 'one for all and all for one' spirit, is the value of solidarity.

Coexistence is another core principle of Ubuntu philosophy. This is the ability to live with others (co-exist) in harmony. It is framed by mutual Ubuntu values of respect and solidarity. One of the educational goals is to promote peace and coexistence in educational settings:

In these times more than ever values are needed, these being points of reference and an educational plan of action is necessary and urgent based on three pillars: non-violence, equality and freedom. These must be the basis of education in all countries whatever their beliefs, religious principles or their cultural sensibilities. The current objective is to create a new humanism for the XXI Century (UNESCO 2015:294).

Co-existence thrives on mutual interdependence among members of the group, cooperation and mutual respect. In relation to coexistence, Ubuntu is more concerned with the fact that as human beings we cannot exist isolation.

Ubuntu speaks to interconnectedness ... We think of ourselves far too frequently as just individuals, separated from one another, whereas we are connected and what we do affects the existence of the group" (Tutu 2000:22).

Where there is Ubuntu, there is respect and peace. There is equality among members of the community. Coexistence among learners entails that there is acceptance and respect of diversity. This includes accepting and respecting other people's opinions and ideas that differ from yours. Coexistence flourishes where learners embrace cooperation and mutual learning goals.

Ubuntu philosophy also thrives on compassion, which is another important principle. Du Toit, Poovan and Engelbretch (2006: 19) assert that "Humans' ability to understand others' dilemmas and challenges is compassion." According to these scholars, compassion promotes feelings of belonging and interconnectedness observed in African communities. Compassion is probably one of the most important principles of Ubuntu philosophy and the indigenous African way of life. It is a sense and feeling of care, sympathy and concern for another person which becomes evident through helping another human being, sharing and showing sympathy towards

others. Showing kindness through sharing and sympathy towards another human being is important in African cultures. Sharing what you have with another is confirmation of belonging and brotherhood in African cultures. Compassion inspires love and caring for one another and motivates feelings of 'I cannot have all while you have nothing, let us share' hence, *umuntu ungumuntu ngabantu*. For African cultures, the principle of compassion comes first as it naturally permits other values of cooperation, solidarity and co-existence. In other words, compassion holds members of the cultural communities together and strengthens bonds of togetherness and solidarity. It helps to maintain positive relationships (Mbigi 1997:32).

The fourth, and last, principle of Ubuntu philosophy is respect and dignity. Poovan (2005:25) argues that Ubuntu values of respect and dignity are the fundamental social values in the African cultures. "It is only through respecting others and according them with dignity that one gains others respect and trust" (Poovan 2005: 25). Respect played a vital role among African indigenous cultural people. It promoted harmony and peace:

interpersonal relationships should be managed on the basis of unconditional acceptance and positive regard. Unconditional respect is the basis of effective communism, positive relations, effective cooperation and harmonious co-existence (Poovan 2005: 25).

Mutual respect among members is therefore crucial, as it yields a positive cultural climate and sustains the Ubuntu values of co-existence, cooperation and solidarity among people.

Ubuntu pedagogy

The concept of Ubuntu pedagogy is defined as "a humanising approach to teaching and engaging students in the learning process" (Blackwood, 2018: 30). Teachers embracing Ubuntu pedagogy create a learning space that "affirms, validates, and treats students as dignified human beings regardless of their race or class" (Ukpokodu 2016: 155). "A learner-centred pedagogical approach that promotes democratic atmospheres where students feel respected, cared for and have the freedom to co-learn in an environment where power relations are grounded in humanism" (Ukpokodu 2016: 155). Central to Ubuntu pedagogy is the idea that all learners, irrespective of their racial, educational, economic and linguistic backgrounds and sexual orientations are humans, who are capable of excelling in their learning if their humanity is positioned at the forefront of their teaching and learning. That is, Ubuntu pedagogy asserts learners as significant others who bring unique backgrounds, experiences and prior knowledge for teachers to build on towards the development of new knowledge. In that way, teachers need learners' contributions to create a meaningful learning space. One is not complete without the other. Hence, the essence of Ubuntu pedagogy lies in the recognition of equal partnership between the teachers and students as co-creators of knowledge. Thus, the Ubuntu maxim 'umuntu ungumuntu ngabantu' (a person is a person through other people) comes into full blossom in the classroom (Letseka 2000:335).

When teachers understand and embrace Ubuntu, it is likely that Ubuntu values can empower them to combat exclusion and employ pedagogies that aim to reach all learners in the classrooms. Inclusive pedagogies thrive on the connectedness between learners, teachers and a community of learning, which all provide a positive environment, which in turn positively influences learners' self-worth, self-belief and achievement. Successful learning depends on these networks of support. Phasha (2016: 4) argues that inclusive education is the essence of Ubuntu – that we live in a delicate web of interconnectedness and interdependence with each other: 'I am because we are' (Phasha 2016:4). Inclusive pedagogy, like Ubuntu, has the potential to promote respect, cooperation and solidarity among learners and teachers. In this way, all learners feel a sense of belonging and acceptance.

Ubuntu in education is considered to be African cultural capitals that provide indigenous knowledge which is actually important for integrating into our African conception of inclusion which in turn promote inclusivity (Letseka 2013: 148).

In other words, *Ubuntu* pedagogy does not only encourage the development of all learners as individuals, but it also promotes active collaboration between learners from diverse linguistic and cultural backgrounds who bring different characteristics and learning needs into the classrooms. In this way, *Ubuntu* pedagogy affirms diversity as an ordinary aspect of development. *Ubuntu* pedagogy rejects exclusion, marginalisation and inequality in the teaching and learning spaces (Phasha 2016:5).

The values of Ubuntu embrace principles of social justice (Broodryk 2005:128). Social justice relates to principles of equality, equity and fairness towards members of a community or individuals who have been previously marginalised, disadvantaged or excluded economically, politically and socially based on their race, gender, social class, language, religion, sexual preference and beliefs. Equally, where Ubuntu is recognised, there is a respect for diversity in religion, race, gender, beliefs, sexual orientation and language. Teachers practising within Ubuntu perspectives provide all learners, irrespective of their cultural, linguistic, social class, religion and sexual orientations, with equal opportunities to develop and to exercise their full capacities (Letseka 2013:335). Where Ubuntu pedagogy and social justice exist in a classroom, all learners are treated with dignity and respect regardless of their backgrounds. “The value of Ubuntu is to make the relationship between learners and break down the barriers of diversity within the classroom settings. These are also goals of social justice in education” (Broodryk 2005: 46). Ubuntu encompasses values of social justice and promotes relationships between learners, breaking down barriers and stereotypes with regard to race, gender, ability, language and culture. For teachers and schools to fully practise social justice, they should first be influenced by *Ubuntu* values. Ubuntu, therefore, can be regarded as a weapon that can be used by teachers to challenge inequity and injustices (Nxumalo & Mncube 2019:107).

Ubuntu pedagogy as a transformative approach

Ubuntu pedagogy is anchored by five principles which underpin and guide its possible and effective implementation as a transformative pedagogical strategy in diverse educational settings: understanding self and others; building positive relationships; getting the class to work together; nurturing the minds of the students; teaching from a position of love and care; and utilising learners’ linguistic resources to promote meaningful learning (Ukpokodu 2016:155).

Understanding self and others

Through participation and interactions humans develop identity and belonging. From an African perspective, teaching and learning suggests that it is through engagement with other people that a person grows more fully human, more truly in their identity. In other words, through participation and interaction with others we see ourselves – ‘I participate, therefore I am’ (Tutu 2000). I see myself through others, therefore I belong. *Ubuntu* pedagogy, therefore, places value on collective learning through interactions and participation. Learners understand more of what they know or do not know through interactions with others. Active learning through participation, interactions, sharing of ideas, knowledge and experiences promotes effective learning. Equally, understanding of self and others is critical in a learning process. If you understand yourself, you know your strengths and accept your weaknesses. If you understand others, you also understand their strengths and weaknesses. A learning process therefore becomes an interdependent and a mutual activity (Ukpokodu 2016:154).

Building a positive relationship

A second component of *Ubuntu* pedagogy is building a positive relationship. It is this component of *Ubuntu* pedagogy that is responsible for peace and harmonious learning environments where learners respect one another and their teachers as adults within the learning context. Effective learning cannot take place unless learners, firstly, love one another, and secondly, respect each other as individuals and human beings. Love for one another creates a positive learning atmosphere among learners. Love brings care for another, sympathy, forgiveness, sharing and peace in the classroom. Love among learners ensures that they share not only knowledge, but they also share learning tools and learning spaces with one another. Love promotes respect among learners and teachers and this leads to positive relations in the classroom (Ukpokodu 2016:154). Respect also entails that learners treat one another with dignity. They respect each other's ideas and experiences even though they differ from their own. When learners love and respect each other, there are high chances that they will listen to one another's ideas and thoughts. Respect is an essential principle of *Ubuntu* philosophy and way of life and it guides teaching and learning; it leads to positive relationships and harmony among individuals. Teaching and learning anchored by *Ubuntu* brings about kindness, caring, togetherness, solidarity, cooperation and sharing among learners and teachers, which all promote positive relationships (Ukpokodu 2016:154).

Working together and cooperatively

Working together is another important principle of *Ubuntu* pedagogy. It promotes unity and team spirit among learners as they tackle learning problems. Unity ensures solidarity, oneness among group members. In such a learning environment, learners value one another and they cease to see one another as competitors, but see them as team members, and extensions of the other. In an effective teamwork, each member is important for a successful learning experience. Each member's contribution is important. Working together promotes the *Ubuntu* notion of 'for I know, so you know' classroom environment where learners not only take care of each other's physical needs such as sharing classroom furniture and learning tools, but they also share knowledge, thus extending each other's cognitive development. Supporting one another is a vital component of *Ubuntu* pedagogy. In an African *Ubuntu* perspective, sharing knowledge means I give you what I know, I am giving you what I have so that you can also have, because tomorrow I will also need your help. Therefore, *Ubuntu* pedagogy ensures that learners work together and help one another to learn and understand the learning material. This what Vygotsky (1978:105) calls a socio-cultural environment which builds on peer support scaffolding for effective learning opportunities. Scaffolding refers to carefully designed activities by which the knowledgeable peers support struggling peers until they can independently carry the task without any support, by which they reach a level of proximal development (ZPD). However, where there is a lack of *Ubuntu*, humanity, there is little help and care for another person. There is little support among learners, as each learner learns for himself or herself. This way of learning is mostly prominent in the Western education system which promotes individualistic and competitive learning. In such learning environments, weak learners remain weak and strong learners continue to achieve and shine. In contrast, *Ubuntu* pedagogy draws from an African communal way of living and sharing where people share their blessings with those who have little or none. When you have knowledge, you share it with others. In essence, when learners work together, they achieve more than they could when they worked as individuals. That is the principle of *Ubuntu* pedagogy (Ukpokodu 2016:154).

Nurturing of learners' minds

Another important element of *Ubuntu* pedagogy is the nurturing of learners' minds. *Ubuntu* pedagogy prioritises participative and interactive learning. Learners learn best when they interact with their ideas, thoughts and experiences with each other. Interaction on the learning material maximises participation. Actively learning promotes engagement with the learning materials. Learners get opportunities to discuss the problems, to ask questions, to debate on concepts and to share their thinking and experiences. Such classrooms foster cognitive development among learners. They nurture learners' minds and expand their learning opportunities (Ukpokodu 2016:155).

Teaching from a position of love and care

It is almost impossible to speak of *Ubuntu* without referring to acts of humanity such as love, kindness, sympathy and respect and solidarity. Education without love becomes a mere ideology (Blackwood 2018:30). Teachers may use expected teaching strategies and techniques, but if teachers lack love for the students and for the teaching, such efforts fail to inspire students. If good strategies are used by an unloving teacher who spends more time consciously or unconsciously speaking and acting in contrary to love, this may disempower students and they may lose respect for the teacher. That is, teaching that truly inspires and empowers students does not come only from good strategies and a perfect curriculum, but it is the pedagogy that is love-centred. A teacher's love makes a difference in the presence of effective teaching tools and strategies. Without a loving and inspirational teacher in the classroom, subjects and learning can be boring and irrelevant. Loving teachers trigger an experience of love, respect and caring from the students in the way they speak to students and in the way they treat all their students irrespective of race, gender, cultural backgrounds, academic abilities and physical abilities. "As one develops towards love, one is capable of loving one's self holistically, and because of this holistic love of one's self love, one can love the world holistically" (Blackwood 2018:30). The more students spend time with loving teachers, the more they experience love and the more they become eager to transfer love to others in the classroom. Teaching from a position of love does not only empower students in the classroom, it also sparks a change for the better in students, no matter what the situation is (Blackwood 2018:30).

A classroom is a place that enables teachers to show love and care for their students through helping them to develop cognitively and holistically. Teachers' love helps students to persevere in times of academic challenges. It pushes students to try again and again in times of challenges. A teacher's love motivates students to see themselves as achievers. Teachers who teach from the perspective of love and care are able to embrace their students' diverse personalities and they love their strengths and weaknesses in the classroom (Blackwood 2018:30). Such teachers never doubt the potential and capabilities of their students. Instead, they help students grow beyond their intellectual abilities. A classroom that is centred on a teacher's love towards students and among students is nurturing and supportive. Students are motivated to help one another overcome learning barriers. They are encouraged to be cooperative and to be kind towards others' learning challenges. In that way, students become willing to learn together and share information. Such pedagogy is anchored by *Ubuntu* (Ukpokodu 2016:156).

Utilising students' linguistic resources to promote meaningful learning

Most classrooms in the world, and especially in South Africa, consist of second language students. These students bring to educational institutions a home language that differs from a school language. The presence of more than one language makes many classrooms bilingual or multilingual. However, research shows that many educational institutions, despite accepting

multilingual students into their classrooms, remain monolingual in their language of teaching and learning which, in the case of South Africa, is English. That is, many educational institutions continue to neglect languages that students bring with them from home and they persist in using a foreign language, English, for teaching and learning for multilingual students (Makalela 2014:187). Learning in a second language is one of the major learning barriers for second language students. Makelela (2014:187) calls for an urgent acknowledgement of students' diverse languages for meaningful learning and teaching in multilingual classrooms.

Accepting, respecting and embracing students' diverse linguistic resources does not only enhance their learning; it also restores identity and dignity. It is through their languages that students are able to make sense of the world and reflect meaningfully. Embracing students' home languages alongside the language of teaching and learning restores students' identity and the dignity of their cultural languages. Besides, Makelela (2014:188) feels that it is time that boundaries that isolate and separate languages are broken so all languages that students bring to the classrooms could be used for enhancing students' learning. Multilingual practices such as translanguaging enables teachers and students to draw from different linguistic repertoires for meaningful and purposeful learning. However, successful multilingual practices such as translanguaging requires that teachers accept and recognise all languages spoken by students as equal. Linguistic equality means that no language is viewed as superior to other languages in the classroom (Makalela 2016:188).

Ubuntu pedagogy: Implications for practice

It has been argued in this paper that the colonial education system has socialised African students out of their indigenous beliefs and knowledge systems. They no longer remember who they are. They have lost their values and identity. On the other hand, this paper has also argued that teaching and learning from an African perspective, that is rich in cultural practices such as Ubuntu, have the potential to preserve indigenous knowledge systems and practices among students and restore their identities. This implies that teachers, especially those teaching in the post-colonial and decolonial educational settings, should draw from Ubuntu pedagogy to provide students with environments in which they can actively engage with others because it is through participation and interaction with others that students understand themselves and others and grow more fully human, more truly in their identity (Muwanga-Zake 2009:413).

Secondly, Ubuntu pedagogy seeks to weaken the Eurocentric methodologies that draw from Euroscepticism, individualism and exclusivity. Pedagogies that build from Ubuntu philosophy promote cooperation among students. Such classrooms instil in students the communal values so that they learn and embrace the spirit of sharing. Students learn that if you have knowledge, you share it with others. They begin to appreciate that when they work together, they achieve more than they could when they work as individuals. As such, Ubuntu pedagogy thrives on positive relationships among students, which yields respect, love for one another, sympathy and sharing of learning resources and knowledge. Teachers utilising Ubuntu pedagogy promote respect among students and this entails that students treat each other with dignity. They embrace and respect each other's ideas and experiences even though they may differ from their own. Teaching anchored in the values of Ubuntu creates positive learning atmospheres among students and teachers and promotes social cohesion (Ukpokodu 2016:154).

Third and lastly, in South Africa the majority of students in educational institutions are African students. Strangely enough, they learn through a foreign and colonial language, English, while their indigenous languages remain marginalised. Teaching and learning grounded on Ubuntu philosophical principles respects and restores dignity to students' heritages, including their languages. Ubuntu pedagogy enables teachers to recognise and utilise students' linguistic resources to create meaningful learning experiences.

Conclusion

In this article we have argued that pedagogical practices in Africa, and in South Africa particularly, remain rooted in Western philosophies and world views, and as such, do not culturally appeal to the majority of learners in the classrooms who are African students. We have argued that the persistence of colonial methodologies has seen many African students losing touch with their indigenous beliefs and knowledge systems. They have lost their values and identity. We therefore call for the transformation of educational practices through the Ubuntu pedagogy which draws from the indigenous African philosophy of Ubuntu as an alternative pedagogical approach for institutions located in Africa.

We further argue that Ubuntu philosophy, when embraced with the understanding and dignity it deserves, can be a vital educational tool for the cultivation and restoration of African indigenous values and cultures in diverse educational settings. We propose Ubuntu pedagogy (Ukpokodu 2016:154) as a transformative teaching approach that can foster understanding of self and others among learners; build positive relationships; encourage cooperation and respect among learners; inspire teachers to teach from a position of love and care and promote inclusion and social justice. Ultimately, this paper provides principles that guide the possible and effective implementation of Ubuntu pedagogy in diverse educational settings and implication for practice. Furthermore, it contributes to the ongoing debates on the decolonisation of education and the role of Ubuntu philosophy in the restoration of African values in the South African education system.

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Understanding the effect of domestic violence on learning effectiveness among primary school learners: A case of Rubavu District [Rwanda]

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Abstract

Family has long been said to have an influence on children's education. Thus, it can be understood that any difficult domestic situation may have repercussions on children's education. This study was undertaken to examine the effect of domestic violence on learning effectiveness among primary school learners in Rubavu District, Rwanda. It was carried out in 35 primary schools located in the district. This study adopted the correlational research design; its population comprised 14423 primary school learners, from whom a sample of 390 participants was chosen using stratified random sampling. The data was collected by means of a structured questionnaire with five-point likert scales. The data was analysed using descriptive statistics including frequencies, percentages, mean and standard deviation, and inferential statistics including analysis of variance (ANOVA) and regression analysis. The findings revealed that domestic violence perpetrated against parents has a significant effect on learning effectiveness among primary school learners ($= 0.676$, p value <0.05) in Rubavu district. It was also found that domestic violence perpetrated against learners has a significant effect on learning effectiveness among primary school learners ($= 1.024$, p value <0.05) in Rubavu district.¹ Although the Government of Rwanda has taken serious measures to fight domestic violence, the study found that there are a few families in which this offence is still perpetrated. Therefore, the study recommended that there should be collaboration between local leaders, police, school managers and the affected children to apprehend and punish the perpetrators. It was also recommended that each primary school should hire a counsellor to help the affected learners. Each school should also accord special support to the affected students to enable them to succeed in their studies. The findings of this study imply that domestic violence has a detrimental effect on children's education and that more effort should be made to get rid of this danger among Rwandan families. This study was conducted during the period of fighting the Covid-19 pandemic, therefore data collection was difficult; there were restrictions to moving from one district to another.

Key words: domestic violence, learning effectiveness, primary school, learners

Introduction

Educational achievement at an early age depends on the intellectual, social and physical abilities of each pupil. Development of these abilities by children has a potential impact on their prospects for learning outcomes. However, cases of domestic violence experienced the world over have negative effects on young children's education (Sambo & Isa 2016). The Nevada Attorney General's Office (cited by Powell 2011) defined domestic violence as a cruel offence perpetrated by people with whom the victim has a connection or relationship. Domestic violence is a worldwide and a prevalent crime that has had an effect on numerous children's lives (UNICEF

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2015). As Miller (2010) states, when children are learning well, they can obtain a variety of educational opportunities and experiences beneficial to social progress. This can lead to a good relationship with significant others. The Act on Protection against Domestic Violence (PADV, 2015) defined domestic violence as any kind of aggression against somebody or forthcoming menace by others with whom they have some connections. Abuya and Onsomu (2012) have claimed that in homes with domestic violence, children are frequently and invisibly abused. The study of Rada (2014) found that both males and females are guilty of domestic violence; however, women and children are more exposed to domestic violence than men.

UNICEF (2015) reported that between 500 million and 1.5 billion children are exposed to violence annually. In addition, 7 to 14 million children were exposed to domestic violence in their families. Most domestic violence is associated with early childhood, when violence can have an irreversible effect on young children's welfare and development (Richards 2011). Contributory factors such as poverty, stress, marital discord, adverse living conditions, poor law enforcement, psychological problems of the adults and lack of clear child protection policies ought to be looked at for finding the root causes of domestic violence (UNICEF, 2018). Research has revealed that domestic violence has an immense negative effect on children's academic performance (Sterne & Poole 2010) and this has a great impact on their learning outcomes. Domestic violence and child mistreatment are prevalent in sub-Saharan African countries; more than 80% of children in this part of the world have confirmed being exposed to violence in their homes.

The study of Sherr, Hensels, Skeen, Tomlison, Roberts and Macedo (2015) found that Malawi and South Africa have high rates of domestic violence. In Malawi, 28.5% of women were found to be mistreated by their husbands, whereas in South Africa 40% of women were found to undergo physical violence (Sherr *et al.* 2015). The same study found that 25% of children in these two countries had experienced their mothers being beaten by their fathers. In East African states, occurrences of domestic violence have been reported widely in the media. Tanzania, Uganda, Kenya and Rwanda were found to have more cases of domestic violence, including children as victims, than other countries in the region (Devaney 2015).

In Rwanda, the Government in 2011 initiated the Twelve Years Basic Education free of charge for all citizens. For that reason, each child in Rwanda has an opportunity to access education (UNICEF, 2015). This was in the framework of meeting the goal of Education for All (EFA) by 2015. However, UNICEF (2018) reported that more than 50% of children in Rwanda remain victims of sexual, physical or emotional violence. The same study found that in Rwanda, 5 out of 10 girls and 6 out of 10 boys are exposed to at least some of these forms of violence – sexual, physical or emotional – before they are 18. According to Kimetto (2018), domestic violence has a negative influence on children's education. In spite of the rights of children, to protect them from all kinds of domestic violence, there are still repeated cases in different homes (Uwezo 2016). According to Lloyd (2018), children exposed to domestic violence are disrupted in their education and this compromises their learning outcomes. Any mistreatment of children may lead to emotional trauma, physical and mental blocks to their education, as well as bad behaviour in their schools.

The study of Gichuba (2017) recommended that further studies should assess the relationship between children's violence and educational outcomes and their lives. For that reason, this study was designed to fill the gap by assessing the effect of domestic violence on children's education in Rwanda.

Statement of the problem and purpose of the study

Although the Government of Rwanda has a political wish to eradicate the problem of domestic violence, it is still present in the country because of socio-cultural and societal variables. These include culture and tradition, inequality between women and men in terms of power, religious affiliations and practices, the financial reliance of wives on their husbands, and poverty (Ministry

of Gender and Family Promotion (MIGEPROF 2011). Furthermore, a number of studies, like those of Plan International (2013), Georgia (2015) and Human Right Watch (2001), show that incidents of domestic violence among families occur all over the world. In Rwanda, gender based violence is undeniably rife (Asemota & Randell 2011); and the latest data from MIGEPROF shows that approximately 17 000 incidents of domestic violence took place in Rwanda (Munezero 2017). Demographic and Health Survey (2020) reported that in Rwanda, more than a half of all girls and 6 out of 10 boys are exposed to some violence during the early ages. The Access to Justice Report by UN Women (2015) reveals that 72.6% of people who underwent domestic violence did not wish to go to court; only 5% of them opted to go to court due to a lack of awareness of the enforcement of the law regarding domestic violence (UN WOMEN, 2015). The statistics of MINEDUC (2018) have revealed that the dropout rate among boys was 12,2%, which is relatively high. The report also shows that among 99209 students who did the lower secondary education national examinations in 2018, 83,3% passed while 17,7% did not.

Many studies have been conducted to examine the effect of domestic violence on children's education. However, there are very few studies on the effect of domestic violence on children's learning specifically in Rwanda. This study was conducted to contribute to the existing knowledge with regard to domestic violence and its effect on learning effectiveness. The author believes that the findings of this study will be very useful for the Rwandan Government by providing information regarding the status of domestic violence among Rwandan families and how this affects the education system. The information will then help the government find solutions.

Due to the above state of affairs, this author found that it is valuable to conduct a study for examining the effects of domestic violence on learning effectiveness among Rwandan primary school learners.

Research questions

This study was guided by the following research questions

- What are the forms of domestic violence perpetrated against primary school learners as well as their parents in Rubavu district?
- What are the problems faced by primary school learners in Rubavu District?
- How does domestic violence influence learning effectiveness among primary school learners in Rubavu district?

Literature review

This section concerns the findings of previous studies regarding the effect of domestic violence on children's learning, forms of domestic violence perpetrated in Rwanda as well as common problems faced by primary school learners in Rwanda. In addition, this section explains the theoretical framework on which this study is grounded.

Theoretical framework

According to Tony (2002) the term "domestic" is derived from the Latin word 'domus' which means 'home'. Thus, the term domestic means anything happening at home or in a family residence. For Tony, violence refers to the use of force or threat to oblige somebody to do something. According to UNICEF (2014), domestic violence refers to the victimization of an individual with whom the abuser has or has had an intimate, romantic, spousal relationship. It basically refers to kinds of coercive behaviour applied by a powerful adult to exert power and control over another person.

This study was rooted in two theories, "Social Learning Theory" and "Object Relations Theory". Social learning theory was developed by Albert Bandura (1977) and emphasizes the

importance of observing, modelling, and imitating the behaviour, attitudes, and emotional reactions of others (McLeod 2016). In addition, the theory considers how both environmental and cognitive factors interact to influence human learning and behaviour. This theory has been regarded as a popular way of explaining the origin of violent behaviour. The theory holds that human aggression is a learned feature that, like other forms of social behaviour, has a stimulus, reinforcement, and cognitive control (Nolan & Tracy 2004). According to the social learning theory, family violence arises due to many contextual and situational factors. Examples of such contextual factors include individual/couple characteristics, stress, or an aggressive personality. Situational factors include substance abuse and financial difficulties. This theory provided the researcher with knowledge concerning the causes of domestic violence based on which the research objectives and instruments were developed.

This study was also rooted in the “Object Relations Theory” developed by Ronald Fairbairn in 1952. This theory suggests that humans are motivated from earliest childhood by the need for significant relationships with others. In this theory, the term “Objects” refers to “others” or other individuals (Nolan & Tracy 2004). According to the theory, individuals who lack sufficient nurturing during infancy and childhood may find it difficult to maintain a healthy self-esteem, regulate their emotional responses and manage anxiety in later life. Indeed, families in which domestic violence is perpetrated do not get enough time for nurturing their children; this can have an effect on their education. Violence in children’s lives often causes disruption to their schooling and harms the quality of their educational experiences and outcomes (Lloyd 2018). Both the Social Learning Theory and Object Related Theory have influenced this study. While the former provided the foundation for the research questions, objectives and research instruments of this study, the latter served as the basis of the research problem which stimulated the researcher’s interest in undertaking this study.

Forms of domestic violence perpetrated in Rwanda

Domestic violence has been reported to be a global issue by many authors and organizations. Sambo & Isa (2016) confirmed that cases of domestic violence are experienced worldwide. Freedom House (2013) reports that domestic violence specifically in Rwanda has become widespread. A number of forms of domestic violence are perpetrated in Rwanda, but gender based violence (GBV) is the most frequent, according to the Ministry of Gender and Family Promotion (MIGEPROF 2011). Despite remarkable progress toward addressing and eliminating GBV in Rwanda, it persists primarily affecting females, but also males, throughout the country. According to UNFPA (2020), GBV is a considerable threat in Rwanda though the Government of Rwanda is combating it. The country has adopted a gender sensitive constitution that promotes equality between males and females. According to Rudasingwa (2018), strong policies were put in place by the government to eradicate GBV.

The National Demographic Health Survey (DHS) 2014-2015, under the auspices of the National Institute of Statistics of Rwanda (2016), reports that more than 35% of females and 39% of males are exposed to physical violence throughout their lives. Yet, less than half of both men and women report seeking assistance to stop the violence. The survey finds that current intimate partners are the most common perpetrators of physical and sexual violence for both men and women. These figures have remained fairly consistent since the DHS in 2005, despite the existence of more rigorous GBV laws and policies. Forms of GBV beyond physical and sexual violence also remain an issue in Rwanda. For example, 18.5% of women and girls over the age of 15 reported emotional violence caused by a current or former partner within the year. However, some important advances are being made, such as women taking ownership of property alone or jointly with their spouses, on decisions about their reproductive health (83%), and using modern methods of contraception (48%).

MIGEPROF (2011) reports that the forms of GBV perpetrated in Rwanda include: sexual violence, physical violence, economic violence and psychological violence. Sexual violence among minors remains the most dangerous kind of violence in Rwanda. Females under five and female teenagers are the most affected. The authors of this crime are frequently house girls and house boys. In addition, physical violence is rampant in 25 districts (of the 30 districts in the country). Female physical violence is perpetrated in about 83% of the whole country. The study found that alcoholism, poverty, drug abuse, ignorance and misinterpretation of the enforcement of gender balance are to blame.

Furthermore, psychological violence is either verbal or non-verbal. MIGEPROF (2011) revealed that this violence is displayed in 50% of the society. The sources of this violence are mainly sexual perversion, ignorance, drug abuse and culture-related practices. Authors of this kind of violence are mainly men; many of them are educators and employers. Thus, one can conclude that authors of this violence are in superior positions of authority vis-a-vis the victims. The culprits utilize their authority to impose oppression on their employees. With regard to economic violence, this takes place when the perpetrator has total control of the victim's financial resources. This violence also entails stopping the victim from completing his/her education or getting a job, or deliberately squandering their collective property

With regard to violence against children, the Rwanda Ministry of Health (MOH 2017) reports that half of all girls and six out of ten boys are exposed to violence at an early age. Physical violence against boys is the most common, followed by physical violence against girls, sexual violence against girls and emotional violence against boys. The same report indicates that 37.2% of girls and 59.5 boys experience physical violence; 23.9% girls and 9.6% boys experience sexual violence; 11.8% girls and 17.3 boys experience emotional violence. In Rwanda, youngsters of all ages are exposed to domestic violence. However, teenagers have more risks than others. The child victims are most likely mistreated by the people they are acquainted with. These include fathers or mothers, neighbours, educators and friends. This study shows that physical and emotional violence are mostly perpetrated by parents or caregivers. One third (1/3) of all boys' physical violence is perpetrated by their peers. One third (1/3) of physical and emotional violence is committed by parents or other caregivers. One third (1/3) of sexual violence against girls is committed by boyfriends or husbands.

Main problems faced by primary school learners in Rwanda

Different reports have highlighted the challenges faced by primary schools in Rwanda. According to Bower (2019), education remains a crucial component of economic growth policy. Nevertheless, the implementation of education in Rwanda has to surmount some challenges such as dropout rates, feeding children, teacher's workload, managing and staffing teachers, as well as fostering a reading culture among children. This author concluded that the challenges faced by primary school in Rwanda include a discordance between age and grade because of the repetition rate policy. The study found that just 10% of students aged 13 delayed entering secondary school as they have repeated some school years during their primary schooling. Another challenge is a high dropout rate of P6 learners, children's lack of feeding facilities at school and teachers' large workload due to the double-shifting system (Bower 2019). All these challenges as mentioned above have a negative effect on children's learning effectiveness in primary schools in Rwanda.

The Japan International Cooperation Agency (JICA 2012) reported that compared to the other 10 nations in sub-Saharan Africa, Rwanda offers better access to primary education, although an improvement should be made with regard to repetition and dropout rates, pupil-teacher ratios and access to secondary school. UNICEF (2021) reported that in sub-Saharan countries, Rwanda has emerged the best performer in the education sector. For instance, 98% of children are registered in primary schools. However, there are still numerous challenges in this

area. Though almost every child enters primary school, only 71% of them manage to finish primary school. Classes are too large, have a high student-teacher ratio (about 62 students per teacher). Other problems include: inadequate facilities for primary school, scarcity of budget for primary education, insufficient qualified primary teachers, primary school learners' poor performance in numeracy and literacy exams; teachers' inability to deliver courses using English, which is the required medium of instruction.

Teenagers' pregnancies remain a rampant problem faced by primary school learners in Rwanda. Uwizeye, Muhayiteto, Kantarama, Wiehler and Mrangwa (2020) opine that when a girl gets pregnant, particularly in a low-income country, she misses the opportunity to continue or go to school and therefore limits herself in achieving the economic benefits of education. Once they fall pregnant, young girls in the majority of the developing nations probably drop out of school and this defeats their likelihood of getting better job opportunities (Ajala 2014). The study of Nkurunziza *et al.* (2020) indicates that although the country has managed to improve its health sector, teenagers' pregnancies recur. The study reports that around 85% of all teenagers' pregnancies occur among schoolgirls. According to Uwizeye, Muhayiteto, Kantarama, Wiehler and Mrangwa (2020) the rate of teenage pregnancies is still relatively high in the majority of third world countries.

In Rwanda, research indicates a rapid increase of this crime during the past two decades in spite of the country's efforts in promoting gender balance, female empowerment, as well as the effort to curb child sexual violence. These days the increase in the rate of adolescents' pregnancies is worrying. The NISR reported that in 2007/2008 to 2014/2015 adolescent pregnancies increased from 5.7% to 7.2% of all the adolescent girls in the country, and from 14% to around 21% amongst female teens who are 19 years old (NISR 2009; 2012; 2015). The majority of these young girls who get pregnant are compelled to stop their studies, and the same victims are prone to get into this problem again, especially when they are not provided with proper guidance (UNFPA 2021).

Effect of domestic violence on children's education

Domestic violence has been found to have negative effects on children's learning. This is because children who are exposed to domestic violence react with anxiety, little concentration on their lessons, an increase in aggression (Carlson 2012) which has an effect on their academic performance. Domestic violence affects children's education in a number of ways and these are discussed below.

Regular class attendance was found to be essential in order to succeed; it was also found to be an important tool to save all children from household work (Oketch & Ngware 2010). School attendance also promotes children's cognitive and social development and is very important in helping children get a good start in life. Being exposed to domestic violence has an indirect effect on a child's adaptation by restraining them from regular class attendance (Margolin and Gordis 2014). The negative results of domestic violence give rise to children's misbehaviour, emotional problems and poor academic achievement in school. Narae (2013) found that 50% of people who practise domestic violence harm their children as well, whereas 25% of the victims of the domestic violence are likely to harm their children as well. The author also notes that domestic violence may cause wounds to children which may be grave and prevent them from attending classes, hence hindering their academic achievement. Abuya and Onsomu (2012) argue that emotional problems of children exposed to domestic violence, like low self-esteem and depression, influence their absenteeism and school dropout rate.

As Kameri (2011) states, the incapacity of families to satisfy their basic needs such as schooling have made many children find some employment opportunities in order to get money to pay for exams and to pay school fees. Thus, missing classes undoubtedly causes children's poor performance and lower attainment in other areas of growth (Oketch & Ngware 2010). In

general, pupils who attend classes regularly perform well and take pleasure in learning, more than children exposed to domestic violence. Learning is a continuous action and it is crucial for children to attend school on a regular basis in order to gain maximum benefits from it. Regular class attendance in primary school has demonstrated an early provision of essential skills for learning and positive learning results (Richards 2011). Goddard and Bedi (2010) have found that children who saw the fathers perpetrating any physical harm to their mothers have shown considerable emotional as well as behavioural problems.

As Gichuba (2017) sees it, the consequences of domestic violence are discernible in the classroom situation. The children who experience domestic violence are prone to copy and apply the learned behaviours at their schools while interacting with their peers. It is necessary for educators to foster the practice of positive imitation in their learners who are at some points exposed to domestic violence. Domestic violence threatens children's need for protection and stability; being exposed to unfriendly climates in their families results in poor academic achievement (Sambo *et al.* 2016). Therefore, domestic violence can hinder children's capacity to study in a secure and helpful learning setting.

In their study, Jacinta and Rotich (2015) confirm that more than 70% of children's failures at school were caused by pupils' class attendance rate. In addition, these children might not be able to concentrate, have a limited ability to relate positively to other children and might be troublesome while interacting with other children at school (Bancroft & Silverman 2013). Additionally, students who go to school on a regular basis can learn new concepts quicker than those who miss quite a large number of classes. Disturbance in the usual operations of a family has a close relationship with bad behaviours of children, both in the families and any other social settings like school (Gichuba 2017). Concurring, Miller (2010) found that domestic violence has more effect on young kids than on the grown-up ones because of their great reliance on parents or caregivers and due to the lack of sufficient cognitive ability to facilitate their understanding of the world around them. In the study of Holt *et al.* (2008), some primary school children that are affected by domestic violence internalize or externalize their emotions. Those who internalize their emotions are reserved, have limited self-esteem and seldom socialize with other children.

According to Gichuba (2017), learners exposed to domestic violence may experience difficulties in accomplishing their academic activities, a lack of concentration and worse grades on measurements of motor, social and speaking skills. Narae (2013) and Gichuba (2017) find that domestic violence affects children's class attendance and concentration. Most the children exposed to domestic violence resort to not go to school in order to protect their victimized parents. Other children can be horrified at what might occur when they leave home for school. Similarly, the affected children who manage to attend might experience poor concentration because of anxiety and sometimes a sleeping crisis, thus impinging on their studies (Miller 2010). Welch *et al.* (2016) recommend the requirement to eradicate the danger of domestic violence as it brings a threat to children's psychological, physical and emotional welfare.

Methodology

This study has adopted the correlational research design to find the effect of domestic violence on learning effectiveness among primary school learners in the Rubavu district (Rwanda). According to Cresswell (2012), correlational research designs are procedures in quantitative research in which investigators measure the degree of association (or relation) between two or more variables using the statistical procedure of correlational analysis. This degree of relationship, presented as a number, indicates whether the two variables are related or whether one can predict another. Thus, this study used correlational analysis (analysis of variance and regression analysis) to measure the effect of domestic violence on learning effectiveness among primary school learners in Rubavu district.

The study was conducted in January-April 2021 in the Rubavu District, Western Province, in Rwanda. Currently this district has 115 primary schools in total but this study was conducted examining 35 primary schools (private and public) which were selected using systematic sampling. That means that the schools were arranged on alphabetical order, then a fixed interval was used in selecting the schools to be involved in the study. The schools that were located at intervals of three numbers were selected. According to St. Ollaf College (2021), for populations under 1 000, a minimum ratio of 30 percent is advisable to ensure the representativeness of the sample. The number of the schools to be involved in the sample was chosen in accordance with this premise. The choice of the Rubavu District as area of the study was based on the fact that this district is among those where domestic violence has become rampant.

The target population of this study was consisted of 14 423 subjects (all primary school learners from the 35 primary schools of the Rubavu district). The researcher used the Yamane formula of sample size determination. According to Kasunic (2005), the formula involves a 95% confidence level and the maximum variance ($p = 0.5$). The formula is stated as follows:

$$n = \frac{N}{1 + N(e)^2}$$

Where: n is the sample size, N is the population size, e is the margin of error preferred by the researcher and specifies the desired level of precision, where precision $e = 1 - \text{precision}$, $p = 0.95$.

In this study, N is equal to 15 344, $e = \text{margin of error} = 1 - 0.95 = 0.05$

Thus, $n = \frac{14423}{1 + 14423(0.05)^2} = 390$

As per the above calculation, this study used a sample of 390 primary school learners that were selected from 35 primary schools (8 private and 27 public). In addition, a stratified (probability) sampling technique was used in selecting the students. By this technique the researcher divides (stratifies) the population into sub-groups (strata) having the same characteristic, and then from each group a particular sample is randomly chosen (Creswell, 2012). In fact, the researchers divided the students into 3 strata, according to the years of study (P4, P5 and P6). These strata were chosen in order to have diversified and reliable data. Within each group, the researcher used a simple random method to select the students for inclusion in the sample. The researcher decided to involve primary school learners because they are more likely to speak the truth against their families than their older siblings in secondary and tertiary levels of study. Similarly, the learners in upper levels of the primary school were involved instead of those in lower levels as the former are better at filling in questionnaires than the latter.

In data collection, the researcher used a structured questionnaire which contained close-ended questions only in 5 point Likert Scales (1=Strongly Disagree, 2=Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree). The respondents were asked to tick in the appropriate boxes in accordance with their understanding. Before collecting the data, the researcher sought authorization from relevant authorities to carry out this activity. Furthermore, the researcher sought informed consent from the respondents using an appropriate form. To establish the validity of the research instruments, the researcher used a panel of experts to view them and make comments for their improvement. To establish the reliability of the instrument, the researcher used Cronbach alphas analysis along with a pilot study which was conducted by having 20 respondents (primary school students) fill in the questionnaire. Later the results were analysed to measure whether the questionnaire would generate reliable information. This exercise was conducted in one primary school that was randomly selected. However, the school that was selected for the pilot study was not involved again in collecting the main data. The data from the questionnaires was entered into Statistical Package for Social Sciences (SPSS). The following table shows the Cronbach alphas scores obtained.

Table 1: Pilot study results			
Variables	Number of items	Cronbach Alpha	Comments
FDV	20	0.911	Accepted
LP	20	0.903	Accepted
Note: FDV=Forms of Domestic violence, LP=Learners' Problems			

The results in Table 1 indicate that the Cronbach alphas were above 90%. This means that most items in this questionnaire had high squared multiple correlations, an indication that the questionnaire passed the reliability test. A Cronbach alpha score above 0.7 is considered satisfactory (Taber 2018). The tool was adequate for measuring the forms of domestic violence and learners' problems. The results in Table 1 helped the researchers ensure that the instrument is reliable. The observations from the pilot study, by the participants, helped the researcher to eliminate all the errors and make any other necessary adjustments.

In data analysis, the research used the Statistical Package of Social Sciences (SPSS) to do all necessary calculations and generate relevant tables. In addition, the researcher used descriptive statistics (percentages, frequencies, mean and standard deviation) and regression analysis in measuring the effect of domestic violence on learning effectiveness in Rwandan primary schools.

Findings

Demographic characteristics of respondents

This section presents the demographics of the respondents of this study. It provides the distribution of respondents in terms of age, gender, sex and class. In fact the study involved 390 respondents (upper primary school learners) in total. According to their age, 334 (85.6%) respondents were below 13 years old and 56 (14.4%) respondents were 13 years old and above. Due to the strict enforcement of the law regarding children's education in Rwanda, almost all parents send their children to school. In addition, due to the implementation of the "Educational for all" programme in Rwanda, every child or adult is allowed to study at all levels of education irrespective of his/her age. For that reason, the sample of this study was composed of some children above 13. In terms of sex, the study involved 172 (44.2%) girls and 218 (55.8%) boys. This discrepancy resulted from the fact that in Rwandan primary schools girls are still fewer than boys, although a great effort has been made to promote gender balance in the access to education. Considering their classes, the study involved 130 learners (33.3%) from P4, 130 learners (33.3%) from P5 and 130 learners (33.3%) from P6 to total 390.

Descriptive statistics

This section presents the data with regard to descriptive statistics for each objective. The descriptive statistics presented below include the mean and standard deviation which were based on to answer the research questions of this study. For that reason, the statistics presented below are those on:

- Forms of domestic violence perpetrated against parents
- Forms of domestic violence perpetrated against children and
- Learners' problems in Rubavu district primary schools.

Table 2: Descriptive statistics for forms of domestic violence perpetrated against parents					
Statement	N	Min	Max	Mean	Std.
My father sometimes hurts my mother by beating her, slapping or any other physical abuse	390	1.00	5.00	1.8077	.98390
My mother sometimes hurts my father by with beating him, slapping or any other physical abuse	390	1.00	4.00	1.7256	.90931
My father sometimes hurts my mother with insults or abusive language	390	1.00	5.00	2.1538	1.30332
My mother sometimes hurts my father with insults or abusive language	390	1.00	5.00	1.7564	.93471
My father sometimes hurts my mother by telling her off and bullying her	390	1.00	5.00	2.4846	1.55566
My mother sometimes hurts my father by telling him off and bullying him	390	1.00	5.00	1.7436	.92988
My father sometimes hurts my mother by belittling or dehumanizing her	390	1.00	5.00	1.9564	1.13403
My mother sometimes hurts my father by belittling or dehumanizing him	390	1.00	5.00	1.7744	.95415
My father does not help my mother in household activities	390	1.00	5.00	4.2974	.77807
My mother does not help my father in household activities	390	1.00	5.00	1.6897	.88323
My father sometimes applies sexual harassment against my mother	390	3.00	4.00	3.0462	.21009
My mother sometimes applies sexual harassment against my father	390	3.00	5.00	3.0179	.16720
My father does not help my mother in providing all the family requirements	390	1.00	5.00	1.8282	.99289
My mother does not help my father in providing all the family requirements	390	1.00	5.00	2.2154	1.35850
My father sometimes locks my mother in a room as a punishment	390	1.00	4.00	1.6513	.79616
My mother sometimes locks my father in a room as a punishment	390	1.00	4.00	1.6026	.76120
My father sometimes does not give (enough) food to my mother	390	1.00	3.00	1.6333	.76317
My mother sometimes does not give (enough) food to my father	390	1.00	5.00	2.5154	1.50014
My father sometimes intimidates or threatens my mother	390	1.00	5.00	2.7026	1.59972
My mother sometimes intimidates or threatens my father	390	1.00	5.00	1.8897	1.04925
Overall	390			2.1746	1.95645
Note: Strongly Disagree=[1-2]=[Very Low Mean]; Disagree= [2-3]=[Low mean]; Neutral= [3-4]=[moderated mean]; Agree= [4-5]=[High mean]; Strongly Agree = [5-]=[Very High mean] Source: Research data					

The results in Table 2 indicate that most of the respondents disagreed strongly that:

- Their fathers sometimes hurt their mothers by beating them, slapping or any other physical abuse ($\mu=1.8077$);
- Their mothers sometimes hurt their fathers with beating them, slapping or any other physical abuse ($\mu= 1.7256$),

- Their mothers sometimes hurt their fathers with insults or abusing language ($\mu=1.7564$);
- Their mothers sometimes hurt their fathers by telling off and bullying ($\mu=1.7436$);
- Their fathers sometimes hurt their mothers by belittling or dehumanizing ($\mu=1.9564$);
- Their mothers sometimes hurt their fathers by belittling or dehumanizing ($\mu=1.7744$);
- Their mothers do not help their fathers in household activities ($\mu=1.6897$);
- Their fathers do not help their mothers in providing all the family requirements ($\mu=1.8282$);
- Their fathers sometimes lock their mothers in a room as a punishment ($\mu=1.6513$);
- Their mothers sometimes lock their fathers in a room as a punishment ($\mu=1.6026$);
- Their fathers sometimes do not give (enough) food to their mothers ($\mu=1.6333$) and;
- Their mothers sometimes intimidate or threaten their fathers ($\mu=1.8897$).

The results in Table 2 indicate that the most of respondent disagreed that:

- Their fathers sometimes hurt their mothers with insults or abusive language ($\mu=2.1538$);
- Their fathers sometimes hurt their mothers by telling them off and bullying them ($\mu=2.4846$),
- Their mothers do not help their fathers in providing all the family requirements ($\mu=2.2154$),
- Their mothers sometimes do not give (enough) food to their fathers ($\mu=2.5154$)
- Their father sometimes intimidate or threaten their mothers ($\mu=2.7026$).

The results in Table 2 indicate that most of respondent were neutral about the fact that:

- Their fathers sometimes apply sexual harassment against their mothers ($\mu=3.0462$) and;
- Their mothers sometimes apply sexual harassment against their fathers ($\mu=3.0179$).

Finally, the results in Table 2 indicate that most of the respondents agreed that their fathers do not help their mothers in household activities ($\mu=4.2974$).

Statement	N	Min	Max	Mean	STD
My parents sometimes beat me or commit any other physical abuse as a punishment to me	390	1.00	5.00	2.2256	1.31253
My siblings sometimes beat me or commit any other physical abuse as a punishment to me	390	1.00	5.00	1.9692	1.14908
My parents sometimes lock me inside a room as a punishment	390	1.00	5.00	1.8282	.99289
My siblings sometimes lock me inside a room as a punishment	390	1.00	5.00	1.7744	.95415
My parents sometimes hurt me with insults or abusive language	390	1.00	5.00	2.3615	1.47823
My siblings sometime hurt me with insults or abusive language	390	1.00	5.00	2.3436	1.37547
My parents sometimes hurt me by telling me off and bullying me	390	1.00	5.00	1.9000	1.01036
My siblings sometimes hurt me by telling me off and bullying me	390	1.00	5.00	1.7923	.92129
My parents sometimes hurt me by belittling or dehumanizing me	390	1.00	5.00	1.7718	.90796
My siblings sometimes hurt me by belittling or dehumanizing me	390	1.00	5.00	1.8436	.96395
My parents don't love me because I am a girl/a boy	390	1.00	5.00	1.9846	.99602

My siblings don't love me because I am a girl/a boy	390	1.00	5.00	1.7974	.91404
My parents force me to do very difficult and tiresome tasks	390	1.00	5.00	2.1846	1.33444
My siblings force me to do very difficult and tiresome tasks	390	1.00	5.00	1.8513	1.03831
My parents do not give me food as a punishment	390	1.00	5.00	2.1051	1.25501
My sibling do not give me food as a punishment	390	1.00	5.00	1.9103	1.12446
My parents sometimes intimidate or threaten me	390	1.00	5.00	2.8179	1.63829
My siblings sometimes intimidate or threaten me	390	1.00	5.00	2.2436	1.39394
My parents do not care about me and my studies	390	1.00	5.00	2.0872	1.23887
My siblings do not care about me and my studies	390	1.00	5.00	3.3821	1.53960
Overall	390			2.1087	1.17694
Note: Strongly Disagree=[1-2]=[Very Low Mean]; Disagree= [2-3]=[Low mean]; Neutral= [3-4]=[moderated mean]; Agree= [4-5]=[High mean]; Strongly Agree = [5-]=[Very High mean] Source: Research data					

The results in Table 3 show that most the of respondents disagreed strongly that:

- Their siblings sometimes beat them or do any other physical abuse as a punishment to them ($\mu=1.9692$);
- Their parents sometimes lock them inside a room as a punishment ($\mu=1.8282$);
- Their siblings sometimes lock them inside a room as a punishment ($\mu=1.7744$);
- Their parents sometimes hurt them by telling them off and bullying them ($\mu=1.9000$);
- Their siblings sometimes hurt them by telling them off and bullying them ($\mu=1.7923$);
- Their parents sometimes hurt them by belittling or dehumanizing them ($\mu=1.7718$);
- Their siblings sometimes hurt them by belittling or dehumanizing them ($\mu=1.8436$);
- Their parents don't love them because they are girls/boys; their siblings don't love them because they are girls/boys ($\mu=1.7974$),
- Their siblings force them to do very difficult and tiresome tasks ($\mu=1.8513$) and
- Their siblings do not give them food as a punishment ($\mu=1.9103$).

The results in Table 3 show that most of respondents disagreed that:

- Their parents sometimes beat them or commit any other physical abuse as a punishment to them ($\mu= 2.2256$);
- Their parents sometimes hurt them with insults or abusive language ($\mu=2.3615$);
- Their siblings sometimes hurt them with insults or abusive language ($\mu=2.3436$);
- Their parents force them to do very difficult and tiresome tasks ($\mu=2.1846$);
- Their parents do not give them food as a punishment ($\mu=2.1051$),
- Their parents sometimes intimidate or threaten them ($\mu=2.8179$);
- Their siblings sometimes intimidate or threaten them ($\mu=2.2436$) and;
- Their parents do not care about them and their studies ($\mu=2.0872$).

The results in Table 3 show that most respondents were neutral about the fact that their siblings do not care about them and their studies.

Table 4: Descriptive statistics on learners' problems

Statements	N	Min	Max	Mean	Std.
My performance in internal exams has been very low in the last five years	390	1.00	5.00	1.7897	.96568
My performance in district tests has been very low in the last five years	390	1.00	5.00	1.8744	1.02268

My concentration in the lessons has been very low in the last five years	390	1.00	5.00	2.0026	1.13259
My participation in classroom activities has been very low in the last five years	390	1.00	5.00	1.8077	.99946
My attitude towards learning has been negative in the last five years	390	1.00	5.00	2.0590	1.22069
My discipline in school has been bad in the last five years	390	1.00	5.00	2.0231	1.14814
In the last five years I have been late for class very often	390	1.00	5.00	1.9103	1.12446
In the last five years I have been absent from classes very often	390	1.00	5.00	2.1000	1.22642
In the last five years I have missed many examinations	390	1.00	5.00	1.8769	1.05880
In the last five years I have missed many quizzes	390	1.00	5.00	2.0744	1.20073
My motivation to studies has been very low in the last five years	390	1.00	5.00	1.9462	1.02145
My cooperation with other students has been very low in the last five years	390	1.00	5.00	1.9513	1.13608
My self-engagement for studies has been very low in the last five years	390	1.00	5.00	1.8564	1.06590
In the last five years I have had difficulties in understanding the lessons	390	1.00	5.00	2.2179	1.34954
In the last five years I have had difficulties in raising school fees	390	1.00	5.00	2.0051	1.13599
In the last five years I have been feeling shy to ask questions in class	390	1.00	5.00	2.2103	1.36119
In the last five years I have had difficulties in interacting with other students	390	1.00	5.00	1.9641	1.09156
In the last five years I have had difficulties in recalling the information related to my studies	390	1.00	5.00	1.8256	.96486
In the last five years my competitive spirit was very low	390	1.00	5.00	2.3718	1.47741
In the last five years I have had difficulties obtaining scholastic material	390	1.00	5.00	1.9051	1.04831
Overall	390			1.98859	1.13759
Note: Strongly Disagree=[1-2]=[Very Low Mean]; Disagree= [2-3]=[Low mean]; Neutral= [3-4]=[moderated mean]; Agree= [4-5]=[High mean]; Strongly Agree = [5-]=[Very High mean]					
Source: Research data					

The results in Table 4 show that the most of respondents disagreed strongly that:

- Their performance in internal exams has been very low in the last five years ($\mu=1.7897$);
- Their performance in district tests has been very low in the last five years ($\mu=1.8744$);
- Their participation in classroom activities has been very low in the last five years ($\mu=1.8077$);
- In the last five years they have been late for class very often ($\mu=1.9103$);
- In the last five years they have missed many examinations ($\mu=1.8769$);
- Their motivation to study have been very low in the last five years ($\mu=1.9462$);
- Their cooperation with other students has been very low in the last five years ($\mu=1.9513$);
- Their self-engagement for studies has been very low in the last five years ($\mu=1.8564$);
- In the last five years they have had difficulty in interacting with other students ($\mu=1.9641$);
- In the last five years they have had difficulty in recalling the information related to their studies ($\mu=1.8256$) and;

- In the last five years they have had difficulty obtaining scholastic material ($\mu=1.9051$).

The results in Table 4 show that most of the respondents disagreed that:

- Their concentration in the lessons has been very low in the last five years ($\mu=2.0026$);
- Their attitudes towards learning has been negative in the last five years ($\mu=2.0590$);
- Their discipline in school has been bad in the last five years ($\mu=2.0231$);
- In the last five years they have been absent for classes very often ($\mu=2.1000$);
- In the last five years they have missed many quizzes ($\mu=2.0744$);
- In the last five years they have had difficulty in understanding the lessons ($\mu=2.2179$);
- In the last five years they have had difficulty in getting school fees ($\mu= 2.005$);
- In the last five years they have been feeling shy to ask questions in class ($\mu=2.2103$) and;
- In the last five years their competitive spirit was very low ($\mu=2.3718$).

Effect of domestic violence perpetrated against parents on children's learning effectiveness

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.580 ^a	.337	.300	.67011

a. Predictors: (Constant), Domestic Violence against parents

Results in Table 5 showed that 33.7 % of the variation in the dependent variable (learning effectiveness) can be explained by domestic violence perpetrated against parents, while the remaining percentages can be attributed to other variables which are not contained in the model.

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4.100	1	4.100	9.131	.007 ^a
	Residual	8.083	18	.449		
	Total	12.183	19			

a. Predictors: (Constant), Domestic Violence against parents

b. Dependent Variable: Learning Effectiveness

The analysis of variance in Table 6 revealed that domestic violence perpetrated against parents has a significant relationship ($F= 9.131$, p value <0.05) with children's learning effectiveness.

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		

	(Constant)	.854	.499		1.714	.104
1	Domestic Violence against parents	.676	.224	.580	3.022	.007
a. Dependent Variable: Learning Effectiveness						

The results in Table 7 revealed a significant effect of domestic violence against parents (=0.676 and p value <0.05) on children's learning effectiveness. The results came from the following model.

$$\hat{Y} = \alpha + \beta x + \varepsilon$$

$$Y = 0.854 + 0.676X + \epsilon$$

Where Y= children's learning effectiveness, X= Domestic violence against parents and ϵ = error term

Effect of domestic violence perpetrated against children on their learning effectiveness

Table 8: Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.563 ^a	.317	.279	.69026
a. Predictors: (Constant), Domestic violence against children				

Results in Table 8 showed that 31.7 % of the variation in the dependent variable (learning effectiveness) can be explained by domestic violence against children; the remaining percentages can be attributed to other variables which are not contained in the model.

Table 9: Analysis of variance of domestic violence perpetrated against children and children's learning effectiveness						
ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3.981	1	3.981	8.355	.010 ^a
	Residual	8.576	18	.476		
	Total	12.557	19			
a. Predictors: (Constant), Domestic Violence children						
b. Dependent Variable: Learning Effectiveness						

The analysis of variance in Table 9: Analysis of variance of domestic violence perpetrated against children and children's learning effectiveness

Table 9 revealed that domestic violence against children has a significant relationship (F= 9.131, p value <0.05) with children's learning effectiveness.

Table 10: Regression coefficients on domestic violence perpetrated against parents and children's learning effectiveness	
Coefficients ^a	

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-.173	.900		-.192	.850
	Domestic violence against children	1.024	.354	.563	2.891	.010
a. Dependent Variable: Learning Effectiveness						

The results in Table 10 revealed a significant effect of domestic violence against children (**=1.024** and p value **<0.05**) on children's learning effectiveness. The results came from the following model.

$$\hat{Y} = \alpha + \beta x + \varepsilon$$

$$Y = -0.173 + 1.024X + \epsilon$$

Where Y= children's learning effectiveness, X= Domestic violence against children and ϵ = error term

Discussion

This section discusses the main findings of the study as per its research questions. These are:

- What forms of domestic violence are perpetrated against primary school learners as well as their parents in Rubavu district?
- What are the problems faced by primary school learners in Rubavu District? And
- How does domestic violence influence learning effectiveness among primary school learners in Rubavu district?

Forms of domestic violence perpetrated against primary school learners as well as their parents in the Rubavu district

As revealed by the results of this study, there are few primary school learners who are exposed to domestic violence in Rubavu district. The study revealed that most of the respondents disagreed that domestic violence is perpetrated in their homes. Currently the government of Rwanda has taken drastic measures to fight against domestic violence; it has reduced the prevalence of domestic violence. This is because whoever who commits this crime is punished by the law. Despite these drastic measures, there are still some cases of domestic violence in some families. The results of this study indicate that the most common forms of domestic violence against parents are namely:

- Husbands who hurt their wives with insults or abusive language (19%),
- Husbands who hurt their wives by telling them off and bullying them (30.9%),
- Husbands who do not help their wives in household activities (the most prominent, 81.8%),
- Wives who do not help their husbands in providing all the family requirements (21%),
- Wives who do not give (enough) food to their husbands (35.3%) and
- Husbands who intimidate or threaten their wives (38.6%).

Similarly, the findings revealed that most of the respondents were neutral regarding the occurrence of sexual harassment in the family (98.7%). This is because sexual matters are rarely discussed as many do not like to answer this kind of question or give false answers in order to keep their image positive. In the same view, Rwandese find it difficult or against their culture to utter sexual terms.

These findings showed that only few primary school learners in Rubavu District are exposed to domestic violence. As earlier mentioned, the government of Rwanda punishes

whoever commits this crime severely. Thus, there is a decrease of domestic violence observed many families in Rwanda. The results of this study indicate that the most common forms of domestic violence against children by parents and siblings are:

- Physical abuse against children (24%),
- Insults and abusive language against children (26.4%),
- Giving children difficult and tiresome tasks (20%),
- Not giving food to children as a punishment (17.1%),
- Intimidating and threatening the children (40.9%) and;
- Parents who do not care about their children's' life and studies (16.3%)

It was also found that wives and children are exposed to domestic violence more than husbands, and found that men commit domestic violence more than women. Similar findings were found by the African Child Policy Forum (ACPF 2011) whose study concluded that fathers or male relatives are the most frequent practitioners of domestic violence. Although commendable efforts to fight domestic violence have been made in Rwanda, there still exist some husbands or men who consider themselves kings or leaders of the family. For that reason, they sometimes use dictatorship, intimidation or threatening behaviour in order to have total control over their wives and children.

Problems faced by primary school learners in Rubavu District

With regard to problems faced by primary school learners in Rubavu District, this study found that few learners are faced with the following problems:

- Few learners have a low rate of concentration in class (11.2%),
- Few learners have a negative attitude towards learning (14.8%),
- Few learners are indisciplined (10.5%),
- Few learners miss classes very often (13.2%),
- Few learners miss many quizzes (14.9%),
- Few learners have difficulty understanding lessons (18.4%),
- Few learners have difficulty raising school fees (11.5%),
- Few learners feel too shy to ask questions in class (20.7%) and,
- Few learners have a very low rate of competition (27.1%).

These findings were partially reiterated by Bower (2019) who found that one of the challenges facing the Rwandan education system is the high dropout rate among P6 students. Similar results were found by the Japan International Cooperation Agency (JAICA, 2012), which concluded that the main issues in the Rwandan education system are notably: the higher pupil-teacher ratio in basic education, high drop-out and repetition rates and insufficient hours of instruction.

Effect of domestic violence on learning effectiveness among primary school learners in Rubavu district

Finally, the study found that domestic violence perpetrated against parents has a significant effect on learning effectiveness among primary school learners ($= 0.676$, p value <0.05) in Rubavu District. It was also found that domestic violence perpetrated against learners has a significant effect on their learning effectiveness ($= 1.024$, p value <0.05) in Rubavu. These findings complement those of Kanchiputu and Mwale (2016), whose study found that learners exposed to domestic violence are negatively affected in terms of their emotional, psychological and physical status. In the long run, this hinders the victims' learning process in many ways, such as causing the victims to lose interest in education. Similar findings were reported by Lloyd (2018) whose study concluded that domestic violence may have a negative effect on cognitive

abilities, the mastery of language skills as well as academic achievement, while Jambi (2014) found that domestic violence is the main source of absenteeism and this causes a learner's poor academic performance.

Overall, the findings of this study are different from previous studies on the same topic. The former focused on primary schools only while the latter focused on learning in general without specifying any educational level. The findings of this study are similar to the previous ones in that all confirmed that domestic violence affects children's learning. However, this study revealed that there exist few cases of domestic violence among children, which again lowers the number of students whose learning is affected by domestic violence.

Conclusion and recommendations

As per the results of this study, it was concluded that domestic violence (both against parents and against children) has a significant effect on learning effectiveness in Rwandan primary schools. It was also concluded that although the government of Rwanda has set some measures to combat domestic violence, there are still some families in which this crime is still perpetrated. It was concluded that wives and children are more exposed to domestic violence than husbands. This is most likely caused by the fact that some men are still considering themselves kings and leaders of their families. Therefore, they seem to dominate their spouses and apply some dictatorship on their wives, which in most cases brings about domestic violence. This implies that there is still a need for the government to tighten the measures so that this crime may be restrained successfully. It was also concluded that some student do not learn effectively in Rwandan primary schools, and that domestic violence is among the contributing factors. This also implies that significant measures are needed to address this issue. The findings of this study will inform the government on the forms of domestic violence which are still being perpetrated in some families in Rwanda and their effect on learning effectiveness in primary schools. The findings of this study will also indicate rates of learning effectiveness in Rwandan primary schools. In fact, the findings of this study will help the government in developing suitable policies to mitigate these issues.

Based on its findings, the study recommended that primary school management in Rwanda should strive for identifying students with unusual behaviour and study them carefully. Once they discover that these students are exposed to domestic violence, the management of the school should set up special mechanisms to address this issue, to include calling upon the parents for some counselling, reporting the culprit parents to police or to local authorities, and assisting the affected learners in a special way, like according them additional care in their studies. In order to help the learners exposed to domestic violence, there should be collaboration between local leaders, police, school managers and the affected children. Once they are identified, the school should immediately be in touch with the parents for some counselling. If this does not work, the school should immediately inform the local leaders as well as the police to follow up and solve the issue. Finally, for a special support to the learners who are affected by domestic violence, each school in Rwanda should hire a counsellor whose main function is to help students with psychological problems including those exposed to domestic violence. The counsellor should have the ability to handle the issues related to domestic violence. The findings of this study imply that domestic violence has a detrimental effect on children's education and that more effort should be made in order to get rid of this danger in Rwandan families. This study was conducted during the period of fighting the Covid-19 pandemic. Therefore, data collection was difficult because there were restrictions to moving from one district to another in addition to other related measures that had to be respected.

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Rhetorical devices in selected banking advertisements in Nigeria

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Abstract

Banking is one of the sectors that have deployed the resourcefulness of the new media for business transactions in Nigeria. Studies from the non-linguistic angle have established immense contributions of the sector to economic growth in Nigeria. While existing linguistic investigations have engaged the language of banking from the pragmatic viewpoint, studies from the stylistic component are very few. Studies have not examined how the banking sector in Nigeria deploys rhetorical devices to create awareness for their prospective customers. This paper engages a rhetorical investigation of banking advertisement in Nigeria with a view to describing how rhetorical devices serve persuasive purposes in the selected banks. The study is anchored on ethos, a subset of the theory of rhetoric. The study describes how the sampled banks deploy extrinsic and intrinsic ethos to persuade their potential customers. Guaranty Trust Bank and First Bank were purposively selected, considering their strength of patronage and deployment of new media advertisements. The study reveals that the selected banks package their advertisements to reflect character, expertise and experience. The selected adverts manifest creative and contextual engagement of songs; verbal, adjectival, pronominal, phrasal, clausal and sentential choices, rhetorical questions, repetitions and parallelism to express the inherent ideologies of the banks. The rhetorical devices adopted express how the banks deploy linguistic devices in enhancing patronage. A rhetorical engagement of advertisements of the selected banks reveals that the ideological statements, mission and visions of the selected banks are contextually expressed via rhetorical devices.

Key words: rhetorical devices, persuasion, Guaranty Trust Bank, First Bank, Nigeria

Introduction

In any human society, language is perceived as the most effective, flexible and productive means of communication. It helps to capture the changing dynamics of the society and the varying linguistic needs of the speaker and hearer in different contexts. Language is used to achieve positive social ends and condition people's thoughts (Boulton 1978). One of the areas where language is used to influence thoughts is mass communication, which involves information dissemination to society through both print and broadcast journalism. Mass communication embraces advertising, which is my focus in this study. The banking sector is a prominent sector of the Nigerian economy that has deployed the resourcefulness of the media in achieving its millennium development goals. The said sector has contributed significantly to the growing Nigerian economy. While studies in the social sciences have investigated the roles of the banking sector in the Nigerian economy (Akpansung and Babalola 2012; Akpansung and Gidigbi

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2014; Olokoyo *et al.* 2016), studies have not engaged with how Nigerian banks explore the richness of the media in achieving persuasive effects.

Apart from its contribution in reducing unemployment, the banking sector in Nigeria has contributed immeasurably to the nation's gross domestic product (GDP). One of the means through which First Bank and Guaranty Trust Bank sustain their roles is aggressive advertising which translates to growth and development. Linguistic strategies adopted by these banks in persuading their customers and the context involved are worthy of investigation. There is a need to investigate how the banks use rhetoric in advertisements to sustain the interest of prospective customers. A dearth of studies from the rhetorical angle has prevented an analysis of the various discursive interpretive possibilities that a language or rhetoric could assume in contexts. Besides, a rhetorical engagement of the advertisements would engender a discursive description of how the banks use the media to meet the growing needs of the customers. In a bid to respond to inadequate studies from the rhetorical angle, this study undertakes a rhetorical analysis of selected banking advertisements in Nigeria. Specifically, First Bank and Guaranty Trust Bank have been selected for this investigation. The specific questions that underpin this study are: what are the rhetorical devices adopted by First Bank and Guaranty Trust Bank in their advertisements? How do these rhetorical devices serve persuasive effects? What do these rhetorical choices reveal about the language of banking in Nigeria? To address these questions, the study adopts an Aristotelian notion of rhetoric to investigate the discursive import of the use of advertisement by the banks. Aristotle conceives of rhetoric as the art of persuasion, hence the need to examine the linguistic import of persuasion in First Bank and Guaranty Trust Bank. The motivation for the choice of these banks lies in their robust engagement with the new media and their depth of networks and influence. These banks are leaders among commercial banks in Nigeria in terms of worth and strength in customer patronage.

Literature review

The central function of advertising is persuasion. Advertising often entails using or crafting words in a creative way. The creativity, which could be regarded as a rhetorical device, is aimed at achieving certain ends. Advertising has been an age-long social activity. This fact is attested to by Ogbodoh (1990:23) who sees it as 'a regular and common practice among native Nigerians'. However, the arrival of the Europeans to the shore of Nigeria marked the beginning of modern advertising.

Adverts, as offshoots of production explosion, have resulted in the creation of alternative products competing for consumers' attention and patronage. This is because the mass production of goods, and the desire to break even, forced producers of various goods to engage advertising agencies. The use of advertisements necessitates the deployment of language to woo prospective customers. Advertising plays a crucial role in the presentation of a business, and it is considered one of the most important strategic vehicles in marketing (Ogbodo 1990). Advertising is mainly targeted to catch the attention of potential consumers. Without advertisements, a business remains dormant and unprofitable. Banks in Nigeria have adopted various methods and styles of advertisement. Advertisement platforms adopted by Nigerian banks include television, radio, newspaper, magazines, flyers, key holders, billboards, electronic devices (social media) and so forth.

Studies have engaged the banking industry from the linguistic and non-linguistic perspectives. Using a comparative analytical model, Agbede (2016) engages a comparative analysis of selected bank advertisements in newspapers and magazines from South Africa and Nigeria. The study dwells on the embedded meaning that can be inferred from the act of persuasion and appeal that may not be visible to the audience. In doing this, some selected bank advertisements from South African and Nigerian banks are analysed. The research interrogates banking advertisements with a view to identifying patterns and typologies in bank

advertisements. Agbede's (2016) study is commendable and related to this study. However, Agbede (2016) does not touch on how context informs what is said and that which is left unsaid in the adverts. Agbede's (2016) study is also commendable in that it spells out the overall objective of advertising. However, the study does not consider how rhetoric creates particular intentions in the consumer. Charles (2001) examines rule-breaking in the language of advertising. In the study, conventions of language and instances of violation of such conventions are examined. Charles asserts that advertisements are still coherent and cohesive despite the contraventions of the rules of language. Charles's study investigates the linguistic consequences of languages in contact and the deliberate violation of linguistic rules to achieve some ends in adverts. The study does not foreground strategies of persuading prospective customers, especially in the banking sector.

On the strength of rhetoric in advertisements, Kiholm and Alexander (2017) examine the strategic use of rhetorical proofs in transformational advertising. They discuss how two forms of advertising appeal – informational and transformational advertising – can be used to create a competitive advantage in advertising. Although Kiholm and Alexander's submission on the need for advertising to create competitiveness is revealing, the study does not examine how rhetoric creates competitiveness in banking advertisement. Marja (2009) examines visual rhetoric in outdoor advertisement. She discusses how graphic expressions and visual language can be adopted for persuasion purposes. The study shows how a sign combines with an expression and content to convey meaning. Gretarson (2012) studies rhetorical analysis of Light-Beer advertisements. He examines how beer companies strategically place adverts in the form of billboards and posters, in newspapers, on television and radio in order for their goods to gain popularity and make their products more feasible than their competitors'. Minov (2003) debates whether print advertisements are more effective in making the point compared to advertisements containing literal images and messages. Marja's (2009) study of outdoor advertising is related to this study in that the concept revolves around advertisement. The focus, however, is different: while Marja's goal is aimed at outdoor games, this study focuses on banking. The contexts involved are different, hence the import of which rhetoric is adopted. Gretarson's (2012) study of the rhetoric of Light-Beer advertisement does not embrace the context of banking. The prospective customers are approached differently in each of the contexts.

Akpansung and Babalola (2012) examine the relationship between banking sector credit and economic growth in Nigeria over 1970-2008. Estimated regression models indicate that private sector credit impacts positively on economic growth. In the same vein, Akpansung and Gidigbi (2014) investigate the implications of reforms on sectoral credit allocations and economic growth. Using analytical and ordinary least squares techniques, the study shows that credit allocated to credit sector improved within the period under review. Olokoyo *et al.* (2016) engages the impact of Deposit Money Banks' (DMBs) activities on economic development in Nigeria. The study shows that DMBs' activities have a significant impact on economic development in Nigeria. From the performance evaluative perspective, Unachukwu (2004) investigates the effectiveness of strategic marketing in Nigeria. He examines the banking industry in Nigeria critically, using three banks: All States Trust Bank Limited (ASTB), Afri Bank Plc and Citizens International Banks Plc, which are located in Port Harcourt, Rivers State. He submits that strategies are techniques developed to gain advantage over competitors. He conceptualises strategy as a tactical plan for carrying out formulated policies in a bid to achieve a set objective. In his words, "promotional activities are various promotional techniques used by marketers". They are called "promo tools" or elements of the promotion mix and include advertising, personal selling, sales promotion and public relations. This paper agrees with Unachukwu that banking advertisements are geared towards enhancing sales promotion, but there is a need to engage the import of rhetoric in banking advertisements to describe how the motivations and ideologies of the banks are represented through rhetorical means.

Considering the sociolinguistic import of communication adverts, Akinbode (2013) submits that the language of advertisement relies on situation and context. Akinbode's (2013) view also echoes Dada's (2012) sociolinguistic perspective of GSM adverts in Nigeria. Dada (2012) asserts that language choice follows particular patterns and typologies based on demographic, situational and attitudinal variants controlled by socio-cultural norms of communicative appropriateness. On the language of advertisements in developed countries, Marinell *et al.* (2010) examine the response to advertisements in English compared to the response to the same advertisement in local languages in Western Europe. Using seven hundred and fifteen young, highly educated female consumers as population, the study shows that the use of English in a product does not impact on the image and price of the product, but it does affect text comprehension. From the foregoing, it is established that studies have been carried out on the language of advertising, but there have not been adequate scholarly investigations on banking advertising, especially from the rhetorical perspective. Existing studies have not interrogated how the leading banks in Nigeria (First Bank and Guaranty Trust Bank) deploy rhetoric in persuading their teeming customers. To address this lacuna in banking studies, this study investigates how language is used by First Bank and Guaranty Trust Bank to enhance patronage and promotion.

Theoretical framework: Aristotelian rhetoric (ethos)

Aristotle defines rhetoric as an ancient art of eloquent speech and persuasive communication. Indeed, for thousands of years, the discipline was the formal collection point of persuasive knowledge. *Rhetorical analysis* is a form of criticism (or *close reading*) that employs the principles of *rhetoric* to examine the interactions between a text, an author, and an *audience* (Cooper 1960; Kennedy 1991 and Rorty 1996). It is also called *rhetorical criticism* or *pragmatic criticism*. Rhetoric is a technique of using language effectively and persuasively in spoken or written form. It is an art of discourse, which studies and employs various methods to convince, influence, or to please an audience.

A complete *rhetorical analysis* requires the researcher to move beyond identifying and labelling, as creating an inventory of the parts of a text represents only the starting point of the analyst's work. From the earliest examples of rhetorical analysis to the present, analytical work has involved the analyst in interpreting the meaning of these textual components both in isolation and in combination for the person (or people) experiencing the text. This highly interpretive aspect of rhetorical analysis requires the analyst to address the effects of the different identified textual elements on the perception of the person experiencing the text. So, for example, the analyst might say that the presence of feature x will condition the reception of the text in a particular way. Most texts, of course, include multiple features. So, this analytical work involves addressing the cumulative effects of the selected combination of features in the text.

Rhetorical studies concern strategies involved in persuasion. Rhetoric investigates striking rhetorical features in a text to make generalisation on the nature, form and function of such texts. Since rhetoric can be applied to texts of all disciplines, an advert could be subjected to rhetorical analysis as in any other discipline. This study engages a rhetorical analysis of First Bank and Guaranty Trust Bank advertisements in Nigeria with a view to describing the persuasive effects of such rhetorical devices and how such advertisements promote the banking sector in Nigeria.

Sonesson (2013) opines that there are generally two interpretations of rhetorical theory to be found within advertising. These interpretations are: the theory of rhetorical figures (marketing semiotics) and the theory of persuasion. Rhetorical figures, according to Sonesson, consist of many concepts such as metaphor and rhyme. Aristotle classifies rhetoric into three distinct categories: *ethos*, *pathos* and *logos*. By *ethos*, Aristotle refers to the credibility of the speaker or writer and how knowledgeable he or she is concerning a subject. *Pathos* is often related to emotions; it is more broadly an appeal that draws upon the audience's emotions, sympathies,

interests, and/or imagination. Logos has to do with the clarity of the message's claim, its logic, and the effectiveness of its supporting evidence.

Ethos is often conveyed through the tone and style of the message and through the way the writer or speaker refers to differing views. Writers and speakers use the ethos when they connect their argument to their audience's own set of views. He classifies ethos into extrinsic and intrinsic ethos. While extrinsic ethos considers the character, expertise, education and experience of the speaker or writer, intrinsic ethos refers to how the writer or speaker speaks. In other words, intrinsic ethos concerns language, tone and style. Ethos is rooted in Aristotle's ingredient of appeal. It is important to state that ethos is rooted in linguistic choices of a speaker. In other words, ethos is created through the choice of words to create intention and attitude to a particular subject. For a speaker to demonstrate credibility in discourse, such speaker must be proficient in the use of language. Proficiency in the use of language entails the use of language in the appropriate context. This study relies on Aristotle's notion of ethos to engage a rhetorical description of the language of advertisements of the selected banks in Nigeria. The study is interested in describing how the selected banks use rhetorical cues to appeal to their various customers.

Methodology

Print and electronic adverts of Guarantee Trust Bank (GTB) and First Bank of Nigeria (FBN) constitute the data for the study. The electronic advertisements were downloaded using UC Browser and Microsoft Edge. The fliers of the sampled bank advertisements were obtained from the respective banks. The print and electronic platforms were chosen because they are the most effective ways most Nigerian banks explore to create awareness. The researchers took cognizance of how banks and bank officials use language for the sole purpose of persuasion in both print and electronic forms. Advertisements of Guarantee Trust Bank (GTB) and First Bank of Nigeria (FBN) were purposively selected, considering their strength of advertising, audience patronage, and the engagement of new media in advertisements.

Since rhetoric emphasises the relation between a text and its context, the study identified inherent linguistic devices used in the negotiating persuasion in the adverts. The identified linguistic devices used in the selected adverts were described in terms of their persuasive effects on the audience/customers. In other words, the discursive devices of persuasion in the data were analysed with respect to their sales promotional value. The linguistic devices were also analysed in terms of the rhetorical strategies employed in appealing to the emotions of their prospective customers.

In carrying out a lexico-semantic description of the selected advertisements, nominal items, verbal and adjectival choices, repetition, parallelism, sentence patterns and repetitions were identified and described in terms of the motivation behind their usage. The contextual use of the discursive choices was described in terms of its rhetorical effects. The goal was to describe how the choices made in the advertisements of the selected banks affect the reader.

Data analysis

Song as a rhetorical strategy

One of the rhetorical devices adopted in the sampled advertisements is the use of songs. Songs are deployed to appeal to the emotions of potential customers. In other words, the deployment of songs serves the purpose of wooing and persuading customers to see reasons why Guaranty Trust Bank (GTB) should be patronised. The songs reflect the positive ideals and customer-friendly initiatives of the bank. Embedded in the songs are various innovative programmes designed by GTB to make banking more convenient and customer-driven. Compared to the normal traditions of going to the bank for all transactions, GTB has come up with innovations

which make banking transactions accessible and convenient for all potential customers at any point in time. The rhetorical import of the songs is described below:

Excerpt 1

“I wake up in the morning, it’s a new day
And I got bills that I have to pay ...”

The song above is rhythmic and laden with home-grown creative instincts of the GTB. Lines 1 and 2 capture the life of an average Nigerian. In other words, there are basic needs that have to be met every day. The song emphasises the fact that every Nigerian would have to carry out one transaction or the other on a daily basis, and these transactions, in most cases, are carried out amidst difficulties and inconveniences.

“... But I don’t need to worry there is an easy way
Easy as oooh ...”

Line 3 and 4 emphasise the hectic and worrisome circumstances surrounding the initiation and completion of the transactions in the past. In other words, there had been some ‘worries’ in the time before the advent of GTB’s innovations. The choice of the word ‘worry’ shows that in most cases Nigerians were faced with a number of difficulties and hitches in carrying out their day to day transactions. The use of the interjection “Oooh!” in line 4 signals the level of simplicity and ease that attend the new banking strategy introduced by GTB.

“...Now you are running late, running out of time
Feels like the world is waiting in line...”

Lines 6 and 7 also depict the hustle and bustle of an average Nigerian in order to meet his or her daily needs. These lines also establish the time constraint that characterises the accomplishment of banking transaction in Nigeria. The use of ‘running late’ and ‘running out of time’ foregrounds the significance of time in the accomplishment of customers’ numerous needs. The choice indicates the pressure and stress which customers go through in a bid to get all things done in good time. The metaphorical expression in line 6 expresses the mental and physical stress and herculean nature of engaging in banking transactions in Nigeria, where customers have to queue and ‘wait in line’ to carry out transactions to the detriment of other pressing needs. In projecting these difficult experiences, the writer uses simile (‘like’) to portray the transactional hitches that had been experienced before now.

“...But all you got to do is pick up the phone
And just dial 737
There is so much that you can do, so much to explore
Life is waiting for you, so just open up the door!
So whatever you do, whoever you are
There is an easy way, for everyone
This simple life is just one touch away
Experience the magic starting today ...”

Lines 7-14 capture GTB’s strategy of addressing the lingering transaction hitches. GTB poses a new, easy and simple way to carry out necessary transactions. Line 7 submits the strategy involves picking up your phone and dialing *737#. The writer’s use of ‘but’ shows transition in strategy initiated by GTB. In other words, all the transactional hitches experienced in the past are alleviated by just picking up the phone and dialing *737#. This code is an easy way to access all transactional features. Lines 9 and 10 explain that, apart from making transactions, there is so much one can do and explore. The rhetorical import of these lines is that GTB offers more services which include international transactions and features. The use of personification in line 10 is to achieve a particular stylistic and perlocutionary effect on the prospective customers. The personification expresses the fact that the prospective customer is the sole regulator of all their

transactions, and they alone have the power and will to choose the 'easy life' which GTB offers. The sentence 'open up the door' figuratively means entering the easy life by simply picking up your phone and dialing the code and accessing multiple packages. Lines 11 and 12 show that an 'easy life' package could be accessed by all and sundry, irrespective of gender, class, economic status and other social factors. Lines 13 and 14 provoke the question: 'what are you waiting for' and rhetorically challenge the would-be customers to make life convenient for themselves by engaging the resources of the new GTB's package. The writer's use of 'magic' connotes the extraordinary feats that could be achieved with this innovation in the banking world. The use of 'magic' rhetorically creates a sense of curiosity in the mind of potential customers to partake in this magical and easy life which GTB offers.

You see! I don't need to write or cash a cheque

I don't need data or internet

Lines 15 and 16 establish the fact that there was a conventional way of performing banking transactions in times past, which includes 'writing' and cashing of a cheque". Also, some other banks use 'data or 'internet'. The use of "don't" (do + neg) in these lines presupposes the fact that GTB has transited the use of 'data and internet.'

I have something that is faster than a jet

Just like hmmm (men, what are you talking about)

In lines 17 and 18, there is a comparison with 'a jet' which is known to be an aircraft which travels very fast. The writer emphasises that this innovation of GTB is faster than a jet. It is a linguistic strategy used to show efficiency and effectiveness with speed and accuracy, effectiveness and efficiency in service delivery in the 21st century.

Aganni, wanna, very very simple

Make life easy for different people

So no problem, just use your number 6, no use 737!

Step into the future today (today)

There is no better way

That life can be so simple

Don't make it complicated (Don't make it complicated)

737 is the way!

Lines 19 and 21 reiterate the ease with which transactions are carried out by GTB. The repetition of the intensifier 'very' emphasises the simplicity of this invention by GTB. Line 21 stresses the popular Nigerian saying, '... use your number 6 ...' which is used to indicate that a person should engage his/her discretion in any situation. The writer then contrasts the saying with the use of 'no,' and proffers a better option, which is to 'use 737'. This is a rhetorical strategy which arouses the interest of potential customers to know what to use instead of their 'number 6'.

'Future' in 'step into the future' (Line 22) metaphorises extraordinary and groundbreaking innovation has come into play through the services provided by GTB. The sentence connotes the action of potential customers. In reality, no one can actually step into the future. The verb 'step', therefore, is an action created to persuade customers to participate in the new developmental stride. The phrase is used to persuade customers to bank and join this revolution with the bank. Line 23 gives the impression that this invention is second to none, as it is the best in recent times. Line 24 goes on to re-emphasise the ease with which GTB renders banking services. In line 25, the writer insinuates that the 'simple life' can be complex if people do not tap into it. Line 26 then proffers the guide to this simple life which is to dial *737#.

The lexical devices adopted by the writer to pass across the message include nouns, verbs, adverbs, adjectives and interjections. These devices are used to appeal to emotions, form particular opinions, express some communicative force in the advert, or create aesthetic appeal.

The use of nominal choices such as *bills*, *world*, *door*, *magic*, *cash*, *cheque*, *data*, *internet*, *business*, *trader* and *phone* have rhetorical significance.

The writer's choice of 'bills' refers to the necessities of life which have to be met. Every person, at one point or the other, would encounter various needs which would require money to solve them. This choice of 'bills' justifies that human needs never end. This choice of 'world' in "... feels like the world is waiting in line ..." creates a mental picture in the mind of the viewers or readers that the whole world, which is more than six billion people, is waiting in line, thereby creating concepts of mental tension, waste of time and stress. The 'door' in this context does not refer to a wooden or metallic platform, but connotes a hindrance which bars a person from enjoying opportunities. The initiation of the task is like accessing a door of opportunities. The stylistic choice of 'door' indicates that this door actually refers to the dialing of the code *737# which eventually creates unhindered access to the innovation which GTB offers. The word 'magic' is used by the writer to depict the extraordinary features of this invention. Magic refers to something which is astonishing and bewildering to people. As this innovation is one of a kind and something people have never seen, the writer likens it to 'magic'. The use of this noun creates a rhetorical effect on potential customers. The writer's choice of 'cash' refers to money. The specific use of this word is rhetorical in nature, as it creates a sense of want in the minds of the readers. With the use of '... I don't really like to move with cash ...' in this context, readers would be eager to know why the singer in the song does not like to move with money. GTB is popularly known as 'the student's bank'. The word 'cash' is mainly used by young adults and youths in Nigeria, and so it is a catchy word for captivating the hearts of young adults and customers. GTB relies on the power of lexical choices to express credibility. The use of language to express credibility and power of ethos in advertisement is in consonance with Rorty (1996), Agbede (2016) and (Kiholm and Alexander 2017).

Verbal choices

Verbal choices in the advert also perform specific rhetorical functions. These verbal choices include: *pay*, *worry*, *pick up*, *open*, *explore*, *touch* and *experience*. The writer's choice of these words signifies the act of receiving money or giving money to obtain a particular commodity or service. In this context, the writer uses the lexicons to depict an average Nigerian's daily life which is characterised by the need to make banking transactions. The choice of 'worry' in this context is used by the writer to dissuade people from it. Worry is a situation which is characterised by anxiety about a certain issue. In this case, the writer uses 'worry' to assert and console himself that there is an 'easy way'. In other words, GTB's innovation has solved the 'worry' which is associated with the payment of cash or other transactional processes. In this case, the writer uses 'easy way' to explain that all it requires to enjoy the services is to 'pick up the phone ...' and dial *737#. The writer uses this diction to show that as this action is carried out, this 'simple life' is guaranteed. The verb 'open' creates an impression that there is much to explore. This means that the dialing of this magical code grants you access to an adventure where you can carry out and fulfil various transactional needs. The significance of this language is emphasised in lines 13, '... this simple life is just one touch away...' to show the action to be carried out on the phone to witness the simple life. The word 'experience' is used as a verb in this context. The choice of 'experience' beckons to potential customers to come and enjoy what GTB offers through the use of the *737# code. The use of 'experience' appeals to the emotions of people to be part of the moving train or be left behind as the world evolves.

Adjectival choices

Adjectival choices are used in the adverts to achieve rhetorical effects on the readers. Some of the adjectival choices used include: *easy*, *simple* and *fast*. These adjectival choices are subjected to componential analysis to reveal inherent features of the choices in context.

Easy

+convenience	-stress
+comfort	-tension
+relief	-worry
	-anxiety
	-difficulty

The adjectival choices above show the stress-free life which people would experience as a result of their involvement in GTB innovative banking transaction. The writer's choice of 'easy' depicts a life of ease and comfort for the people. Since a banking transaction is characterised by some measure of discomfort in Nigeria, GTB is out to douse the lingering banking hustle. The choice of 'easy' creates mental relief and calmness in prospective customers.

Simple

+effortless	-complications
+straightforward	-difficulty
+easy	-stress
+success	-challenges
	-strain

The writer's use of 'simple' shows the level of convenience with which a banking transaction is done in GTB.

Fast

+brisk	-hesitation
+haste	-regress
+quick	-slow
+rapid	
+swift	

The choice of 'fast' emphasises the speed it takes to get transactions done in GTB. The quick responses from bank officials in GTB are a far cry from the traditional and conventional methods adopted in some other banks.

The peculiar choices of these lexical items by the writer depict a 'new world' created by GTB out of the existing one. The new world, according to GTB, is characterised by easy access and simplicity. There are activities which help in the creation of this new world, and all these activities are carried out on the phone, which makes it much easier than the usual experience. This is because an individual has bills to pay on a daily basis. What this intervention does could be likened to 'magic' because it is extraordinary and beyond anyone's imagination. It could be concluded that GTB has broken new ground in the banking sector. In this advert, GTB draws a contrast between the old world and the new one; it states that the old world uses 'cash' and 'cheque'; recent methods use 'data' and 'internet', while the new world which is in tandem with the current economic trend in the world, preaches a cashless economy. In other words, GTB's roles and vision are linked with the world's economic vision. Everyone trades and engages in business. In view of this, the *737# package accommodates every stratum of the society; "... palm wine tapper, a teacher, a rapper, a Bank MD, a chairman, or a baker ... a schoolboy, a schoolgirl, or a trader" with no restrictions. The use of adjectives in the adverts captures what this innovation stands for: *easy*, *simple* and *fast*. These nominal, verbal and adjectival choices are

purposively used to achieve persuasion through the deployment of rhetorical devices to persuade prospective customers. These choices are used to form particular opinions, express communicative force, create aesthetic effects, emotional appeal, reinforce the content and emphasise particular opinions, express positive values and amplify prestige (Marja 2009; Gretarson 2012).

Excerpt 3

There is a place the whole world is talking about
 A place where big things are happening
 A place, that is providing the unexpected
 A place, that is optimistic and vibrant.

The use of repetition/parallelism

The advert, which is intercepted by vocal communication between interlocutors within the advert, presents the positive values of First Bank, henceforth FB. The noun phrase 'a place ...' is constantly repeated and focused in lines 2 to 4. While lines 1 to 3 are rendered in continuous tense to express the commitment of FB to customers' needs, and to advance the qualitative service delivery that characterises the activities of FB, line 4 enthuses the promising values of FB.

Rhetorical import of pronouns

Pronouns are used as replacements for nouns, usually to avoid repetitions. Pronouns are used in this context to tag or describe First Bank (FB). Apart from tagging, the writer uses pronouns for self-assertion. In other words, the use of pronoun is used to assert services rendered by FB and to assert the image of FB.

Excerpt 4

When you are truly the first
 You have been around for a very long time
 You are relied upon to lead
 Because your wisdom travels with you
 You reward trust with dependability
 And find new ways to diversify

Your customers know that you are strong because you are reliable

The 'you' in lines 1 and 2 basically refers to FB. The use of the pronoun is predicated on the fact that First Bank is the first bank in Nigeria; it has been in existence since 1894. Line 3 asserts the reliability of FB which has been tested over time. The use of the pronoun 'you' connotes that FB is accountable and can be trusted to lead. The choice of the pronominal 'you' describes FB as a bank that has integrity. Lines 3 and 4 instil in the mind of the readers that the use of 'your' which means FB means that the bank uses the same set of standards wherever they are. The writer's choice of 'wisdom' signifies intelligence and portrays good perception, and their integrity has never been questioned. The writer insinuates that 'you' which is FB in line 5, is trustworthy and dependable. It implies that the services FB renders are top-notch and able to meet the standards and demands of their customers. Line 6 is also a dependent clause of line 5. It infers that FB always looks for new ways to increase existing standards and beat the expectations of people. Line 7 reiterates the strength and reliability of FB which is known to all and sundry.

Yet you do not stay the same
 When you are truly the first

You embrace the changes around you
 And adapt to them to grow your business
 You remain on the leading edge of a dynamic market place

Lines 8 to 12 describe the dynamism associated with FB. Line 8 infers that, having set existing standards and high achievement goals, FB does not remain the same, but sets out to break new ground. Lines 9-11 prompt the idea in the minds of readers that, as the first, FB is receptive to new and revolutionary ideas which are directed at growing the business. In line 12, it is established that FB still remains “on the leading edge of a dynamic market place” which, in other words, means that FB deploys every available resource and method in order to grow and advance the bank and be at the pinnacle of the banking sector.

Excerpt 6

Man: First bank today is putting a lot of effort and energy to make sure that we develop capacity and support institutions to come into these areas and play under a funding structure that makes sure that we are all balanced as a leading bank in Nigeria

In the advert above, Mr. Bisi Onasanya, the General Managing Director (GMD) or Chief Executive Officer (CEO), addresses the public and explains that First Bank is striving to develop ‘capacity’ and standing as a trustworthy institution to enable and encourage others to ‘play under a funding structure’ to make sure FB is well balanced and to boost the business in Nigeria.

Excerpt 7

1. We are committed to providing platforms to discover evolving approaches to problem solving, particularly, in capacity building and leadership initiatives within the business community.
2. Our engagement with entrepreneurs and rising professionals has allowed us to develop far reaching change centered strategies for business and economic quire
3. We want to provide a venue where strategies designed to benefit society and exemplify values and leadership and governance can grow and flourish

Statement 1 implies that FB is akin to a problem-solving organisation. The writer says that FB provides and organises suitable platforms that are conducive and patterned to cater for the problems which might be encountered in the cause of ‘capacity building’ and ‘leadership initiatives’. Statement 2 underscores that FB believes in the development and empowerment of entrepreneurs, and this has in turn increased and improved strategies for business. The writer, in statement 3, describes FB as a strategy-developing venue where ideas are developed to serve the general public and at the same time enhance values, grow leadership and government.

Excerpt 8

Man: The story of First Bank is a case study for any financial institution that for a bank to remain the best, the strongest, and we just won the most innovative bank award in 117 years means that we must have a structure, a system, a framework, governance framework that guarantees transparency, good governance and so on.

The CEO of First Bank addresses the public again, using the story of FB as a yardstick for any financial institution. He opines that for a bank to remain on the top and in the leading role, there must be a good ‘structure’, ‘system’ and ‘framework’ that portrays transparency and good governance. He has also mentioned that FB won an award for ‘The most Innovative Bank of the year’ for over 117 years.

Excerpt 9

1. At First Bank, we have stood the test of time because a history as long as ours has taught us what to value, how to lead, and that the partnership of loyalty and innovation reaps rewards

2. We learned long ago that putting our customers first, is the only way to be truly the first
 In line 2, the writer says that FB has 'stood the test of time' which connotes that FB, having passed through turbulent times, still remains buoyant because of their beliefs, values, leadership skills and innovation, which have brought great 'rewards'.

Complex and compound sentences

The excerpt below makes use of complex sentences, each containing a main clause and at least one subordinate clause. Both clauses combine in such sentences to express a complete thought. A compound sentence comprises two independent clauses joined by a coordinating conjunction (Halliday 1994). Coordinating conjunctions in English are: 'and', 'but' and 'or'. FB adverts make use of complex sentence to engage the positive values and justification for such values. Instances of the complex sentences from our data are discussed below:

Excerpt 10

Subordinate clause	Main clause
When you are truly the first,	You have been around for a very long time.
Because your wisdom travels with you	You are relied upon to lead
	5. Find new ways to diversify. 6. You reward trust with dependability.
7. Because you are reliable	9. Your customers know that you are strong.
10. When you are truly the first	11. You do not stay the same.
12. You embrace the changes around you	13. And adapt to them to grow your business

Sentence 1 (clauses 1 and 2) of the advert is a complex sentence because it is assumed that a comma separates them. Except for clauses 5 and 6 which are main clauses, lines 3 and 4, 7, and 8, 9 and 10, and 11 examples of complex sentences. However, clauses 12 and 13 combine to constitute compound sentence. Sentence 1 attributes FB's groundbreaking innovation in the banking sector to their long experience and expertise. Sentence 2 describes FB as being reliable because the bank applies wisdom to every aspect of their services. Sentence 3 asserts that FB rewards trust because the bank prioritises diversified systems in terms of staffing, training, banking methodologies and quality of customers' service delivery. Sentence 4 portrays FB as being strong because of its reliability. FB's diversified banking methodologies are hinged on the fact that they are first. Being the first compels them to stay in tune with current trends in the banking sector.

Excerpt 11

Song in the beginning: *Wetin no possible don dey possible* (What was previously impossible has been made possible)

A song in the background: *na new day for first bank* (It is a new day in First Bank)

What's your desire?

Do you need a car loan?

Or money to finance your business?

Loan for house hold appliances?

Or a personal loan to own your home?

Whatever it is, you first (u-first) will make it happen for you.

U-first, the consumer finest package.

From First Bank, we make it happen.

Singing: *First Bank*

First bank, truly the first.

The use of rhetorical questions

In the above advert, rhetorical questions are used as persuasive devices in order to engage the thought and emotions of prospective customers. The advert is replete with a song in the background while the writer engages the audience with rhetorical questions which stir up emotions in the minds of the customers. In other words, the writer uses rhetorical questions as a discourse strategy to persuade people to bank with First Bank.

The text or advert makes use of diglossia, which involves the use of Standard English and Nigerian Pidgin English, where Standard English represents a high variety and Nigerian Pidgin English a low variety. These belong to the same code: English, where the former is more formal and prestigious and the latter informal and colloquial. In the background song; "*Wetin no possible don dey possible, na new day for First Bank*", there is the use of Standard English and Nigerian Pidgin to construct a representation of the Nigerian linguistic experience. Considering the proficient use of Standard English by the elites and the Pidgin by the lower class in Nigeria, the song is meant to make the innovative trends of First Bank known to all and sundry. The use of Pidgin English in this advert is intentional and rhetorical in nature. It is a language that is not ethnically specific. Therefore, the Nigerian Pidgin English is used in this advert for reaching a large number of people across Nigeria.

What's your desire?

Here, the writer uses the rhetorical question to engage the thoughts of the customers. This question is used in the form of persuasion. It is used to spark or stir up the minds of the readers or potential customers towards banking with First Bank. This question implies that First Bank is capable of meeting and accomplishing the desires of its customers. The question is rhetorical in nature because it leaves the prospective customers thinking and rethinking.

Do you need a car loan?

Or money to finance your business?

Loan for house hold appliances?

Or a personal loan to own your home?

Lines 2 to 5 capture some pressing needs which an average working-class Nigerian clamours for. Loans are given by banks to individuals to procure desired items or assets like 'car', 'business', 'household appliances' or even a house. These needs require capital and that is why banks have come in to cushion the financial pressure in people.

Whatever it is, you first (u-first) will make it happen for you

U-first, the consumer finest package.

Here, there is a package being introduced by First Bank which is called "U-first". It is a package that helps people to meet their needs. In 2006, the bank launched the "U-first" package to improve the quality of life and well-being of customers by providing the best retail and consumer banking services. The data above attempts to convince prospective customers that First Bank is well disposed to the welfare of the people and that is the reason behind this innovation which considers the needs of the customers first, as the name of the package implies; U-first.

From First Bank, we make it happen

First bank, truly the first.

Lines 8 and 9 reiterate the capability and capacity of First Bank to 'make it happen'. The writer concludes that all the needs stated in the lines above can be met by First Bank. The use of the pronominal 'it' refers to all needs which an average Nigerian desires. Line 9 is the slogan of First Bank, which implies that First Bank is the first in many things.

Implications of rhetorical devices for language of banking in Nigeria

This study has identified and described the rhetorical devices deployed by the sampled banks in enhancing patronage in Nigeria. This section is devoted to describing what the use of the aforementioned rhetorical devices reveals about the language of banking advertisements in Nigeria. Although previous studies harp on the use of advertisements to create persuasive appeal, the studies do not approach how societal changes are incorporated in such advertisements. This study shows that the selected banks respond to ever-changing trends in Nigerian society. The analysed adverts reflect emerging trends and values of the immediate Nigerian society. There is the deployment of technological advancement to meet the growing needs of the customers. The selected banks construct their advertisements to positively influence the thoughts and actions of the customers. The selected banks deploy linguistic resources to create awareness in their advertisements. It behoves the staff of the banks to be sensitive to the creative use of language devices and the wave of technological advancement so as to ensure better service delivery. From the foregoing, one could safely say that the language of banking advertisements in Nigeria is persuasive, compelling and revealing. The rhetorical choices of the selected banks express the ideals of the banks. In other words, the selected banks enhance patronage by stating the positive ideals of their banks. Besides, the banks articulate the dynamic, innovative and goal-driven strategies adopted in responding the ever-growing needs of their customers. Their innovative deployment of the new media in solving banking-related problems is captured in the language of advertisements. The language of the adverts reveals the positive disposition of the banks in terms of their integrity, experience, expertise, reliability, leadership initiatives, customer-friendly packages, the resourcefulness of operations and pragmatic strength in responding to challenges of their customers.

Conclusion

This study has engaged a rhetorical analysis of the language of banking advertising in Nigeria. The study adopted ethos, a slant of the theory of rhetoric, to analyse how Nigerian banks deploy language in creating awareness for their various customers. The selected banks adopt rhetorical devices and strategies to enhance promotion and patronage. The rhetorical devices adopted by the banks are laden with rhetorical import. Apart from appealing to the emotions of the people, the adverts create a sense of belonging in the audience. The strategic use of the banking advertisements compels the audience to identify with the banks. The creative use of rhetorical devices by the banks is visible in the creative deployment of language to access the needs of the audience in a competitive banking world. The deployment of the rhetorical devices such as, repetition, phrasal, clausal and sentential choices also engage thoughts of potential customers. While extant studies harp on the use of rhetorical strategies in achieving persuasive effects, this study expands the scope of existing studies by revealing that banking advertisements in Nigeria reflect the changing dynamics of the Nigerian society. Significant among these changes is the deployment of technology to meet the needs of customers. The study reveals that the language of banking advertisements in Nigeria is informative, instructive, distinctive, persuasive and appealing. This study states that rhetorical strategies are a strong means of improving sale promotions in Nigerian banks, and as such, Nigerian banks should engage in more creative uses of rhetorical modes to respond to needs of customers, especially in this 21st century. The study is an extension of frontiers of studies in the banking industry in Nigeria. It will therefore be

interesting to see how future studies examine the deployment of rhetoric in other sectors in Nigeria, particularly with the aim of comparing and contrasting what obtains in the rhetoric of banking advertisements in Nigeria.

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Discourse of resistance in Fani-Kayode's political posts on Facebook

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Abstract

This study examined the discourse of resistance in Fani-Kayode's (FFK) Facebook posts. FFK's use of language of resistance has not attracted the attention of scholars, especially in Critical Discourse Analysis (CDA). The thrust of this work is to investigate and examine different resistance strategies in some of his political posts. Data for this work were collected from the Facebook page of Fani-Kayode. The posts were downloaded and saved on the laptop device for further analysis. The work adopts a purposive sampling method in data collection, which was preferred because it allows manual assessment of FFK posts to extract relevant data for this work. Five political posts were selected and downloaded from his Facebook page. The five posts were selected because they discussed critical political and security issues in the country. From the five posts, 12 extracts were culled because of their resourcefulness in the use of resistance strategies. This study adopted qualitative analysis using CDA because CDA helps to unravel inherent ideologies in the posts. The study identified and discussed different resistance strategies in the FFK posts on Facebook and their implications. The identified resistance strategies include: proposition, presupposition, negation, propaganda, and emotive lexis. The study submits that the strategies have political, social and academic implications for society. It concludes that social media users should filter information on the media before they react, to avoid the dissemination of wrong information and prevent conflict in the society.

Keywords: discourse, resistance, political posts, Fani-Kayode

Introduction

The role of new media in shaping the Nigeria political landscape cannot be overemphasized. Kaczmarek *et al.* (2014:7) believe that political communication has become a major focus in the growing field of social media studies. This is not surprising, given the phenomenal growth and potential of social media in the democratic process. Political actors, ordinary citizens, public officials as well as government institutions globally utilize the power of these wireless communication networks to engage society and deliver services. Globally, social media has remained a source of motivation and inspiration for social and political mobilisation. For example, Chilwa (2012) reports that the Egyptian revolution has been described as a 'Twitter revolution', where Twitter became the alternative press and was primarily used as a means of reporting daily events for the benefit of the average Egyptian and the outside world. The media have helped to spread news of political participation by the citizenry from Europe to Arab countries and other African countries. This awakening and awareness serves as an inspiration for people to participate in governance through their posts and comments on the social media.

Social media has become a platform for measuring public opinion (by opinion poll). This is made possible with readers being active participants on the social media through their comments.

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There are different approaches to resistance. Whatever approach is used is dependent on the approach of the threat/attack and the choice of the people. The use of words to resist anything perceived to be a threat can be referred to as verbal resistance. In the use of language, there are different approaches to discourse construction. Language construction may engender a discourse of resistance. It is important to state that resistance is seen in rejection and condemnation and it is capable of disintegrating society.

In Nigeria, amidst several political parties since Nigeria returned to a democratic system of government in 1999, there are two major political parties that can be regarded as the ruling party and the opposition party. The All Progressive Party (APC) and People's Democratic Party (PDP) are the two main political parties, with APC transits from Alliance for Democracy (AD) to Action Congress (AC) and finally to APC. Between 1999 and 2015, the PDP was the ruling party before the APC took over, ruling since 2015 to date. Since 2015, PDP has become the opposition party. Fem Fan-Kayode (FFK) is a committed member of PDP. FFK is known for his fierce attack on the current president (President Muhammad Buhari) and his political party (APC). In his writings, there are several elements of resistance which are capable of provoking people in contemporary society into taking actions.

There are existing studies that have explored the language of resistance in society and on social media discourse and its consequences. For example, Chilwa (2012), Kolkoand & Wei (2005), Putnam *et al.* (2005), Eamonn (2004), and Wilson and Stapleton (2007). Tao (2011), Raddatz (2011) and Chilwa (2012) have engaged the role of social media in spreading social and political news and the way it inspires people to respond adequately. There are others that have engaged in political discourse in academic disciplines. For example, Aduradola and Chris (2013), Ndimele and Owuamalam (2015) and Alabi (2016) have contributed to the study of political discourse. These works are resourceful in analysing a discourse of resistance, especially as it relates to the use of the social media. Available literatures have not engaged with the language of resistance used by individual bloggers on the social media. With the growing number of individual blogs and Facebook pages, the influence of individual writings in the society cannot be overemphasised. Individuals now incite followers through their choice of words on the social media. The present study explores the discourse of resistance in FFK's political posts on Facebook. The study adopts a socio-cognitive model of CDA as proposed by van Dijk to reveal different discursive strategies. This will help to situate the discourse within the field of critical discourse analysis and to understand the implications of such discourse for the society.

Objectives of the study

The aim of this study is to investigate the discourse of resistance in FFK's political posts on Facebook. This study answers the following questions.

- What are the discursive strategies in FFK political posts on Facebook?
- How are the discursive strategies achieved by FFK?
- What are the implications of the identified strategies?

Review of relevant literature

In this section, this study reviewed existing literature to identify the strengths and weaknesses and consequently point out any gaps in the academic studies.

Chilwa (2012) investigates social media networks and the discourse of resistance of Biafra online discourse. The study focuses on how social media networks have been used to champion social protests and resistance against oppression and political power abuse. The study applies a sociolinguistics-based Critical Discourse Analysis (CDA) to investigate how sociolinguistic issues such as virtual community, identity, language variations and social interaction are used to project self-determination and the struggle for political independence. It further examines how ideology is reflected in the context via the discourses produced by *Biafra* Online Campaign Groups in

relation to the Nigerian state. Putnam (2005) examines discourse and resistance in organizational settings and the targets, practices, and consequences. The research highlights the contributions that discourse analysis can make to the study of organizational resistance. It also highlights the intended and unintended consequences of resistance by examining how organizational members engage with, adapt to, and transform organizational practices. Wei and Kolko (2005) study resistance to globalization and the language and Internet diffusion patterns in Uzbekistan. The study discusses the influence of the Internet on cultural expression that resists the homogenizing effects of globalization. It examines how local cultures adapt their linguistic behaviour and language choices to the Internet and express themselves in culturally meaningful ways without being subsumed by a global agenda. The relevance of the Internet use, online language choices, and perceptions of language on the Web are reported in the study. Wilson and Stapleton (2007) investigate the discourse of resistance in relation to social change and policing in Northern Ireland. The author considers how policing discourses in Northern Ireland can both inform and be informed by broader social theories. The study submits that policing is a contentious issue for nationalists in Northern Ireland. It concludes that despite police reform in Northern Ireland, many citizens continue to regard the police force with suspicion. Working on social media as a tool of resistance and counter power on the issue of communal attack at Ramu, Alam, *et al.* (2014) study the role of social media platform as an instrument to counter power and virtual resistance followed by a communal attack at Ramupazila in Cox's Bazar District in Bangladesh. It demonstrates how Facebook was used to share information and mobilize people as an alternative tool of communication beyond the traditional media platforms. The study reveals how Facebook was used to raise voices against heinous attacks on a religious minority.

The above reviewed work examines the discourse and language of resistance at group and organizational level. The present work takes instances from individual Facebook pages to reveal different discursive strategies used by individuals to provoke a society to anger. The study identifies and discusses different linguistic tools that strengthen the discourse. This enables us to examine the influence of an individual in mobilizing the populace to move against the constituted authority and the society.

Ghareeb (2000) investigates new media and the information revolution in the Arab world. The study submits that there was already an 'information revolution' in the Muslim world, initially limited to the elite, which was transforming political discourse in the region. Smith and Brecher (2010) state that social movements need the kind of communication networks which social media provide, and that social media networks contribute to the process of forming social movements as well as effective social action. Tao (2011) aligns with Smith and Brecher. Tao opines that social media indeed 'fuelled' the North African revolution by inspiring and mobilizing protesters. Following Raddatz (2011), social media also ignited protests in Iran, Bahrain and Yemen. The biggest mass pro-election protests in Iran in 2009, which resulted in members of parliament asking for the execution of the opposition leader, and the fierce uprisings in Yemen that called for the ousting of the authoritarian president, according to Raddatz (2011) were attributed to the 'social media revolution'. These works are also relevant to this study because they have exposed us to the study of Internet language as a means of inspiration for popular mobilization against the constituted authorities. The study of the discourses of resistance has not attracted enough scholars' attention in Nigeria, especially as it relates to individual social media users.

Numerous studies also exist that have engaged political discourse within and outside Nigeria. These works are also relevant to the present study. For example, Aduradola and Chris (2013) investigate the language of political campaigns and politics in Nigeria. The study analyses 16 political messages and slogans in the print media during the 2011 election campaigns and discovered deceit and unfaithful statements in the campaign. The study therefore submits that political candidates should endeavour to inform and persuade electorates rather than deceive or

merely entertain them. Examining the role of language in sustaining democracy in Nigeria, Alabi (2016) explores and clarifies the relationship between English and the indigenous languages. The study also discusses the interplay between political communication and democratic participation in Nigeria's multilingual environment. The study recommends that there should be a continuous development of the indigenous languages alongside the Standard Nigerian English (SNE) to engineer Nigeria's democratic aspirations. Ndimele and Owuamalam (2015) discuss language use in political advertising and the rhetorical discourse on "see who wants to be president of Nigeria". The study analyses the way "See who wants to be President of Nigeria," was used, through political advertisement, to expose incompetence and ignorance as unacceptable in a decent and democratic society. The study concludes that language is employed to persuade the populace to reject candidates in Nigeria's presidential election.

These are political languages, used in a campaign in real-life situations and on the billboards. The studies investigate the use of language by politicians to achieve their desires. They identify different linguistic materials used by politicians to achieve their goals. They only comment on the use of language to achieve political goals and not on the use of social media to resist the constituted authority. Previous studies have not investigated the use of discursive strategies by individuals on Facebook to provoke the society to resist constituted authorities.

The reviewed works have revealed that there is a dearth in the academic publications as regards the study of the individual use of social media to mobilise against the constituted authorities. Available literatures have shown that a discourse of resistance in the social media is a powerful instrument with serious implications for the society. The present study revealed different linguistic tools used that enable the strategies and thereby enforce the resistance. The study consequently identifies and discusses the discursive strategies employed by Fan-Kayode to positively present oneself and present others negatively. It also discusses the implications of the discourse for the society. These helped to situate the discourse within Critical Discourse Analysis specifically, and sociolinguistics in general.

Theory of analysis

Critical Discourse Analysis (CDA) is adopted for this study because it reveals hidden information in language use. It is used to reveal what is meant but not said or written. CDA does not just quantify textual features and derive meaning from them, but also interprets meaning by situating a text in the context in which it occurs. This study adopts the socio-cognitive approach of CDA by van Dijk (2001). This emphasizes "good representation of self" and "bad representation of others". van Dijk (2015) sees Critical Discourse Analysis (CDA) as discourse analytical research that primarily studies the way social-power abuse and inequality are enacted, reproduced, legitimated, and resisted by text and talk in the social and political context. van Dijk (2001) begins his analytical approach with topics or "semantic macrostructures" which, he argues, provide an initial "overall idea of what a discourse or corpus of texts is all about, and controls many other aspects of discourse and its analysis". van Dijk analyses local or "micro structures" for "the meaning of words (lexical), the structures of propositions, and coherence and other relations between propositions". At the "meso" level (i.e. mediating between global and local meanings), he identifies "an overall strategy of 'positive self-presentation and negative other-presentation', in which our good things and their bad things are emphasized, and our bad things and their good things are de-emphasized" (p.103). This approach is useful for the analysis of news discourse to examine the socio-ideological representation of "Us vs. Them". The theory is relevant to this study as this study intends to reveal different resistance strategies adopted by the subject to achieve negative representation of others and positive representation of the self. The strategies emphasized 'the bad' of the government to make the society resist the actions of the constituted authorities and see the government as an enemy of the citizens.

Methodology

This work is a content based analysis. Purposive sampling was adopted in gathering data for this work. We adopted purposive sampling because it allows manual assessment of political posts that reflect elements of resistance. On FFK's Facebook page, there are posts ranging from religious and economic to political posts. This study deliberately selected political posts that are relevant to the subject of the study. Five political posts were sampled and we extracted relevant statements that support the subject of this study. The five political posts sampled were selected because they discussed critical issues that related to governance at the time they were posted by FFK. The 12 extracts were used because of their resourcefulness in resisting the action of the government. The posts were downloaded and saved on our laptop device for further reference analysis. FFK was chosen because of his political influence and the number of followers he has on Facebook. In addition to this, we considered his family history in the politics of the country and his relationship with the south and western region of the country. Moreover, most of his posts inspire people to react negatively to the government, especially as it relates to the Niger Delta crisis, rule of law and the role of the federal government in the area of security and appointment of public office holders. The study also sampled readers' comments to the post to be able to ascertain the opinion of the people and determine the influence such statements have on the people. The socio-cognitive approach of CDA by van Dijk is adopted for the analysis. This helps to determine the use of discourse to manipulate and create inequality in the society.

To answer the research questions, we identified statements and words that reflect resistance and categorised them according to the identified strategies. The study also examines and discusses words used and their functions in the discourse. To achieve this, we considered different contexts that influence meaning. Cultural/ethnic, linguistic, and political contexts of words and expressions are considered in the description of excerpts.

Data presentation and analysis

This section presents the data and analysis used for this work. The data are grouped according to the resistance strategies used by FFK in his Facebook posts. After the explanation of each strategy, we present relevant data from the posts and explain each item. We also show how context influences the interpretation of meaning in the posts.

Proposition

Following Chiluya (2012), propositions are arguments often embodying opinions or value judgments that are put forward to strengthen or protect one's position. They contain grammatical items that modify them (arguments) to make them sound more forceful, severe or mitigated. Propositions are used to foreground the bad of others and the good of self. It expresses opinions. In other words, it is a good instrument in promoting resistance in discourse. FFK made use of this excessively to achieve his aim in political discourse. For example, the bitter truth needs to be told, and that truth is that these Fulani herdsmen are a plague. They are evil. They are vermin. They are murderous parasites and homicidal maniacs that feed on the flesh of our people. No-one is safe from them.

In excerpt 1, the discourse is about the actions of the herdsmen. It was reported in the newspapers that the herdsmen struck a community in Benue state where they killed farmers. As soon as this news hit the media, FFK expressed his mind on his Facebook page. He metaphorically referred to the Fulani herdsmen as plague, evil, vermin, murderous. He also referred to them as feeding off human flesh. This reference presents the bad of the herdsmen and therefore makes them an object of rejection. Presenting the Fulani as *evil*, *plague*, *murderers* makes the society reject them. This resistance strategy is sharp and convincing. The

society will definitely reject them based on the choice of words used by FFK. Wherever they get to within or outside the country, they will be stigmatised and rejected.

This is evil and it proves that we are being ruled by savages and animals who have no fear of God and no regard for the sanctity and sacredness of human life.

In excerpt 2, FFK was responding to the actions of the police in Anambra state. Anambra is the state of Nnamdi Kanu, the leader of the Indigenous People of Biafra (IPOB). It was reported in the news that the military had gone to the community and made some arrests. They were resisted by the community, which led to a shoot-out. This resulted in the killing of innocent Nigerians. In his response to the news, FFK condemned the action of the military through the use of propositions. This is an assertion which expresses and represents the mind of the speaker.

In the excerpt, FFK described the government as *evil, savages, animals, without fear of God and Sacredness*. The choice of words is intended to make the society reject the government. Readers will infer that the government and her agencies are bad. The society believed this because they understood that the writer understands the system of government in the country, being a former cabinet member. This presents the government negatively to the society. The writer is successful in doing this with his choice of words. In the excerpt, FFK expresses his opinion to resist the action of the government agents. The opinion negates the action of the government and makes society see the government as anti-people. Society perceives the government as evil, animals and without the fear of God. Thus, society has no confidence in or hope for the government under President Buhari.

I have to say that IPOB has categorically denied that ANY mobile policemen were killed by their members, but if the allegation is true then it is deeply regrettable just as was the murder of the four IPOB youths that had been killed in the raid by the police earlier in the day. Whichever way you look at it, one thing is clear: the behaviour of the police and the joint force was brutal, disproportionate, provocative, heartless and barbaric and I wholeheartedly condemn it.

Excerpt 3 is taken from another post by FFK. He was talking about the treatment of the IPOB members by the Nigerian police. He condemned the action of the police. In his opinion, the police action is *brutal, disproportionate, provocative, heartless and barbaric*. FFK presented his opinion without consideration for the concerns of the police. He carefully chose his words to attack the action of the police and thereby present the police as evil to the society. The presentation makes the society see the police as the enemy of the society, which negates the slogan of the Nigerian police, *'police is your friend'*.

From the above, FFK asserts that the government, herdsmen, and Nigerian police are evil. The expressions negate what the government, herdsmen and the police are claiming to be. They are claiming to be good and friendly to people but the presentation negates this assertion. FFK did this to resist them in the society. The choice of words by FFK are effective considering the killing and maiming of innocent Nigerians by the herdsmen and also the brutalisation of innocent Nigerians by the police against the rule of law that guarantees fundamental human rights in the country. The choice of words in the posts has a negative impact on the government and its agents in the society. This foregrounds the negative view of the government, the herdsmen and the police. The assertion agrees with van Dijk (2001) that 'negative other-presentation' is presented in the discourse to promote social inequality.

Presupposition

Chiluwa (2012) states that presupposition encodes propositions that are not explicitly expressed. Some presupposed propositions may be untrue or may simply be promoting the positive in-group evaluation. Inference becomes a useful instrument for readers to understand the intention of the writer. In presupposition, participants in the communicative event are likely to share some background knowledge. This enables listeners/readers to deduce meaning from the utterance of the speaker/writer. In resistance discourse, as seen on the FFK Facebook page, presupposition

is very relevant in enacting meaning. This is because participants usually share some background knowledge in the discourse. Presupposition as used here creates solidarity for the writer and his followers but also creates resistance against the ruling party, the government and some other individuals in the society. This has been promoting negativity in the society towards one another and some other groups of individuals. In the following excerpts taken from the FFK Facebook page, a discourse of resistance is evident.

To add to this there are media reports this morning that Fulani herdsmen attacked an air force jet in Adamawa. *As usual*, no arrests have been made and neither have the security forces launched a counter-offensive against these heartless terrorists.

It was reported that the Fulani herdsmen attacked and killed some villagers in Anambra state. This was widely reported in the media and condemned by notable Nigerians, including the northern elders and the president. On his page, FFK employed some lexical items that motivate resistance. He asserts that the police have failed to make arrest of the culprits. In his opinion, the police are not willing to make any arrest. With this assertion, one can conveniently say that FFK alleged that the police is known for not making arrest of culprits in such incidents. This is achieved with the use of presupposition. In excerpt 4, the phrase *as usual* presupposes that this is not the first time such an incident will happen and the police will not make any arrest. The use of this antecedent reference, as a presupposition pointer, makes the action of the police habitual. The writer successfully achieves this without being explicit but with the linguistic knowledge of readers and the antecedent of the police. Assertions of this nature create resistance in the society against the Nigeria police.

The police have been presented as inept in security matters. This representation has presented the police negatively. The writer intentionally backgrounds and undermines all other efforts of the police and thereby condemns the police to the society.

I would, however, go a step further by adding that President Muhammadu Buhari himself, Bola Tinubu, Nasir El Rufai, Rotimi Amaechi, Adams Oshiomole, YemiOsinbajo and a good number of other leaders in the Federal Government and/or the ruling party would no longer be with us either if the Bill had been in place between 2013 and 2015, because they would all have been hanged for their hateful words and inciting speeches.

In another news, it was reported that the Nigerian senate is debating the use of hate speech on the social media, an attempt that did not impress many Nigerians. While some, especially the legal practitioners, believed there are existing laws that can take care of that, some people believe it is a deliberate war against the media. Others believe that the ruling party is trying to silence the opposition in the country. FFK belongs to the latter category, hence his attempt to resist the action and the proponents. He, as usual, took to his Facebook page to express his mind. In the post, he claimed that the ruling party and its members created lots of injury through the use of words without any form of victimization in the past. He is wondering why they are denying citizens what they enjoyed. Consequently, he sees the present government as totalitarian and autocratic. In his post, he condemned some notable members of the ruling All Progressive Party (APC).

Excerpt 5 presupposes that there was a government which was verbally attacked by some notable members of the ruling party. It also presupposes that they (members of the ruling party) assaulted the previous government without been harassed; otherwise, according to him, they *would no longer be with us either*. This is done to resist their action of regulating the use of social media to criticise the incumbent government. According to him, previous governments did not harass them for their previous actions; therefore they should also not harass people now that they are in power. This resistance strategy is effective as most readers in their comments joined him to condemn the bill and urged the national assembly to forget the bill. The resistance is enabled with the use of presupposition, and participants understood this because of their shared knowledge of the political space in the country.

Sadly, those that rule Nigeria today are from a different world and their mindset and disposition are not as reasonable, charitable or kind. Simply put, they are hard-hearted and wicked men with dark, vengeful, bitter, cruel and relentless souls. Not only are they modern-day tyrants, but they are also a bunch of psychopathic and psychotic sadists who thrive on instilling fear in their hapless victims and on intimidating and oppressing the people that they seek to lead.

In August, 2019, the Nigerian government announced that all land borders would be closed. This action, according to the government, is to boost local consumption and improve the economy. This action was not accepted by some Nigerians, including the opposition party. These people believed closing the border is not the solution to Nigerian economy. They believed the government was also not sincere with the action but they (the government) were just punishing the poor masses. This is because, according to them, the people in positions of authority are still patronising foreign goods, which include fabrics and food items and are even seeking health solutions outside the country. On his Facebook page, FFK condemned the action and described it as *anti-people*. FFK believes that the action needs to be rejected by Nigerians. Through presupposition, FFK again resists the action of the government. According to him '*Sadly those that rule Nigeria today are from a different world and their mindset and disposition are not as reasonable, charitable or kind. Simply put, they are hard-hearted and wicked men with dark, vengeful, bitter, cruel and relentless souls. Not only are they modern-day tyrants but they are also a bunch of psychopathic and psychotic sadists*'. This presupposes that there was a previous ruler that could feel people's pain. It also presupposes that the new set of rulers belong to another clime as they do not care about people's needs. FFK described them as *anti-people*.

The writer is simply saying that the people in authority are not feeling as the people they swore to lead are feeling. In other words, he did not describe them as leaders but as rulers, based on their actions. This negates the belief and claim of the government that the action is in the interests of the people. He described them as *hard-hearted*. This shows that they do not have the feelings of the people at heart. This is also effective as people in the society also condemned the action. This was reflected in the comment box on the post. The majority of the commentators condemned the action totally. The presupposition as used is effective because of the shared knowledge of the current events in the country.

In order to have your way and silence us you will have to hang us ALL! Today belongs to you but tomorrow belongs to the people. In God's way and in His own time He shall rise up and deliver us, just as He rose up and delivered the children of Israel from the tyranny of Pharaoh. Until then we challenge you, nay we dare you, to do your damnest worse. Christ in us: our hope and glory!

This is another post on the actions of the government against those that criticise the government. It is being insinuated that the government is arresting and detaining those that speak out against her activities. FFK believes that the government is trampling on the fundamental human rights of citizens. He speaks against this and condemns the actions of the government on his Facebook page.

In excerpt 7, FFK claims that the government is using every instrument to silence those that have the temerity to speak out against their action. He believes that government is transient and that the present administration will soon leave the 'stage'. FFK asserts that the people will outlast the government because the government is tenure-based. In his words 'Today belongs to you but tomorrow belongs to the people'. This presupposes that there were people in power and another group will take over. This is a resistance strategy by the writer to condemn the incumbent government. He also uses it to assure people that their suffering is temporal. He described the period as a 'suffering period' for the people and that the period cannot last forever. He likenes it to the suffering of the Israelites. This presupposes that the people are in slavery, even in their own fatherland. This provokes the people not only to abhor the government but also to reject the

government and her actions. The presupposition is understood through the shared knowledge of the biblical story of the Israelites.

The excerpts here reveal how effective presupposition is in a discourse of resistance. FFK employed it to condemn the government, northerners and government agencies. Lexes and clauses are used by FFK to resist the government. Appropriate references are also used to strengthen the resistance. Responses from commenters show that FFK is successful in his actions, because most of the readers that left their comments in the comment box joined him in condemning the actions of the government.

Negation

To negate is to say or do the opposite or contradict what has been said or done. Negation is a grammatical process which Crystal (2008:323) defines as a process or construction in grammatical and semantic analysis which typically expresses the contradiction of some or all of a sentence's meaning. Negation is the process that turns an affirmative statement into its opposite. In English, the negation markers are: no, not, and neither ... nor. Whenever any of these is added to the affirmative words or group of words, it becomes a negative word or group of words. In a discourse of resistance, negative markers are also employed to condemn the action of an individual or group of individuals. In the posts, he used the negative marker 'no' to condemn the actions of the President.

*I say shame on you! If you can do this to him in front of television cameras only god knows what you can do to him behind closed doors! You have **no** respect for the constitution, **no** respect for the courts, **no** respect for judges, **no** respect for the rights of Nigerian citizens, **no** respect for decency, **no** respect for humanity and **no** respect for god! Buhari fear god and know that you will **not** be in power forever!*

There was a protest by a group of young Nigerians tagged *revolution now*. The protest was headed by Omoyele Sowore, founder of *the Sahara reporter*. During the protest, the head of the group, Omoyele Sowore, was arrested by the Department of Security Services (DSS). The arrest generated lots of argument among Nigerians. While some supported the arrest, some opposed it. He was subsequently taken to court for prosecution. His lawyer subsequently appealed for his bail, which was granted by the court. Having met the bail conditions, the DSS still failed to release him. This took his lawyer back to the court and the court threatened to arrest the head of the DSS should he fail to release him (Omoyele Sowore). He was released and was rearrested by the DSS on the premises of the court. This action of the DSS attracted negative comment within and outside the country. The action forced people to call on the president to respond to the situation. While doing this, some people believe the DSS is acting by a script prepared by the president. To them, DSS is a member of the executive arm of the government. Failure of the president to caution the DSS and control them to release Omoyele Sowore has generated another argument in the public. In his write-up, as usual, he condemns the action of the president. In the post, he used negation markers, *no*, to condemn the action and inactions of the president. FFK described the president as a person who lacks everything that a good democrat should possess in terms of fundamental human rights. He described the president as brutish and anti-people.

FFK employs the negative marker *no* to achieve his communicative goal of resistance. The word *no* was repeated seven (7) times to emphasise the negativity of the presidency. This is done to foreground the 'bad' of the president in the society. It leads to nothing but rejection of the president. The effect can be seen in the way people perceived the president in the society as anti-democratic. This is a negative presentation of the president to resist him in public. It strengthened the rejection of the president in the society.

Propaganda

Propaganda is an important language of politics, deliberately designed to present positive self-representation and negative representation of others. It can be true or false. Following Longe and Ofuani (1996:17), the sole purpose of propaganda is to misinform and mislead and to consciously indoctrinate. Propaganda is usually characterized by exaggeration and invective. Propagandists deliberately withhold facts to divert the attention of the people in the society. FFK adopts this strategy in his Facebook posts to discredit the incumbent government. This strategy seriously enhances the resistance to the government in the society. Mostly in his posts, he exaggerates and makes use of invective. He also withholds facts from the society, which thereby relegates the effort of the incumbent government and her agencies.

I have always known that to be a southerner and particularly an Igbo is regarded as a crime in Nigeria but what was done in Oripite was beyond the pale. I was in that community and with those people the day before the attack.

It was reported in the media that the police invaded Oripite, a community in Ebonyi state Nigeria, and killed innocent Nigerians. FFK alleged that to belong to the southern part of the country is a crime. FFK's assertion here is mere propaganda to discredit the police and by extension the government of the day. The southern people are still constitutionally part of Nigeria. They can live and move around the country freely without fear of intimidation. There are a good number of southerners in the federal cabinet, the senate, the house of representatives and the judiciary. Asserting that their membership of the country is a crime is mere propaganda. If not, they would not be appointed as a member of the federal cabinet. It is worthy of mentioning that the immediate past president of the country is a southerner and the incumbent Vice President is from the South-west. This is done to incite the southerners against the government and other regions of the country, especially the northerners.

In another incident, which involved the arrest of the leader of *the revolution now group*, Omoyele Sowore, FFK described the country as a place where the voice of the opposition to the government is forbidden. He said this in response to the arrest of the convener of the group.

These are countries where dissent, opposition to Government, plurality of views, variety of opinion, individual rights and criticism of Government policy and the maximum dictator is forbidden and where total power is concentrated in the hands of just one man. This is the classic Orwellian nightmare and it is unfolding before our very eyes.

In excerpt 10, FFK asserts that the power is concentrated in the hands of one person and the person does not want dissenting opinion. This assertion cannot be said to be totally true as there are opposition parties in the country. The government is headed by the president, but he is not the only one ruling the country. There are members of the executive council. In addition to this, there are other arms of the government: the legislative and the judiciary. Among these three arms of government, there are checks and balances. Consequently, the power cannot be said to be in one person's hands. FFK said this deliberately to divert the attention of the people in society and discredit the president.

FFK uses propaganda to withhold facts and divert the attention of the people so as to negatively present the government to them. This form of representation enhances public condemnation of the government. He uses propaganda to background and undermine the effort of the incumbent government. This action promotes resistance against the incumbent government. The effect of this is seen in the comment of the people on the street, and the media (traditional and the social media).

Emotive lexis

Emotive lexis are words use to arouse people's emotion so as to make them accept one's opinion. Following Macagno and Walton (2010) emotional language can be seen as the use of language to arouse certain emotions to lead the participants to a particular conclusion. The

authors explained further that emotive language can be used in two basic fashions. To achieve this, they explained that words can be used to arouse emotions by presenting a state of affairs different from reality, or terms commonly associated with a negative or positive state of affairs can be employed to modify the evaluation of an already known situation. To achieve condemnation of the government in the society, FFK adopted the use of emotive lexis to incite people against the government.

I would urge the Nigerian people not to view this matter with their usual levity, indifference, complacency, docility, stoicism and lily-livered cowardice because the whole thing is an insidious attempt to silence their tongues, cage their spirits, capture their souls, break their ability to resist tyranny and evil and finally turn them into a nation of pliant little quislings, slaves and errand boys.

The Nigeria senate has initiated a bill against hate speech on social media. This action of the senate was received with mixed reactions within and outside the Nigerian society. While some see it as a war against freedom of speech guaranteed by the constitution, others argued that there are existing laws that prohibit libels and slanders. FFK has earlier described this as a draconian law and called on Nigerians to reject it. In his response, he made reference to the antecedent of the people with the use of *their usual* to call on Nigerians to waken from their slumber and reject the bill. With this, he employed some emotive lexis capable of inciting Nigerians against the government. Describing people as guilty of *indifference, complacency, docility, stoicism and lily-livered cowardice* is an attempt to incite people against the government. These are words capable of awakening people's emotion against the government. Citizens feel rejected and relegated by the government and therefore want to react. He went further to describe the action of the government as *anti-people*.

Similarly, FFK warned Nigerians to resist the bill if they want Nigeria to remain a human society. He sees the people in the corridors of power as wicked and inhuman.

If they get away with it and achieve their objectives Nigeria is finished and within a matter of years we will become the blight of Africa, the pariah of the Third World, the laughing stock of the international community and the world's largest, most brutal and most savage prison. What a terrible fate for a people that are so trusting, so innovative, so resourceful, so resilient and so blessed.

In excerpt 12, FFK insinuated that, if Nigerians allow this (the hate speech bill) to go unchallenged, Nigeria will no longer exist. He went further to assert that Nigeria will turn to a disease, disturbing other countries of the world. This insinuations and assertions are emotional and capable of setting the society against the government. Nigerians want to be seen as human in the committee of nations. With FFK's assertions, these intentions of Nigerians may not be possible, especially if people failed to take action against government's action. This is capable of arousing people's emotions. With this in mind, Nigerians will react to the action of the government. It is a condemnation strategy which resists the government of the day. This is effective as seen in the responses of the people in the comment box, which revealed that these inciting words are capable of turning the society against the government.

Implications of the discourse

The implications of the discourse of resistance are hydra-headed. The implications range from social and political, to academic. These implications are for the society, social media users, government, and the academia. It is imperative to be conscious of the implications in order to make society free of chaos. When this is not handled well, the society suffers the consequences. In what follows, the study discusses the implications of FFK's use of discourse of resistance in his Facebook political posts.

Social implications

Social implications has to do with the interaction that exists within the people in any communicative event. It involves participants' actions and reactions. The implications may be negative or positive in the society. A negative social implication is capable of disintegrating the society, while the positive implication will strengthen harmony. Negative implications reflect from negative presentation of others which invariably promote a negative ideology and vice versa. According to van Dijk (2000:44), negative ideologies emphasise 'their bad things' and de-emphasise 'their good things'.

Interaction among people is affected by this discourse of resistance. The choice of assertion and words used affects people's interaction in the society and reaction towards government. Those in the opposition party and the citizens perceived the government as the enemy and anti-people. With this, people may not listen to the government instructions. Citizens will have no confidence in the government. It will also lead to disobedience in the society as people will be taking laws into their own hands. Government will be seen as the enemy of the people. This can be confirmed with the choice of words commenters have used to refer to the government in the Facebook comment box. Government and her functionaries are described as tyrant, wicked, insensitive and so on.

In one of the strategies used, *propaganda*, FFK asserts that being a southerner in the country is a crime. With this, the southerners will see other regions as their enemy. They will not want to accommodate them in their region. Other regions will also see the southerners as the enemy. This is evident in the comment box on Facebook as people refer to one another with invective and abuse. This may definitely degenerate into conflict in the society. It has polarised the country, on the Facebook page, along ethnic and religious differences. It will lead to ethnic and religious bigotry.

Political

The posts are mostly political. Since Nigeria returned to democracy in 1999, the country has been facing one political crisis or the other. While some people believed that the country is developing, some believe it is retrogressing. One fact that cannot be jettisoned is the fact that those in power at a particular time will never see anything bad about the ruling party. It then means that the political landscape is like a coin with two sides. Since 1999, two parties have had the opportunity of getting to rule the country at the federal level with different parties at state level. It took the APC sixteen years to aspire for the federal seat before they could get it. The PDP has assumed the role of opposition party since 2015 and is also looking for a way to seize power again. It is worthy of repeating that FFK is a strong PDP stalwart. In fact, he was a member of the federal cabinet.

The choice of words by FFK to promote a discourse of resistance is capable of discrediting the ruling APC. This is because people will begin to perceive the party as not better than the previous party. The party will be seen as the enemy of the people. It may lead to the rejection of the party in the forthcoming election. Citizens want better and conducive environments for themselves, but have not got them. With the choice of words by FFK, citizens will begin to see reasons not only to condemn the ruling party but also to reject them at the poll. The party becomes unpopular because of the resistance discourse maintained by FFK. However, since he is a member of the PDP that has ruled for sixteen years, some people are also criticising him for the role his party has played in ruling the country. Despite these dissenting opinions, FFK's discourse of resistance still enjoys strong support in the society.

Academic

This discourse provides a wonderful avenue for political and discourse scholars to research. The political scholars will study the political implications of the discourse and also examine the use of

propaganda in political discourse. Political students and researchers have a wonderful avenue to affirm and/or refute existing theories in the study of politics especially in Nigeria. It will also help them to do a comparative analysis of the Nigerian politics and that of the international communities.

For linguists and communication experts, the discourse becomes a resourceful material. It helps scholars in these fields to examine the use of words to pass information to the society and have a meaningful impact. Linguistics scholars will be able to expand the horizon of pragmatics and other sociolinguistic theories. It helps to confirm linguistic theories such as the Critical Discourse Analysis and other relevant theories. The discourse may also be used to confirm or refute other linguistic theories.

Conclusion

This work has discussed strategies of resistance in Femi Fani-Kayode's (FFK) political posts on Facebook. It is observed that there are evidence of resistance strategies in his Facebook posts and a read through literature reveals that studies of discourses of resistance are scanty in the academic works, especially as relating to the individual use of resistance strategies in Facebook discourse. To this end the study examined FFK's post on Facebook and identified different resistance strategies that are used to condemn and resist other individuals and regions in the country. The strategies are proposition, presupposition, propaganda, emotive lexis and negation. The relevance of the study is not only for political purposes but also social and academic purposes. The study is also important for social reasons because of the social interaction in the country. In times like this when the country is facing different ethnic and tribal conflicts, it is important to examine a discourse that is capable of threatening the social situation.

The study observes that the discourse of resistance is capable of disintegrating the society because it is a negative presentation of others. The study aligns with van Dijk's socio-cognitive approach to Critical Discourse Analysis because it represents the mind of the participants and what people are discussing, as can be seen in readers' responses. The identified strategies promote different ideologies about the government and the ruling party. According to Ramanathan and Bee (2015:65) ideologies emphasise the good and bad to portray a positive belief and deemphasise the good and bad to portray negativity. This affects the way participants are seen by the society. Following Ayantayo (2019), the way a person or group of persons is/are represented in discourse determines their social construction. This representation therefore is capable of setting the citizens against the government and often leads to chaos. It is also capable of dividing the society along ethnic and political lines.

Consequently, the study recommends that Facebook users should desist from the use of negative representation to avoid chaos in the society. The study also suggests that Facebook and other social media users should not rely on what they read on the social media but endeavour to confirm facts from a reliable source to avoid social provocation. We recommend finally that other scholars should investigate the use of language by important personalities and bloggers on the social media.

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When it no longer matters whom you love: the politics of love and identity in Nigerian migrant fiction

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Abstract

A number of creative texts by Nigerian migrant writers recreate migrant characters' experiences of love, intimacy and connected identity politics in the diaspora. However, there is a paucity of scholarly engagements with Nigerian migrant writers' representation of the complexities that attend the formation and reconfiguration of migrant characters' identity and love relationships outside the motherland. This study, therefore, examines the intersection of love, place and identity in three purposively selected texts – Segun Afolabi's Goodbye Lucille, Chimamanda Adichie's Americanah and Unoma Azuah's Edible Bones. The three novels are closely read and analysed using the Postcolonial theory's conceptions of Othering and unhomeliness, in order to foreground the impact of the 'condition of the diaspora' on migrant characters' relationships and identity negotiations. The study reveals that all three novels feature characters that struggle to align their multiple identities and at the same time maintain meaningful love relationships outside the motherland. There is also the representation of same-sex marriages, green marriages, dysfunctional inter-national, inter-racial and transnational relationships, and the negative effects of distance on love relationships. Time and chance then determine the politics of love and identity in diasporic spaces. Nigerian migrant writers represent the pervasively unpleasant experiences of migrant characters belied in the construction of love with identity politics as coordinate relationships in the Nigerian diaspora, through a rhetoric pain and suffering, in order to underscore the unpleasant second side that there is to the migration narrative of bliss and fulfilment. Thus, they destabilise the hegemonic discourses around West-ward emigration as the panacea to African subjects' experience of postcolonial disillusionment, in an effort to write back, write right and write committedly.

Keywords: Nigerian migrant fiction, love and identity, the condition of the diaspora

Introduction

Rushdie (1991:277) commented that the migrant is perhaps the central defining figure of the twentieth century. This is because migrant writers and writings take centre stage not only in the contemporary Nigerian literary space but all across the literary canvas of world literature. Since many contemporary writers make their homes outside their motherland, thanks to globalisation which has fostered faster and safer means of transportation and communication, the preoccupation with migrant themes and techniques cuts across diverse national literatures. Frank (2008) submits that the 20th century has, like no other, witnessed large-scale migration across the globe, and this has made the migrant the main protagonist of the 20th century. In his estimation, events such as the two world wars, the countless regional and ethnic wars, the

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processes of decolonization in many previously colonized states have all played a major role in bringing about the waves of migrants, refugees, and exiles that traversed the globe during the twentieth century. The large-scale migration has then led to the globalisation of the local and the localisation of the global, so much so that ‘the global permeates the local, while the local dissipates into the global; and the production of human identity is informed by new coordinates’ (Frank 2008:2).

Since every generation recreates its defining experiences in its literature (Diala 2011:11), and migration and its consequences constitute one of the defining realities in contemporary Africa, African writings thematise exile, migration, transnationalism, globalisation and so on. Sam Roberts, a journalist writing in *The New York Times* of 2005, asserts, based on immigration statistics, that more Africans have trooped into the United States in contemporary times than during all the years of the Transatlantic Slave Trade. Loimeier (1997:58) argues that half of the writers that hail from Africa have lived abroad at one time or another, as students, exiles, researchers, migrants, refugees, professionals, etc. Seldom has history witnessed a greater large-scale international migration, especially North-ward, as it does in the present era. The recent migrant crisis has especially forced scholars and laymen, artists and critics to engage in the migration discourse to ascertain the dialectics of migration, migratory patterns and its consequences on people, spaces, and contexts.

In a sense, Modern African literature started with the writings of African slaves who were forcefully removed from their countries and transported through the Middle Passage to the Americas. Among these are James Albert alias Ukawsaw Gronniosaw, who wrote *A Narrative of the Most Remarkable Particulars in the Life of James Albert Ukawsaw Gronniosaw, An African Prince Related by Himself* (1770), Ottobah Cugoano who wrote *The Thoughts and Sentiments on the Evil and Wicked Traffic of Slavery and Commerce of the Hyman Species* (1787), and Olaudah Equiano who wrote *The Interesting Life of Olaudah Equiano, The African Slave, written by Himself* (1789). Other Africans who wrote poems and slave narratives include Phillis Wheatley, Francis Williams and Ignatius Sancho. These writers could be said to be the forebears of the current African writers resident in the diaspora. While the writings of the erstwhile slaves recreate the gory experiences of slavery – the capture, the journey through the Middle Passage, sales at auction blocks, attempts at escape and freedom, the escape, life as a free man and sometimes advocacy against the practice and economy of the Slave Trade, contemporary migrant writings present a plethora of themes, techniques and genres. In Nigerian migrant literature, especially, the thematic preoccupations, stylistic dexterity and the generic modulations are as diverse as they are engaging.

The first generation of Nigerian writings feature many writers who had to take up residence in the diaspora against their will. The crises of development, postcolonial disillusionment as well as military dictatorship forced many to seek refuge in other lands. Successive military regimes made Nigeria almost uninhabitable for the common man. There were coups, counter coups, civil war, ethnic wars and religious killings. Home then became a trap and the mouth of the shark (Shire 2011:55), forcing thousands of students, professionals and writers to flee. Wole Soyinka, for instance, left the country in the 1970s after completing a two-year jail term for airing his views on the Biafran war; Chris Abani fled having been in jail thrice; Oyin Oguibe left in 1989; Chinua Achebe left in the early 1990s; Irobi Esiaba, Tess Onwueme, Biyi Bamidele, Tanure Ojaide and Niyi Osundare also left in the 1990s. The exilic temper in Nigerian literature is especially discernible in the poetic genre; examples include Olu Oguibe’s *A Gathering Fear* (1988) and *A Song from Exile* (1990), Tanure Ojaide’s *When It No Longer Matters Where You Live* (1998) and Odia Ofeimun’s *London Letter and Other Poems* (2000). In recent times, the thematic preoccupation with exile and the exilic – spiritual, psychological, physical and psychical – has gradually given way to thematic engagements with migration, return migration and

transnationalism. The shift from the exilic to the migrant is especially discernible in the prose genre.

In Nigerian migrant literature, Buchi Emecheta, Femi Ojo-Ade, Tess Onuweme, Biyi Bamidele and Ben Okri are renowned authors who write or have written from the diaspora for some time. There is, however, a new crop of writers, many of whom are often described as constituting the Third Generation of Nigerian writing. They reside outside Nigeria, and are pushing the frontiers of Nigerian literature at a frenzied pace, so much so that Onyerionwu (2012:1) commenting on the literary prowess of these writers asserts that:

At no other period has Nigerian literature witnessed such a robust imaginative harvest; at no other time has the world literary arena been forced to stand in herald of yet another Nigerian prize winner at such heartening frequency. At no other time had creative talent flourished unhindered in Nigeria, leaving behind a productivity that tasks pundits' sense of statistics; at no other time have we had almost as many literary scholars at international bases, spreading the gospel of our intellectual resilience ... At no other time has literary experimentation been the hallmark of an accomplished tradition. In fact, at no other time have wishes been horses!

The writers include Chimamanda Adichie, arguably the most popular of them all, Sefi Atta, Teju Cole, Chika Unigwe, Segun Afolabi, Chinundu Onuzo, E.C. Osondu, Helen Oyeyemi, Tola Okogwu, Nnedi Okorafor, Sade Adeniran, Ike Oguine, Akwaeke Emezi, Bernadine Evaristo, Yewande Omotoso, Chinelo Okparanta, amongst others. The writings of these contemporary migrant writers explore the experiences of migration – the mass fantasy around migration, the push and pull factors that foster emigration from Nigeria, racism and cultural dislocation in the host land, diasporic disillusionment, and return migration.

While it could be said that there has been a thriving critical scholarship around Nigerian migrant writers and writings, not much attention has been paid to migrant texts' preoccupation with the recreation of migrant characters' experiences of love, intimacy and connected identity politics in the diaspora, despite its ample representation in such texts as Sarah Ladipo-Manyika's *In Dependence*, Chika Unigwe's *The Phoenix*, Chimamanda Adichie's *Americanah*, Unoma Azuah's *Edible Bones*, E.C. Osondu's *Voice of America* Sefi Atta's *A bit of Difference*, Chris Abani's *Becoming Abigail* and others. Existing critical engagements with Nigerian migrant fiction largely focused on exilic themes and aesthetics, and the representations of belonging, alienation, displacement and rootlessness. Kehinde's 'Writing the Motherland from the Diaspora: Engaging Africa in Selected Prose Texts of Dambudzo Marechera and Buchi Emecheta' (2009), for instance, focused on the representations of Africa and how exile is configured in the works of Buchi Emecheta and Dambudzo Marechera. Idowu-Faith (2011), Ajibola (2018) and Feldner (2019) explored the representation of migration and return migration in the works of Chimamanda Adichie, Sefi Atta and Chika Unigwe. The studies focused on migrant characters' tendency to migrate Northward, by all means, only to become disillusioned in many cases, and thereafter seek a return, which may be physical or psychological. Ouma (2011) explored the configurations of childhood in the works of Chimamanda Adichie, Chris Abani and Helen Oyeyemi, while O'Connor (2005) examined hybridity in the works of Ben Okri. Essentially, there is a paucity of critical engagements with Nigerian migrant writers' representation of the complexities that attend the formation and reconfiguration of migrant characters' identity and love relationships outside of Africa.

For this study, the methodology involves a close reading of Chimamanda Adichie's *Americanah*, Segun Afolabi's *Goodbye Lucille* and Unoma Azuah's *Edible Bones*. The three narratives were purposively selected for critical analysis in this study, which essentially employs a qualitative approach, through a close reading and analysis of the selected texts. The selection of texts is informed by the texts' thematic preoccupation with the depiction of African migrant characters' experiences at home and abroad. All three texts bear witness to African migrant

characters' struggles in their attempt to have meaningful love relationships in the diaspora. Out of a number of other narratives by African writers that recreate the experiences of migrant characters abroad, these three were selected because they present migrant characters' experiences in the homeland before leaving for the West, their motivations for leaving and their experiences in the diaspora. Additionally, they present the characters' eventual homecoming and a critique of Nigeria's grim state of affairs which has made it imperative for many of her citizens to take flight West-ward. Furthermore, the novels feature characters that are made to contest for the dignity of their persons in the diaspora. All three protagonists have to strive to sustain their personalities under the pressures of assimilation. Time and again, the characters witness racial discrimination and self-abasement; they are often homesick and alienated. In a bid to reconnect with the homeland that they had once abandoned, they journey back psychologically and/or physically, from time to time. All three protagonists return to Nigeria at the peak of psychological crises resulting from alienation, loneliness and a general dissatisfaction with the host land. Nigeria, which was once abandoned voluntarily, thus becomes a land of solution and resolution, which affords the protagonists succour for their experiences of racism, culture shock, alienation, dislocation, identity crisis, the politics of inclusion and exclusion and homesickness, in the West.

The three texts, *Americanah*, *Goodbye Lucille* and *Edible Bones*, are examined in dialogue with two concepts – Othering and unhomeliness, from the Postcolonial theory. While Othering was popularised by Gayatri Spivak, unhomeliness was popularised by Homi Bhabha. Homi Bhabha, together with Gayatri Spivak and Edward Said, arguably form the tripod of Postcolonial theory, especially with regard to its contemporary design. Othering, according to Spivak, denotes a process by which the Empire created, delineated and stigmatised an 'other' – a different, degraded and necessarily inferior species. Essentially, Othering presents a complex process of 'creating the enemy, of delineating that opposition that must exist, in order that the empire might define itself by its geographical and racial others' (Ashcroft, Griffiths and Tiffin 2007:158). Thus, the coloniser "locates its 'others' by this process in the pursuit of that power within which its own subjectivity is established" (Ashcroft, Griffiths and Tiffin, 2007:158). Unhomeliness is Bhabha's appropriation of what Freud captures as 'unheimlich', by which he describes the uncanny state. Okoye (2008:79) sees 'unhomeliness' as the postcolonial condition of displacement, invasion, and estrangement of 'home' which typifies the experiences of displaced subjects as they engage with the project of identification against the drifting (dis)locations of home in two spaces: the natal homeland and the host nation. The sense of unhomeliness is 'this sense of being caught between two cultures and not entirely at home in either of them' (Dobie 2011:212). Homelessness and the unhomeliness of home constitute a traumatising reality for migrant characters in the texts being examined. For this study, these two terms, Otherness and unhomeliness, are useful in underscoring the power play encountered by African migrant characters in the diaspora.

As will be seen in the analysis of the chosen texts, the protagonists are forced to reconsider, redefine and reconfigure their identities in the host land. The reconfiguration of their identities has an untold impact on their relationships and affinities. The characters occupy in-between spaces and are faced with the reality of their difference, their othered position, as soon as they go abroad. Adichie for instance said in an interview conducted by David Graham (2014) that she only realised that she was a black when she got to the United States of America. She found herself taking on a new identity, 'or rather I found a new identity thrust on me ... I became black. I hadn't thought of myself as black ... I'm very happily black. I don't have a problem with having skin the color of chocolate'. It was later she realised that in America being black came with baggage. Likewise, Moses Isegawa (2014) when interviewed alongside Mahmood Mamdami by Michael Vasquez, expatiated that Africans become Africans for the first time when they leave Africa. Adichie and Isegawa's assertions which resonate with many Nigerian migrant characters' experiences affirm that the diasporic identity, which is one that is often formed in

transition, is always under construction. It is clear that the writers, as well as the migrant characters, face what Fanon (1967:69) captures as 'the fact of blackness' once they step out of their countries. The representations of these realities, the realities of border lives, identity negotiation and diasporic dislocations, are explored in the three texts with the aid of the postcolonial conceptions on Otherness and unhomeliness.

The Politics of Love and Identity in Chimamanda Adichie's *Americanah*, Segun Afolabi's *Goodbye Lucille* and Unoma Azuah's *Edible Bones*

Chimamanda Adichie, Segun Afolabi and Unoma Azuah are Nigerian migrant writers who have achieved certain levels of success in the West. They have attained critical acclaim within and outside Africa, Europe and America. Adichie, often adjudged to be the literary goddaughter of Chinua Achebe, has four creative texts in her oeuvre, namely *Purple Hibiscus* (2003), *Half of a Yellow Sun* (2006), *The Thing Around Your Neck* (2009) and *Americanah* (2013). All four narratives have gained some measure of canonisation. In Unoma Azuah's case, her poems are somewhat more popular than her narratives. Azuah is part of The Griot Collective, a poetry group in West Tennessee, and her significant contribution earned her the Griot Hero Award in 2006. Azuah also co-edits the *Sentinel Annual Literature Anthology*. Her earlier publication, a collection of short stories, was titled *The Length of Light*. *Edible Bones* was published in the United States by Demarche Publishing in 2013. Segun Afolabi's debut was a collection of short stories, *A Life Elsewhere*, which was published in 2007. *A Life Elsewhere* consists of seventeen short stories that recount varied tales of the triumphs and trials experienced by immigrants from diverse places around the globe. 'Monday Morning', the story for which Afolabi won the 2005 Caine Prize for African Writing, is one of the short stories in the collection. *Goodbye Lucille* was published in 2007.

Afolabi's *Goodbye Lucille*, Azuah's *Edible Bones* and Adichie's *Americanah* all present migrant characters' experiences in the homeland and in the diaspora. In all three texts, characters are engaged in what can be termed a voluntary albeit obligatory migration. It is a case of migration-for-survival, since home has ceased to be home. In *Americanah*, Ifemelu, Obinze, Emenike, Ginika's family all flee the country to escape what Obinze describes as the oppressive lethargy of choicelessness:

All understood the fleeing from war, from the kind of poverty that crushed human souls, but they would not understand the need to escape from the oppressive lethargy of choicelessness. They would not understand why people like him, who were raised well, fed and watered but mired in dissatisfaction, conditioned from birth to look towards somewhere else, eternally convinced that real lives happened in that somewhere else, were now resolved to do dangerous things, illegal things, so as to leave, none of them starving, or raped, or from burned villages, but merely hungry for choice and certainty (Adichie 2013:192).

Postcolonial disillusionment, inexplicable poverty and the lack of a stable certain future constitute the push factors that cause characters to desire emigration by all means. In a comic episode, a character, Sister Ibinabo, a leader in Ifemelu's mother's church, starts a program titled 'The Student Visa Miracle Vigil'. At the vigil, youths from diverse places hold out an envelope 'with a visa application form, on which Sister Ibinabo laid a hand of blessing' (71). The mass fantasy around emigration from the country is vividly portrayed in the characters' acceptance of a visa grant as a miracle. Ifemelu tells of a final year student who 'miraculously' gets an American visa and joyfully abandons all to flee to America.

In Kaitochukwu's case, the protagonist in *Edible Bones*, the lure of America was nourished by the desire to also achieve the American dream, thanks to the distorted promotions on the social media, the colonial legacies of Africa's inferiority and the illusion that America is the Promised Land. Kaito resigns from his job as a security officer at the American Embassy in Lagos, where he wielded power over the thousands of visa applicants, whose plight is humorously but pitifully described in the first paragraph of the narrative:

It was not yet 4a.m. A large crowd had lined up like a trail of ants at the American Embassy in Lagos. Some of them who refused to join the queue milled around the entrance gate. Kaito eyed them. He had an urge to open fire on them. He had yelled, cursed, pushed, but each time he walked back to his security cubicle, they drifted right back to the same spot ... they pressed closer to the entrance gate. Some looked up at the height of the fence, as if they intended to scale it and run into the embassy (Azuah 2013:6).

Goodbye Lucille's Vincent is also not shielded from abysmal life, that is the reality in Nigeria. He loses both parents in a car accident on the Kaduna-Jos Road while returning from a visit to Vincent's grandmother, and has to take up residence with his uncle, Raymond who constantly moves from one nation to another. As exemplified in Kaito, Ifemelu and Vincent's realities in Nigeria, uncertainty, poverty and hopelessness often push Nigerians to seek greener pastures elsewhere.

In the diaspora, Ifemelu, Kaito and Vincent must renegotiate their identities. Ifemelu is shocked by the grim realities in Brooklyn, a place she has grown up believing was next to paradise. Kaito becomes disillusioned when he remains jobless and hopeless for so long. Vincent eventually grows to hate London and his life there. It is in the diaspora that these characters realise that they are different; they are the others, that is, they are blacks, and blacks are not especially close to the top of the ladder. Ouma (2011:286) asserts that diasporic identities are constructed as processes of becoming. Every migrant in the three texts is reconfigured by the diaspora. They are all marked by the condition of the diaspora, one that Cho (2007:11) describes as a condition of subjectivity that is marked by sorrow, loss and unhomeliness. Cho (2007) further elucidates on what it means to be 'unhomed':

To live in diaspora is to be haunted by histories that sit uncomfortably out of joint, ambivalently ahead of their time and yet behind it too. It is to feel a small tingle on the skin at the back of your neck and know that something is not quite right about where you are now, but to know also that you cannot leave. To be un-homed is a process. To be unhomely is a state of diasporic consciousness (Cho 2007:19).

The migrant characters feel out of place. They experience what Homi Bhabha (1994:18) captures as the 'unhomeliness of migrancy', and this necessitates a re-examination and reconfiguration of their identities. They are 'caught between two cultures and not entirely at home in either of them' (Dobie 2011:212).

In the texts, migrant characters' identities are subject to constant changes and reconfigurations. The migrant identity, according to Van Teeseling (2011:90), quoting Rushdie (1991), a migrant scholar and creative writer, 'is at once plural and partial. Sometimes we feel that we straddle two cultures; at other times, that we fall between two stools'. Rushdie's assertion essentially reflects the lot of the migrant writer and his or her migrant characters. The migrant is forced to embrace a 'different' culture and make attempts at reconstructing or defending his or her identity. Ouma's (2011:286) assertion which resonates in many migrant characters' experiences affirms that the diasporic identity, which is one that is often formed through dislocation and deracination, is always under construction, since mobility occasions cultural dynamism and identity tensions and struggles. The characters all struggle to reconstruct an identity that resonates with their migrant status. Their identity becomes fluid, unstable and fragmented.

In the face of a new cultural context, charged expectations and the drive to survive, Obinze in *Americanah* changes his name to Vincent in order to work using Vincent's card, in exchange for forty percent of his salary. Ifemelu takes on Ngozi Okonkwo's Social Security Card and she becomes Ngozi Okonkwo in order to get a job. Ifemelu does absurd things that she would not have dreamt of doing in Nigeria. Ginika, another character in *Americanah*, starves herself in

order to look like her American friends. Of Ginika's new identity, Ifemelu remarks that she looked like a dried stockfish and that 'there was a metallic, unfamiliar glamour in her gauntness, her olive skin, her short skirt that had risen up, barely covering her crotch, her straight-straight hair that she kept tucking behind her ears' (87). Even young Dike, Auntie Uju's son, is not left out. He commits suicide because his world only accepts people whose skin colour is different from his. Auntie Uju and Bartholomew speak with a false accent that no one understands. Emenike, Obinze's cunning childhood friend, is the worst of all the desperate assimilationists. He marries an older white woman and becomes a 'yes-man' simply to please her. Obinze notes that Emenike has cast home, that is Nigeria, as 'the jungle and himself as interpreter of the jungle' (185).

In *Goodbye Lucille*, Vincent's perennial identity search is especially pathetic. He flees London to escape from himself, yet in Berlin he wastes his time moving from one club to the other. Vincent makes his abode in a shabby Kreuzberg apartment block that is owned and run by Frau Lieser. His *Asylbewerber* friends too are marked by the condition of the diaspora; their plight is often worse than his. For instance, Ari, whom the narrator calls a Kurdish *Asylbewerber*, is denied full integration. For more than a year since he arrived in Berlin, he has been waiting for a decision on his immigration status. Ari is mostly lonely, fearful, unsettled and edgy; he always has a far-away look in his eyes. The narrator notes that:

Every day he has some new worry more pressing than the previous day's. It will invariably be linked to his current state of limbo; he is not strictly a resident of any country at the moment (Afolabi 2010:32).

Ezmir, like Ari is always nervous. As postcolonial migrants, they and others like them often have a sense of loss and discomfort. They feel nostalgic about the country they left and the new host nation that neither expressly accommodates them nor sends them packing. Ari's feelings of displacement and dispossession are in consonance with those of Bangladeshi Australian, Iqbal Chaudhary, in Khan's *Seasonal Adjustment* (1994:143), a migrant text. Iqbal's words fully capture the losses that more often than not attend migration:

Do you know what it means to be a migrant? A lost soul forever adrift in search of a tarnished dream? You believe in a perpetual state of conflict, torn between what was and what should have been. There is a consciousness of a permanent loss. You get sick of wearing masks to hide your confused aloneness. You can never call anything your own.

Ari, Karwan, Mehmet, Ezmir, Ezmir's friends from Ghana and Sediq and the family from Somali, all desperately seek acceptance and a sense of belonging in Berlin, but they are denied these.

Commenting on the politics of belonging in an article entitled 'Exile and the Creative Imagination', Oguibe (2005:10) notes that gaining access to a particular world or space requires belonging. He asserts that the fact that an individual inhabits a world is not an automatic ticket to belonging to that world. He relates that 'habitation in a world does not equal belonging unless the subject is in his or her natural surroundings, for, it is one thing to inhabit a place and quite another to be in one's place'. Hence, the 'mere physical presence, or even the mental projection of belonging – the wishful assumption of belonging – does not in real terms translate into being part of a place; to be in a place is not the same as to be of that place'. Because of the lack of acceptance and a sense of belonging, the asylum seekers in *Goodbye Lucille* often become frustrated and hopeless. In a moment of desperation, Ezmir commits suicide. The death of Ezmir, Frau Schlegel and Heinrich Helzemann force Vincent to ponder on what life really means. He says that he '... didn't understand this life, the way it ran ahead of you – no beginning and no end – only a shapeless, ragged road with turnings, random as a game of chance' (219). He comes to the conclusion that life is a process of maintaining equilibrium, 'from tipping too far in either direction, from inertia to absolute chaos' (293). It is noteworthy, however, that it is not just the

asylum seekers in Berlin that are made to engage the questions of home, face dislocation and a sense of displacement that attends migration. Vincent, a legal immigrant, also deliberates on where his home is and what it has come to mean to him.

In *Edible Bones*, Kaito is marred by his experiences in the diaspora. He engages in unthinkable acts and he is constantly on the run. He eventually changes his name in order to get a false identity card. At times, he is Kaito Francis Mu Bundu, at other times, he is Francis Egu, as the occasion demands. His helper, Abuda, another pitiable migrant like himself, has also had his worst in America. Kaito is initially shocked that Abuda, despite his years in America, his education and numerous travels, had no family, no property and no accumulated wealth. To a credulous Kaito, Abuda is an '*akalogoli*, a loser who had the opportunity to live in America and transform his life and the lives of his relatives, but failed to do so' (44). Kaito buys into what Ojaide, a migrant poet, in 'Immigrant Voice' (1998:105) terms a photo trick. The poetic persona laments in pidgin that 'America na big photo-trick to me/ If say big thief no boku for home/And they give man chance to live softly/America no be place to live for one whole day'. For months after Kaito's arrival in America, he lives on the fringes on the society. He is assaulted by the women he meets – April, Beth and then Sabrina; his employers cheat him endlessly, so much so that he concludes that his enemies from his parents' families were after him. He wonders how the Atlantic Ocean was not a challenge for the witches to cross. Within two years, thanks to worries about the lack of money, belonging and agency, Kaito loses much weight and his muscles constantly ache but he cannot go to the hospital because he lacks health insurance. He slaves in America for peanuts; he works so hard, for so little, when compared to what he had as a security guard at the American Embassy in Nigeria.

Beyond the recreation of the migrant characters' identity struggles, the three narratives depict how characters' hybrid and ever-changing identities impact their love relationships. Each narrative presents the diverse types of relationships that migrant characters engage in in the Nigerian diaspora. This ranges from same-sex marriages to green marriages (sham marriages invented because of immigration papers), to polygamy to transnational relationships initiated and preserved by emails and phone calls. Kaito is the most unfortunate of all three protagonists. April is his first acquaintance in America, but she disowns him as hastily as she embraced him. Beth, his new host, turns him into a sex toy and a bait to get more money. Sabrina, who appears to be the kindest of the cruel women in his life, manipulates him at will. She gets pregnant and makes endless demands for money until Kaito is again forced to flee. Kaito's neighbour, Brian, then sets him up with his stout sister, who weighs about 400 pounds. At first, Kaito stoops low to please her until he becomes sick of living in her apartment and being ordered around like a child. He again flees Ohio. In Brownsville, Tennessee, he finds himself with Rosie, whom he agrees to marry to obtain his papers. Rosie is twice divorced with two grandchildren, but Kaito does not have a choice. He gets a loan and gets married to Rosie. It is after the marriage that Kaito realises that he has again landed in a ditch, as Rosie is a drug addict. Just before Kaito's immigration interview, Rosie disappears, leaving Kaito penniless, helpless and hopeless. In a fit of anger, Kaito attacks Purky who had helped him to 'arrange' Rosie for marriage. He is subsequently arrested. He is rearrested for being in possession of a fake green card as he attempts to flee Tennessee for California. Kaito's days in America present a gory tale of misfortunes, misery and disillusionment.

In *Edible Bones*, there is also Abuda, Kaito's uncle and helper who leaves his young wife and a son in Enugu for America after he wins a scholarship to study at Cambridge. He marries April, a white girl who suffers from bipolar disorder, after his Nigerian wife remarries since she got tired of waiting for him to earn one degree after another, and his only son joined the Nigerian army and was killed. Distressingly, April starts to attack him after she begins to skip her drugs. She spends all his money until he goes bankrupt and thereafter refuses to grant him a divorce. Abuda's story is that of a failed migrant. He talks about going home after he leaves the

rehabilitation centre, but he can hardly define where home is. Questions of home pervade most migrant narratives. The diaspora is depicted as a place of recurrent dislocation and displacement; it is captured as a site of disruption, transformation and exchange (Mehta 2009:3). The home for the migrant presents an anchor for the lost, alienated and rootless soul, but there are usually complexities around what constitutes a home for the migrant.

Ifemelu's love escapades in the diaspora appears to be the most interesting of the three protagonists. Before leaving Nigeria for Brooklyn, she dates Obinze, her secondary school classmate. Before Obinze, Ifemelu had dated Mofe, but she leaves Mofe for Obinze, and their love blossoms to the chagrin of many of their friends. They both decide to attend the University of Nsukka, in order better to look after Obinze's mother, a lecturer at the university. At the university, Ifemelu joins one protest after the other, chanting alongside other students: 'No light! No water! ... VC is a Goat!' (65). When Ifemelu, after endless strike actions and student protests, decides to seek her fortunes abroad, Obinze also tries his luck in London. Ifemelu's endless job search and Obinze's inability to find stability in London soon snuff out their love. Ifemelu's maltreatment at the hands of a tennis coach causes her to be estranged from Obinze, as well as Aunt Uju and her friends. She bears the mockery of her roommates who see her as the poor African girl who is unable to pay her rent. Ifemelu comes to hate her life in America. She does not have enough money to buy textbooks and so she borrows. When the weather becomes cold, she refuses to buy a sweater because of the cost. She tells Ginika that she 'would wear all her clothes at the same time, in layers, until she found a job' (89). She is often terrified to spend money; she only buys cheap things and still she barely has enough to feed on. This leaves her at war with everyone, Obinze, Aunt Uju, her roommates, all alike. She feels she is at war with the whole world, and she wakes up each day feeling bruised, imagining that a horde of faceless people is against her.

After Obinze, Ifemelu dates Abe, a white student in her class, who likes her well enough but does not see her as a female. She notes that 'she was invisible to Abe' (134) and so she breaks up with Abe and dates Curt, her boss Kimberly's cousin. Curt often says that theirs is a love at first laugh. He is thrilled when he hears her deep voice and sees her laugh a laughter 'so vibrant, shoulders shaking, chest heaving; it was the laugh of a woman who, when she laughed, really laughed' (134). Ifemelu is also taken with Curt, a rich and handsome American. However, their love is disabled by racial discrimination. Curt's mother does not approve of the relationship. Furthermore, the society views them as an unpardonable mismatched couple:

She had seen that look before, on the faces of white women, strangers on the street, who would see her hand clasped in Curt's and instantly cloud their faces with that look, the look of people confronting a great tribal loss. It was not merely because Curt was white; it was the kind of white he was, the untamed golden hair and handsome face, the athlete's body, the sunny charm and the smell, around him, of money (Adichie 2013:202).

Ifemelu realises that were it that Curt were poor, fat, older, ugly or dreadlocked, then the relationship would have been less remarkable, and the guardians of the tribe would be mollified. On Ifemelu's blog, she writes of the unmistakable racial ladder that operates in America:

There's a ladder of racial hierarchy in America. White is always on top, specifically White Anglo-Saxon Protestant, otherwise known as WASP, and American Black is always on the bottom, and what's in the middle depends on time and place. (Or as that marvellous rhyme goes: if you're white, you're all right; if you're brown, stick around; if you're black, get back!) (Adichie 2013:29).

When Ifemelu gets tired of the artificiality of her relationship with Curt, she cheats on him with Rob, her neighbour. She then leaves Rob for Blaine, an African American college professor at Yale. Like a master player, Ifemelu manipulates and dumps men to suit her purposes. She does not allow her diasporic subjectivity to rob her of the power to date white men and draw the curtain whenever she wants.

In *Goodbye Lucille*, Vincent's lethargic hold on life makes him cling to Lucille, his girlfriend who lives and works in London. Vincent works as an assistant curator for Mattias Trommler on Fasanenstrasse, which he describes as a poor imitation of a gallery, but he soon loses the job. The loss is a great relief to Vincent, since the job has effectively pulled him away from London to Germany, where he has succeeded in getting away from himself, 'relieved to breathe again' (2). The only reason he works is so that he can pay his rent. He neither seeks to improve his present lot nor nurses any ambitions for the future, although he had had great dreams in the past. In the past, he had wanted to be a high-profile photographer who takes pictures of stars and celebrities, but this was not to be, since he is a character that lacks 'the inclination for hard toil' (3). His lack of zeal also affects his relationship with Lucille. Thanks to his lack of dreams or hope, Lucille dumps him for a lawyer. To drown his feelings of solitude, helplessness and worthlessness, Vincent goes to the club and gets drunk, and by chance he meets Claudia. Vincent then starts to date Claudia, the daughter of Frau Schlegel, a rich alcoholic. It is in the process of looking after Claudia and her mother that Vincent begins to gradually have a hold on his own existence.

For Ari Jaziri, Vincent's neighbour, the condition of the diaspora makes it impossible for him to live with the woman he loves, Hezar, his seventeen-year-old fiancée. He had fled from Turkish soldiers in south-eastern Turkey, only to find himself alongside many others in another 'prison', with terrible living conditions and the need to always run from immigration officers. Their hostel is overcrowded and restrictive; it looks more like an office block or a warehouse than a home. The rooms are airless and overcrowded:

Inside was a kind of makeshift dormitory with five or six interspersed bunk beds. Even though the window had been flung wide open, the atmosphere inside was stifling. On the lower half of some of the beds were several African men – in sitting positions, some lying down. They were all, without exception smoking (Afolabi 2010:128).

On Vincent's return to Germany from Nigeria he learns that Ezmir Ozdemi, one of the immigrants that he photographed, has committed suicide after his interview with German immigration officers. Fulfilment eludes the migrant characters in *Goodbye Lucille*, Vincent included.

The diaspora is also depicted in the three narratives as a place that presents potential for self-discovery and self-destruction. While the three protagonists make the best of the diaspora, having made mistakes at first, some characters are subdued and destroyed in the diaspora. For instance, Ezmir in *Goodbye Lucille* is destroyed in the diaspora. He commits suicide when he is denied acceptance and support. Obinze is traumatised by his experiences in London, just as Nicholas, Obinze's cousin, a fun-loving person when he was in Nigeria, is now a ghost of his former self. Nicholas now speaks with a soberness so forbidding that it is almost comical. His wife, Ojiugo, explains that Nicholas is changed because for a long time after he moved to London he lived in fear, working under other people's names, just to make enough money to get his papers. Obinze remarks on the power of the diaspora to reconfigure and reshape the immigrant: 'he knew of the many stories of friends and relatives who, in the harsh glare of life abroad, became unreliable, even hostile versions of their former selves' (Adichie, 2013:173). The migrant characters must often embrace harsh assimilationist acts and attitudes and thus forfeit their true identities and loyalties or risk being deported.

Conclusion

In a postcolonial temper, Adichie, Afolabi and Azuah present the struggles that migrant characters face in the reconstruction of their identities and the impact on their love relationships, in order to deconstruct superlative views of the West as the land of perfection and bliss. They present characters whose existence and happiness is reduced to the possession of a valid ID card. On Obinze's arrival in London, in *Americanah*, Nicholas informs Obinze that an NI number is almost as important to his survival as the air he breathes. He admonishes Obinze to take all the jobs he could, spend nothing and even marry an EU citizen all in order to possess his papers.

The novelists reiterate the fact that the West is no Promised Land. Ifemelu, Aunty Uju, Dike, Nicholas, Illoba, Ginika, Vincent, Ari, Karwan, Mehmet, Ezmir, Sediq, Kaito, Abuda, Amin and Kamalu all suffer in the diaspora. To present cautionary tales and demystify untoward aspirations for West-ward migration are the end to which the recreation of migrant characters' love relationships is made in the texts. The texts bear witness to migrant pains and suffering, all of which affect the characters' relationships. Goyal (2014:xii) in a reading of *Americanah*, perceptively asserts that the text can be placed within 'a larger tradition of postcolonial writing – reversing the heart of darkness narrative, where rather than Europeans or Americans going to Africa to find themselves, an African character travels to the heart of the West, only to find darkness there'. Kaito who had earlier believed America to be the land of freedom finds himself in jail.

The novelists all highlight the fact that the West is not paradise. Aunty Uju, in spite of the fact that she is a medical doctor in the United States is often miserable. Whenever Ifemelu visits her, she airs her 'grievances like jewels' (Adichie 2013:128). Ifemelu realises that people often work several jobs in America, in order to make ends meet. Aunty Uju works three jobs, Ginika works and schools and so do Wambui, Mwombeki and others. In London, Obinze moves from cleaning toilets to cleaning wide passages in a detergent packing warehouse, to offloading household goods. Kaito, because he is an illegal immigrant, moves from cleaning dishes and frying chicken to working in Jemina's house. He also works as a security guard briefly, before he is thrown in jail. The protagonists all experience racial discrimination of varying levels in the diaspora. They are different from those around them and they are treated as such. They are faced with people who see them as inferior because of their skin colour. They are made to answer questions from those who hold myopic views about Africa and Africans. Kaito for instance is quizzed by Sabrina 's mother on what human meat tastes like. Ifemelu is amazed at Cristina Tomas, the lady in charge of International Students' registration, who addresses Ifemelu slowly because she believes that Ifemelu must find it hard comprehending English, leaving Ifemelu to wonder why a foreigner would assume that she does not use the English language fluently when she had spoken English all her life.

Mishra and Hodge (1991:399) relate that the postcolonial discourse presents a politics of opposition and struggle; it essentially problematises the key relationship between the centre and the periphery. True to this assertion, the novelists write to demystify migration as the ultimate solution to a desperate characters' plight, by recreating the tasking challenges that Nigerian migrants face in the diaspora. Migrant characters in the three novels are marginalised and subject to various forms of discrimination, oppression and stereotyping. It is noteworthy that Nigeria is presented in the three texts as the land of return, the home of ultimate solution. Ifemelu will only find love, life and fulfilment when she returns to Nigeria. Vincent's lackadaisical attitude and lack of motivation, which are a result of post-traumatic stress disorder, will only find a healing balm in Nigeria. Vincent's eventual 'working through' is traceable to his relationship with Claudia and his trip to Nigeria. Kaito in *Edible Bones*, just like Obinze is *Americanah*, will only find prosperity in Nigeria. Kaito realises that the friends he left behind are no more on the same level. They are wealthy and their families could even afford vacations abroad. The negative impact of the diaspora on migrant characters' love relationships is a recurrent topos in all three texts. Thus, *Goodbye Lucille*, *Edible Bones* and *Americanah* all depict cultural, social, political and racial barriers as some of the complexities that attend the construction of love relationships in the Nigerian diaspora, in order to underscore the place of the motherland in finding fulfilling love relationships, and reject myopic and distorted views and designations of the centre and the margins, the West and the rest.

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Exploring the preference for indigenous medicinal plant medicine in Buliisa District, Western Uganda

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Abstract

This paper explores the preference for indigenous medicinal plant medicine in Buliisa district, situated in the Albertine Graben. Despite attempts to improve access to conventional health services, there seems to be a preference for alternative medicine from medicinal plants. The specific objectives included examining the forms of indigenous herbal medicine, how they are administered and passed on from generation to generation, preservation challenges and mitigation measures. The study utilises a multidisciplinary approach by using archaeological transect walks, oral interviews with 50 herbalists, observation of the administration of herbal medicine, focus group discussions, and documentary review to collect data. Four hundred and seventy-seven medicinal plant sites were marked using a hand-held Global Positioning System at 80 locations. The results revealed that all plant parts are used for treatment as either independent parts or combined and often with other plant types. The most commonly used medicinal plant parts are the leaves. Buliisa medicinal plants cure various diseases, but the most common ones are sterility, sexually transmitted infections, high blood pressure, back pain, eye diseases, external body injuries, poisoning, and nose bleeding. In addition, treatment for aspects such as luck and spiritually related ailments are also handled. Though the harvesting poses a key conservation challenge, the secrecy embedded in the transmission of indigenous knowledge, education, Christianity and oil exploration is each equally a threat. The study recommends that since most herbal medicines have no overdose, there is a need to undertake more research to document the dosage and side-effects of using medicinal plants and compile a red list of the endangered species. The study has implications for the knowledge and development of herbal indigenous medicinal plants.

Keywords: indigenous knowledge, medicinal plants, herbal medicine, heritage preservation

Introduction

In this era of science and improved technology, why would one bother with medicinal plants while almost all ailments have alternative therapeutic treatments, as is the case in Buliisa? Medicinal plants are part of indigenous knowledge that is part and parcel of the intangible African heritage. The UNESCO 2003 convention for safeguarding intangible cultural heritage (Scovazzi, 2015) recognises indigenous knowledge as part of an intangible heritage expressed through world views that include the traditional healing systems at the heart of community culture and identity. Byarugaba and Anyali (2019) regard the hidden economy in indigenous medicinal plants held by medicine women and men to be like “oil” itself that can harvest more money than the constantly falling oil prices. “Medicinal plants” include any plant that can prevent, protect, cure and solve health complications, socio-cultural issues or reduce pain using its parts or the entire plant.

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Medicinal plants provide herbal medicine, which involves “using a plant’s seeds, berries, roots, leaves, bark, or flowers for medicinal purposes” (Bill 2003:1). Medicinal plants locally treat ailments such as intestinal worms, impotence, headache, measles, indigestion, dermatitis and malaria (Ssegawa and Kasenene 2007).

In 2009, “commercially exploitable oil reserves were identified in the Albertine Lake Basin” (Gelb 2011), and this is where Buliisa is located. Based on experiences elsewhere, scholars like Doro and Kufakurinani (2018), Kiiza *et al.* (2011), Ogwang *et al.* (2019), Gelb *et al.* (2011) Olanya (2015) predicted an oil curse, while Mbabazi (2013) felt it could be turned into a blessing, Oloka-Onyango (2020) suggested ways of taking advantage of the oil to be like Botswana, Norway, Chile and Indonesia. The resource curse, also termed the ‘paradox of plenty’, suggests that countries with abundant natural resources usually fail to utilise them well and end with problems or ‘curses’. Therefore, Buliisa at the centre of the oil activities, will make one wonder if the oil will be a ‘curse or a blessing’. Similarly, in the same area, with plenty of oil are the medicinal plants. Therefore, this study intends to explore why the people in Buliisa prefer their medicinal plants even when they have conventional forms of treatment, many of which have been put in place following the oil activities that turned out to be more of a blessing than a curse in this regard, through promoting better services.

Purpose and research questions

The study intended to examine the preference for indigenous medicinal plant medicine in Buliisa District, Western Uganda. Four research questions guided the study: (1) What are the types of medicinal plants utilised by the people of Buliisa? (2) How is the indigenous knowledge concerning medicinal plants passed on from generation to generation? (3) How are the medicinal plants prepared and administered by patients as herbal medicine? (4) What are the challenges and mitigations for conserving indigenous medicinal plant knowledge?

Theory and literature review

The Social Choice theory guides this study. The Social Choice theory rooted in economics is “concerned with the relationships between individuals’ preferences and social choice” (Fishburn (1973, p. 3). The theory means “the study of systems and institutions for making collective choices or choices that affect the people” (Kelly 2013:1). The approach was “pioneered in the 18th century by Nicolas de Condorcet and Jean-Charles de Borda, and in the 19th century, by Charles Dodgson (also known as Lewis Carroll). The social choice theory took off in the 20th century with work by Kenneth Arrow, Amartya Sen, and Duncan Black. Its influence extends across economics, political science, philosophy, mathematics, and recently also computer science and biology. Apart from contributing to our understanding of collective decision procedures, the social choice theory has applications in the areas of institutional design, welfare economics, and social epistemology”. Specifically, the research hinges on preference aggregation by a society like Buliisa district to use medicinal plants at the expense of conventional medicine. This is further supported by the ‘resource curse’ hypothesis concerning natural resource utilisation, as is the case for the medicinal plants in Buliisa. This relates to the people in Buliisa making effective use of the medicinal plants to benefit from them or misuse them to promote chaos. The challenge with the social choice theory arises from “the desire to fit essentially different classes of group aggregation problems into one uniform framework and from seeking excessive generality” (Sen 1977:53). That is why the best option is to make the choices as suggested by Sen . The one that fits this study is social welfare judgement, where individuals have to choose the best option from among alternatives. In this case, the people of Buliisa choose the medicinal plants.

The knowledge of medicinal plants is part of indigenous knowledge and an intangible cultural heritage. Though aware of the debates concerning ‘terminologies like indigenous knowledge, local or traditional knowledge’ (Lanzano 2013: 3) and defining indigenous based on the people has been contested for a long time, because it is difficult to determine who is indigenous. While this may be problematic in the case of people, for the plants it is relatively different. Indigenous knowledge in this paper focuses on the “nativeness, historical continuity of plants produced naturally in the land and belonging naturally to the soil” (Dove 2006:192). In this context, medicinal plants are considered in Buliisa as part of the people’s heritage passed on from generation to generation. The question then is: how have they been passed on? And what can be done to preserve this intangible knowledge from the various threats? The paper attempts to inform the public that indigenous medicinal plant heritage is part of Uganda’s intangible heritage. Uganda promotes the intangible heritage derived from Uganda’s ratifying of the 2003 UNESCO Convention for Safeguarding of Intangible Cultural Heritage (Scovazzi 2015) on May 13, 2009, and passing the Traditional and Complementary Medicines Act 2019 (Ministry of Health 2019). Thus, medicinal plants combine both the natural and the cultural heritage. In this regard, Uganda ratified the 1972 UNESCO Convention concerning the protection of the world natural and cultural heritage on November 20 1987.¹ Despite the dual heritage component of medicinal plants as natural and cultural heritage, the emphasis is on the cultural heritage aspect of the medicinal plants as used to treat ailments and how the skills are administered and passed on from generation to generation.

Indigenous plant species in Africa potentially play a central role in addressing livelihood concerns such as food insecurity, medicine and other associated benefits (Aliyu *et al.*, 2020). Though plants fulfil our daily needs ranging from food, building materials, clothing and crafts to ornaments, the emphasis is on the medicinal plants. All flora has healing properties in Africa, as discovered over generations through trial-and-error methods (Ssozi *et al.* 2016). Medicinal plants are formally a primary source of health care (Kamatenesi & Oryem 2005). In the recent past, most traditional healers engaged in educative avenues (formal and informal), which enhanced research for knowledge and quality of herbal medicines. However, many experiences on several species of flora are still held mainly by a few, as culturally this was the preserve of older people or those given spiritual powers to do so. This is not strange since “in Africa, traditional medicine encompasses herbalism and spiritualism” (Gumisiriza *et al.* 2021:3). Such beliefs have made it at times a secret knowledge. Making herbal medicine and medicinal plants secret could partly be due to the negative connotation associated initially with herbal medicine as satanic due to the introduction of Christianity (Informant E). However, the financial incentives are currently motivating an increasing interest in acquiring indigenous medicinal plant knowledge among the broader community (Otieno and Analo 2012).

Several factors cause challenges of conserving indigenous medicinal plant knowledge. These include the death of the older people who are custodians of indigenous culture, migrations, regional conflicts and urbanisation, among other causes (Kyoshabire *et al.* 2017). The UBOS (2018) statistics revealed that by 2016/17, 15.8% of the rural households had to travel five kilometres or more to access health services, which left most of them with no choice other than to use herbal medicines. The trend has even changed so that even if there is conventional treatment in hospitals, many Ugandans prefer to use herbal medicine from medicinal plants. For instance, there has been a low uptake of the COVID 19 vaccine (Bongomin *et al.* 2021) in preference for herbal medicine. For example, the rush for covidex herbal medicine escalated its cost following its approval by the Uganda National drug authority as a relieving treatment for the symptoms of COVID 19. This means that herbal medicine from medicinal plants is no longer a last resort but a priority. The popularity of herbal medicine could be “in an explicit

1. <https://en.unesco.org/countries/uganda/conventions>.

effort to counter the dominant development discourse to show that the indigenous peoples possess unique systems of knowledge that can serve as the basis for more successful development interventions” (Dove 2006:195) or their efficacy.

The primary sources of medicinal plants include bushland, home gardens, grasslands and forests (Namukobe *et al.* 2011). Though some grow on the roadside, in the wilderness, in mud, riverside and wasteland areas (Parthiban *et al.* 2015), others are domesticated in the form of flowers, vegetables, construction poles and fencing materials. The domestication of medicinal plants is sometimes done knowingly or unknowingly for both terrestrial and aquatic medicinal plants. Aquatic plants are either floating or grow from underneath the water. The aquatic medicinal plants are usually found in wetlands and sometimes in rivers/ by riversides, and in most cases are harvested using boats or with protective gear. Medicinal plants could be climbers, standalone plants, and others that grow on other plants. Agea *et al.* (2007) noted that climbing plants are also little studied in Uganda despite being a vital component of the forest and their use by local communities mainly for medicinal purposes.

Medicinal plants are used in syrups, powders, infusions and ointments (Ghorbani, 2014). The conventional methods of plant medicine preparation include: boiling, chewing, pounding, cooking, roasting and smoking. According to Kamatenesi & Oryem (2005) and Tugume *et al.* (2016), leaves are the most commonly used plant parts, a finding that agrees with data from Buliisa, yet Kamatenesi *et al.* (2011) suggest that roots dominate the parts of plant most used. Other parts used include roots, bark, flowers, fruits, stems, seeds, pods and buds. Rural households depend heavily on medicinal plants, though issues still arise with sustainability due to destructive harvesting methods. This is because to get some medicinal plant parts for use the entire plant is often destroyed.

Some harvesting methods reduce the abundance of some plant species and they may be driven to extinction if not controlled. For example, Tugume & Nyakoojo (2019) and Tugume *et al.* (2016) proposed that the medicinal plant species used are collected from various habitats, especially wild bush, using several harvesting techniques that are very destructive and pose conservation challenges. Hence the need for a clear understanding of the distribution and abundance of the species can guide plans for its conservation *in situ*, realise its full potential for sustainable exploitation (Aliyu *et al.* 2020), and incorporate traditional knowledge on the different medicinal plants in cultural heritage management. In addition, some environmental impact assessment reports for oil exploration have mentioned the existence of this intangible heritage. For instance, the Architecture, Engineering, Construction, Operations, and Management (AECOM) report stated that medicinal plants are natural resources in shrubs, trees and herbs (Eco and Partner 2015: 159). Therefore, medicinal plants offer alternative remedies to compensate for the lack of primary public health care for many people in developing countries such as Uganda; they have been used by humans since prehistoric times (Batugal 2004).

Botanists, biodiversity managers and environmentalists have conducted studies on plants. For instance, in Uganda, Katende *et al.* (1995), Bukenya-Ziraba *et al.* (1997); Kakudidi *et al.* (2000); Tabuti *et al.* (2003); Ssegawa and Kasenene (2007); Galabuzi (2008) and Tabuti (2008) examined medicinal plants but without focusing on the heritage aspect and specifically Buliisa district. While Galabuzi (2008); Galabuzi *et al.* (2016) concentrated on medicinal plants that treat malaria, Galabuzi *et al.* (2015) looked at biodiversity issues in southwestern Uganda. Bakamwesiga *et al.* (2000); Basemera (2003); Pomeroy (2000); Pomeroy & Tushabe (2004); examined the treatment of tuberculosis. On the other hand, Bunalema, Obakiro, Tabuti and Waako (2014) researched the use of medicinal plants to form pesticides, yet Mwine (2019) worked on antifungal medicinal plants .

Anywar *et al.* (2020) and Lamorde *et al.* (2010) examined medicinal plant species used by herbalists to boost people’s immunity to HIV/AIDs. The regional distribution of the studies on plants also shows the neglect of Buliisa, where the current study was undertaken. For instance,

Anywar *et al.* (2016) worked in northern Uganda; Tabuti (2008) in eastern Uganda, specifically at Budiope, (Mwine 2009) concentrated on Masaka, while Galabuzi (2008) and Galabuzi *et al.* (2015 & 2016) documented plants in Sango Bay, while (Kakudidi *et al.*, 2015) worked in southwestern Uganda, yet Okello & Ssegawa (2007) focused on the Apac district., Nanyunja (2003) worked in Lake Mbuho and Rubaare grasslands in addition to Sango Bay. At the same time, Nanyunja & Baguma (2005) examined indigenous knowledge in Uganda, emphasising forestry rather than medicinal plants. Kamatenesi-Mugisha & Oryem-Origa (2007) looked at medicinal plants used for inducing labour, Tabuti *et al.* (2010) looked at medicinal plants used to treat tuberculosis and related diseases. It is against this existing literature that there is a need to explore indigenous knowledge heritage in medicinal plants. The current literature shows that while research has been undertaken on medicinal plants in Uganda, this has not been the case for Buliisa, which is the focus of this paper. This necessitated identifying the types of medicinal plants, how they are administered for treatment, the mode of transmission and conservation challenges and mitigation measures.

Materials and methods

Study area

The study area is Buliisa district. Buliisa was formed from part of the Masindi district in 2006 along the shores of Lake Albert. The Buliisa district borders Nwoya and Nebbi districts in the North, Masindi district in the East, Hoima district in the South and the Democratic Republic of Congo in the West. (Figure 1).

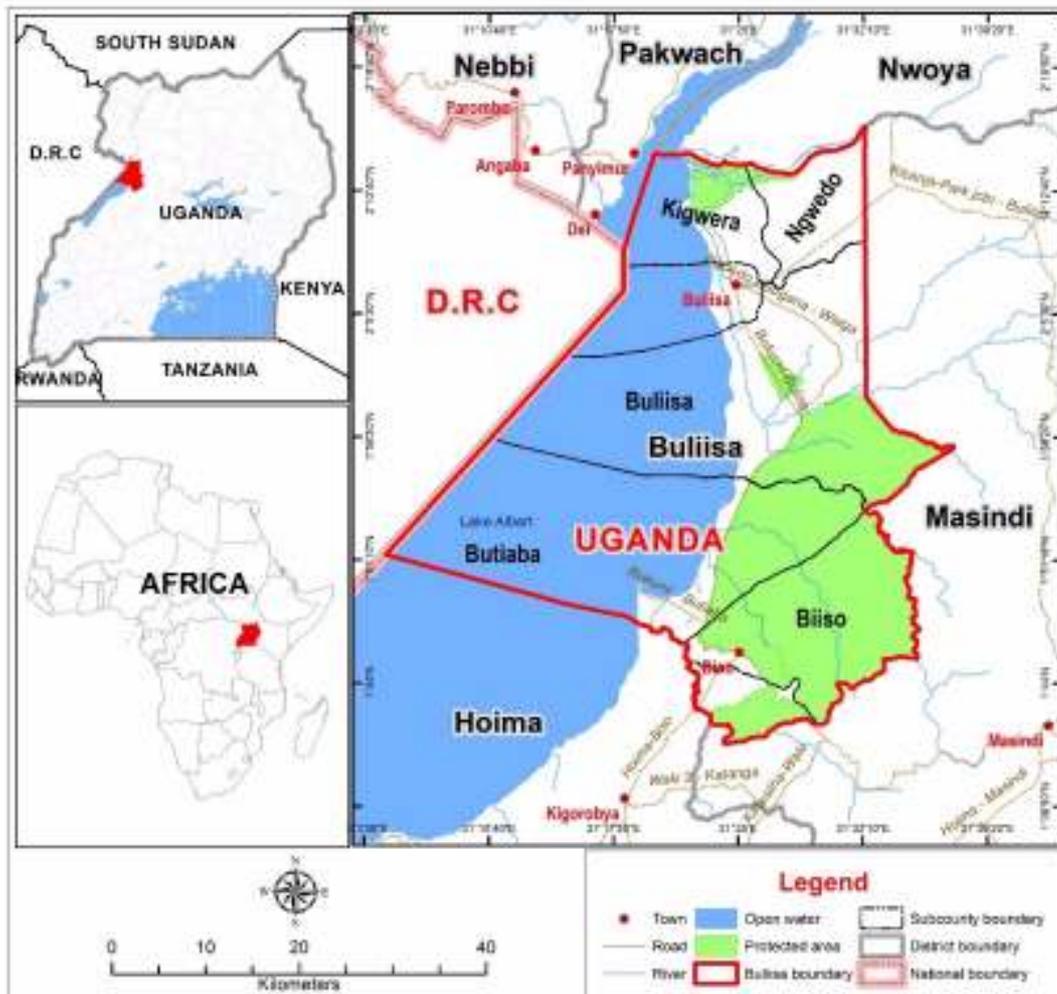


Figure 1. Buliisa District

Buliisa is “surrounded by Lake Albert, the Albert Nile, game reserves/park and Budongo forest, meaning that the bigger part of the district is within the Murchison falls national park, Bugungu game reserve and Budongo forest” (<https://buliisa.go.ug/content/district-one-oldest-uganda-originally-it-consisted-rakai>). The location of Buliisa explains the diversity of medicinal plants. Furthermore, the location of the Buliisa district along Lake Albert also makes it part of the Albertine Graben. The latter is a biodiversity hotspot in Uganda where medicinal plants have been used for a millennium, from the pre-colonial, through the colonial and even in the post-colonial periods, though many of the plants and their uses are not well documented (Owuor *et al.* 2006).

Data collection

The study utilised both primary and secondary data. Primary data was obtained from archaeological pedestrian transect surveys from December 2016 to July 2017 and February 2019. An unsystematic archaeological survey was used, given the nature of the terrain characterised by hilltops, valleys, game reserves, and water bodies. Therefore, an archaeological survey was conducted in areas with shorter grasses, footpaths and erosion gullies. The walkover surveys involved visual observation with the guidance of herbalists, photographs of the findings and locations recorded with a GPS. This author marked eighty medicinal plant sites containing 477 trees, shrubs and grass species using a hand-held Global Positioning System (GPS). Selected samples of medicinal plant parts were collected from the field and analysed by a professor of botany at Makerere University to identify the plant species, family name and form. To establish the local names, uses, and administration, interviews were held with 50 herbalists, and three focus group discussions purposively with selected elders, herbal medicine administrators and heritage organisations within Buliisa. The sampled people were elders and heritage conservators, either individuals, groups or organisations. The key informants and focus group participants assisted in identifying the local names, uses, administration and knowledge transmission of the medicinal plants.

Secondary data from a comprehensive literature review from multiple internationally recognised databases on medicinal plants, specifically from Uganda, supplemented the primary data. For instance, a Google scholar search for medicinal plants in Buliisa yielded 598 results, some of which were considered and used. Secondary data was also obtained from the review of the archaeology and heritage sections of the cultural heritage impact assessment reports. The desk-based assessment described the historical development of the study area, placing it in context to predict its medicinal plant cultural heritage potential; to anticipate the type, character and broadly indicate modes of administration and transmission from generation to generation.

Medicinal plant categorisation and analysis arose from the medicinal plants marked with the GPS and entered into an Excel sheet to make simple calculations, graphs and tables. These were then sorted to develop the frequencies of occurrence to establish the dominant species. Finally, the sampled medicinal plants were packed in newspapers and sent to the laboratory to identify their species, life forms and family names. These were then matched with the interviews and focus group discussions on establishing the plant species used as medicine, how they are administered, the state of conservation, transmission and challenges of protecting this indigenous knowledge and mitigation measures.

A total of 50 people were interviewed; 35 of the participants were male, while 15 were female. The dominant age of the respondents ranged from 40-50, representing 15 participants, while the Bagungu are the dominant ethnic group.

Gender of respondents	Males	Female		
Total	35	15		
Age groups	30-40	40-50	50-60	60-70
Total	10	15	12	13
Ethnicity	Bagungu	Alur		
Total	38	12		

Ethical considerations

Ethical approval for this study was obtained from the Bunyoro Kitara Ministry of Culture since Buliisa is part of the Bunyoro-Kitara Kingdom. Further permission was obtained from the Bunyoro Kitara Kingdom representative in Buliisa. The leader of traditional medicine practitioners was also consulted, and then the Local council (LC1) chairperson of each village was visited: mainly Kasinyi, Kisomere, Avogera and Uduk II. The data was collected with the assistance of the Bugungu Heritage and Information Centre that was well conversant with the cultural values of the people of Buliisa. The participants filled in informed consent forms and the identity of the participants was omitted to maintain confidentiality.

Results and discussion

Types of medicinal plants identified in Buliisa

The examination of the types of plants used for medicinal purposes showed that the Buliisa district has a diversity of flora that local people have depended on for many years. This concurs with Tchacondo's (2012:92) suggestion that "plants have formed the basis of traditional medicine that was used thousands of years ago by human beings". Several reasons are advanced for the popularity of medicinal plants, such as the provision of low cost and accessible primary health care to the rural poor in Bunyoro Kitara areas (Focus Group Discussion (FGD) 1). Mahwasane *et al.* (2013), too, who noted that traditional healers are usually within the patient's vicinity and are aware of the patient's culture and environment and so charge nominal fees. At the sampled 80 locations, 477 medicinal plants were identified, of which a sample of 40 medicinal plant species was analysed further to establish their species, family name and lifeform as indicated in Table 2.

	Species	Family Name	Lifeform
1	<i>Asystasia gangetica</i> (L.) Andersson	Acanthaceae	herb
2	<i>Solanum incanum</i> L.	Solanaceae	herb
3	<i>Ocimum basilicum</i> L.	Lamiaceae	herb
4	<i>Asparagus africanus</i> Lam.	Asparagaceae	herb
5	<i>Senna occidentalis</i> (L.) Link	Caesalpinioideae	herb
6	<i>Amaranthus dubius</i> Thell.	Amaranthaceae	herb
7	<i>Hoslundia opposita</i> Vahl	Lamiaceae	shrub
8	<i>Sesamum angustifolium</i> (Oliv.) Engl.	Pedaliaceae	herb
9	<i>Lannea schweinfurthii</i> (Engl.) Engl.	Anacardiaceae	tree
10	<i>Commicarpus pedunculatus</i> (A. Rich.) Cuf.	Nyctaginaceae	scrambler

11	<i>Leptadenia hastata</i> (Schum. & Thonn.) Decne	Apocynaceae	climber
12	<i>Persea americana</i> Mill.	Lauraceae	tree
13	<i>Cucurbita maxima</i> Lam.	Cucurbitaceae	runner
14	<i>Sansevieria dawei</i> Stapf (<i>Dracaenaceae</i>)	Asparagaceae	herb
15	<i>Sesamum angustifolium</i> (Oliv.) Engl.	Pedaliaceae	herb
16	<i>Azima tetracantha</i> Lam.	Salvadoraceae	shrub
17	<i>Albizia zygia</i> (DC.) Macbr.	Mimosoideae	tree
18	<i>Thevetia peruviana</i> (Pers.) Schum.	Apocynaceae	shrub
19	<i>Phyllanthus amarus</i> Schum. & Thonn.	Euphorbiaceae	herb
20	<i>Azadirachta indica</i> A. Juss.	Meliaceae	tree
21	<i>Oxygonum sinuatum</i> (Meisn.) Dammer	Polygonaceae	herb
22	<i>Rhamnus prinoides</i> L' Herit	Rhamnaceae	shrub
23	<i>Chenopodium opulifolium</i> Koch & Ziz	Chenopodiaceae	herb
24	<i>Jatropha curcas</i> L.	Euphorbiaceae	tree
25	<i>Euphorbia hirta</i> L.	Euphorbiaceae	herb
26	<i>Acacia sieberiana</i> DC.	Mimosoideae	tree
27	<i>Astripomoea malvacea</i> (Klotzsch) Meeuse	Convolvulaceae	herb
28	<i>Caralluma</i> sp.	Apocynaceae	herb
29	<i>Cyphostemma serpens</i> (A. Rich.) Discoings	Vitaceae	climber
30	<i>Commelina africana</i> L.	Commelinaceae	herb
31	<i>Hoslundia opposita</i> Vahl	Lamiaceae	shrub
32	<i>Sesamum angustifolium</i> (Oliv.) Engl.	Pedaliaceae	herb
33	<i>Ximenia americana</i> L.	Olacaceae	tree
34	<i>Boscia salicifolia</i> Oliv.	Capparaceae	shrub
35	<i>Kigalia africana</i> (Lam.) Benth.	Bignoniaceae	tree
36	<i>Amaranthus graecizans</i> L.	Amaranthaceae	herb
37	<i>Achyranthes aspera</i> L.	Amaranthaceae	herb
38	<i>Crateva adnsonii</i> D.C.	Capparaceae	tree
39	<i>Commelina benghalensis</i> L.	Commelinaceae	herb
40	<i>Bidens pilosa</i> L.	Asteraceae	herb

The analysis in Table 2 suggests that herbs were the dominant plant types, at 52.5%, followed by trees at 22.5%, then shrubs with 15%, climbers had 5%, and a runner and scrambler at 2.5% each, respectively (Figure 2). The data in Figure 2 means that most of the medicinal plants in Buliisa belong to the herb lifeform, hence the term “herbal medicine”. Gumisiriza *et al.* (2021) also confirm, with 35.8% of their collection, that herbs are the dominant source of herbal medicine.

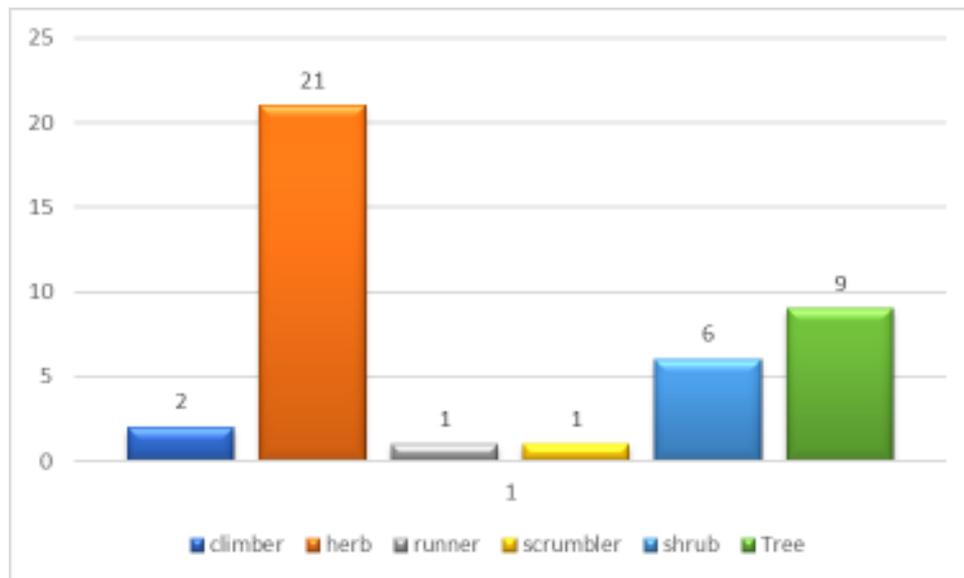


Figure 2. Medicinal plant lifeforms in Buliisa

The examination of the dominant medicinal plants on a sample at 94 sites suggests that in Buliisa, cactus was the dominant plant at 27 locations, followed by aloe vera (22), false-marula (*Lannea Schweinfurthii* (Engl.) Eng)(*musingabakazi*) (13), *mukubyakubya* (9), *Myriophyllum* (*kulumbero*) and *mbumbuula* at four sites each, and then amarula trees, Mubogola Nzegu and mango at two each and the least frequent were mutoora and nongo, with one each (Figure 3).

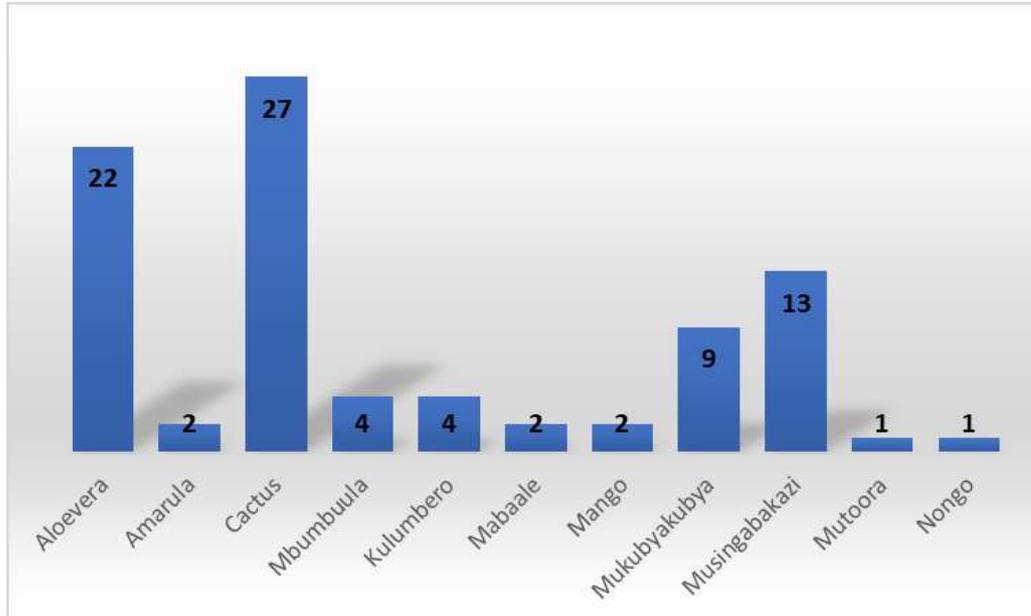


Figure 3. Frequency of medicinal plants at the sites

Aloe vera (Figure 4) has widely been used the world over and cures several diseases, especially malaria. Aloe vera was identified either in isolation or with other plants, as shown in Figure 3. Given its medicinal value, Nandal and Bhardwaj (2012:59) suggested that “aloe vera is a wonder plant with health benefits that hardly any part of the human body remains uninfluenced by its healing touch since it acts as a natural fighter against all sorts of infection, an efficient

antioxidant, helps in treating all digestion related problems, heartburn, arthritis, stress, diabetes, rheumatism pain, asthma, cancer, AIDS”.



Figure 4. Aloe vera plant

Other medicinal plants identified included: *kamunye*, *Myriophyllum (kulumbero)*, false-marula (*Lannea Schweinfurthii (Engl.) Eng*) or *Musingabakazi*, neem tree, mango and *Mubogola Nzegu*. These treat different ailments, such as *kamunye* that treats wounds, while *Myriophyllum (kulumbero)* treats the eyes and impotence. For example, in the treatment of impotence, *Myriophyllum (kulumbero)* (Figure 5) is combined with the false-marula (*musingabakazi*) tree leaves and bark.



Figure 5. Myriophyllum (Kulumbero) plant

Mubogola Nzegu (Figure 6) is another medicinal plant that treats infections that cause swellings of the legs, that the Baganda call *ettalo*(*cellulitis*).



Figure 6. Mubogola Nzegu plant

The neem trees (*Azadirachta indica A. Juss*) are also common in Buliisa, and these cure several diseases, especially malaria and fever, as detailed in Table 3. Hence, according to Brahmachari (2004:409), the neem tree is “an omnipotent plant that is valuable and miraculous because almost all its parts including the stem, bark, roots, leaves, gum, seeds, fruits, flowers, are used as traditional medicine”. Besides its therapeutical value, it also has insecticidal importance even in Buliisa, just like other parts of the world, like India, where it originated.

Mango (*Mangifera indica* L.) trees in Buliisa are also medicinal plants that provide delicious fruits. In addition, they treat coughs if one boils the leaves and the bark. Abdel-Mageed *et al.* (2014) have proposed that the “mango stem bark, seed, root and leaves are widely used in folk medicine to treat diarrhoea, skin diseases, diabetes, asthma and cough”. Therefore, mango trees have “antimicrobial, anti-inflammatory, anti-atherosclerosis, antipyretic, antioxidant, antidiarrhoeal, anticancer, immunomodulatory, antidiabetic, enhancement recognition memory, and hepatoprotective activities” (Mageed *et al.* 2014: 2236).

Cactus (*Opuntia ficus-indica*) (Figure 7) is a “member of the succulent plant family Cactaceae” (Shetty *et al.* 2012:530) and was the most common plant in the area. Cactus (Figure 6) has varied types and uses in Buliisa district that include the treatment of calves, though also used for building material and fencing or boundary markers, which might explain why it is in plentiful supply. Data from Buliisa is confirmed by Omora *et al.* (2020:4), that the cactus prickly pear type can be used to treat “prostate, stomach, colon and rectum cancers”.



Figure 7. Cactus used for the treatment of animals

Administration of herbal medicine from medicinal plants in Buliisa district

Other than identifying the types of medicinal plants, diseases treated, and lifeforms, it was crucial to examine the administration of herbal medicine based on the plant types and the results as presented in Table 3. “The use of herbal medicine has a very long history that corresponds to the Stone Age” (Ozioma & Chinwe 2019: 191) and “herbal medicine is as old as humanity himself since it predates the modern homo sapiens”. For instance, archaeologists “found pollen and flower remains dated 60,000 years in Iraq, while the evidence in China dates to 8,000 and Mesopotamia 5,400” (Tyler 2000: 447). In Uganda, the history of herbal medicine can be traced since the pre-colonial period (Kakooko and Kerwagi 1996), and it is a form of intangible heritage used in many parts of Uganda. For example, in Buliisa, where the key languages are Lugungu and Alur, medicinal plants are administered in several ways. Though almost all parts of the plants are used when administering herbal medicine, the perception of the local individuals in Buliisa suggests that leaves are the most commonly harvested parts (FGD1). Other plant parts used include roots, bark, stem, fruits, flowers, buds or a combination of these parts. Kamatenesi *et al.* (2011) in Oyam District in Northern Uganda identified roots as the most commonly used parts of the medicinal plants, while Gumisiriza *et al.* (2021) in Western Uganda suggest that the leaves instead

are dominant. The divergence concerning which plant parts are commonly used is not strange, bearing in mind that many medicinal plants are used as concoctions that sometimes require mixing several plant parts. Therefore, medicinal plants are administered in combinations of two or more species. This is the case for *Albizia coriaria*, where the flowers and young leaves of *Mukunkulu* and *Musisiye* are pounded, and then the juice is dropped in the cleaned ear. The use of combined plants is clear from the 57 plant species in Table 3.



Figure 8. *Albizia coriaria* Welw. ex Oliv. (DC.0 J.F. Macbr. (Musisiye))

Table 3. Selected medicinal plant species and administration of herbal medicine

S/N	English/ botanical name	Local Plant name	Disease (s) cured	Administration
1	Wild plum (<i>Ximenia Americana</i>)	Musumu/ Ulemu	Syphilis (<i>isumu</i>) and gonorrhoea (<i>nziku</i>)	Boil fresh roots until they turn red and take half a cup for at least four days.
2	Bark cloth fig tree (<i>Ficus natalensis</i>)	Mutoma/Yeni bong	It is used to treat vegetarianism	Pound the strings and mix with meat for the vegetarian to eat
			Bedwetting	Grind the strings and boil, then drink
			Worms (<i>nzoka za munda</i>)	Grind the strings and boil, then drink
3	False-marula (<i>Lannea Schweinfurthii (Engl.) Eng</i>)	Musingabaka zi	Syphilis (<i>isumu</i>)	Boil the bark for about 30 minutes, drink at least a full cup per day for four days.
			Poison	Boil the bark together with those of <i>musisye</i> , and drink ½ a cup. In case it is poisoning, the patient is expected to vomit.
			Boils in the stomach (intra-abdominal swelling)	Cook the bark and drink while still warm.
			Sterility	Take the bark and leaf infusion
4	Sausage tree (<i>Kigelia Africana</i>)	Mulolo/yagu	High blood pressure	Pound the pod-like fruit while fresh and then mixed with cold water and take a full cup per day for five days.
				Boil the fruit pieces and drink one cup per day for five days.
			Syphilis (<i>isumu</i>)	Dry the leaves and fruit in the sun for about 2 hours and then mix them with the bark and strings of the fig tree. Water is added thrice, and the patient takes a cupful for three days.
5	Eurasian watermilfoil (<i>Myriophyllum spicatum. L</i>)	Kulumbero	Not eating fish	Pound leaves, sieve and cook mixed with the <i>ngasia</i> fish
			Fire burns (<i>bihoto bya mworo</i>)	Pound leaves, sun-dry, and pound again and sieve before applying to the wounds.
			Poor eyesight	Swallow ripe seeds
			Painful eyes	Swallow fresh seeds
			Boils in the stomach (intra-abdominal swelling)	Cook the roots and drink
			Hernias (<i>nzoka zahansi</i>)	Boil roots mixed with traditional salt and drink.

6	Robusta Coffee (<i>Coffea canephora</i>)	Mwani	Diarrhoea	Boil pounded roots, then sieve and drink
7	Aloe vera (<i>Aloe barbadensis miller</i>)	Bisakiso	Snake bite	Drink the juice of Aloe Vera
			Malaria	Boil the leaves and take
			Asthma	Boil the leaves
8	Sodom Apple (<i>Solanum incanum</i>)	Ntobotobo/ Uchok	Fresh wounds	Apply the sap from the seeds to the affected area.
			Boils around pelvis (<i>Kizimba nyarwekika</i>)	Rub a mixture of soil from a dead anthill in a ripe Sodom apple on the boil when it is still immature.
			arthritis (<i>Mwanzo</i>)	Make juice from a ripe Sodom apple and mix with little salt, and leak.
			Painful throats	Make juice from a ripe Sodom apple and mix with a little salt, and lick.
			Hearing problem	Apply cooked flowers mixed with ghee on in the ear.
			Stomach pain	Boil roots and drink ½ a cup twice a day.
9	Amarula (<i>Sclerocarya birrea</i>)	Mutora	Syphilis	Boil the roots mix with those of <i>ntwa</i> and <i>mulaliki</i> , then sieve and drink.
10	Blackjack (<i>Bidens pilosa</i>)	Bukura	Eye problem	Squeeze the leaves and add some water and apply droplets to the eyes
			Salpingitis	Boil the leaves mixed with those of <i>Kajungayakwiri</i> and drink.
			Kiraka	Squeeze the leaves and rub or tie around the affected part.
11	Tomato (<i>Solanum lycopersicum</i>)	Nyanya	Worms in children	Make juice and give to children
12	Tomato (<i>Solanum lycopersicum</i>) and Onion (<i>Allium cepa</i> L.)	Nyanya na butunguru	Tinea corporis (Bimpalampa)	Mix the two and rub on the affected part
13	Cassava (<i>Manihot esculenta</i>)	Ngura	Kyogeramusahimu mubiri (increasing blood)	Boil the leaves for six minutes and mix with lemon juice
14	Stomata in Boerhavia (<i>Nyctaginaceae</i>)	Byata bya messi	Kizimba (boil) makes it get ready for cutting prematurely.	Squeeze the leaves on the boil
			Ibanu (mastitis)	Mix leaves with <i>kinyumba kya nyindoli</i> and water and drink.

15	Sweet potatoes (<i>Ipomoea batatas</i>)	Byata/kata	Running stomach (dysentery)	Boil leaves and take ½ or a full cup.
			To neutralise poison	Pound or squeeze the leaves and give to the patient to drink.
			Snakebite	Pound or squeeze the leaves and drink (first aid).
16	Climbing nettle (<i>Tragia brevipes Pax</i>)	Kasiha/ayila	Nzoka (worm infection - Helminthiasis)	Boil the roots after pounding or chew the raw roots.
			Sexual dysfunction	Chew the raw roots.
			Kasambandwa (tonsillitis)	Boil the roots and sieve. Then mix the water sieved with ghee and drink.
17	Coffee senna (<i>Senna occidentalis</i>)	Sagalamusansi	Nzoka (stomach pain)	Boil the leaves and pound, then sieve and drink at least one cup per day
			Ringworms	Pound the roots and mix with kerosene and rub on the affected part.
			Urinary infections	Pound the leaves, mix with water and drink a cup.
18	Butter-berry (<i>Hoslundia opposita Vahl.</i>)	Mbumbula	Deworming	Boil the leaves and leave it to cool, then drink a cup per day for three days
			Syphilis	Pound the roots and boil, then drink a cup per day for a week
			Fresh wounds (cuts)	Squeeze and apply the juice to the affected area.
			Mwozo (Appendicitis)	Squeeze the leaves and mix with water, then drinks ½ a cup until one is relieved.
19	<i>Lannea Schimperi</i> (A. Rich.) Egl.	Muguzandwa	Sexual dysfunction	Chew the bark together with coffee beans.
20	Tea (<i>Camellia sinensis</i>)	Majani	Nose bleeding	Drop the processed tea leaves in hot charcoal and cover with a cloth and then inhale the smoke.
21	Pumpkin (<i>Cucurbita moschata</i>)	Binyagambu/Tyende ussusa	Poison	Pound or squeeze the leaves and then drink
22	Pigweed (<i>Amaranthus</i> spp.)	Dodo	Injury to the eye (eye trauma)	Squeeze the juice and drop it in the affected eye.
23	Black thorn (<i>Acacia mellifera</i>)	Mukalasila	Sexually transmitted disease in children (<i>Mbeija</i>)	Boil the roots and the drink a cup per day for three days.
24	<i>Albizia coriaria Welw.ex Oliv</i>)	Musisye/ Yenuberi	Cough	Chew the bark of the tree
			Otitis media (infection of the ear)	Pound the flowers and young leaves mixed with <i>Mukunkulu</i> , then apply droplets of the mixture to the cleaned ear.
			Poison	Boil the bark mixed with those of <i>Musigabakazi</i> and drink ½ a cup. The patient is expected to vomit the poison.

25	Diamond flower (<i>Oldenlandia corymbosa</i>)	Kamakundu/ Acak	Ringworms	Scrub the affected area with the leaves alone or mixed with paraffin.
			Asthma	Boil the leaves and drink a cup 3 times a day for at least three days.
26	Pencil tree (<i>Eurphobia tricali</i>)	Bikoni/ Akirajok	Haemorrhoids and swellings	Apply the sap to the affected area
			Syphilis	Boil the roots drink, especially in the evening.
27	Papaya (<i>Carica papaya</i>)	Kipapali	Cough	Burn the dry leaves and mix their ash with local salt, and leak.
			Impotence	Drink a cup of boiled mixed roots of male paw-paw and cactus.
			Syphilis	Boil the male paw-paw roots, sieve and drink.
			Abortion (<i>kwomola</i>)	Boil the roots and drink
28	Uganda Coral (<i>Erythrina Abyssinica</i>)	Mudontino	Syphilis	Boil the barks and drink thrice per day for at least five days. Alternatively, use water from the boiled bark to wash the privates in case of wounds.
29	Asystasia gangetica	Biraranyama	Pterygium (<i>Kinyama kya muliiso</i>)	Squeeze and drop the liquid in the affected eye.
			Bone fracture	Apply to the affected area
			Lower back pain	Pound and scrub the affected area
30	White galled acacia (<i>Acacia sieberiana</i> DC.)	Mutiti /otyepu	Diarrhoea	Mix water in pounded acacia, then sieve and drink.
31	Bamboo (<i>Arundinaria alpine</i>)	Ndondi	Sexual dysfunction	Boil the shoot and roots and drink three times a day.
32	Banana plantain (<i>Musa sp.</i>)	Kitoki	Bad body odour	Squeeze the leaves in the cold water and bathe with them.
33	Mango (<i>Mangifera indica</i>)	Muyembe	Sexual dysfunction	Boil the fruit holders and leaves and drink.
			Fire burns	Pound the raw mango and dry it, then apply the flour to the wound.
			Bloating (<i>Nda gyechikiri</i>)	Pound the barks or roots and then boil and either drink or smear on the stomach.
			Fallopian tube (Nsiki mu bakali)	Cook the leaves and drink until better.
			Cough	The patient chews the leaves.
34	Tamarind (<i>Tamarindus indica</i>)	Munonde	Cramps (<i>Karuma</i>)	Add water to the pounded flowers, sieve and drink.
			Running stomach (dysentery)	Pound and mix with water, then sieve and drink
			Obesity	Mix the ripe fruits with water, then squeeze and drink

35	Red nongo (<i>Albizia zygia</i> (D.C) J.F. Macbr.)	Munongo	Pimples (Bintu bihuluka mumubiri)	Boil the roots while covered and then bathe.
			Black eye spot (Kasanga mu liiso)	Put the roots in water and then squeeze the droplets in the affected eye.
36	Desert date (<i>Balanites aegyptiaca</i> (Linn) Del.)	Mutete	Salpingitis (<i>Nsiki</i>)	Boil the bark mixed with 2½ cups of water until it remains as one cupful and drink three times a day for three days
			Mosquito repellent	Burn mixed raw and ripe fruits with leaves inside the house.
			Body cracks (Mubiri gu kwatika)	Pound and mix with smearing jelly and apply
			Kidney disease (<i>Nsigo</i>)	Cook the fruits and drink.
37	Cotton (<i>Gossypium spp.</i>)	Pamba	Nose bleeding	Burn the harvested cotton and inhale the smoke
			Cholera	Pound the leaves, sieve and drink.
38	Bitter leaf (<i>Vernonia amygdalina</i>)	Kibirizi	Helmithiasis (<i>Nzoka</i>)	Boil or squeeze raw or boiled leaves and drinks a cup once.
39	Witch weed (<i>Striga hermontheca</i>)	Nswiga (with small leaves)	Angular chelatis (<i>Bitukuti</i>)	Boil and eat the leaves as a sauce.
40	pigeon pea (<i>Cajanas cajan</i>)	Nkuku	Bihaga (leprosy)	Boil the roots mixed with the roots of <i>mwitankoko</i>
41	Orange (<i>Citrus X sinensis</i>)	Muchugwa	Headache	Boil the leaves and drink.
			Lack of appetite (anorexia)	Boil the leaves and drink.
			Red eyes	Boil the leaves and drink.
42	Eucalyptus (<i>Eucalyptus globulus</i>)	Mukalatusi	Bleeding in women after birth (postpartum haemorrhage)	Boil the roots and drink.
			Mucus remover relieves nasal and bronchial congestion, eases sore throats and coughs, and fights infection	Boil the leaves mixed with the bark and steam.
43	Neem tree (<i>Azadirachta indica</i>)	Nimu	Malaria	Squeeze the leaves mixed with water and drink.
			Asthma	Boil the leaves take half a cup twice a day for five days and after ¼ cup per day for five days.

44	Spear grass (<i>Imperata cylindrica</i>)	Sojo	Tinea corporis (Bimpalampa)	Pound the fresh leaves, sun-dry them and mix with body jelly and then apply to the affected part in the morning and evening after bathing.
45	Parasite plant (grows on another tree)	Ngurukiri	Helminthiasis (nzoka)	Boil the leaves and drink.
46	Velvet leaf willow (<i>Combretum collinum Fresen</i>)	Murama/ Mukolyo/ Mukoora	Chicken Pox (Birama)	Boil the leaves and bathe.
47	Passion fruit (<i>Passiflora edulis</i>)	Butunda	Inducing contractions	Women in labour chew the roots
			Diarrhoea	Boil the leaves, sieve and give the patient a quarter of a cup daily until it stops
48	Prickly pear cactus (<i>Opuntia ficus-indica</i>)	Bikakwata baseri/ Byawoli	Impotence	Get the cactus roots, boil them together with that of a male paw-paw, and the patient takes one cup once.
49	Tobacco (<i>Nicotiana tabacum</i>)	Tabba	Cough	Boil the leaves and sieve them and give the patient $\frac{1}{4}$ a cup twice a day.
50	Shittim Wood (<i>Acacia hockii</i>)	Mugandu	Asthma	Pound the roots.
			Nyinabo	Pound the roots mixed with <i>musumu</i> roots.
51	African soapberry (<i>Phytolacca dodecandra</i>)	Iuhoko	Cracked feet (<i>Nkyakya</i>)	Apply either leaves or fruits by scrubbing the feet.
52	Lucky nut or yellow oleander (<i>Thevetia peruviana</i>)	Bunyunya	Abortion (<i>kwomola</i>)	Boil the roots and drink.
53	Jackfruit (<i>Artocarpus heterophyllus</i>)	Jack	It initiates milk let down in animals and human beings	Cut and boil the young fruits and drink.
		Butaisa	To align/fix/set broken bone or dislocation.	Uproot and boil then and then apply to the affected part
54	Moringa (<i>Moringa oleifera</i>)	Moringa	Cough and chest pain	Boil the roots, sieve and drink three times per day
			Neutralises snake bites	Chew the roots and swallow the liquid as often as possible or rub some juice from the roots on the affected part.
			Stimulating a child to walk	Rub on the lower part of the baby's feet.

				Boil the leaves mixed with leaves of <i>mbumbula</i> , <i>kajungayakwiri</i> and <i>bukuura</i> and ghee. Sieve and cool and then smear on the affected area, especially at night.
55	Hibiscus (<i>Kosteletzkya adoensis</i> (A.Rich.) Mast)	Mpeere	Bilehe bya mumeeso (Pimples) Watery wounds in the children or fungal infections (<i>gahote gakuluwa biizi-biizi</i>)	Pound the leaves together with <i>mbumbula</i> and bathe the child.
56.	Capers (<i>Capparis erythrocarpos</i> Isert)	Mutungatunga	Mutwe gwa Kicumu (sinusitis)	Drop the juice from its fresh seed in the nose of the patient

Preparation of medicinal plants to be used as herbal medicine

Another objective of the study was to examine the nature of the preparation of the medicine. "Preparation entails extraction and determination of quality and quantity where medicinal plants are extracted for consumption as herbal or traditional medicine" (Abubakar and Haque 2020:1). The medicinal plants "are used as raw or boiled" (Informant A). Medicinal plants could be cooked, such as *Ximenia Americana* which treats syphilis and gonorrhoea (Table 2). Different parts are cooked, such as roots, bark, flowers and leaves, as elaborated in Table 2. For instance, the false-marula (*Lannea schweinfurthii* (Engl.) Eng) (*musingabakazi*) tree bark is boiled for the treatment of boils or swellings, poisoning and syphilis. Other common medicinal plants in Buliisa are the *Kigelia Africana* (sausage tree) (Figure 9), where before boiling, it is pounded or dried. This then shows that several processes are completed before even boiling. Other than boiling, some are taken raw, especially for those that are squeezed, such as blackjack (*Bidens pilosa*) that is applied to the eyes and in the treatment of wounds.



Figure 9. *Kigelia Africana* or sausage tree (*mulolo*)

Namakobe *et al.* (2011) suggested that *Bidens Pilosa* (black jack) is one of the most familiar medicinal plants for the treatment of wounds since it has microbial and anti-inflammatory properties. Another example is *Solanum incanum* (thorn apple) (Figure 10) used to treat injuries after squeezing and then being applied to the wound. This confirms the findings from the Oyam district in northern Uganda, where Kamanetesi *et al.* (2011) identified crushing and extraction using cold water and burning to get ashes as forms of preparation of herbal medicine.



Figure 10. Sodom Apple (*Solanum incanum*)

In Buliisa, some medicinal plants are used while still in a raw form while others are boiled (refer to Tables 3). Natural medicinal plants treat external wounds, bacterial infections and fungal infections. To extract chlorophyll before application, sometimes saliva, water, paraffin, ash, salt and soot are mixed. Traditional healers give powdered herbal medicine, always mixed with jelly to smear on the body, or use it in hot water or sometimes sauce (Informant E). Chlorophyll from medicinal plants chewed treats internal parts or is sometimes boiled alone or with other plants to make syrup. Others are dried and crushed into powder or pounded using quartz stones or motors, respectively (refer to Table 3).

The medicinal plants are roasted and applied to the affected area while at relatively high temperatures, especially those used on swollen parts and dislocated areas/joints (FGD2). To get phytochemical compounds that are very effective from medicinal plants, mothers either chew and spit into the mouth of babies or crush and squeeze the plants to ensure that the chlorophyll goes to the mouth.

Modes of transmitting indigenous medicinal plant heritage

While 30 participants inherited the knowledge as part of the family heritage, the majority (38) don't practise this as a full-time occupation (Figure 11). Regarding the method of transmitting indigenous knowledge of medicinal plants, Kokawro (2009) suggested that when the father is getting old or about to die, he gives instructions to the son, usually in the field, making it family heritage data from Buliisa. Kuteesa (2018:199) noted that "all traditional medical experts in

Uganda come from families where herbalism is famous, implying that they were born in a “laboratory”. The modes of transmission in Buliisa, like in areas of southwestern Uganda (Gumisiriza *et al.* 2021), confirm oral transmission despite its challenge of lacking documentation that makes this intervention timely.

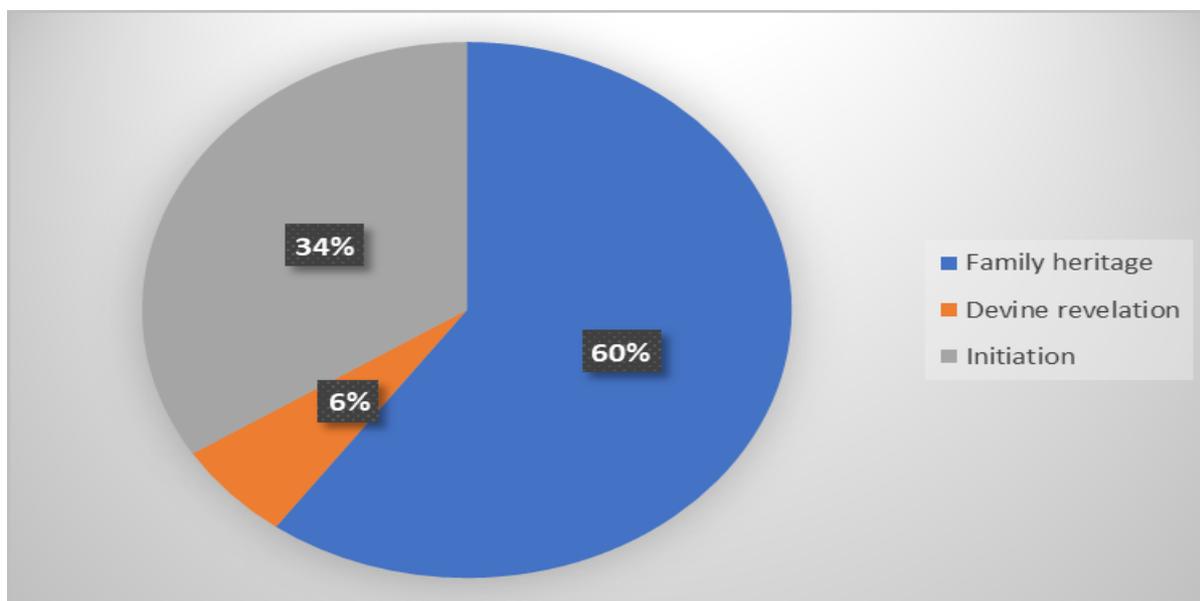


Figure 11. Transmission of indigenous medicinal plant knowledge

Other than the modes of transmission, an examination of the status of practice in Buliisa suggests that 38 take it as a part-time engagement while 12 have it as a full-time practice (Figure 12).

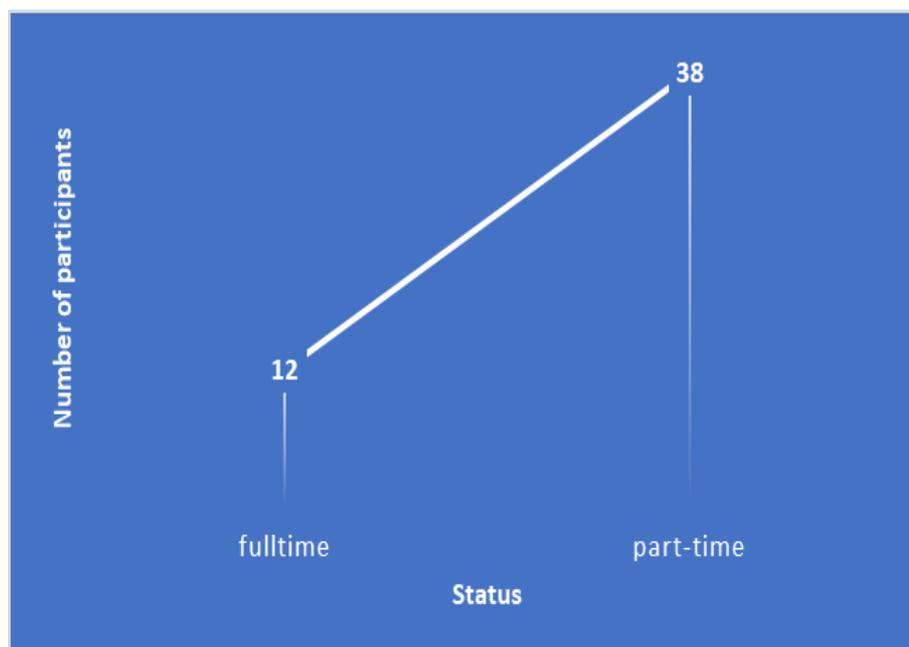


Figure 12. Status of practising indigenous medicinal plant administration

An examination of the herbal medicine heritage in Buliisa shows that many medicinal plants grow naturally. Some species of flora were planted for specific purposes by either a traditional healer or other individuals with extraordinary knowledge of the therapeutic importance of the plant (Informant C). However, those that herbalists planted to chase away spirits were scarce. Through dispersion, migratory birds and some animals played a role in distributing diverse plants, especially those that bear desirable fruits. Water flow contributed to the distribution of some of the plants, and sometimes wind could disperse them.

Challenges of sustainable management of medicinal plant heritage

Medicinal plants, by nature, are challenging to conserve, since, as earlier noted, their use depends on human beings who cannot stay forever since they die, and yet in most cases, they are kept as a secret held by individuals and families. In the Erute sub-county in Lira district, Oryema *et al.* (2010) realised that, unfortunately, many healers and users are unwilling to cultivate medicinal plants, similar to the situation in Buliisa. Other than not growing in many cases unintentionally, many plants are destroyed during harvesting the parts used for medicine (Okello and Ssegawa, 2007). The method of harvesting determines the rate of species depletion. Respondents reported no specific period of harvesting, but it was done whenever the need arose, irrespective of whether they were wet or dry. These unsustainable harvesting techniques include: harvesting entire plants or uprooting, yet some species are rare, especially for roots. Some people take away the whole plant even when it is young. Harvesting complete plants limits the multiplication of such species if harvested before dropping seeds and gradually contributes to losing such a species. These pose challenges to the conservation of indigenous knowledge concerning herbal medicine.

Harvesting challenges are exacerbated by heavy equipment, especially axes instead of pangas and knives. In harvesting the bark of the woody medicinal plants, grave injuries are caused to plants, making them lose much sap and eventually causes their death due to excessive stress. Excessive debarking also makes it easy for insects that feed on sap to drain the plants more and they have dried many plants, especially the backcloth tree. The harvesting challenges are addressed by Kamatenesi and Bukenya-Ziraba (2002:467) "Measures for sustainable harvesting of medicinal plants in Uganda such as domestication and propagation of medicinal plants".

Buliisa has another big challenge regarding the discovery of oil: at times, the oil facilities are in places where medicinal plants are thriving. According to the participants in this study, there is a fear that the oil activities may make some medicinal plants die out entirely, since some grow by themselves and were never planted (Informant G). Therefore, cutting medicinal plants due to oil activities threatens the sustainable management of this cultural heritage.

Christianity and Western education have frustrated the elderly who cannot document all the medicinal plants and their importance because this is not even correct culturally to expose some of the medicine. It is common whenever the topic is introduced, for the people in Buliisa to claim "I am saved", meaning they are Christians, and talking about medicinal plants is satanic (personal observation). Though most elders would want to pass on indigenous medicinal plant knowledge, the youth lack the enthusiasm to learn, and they consider themselves more educated due to the education acquired (informant from Bugungu Heritage and Information Centre).

Periodically, woody medicinal plants shed leaves and look dry to many people without knowledge of the growth properties of these plants. Shedding leaves happens in the dry periods purposely to minimise water loss through evapotranspiration. Shedding leaves give children and firewood collectors an advantage to cut most of the medicinal tree species. Charcoal burners have also exploited these growth characteristics. In line with this, Baranga (2007) shared similar

sentiments against destroying the Mabira forest in Uganda and its biodiversity due to charcoal burning.

Land-use changes such as agriculture, industrialisation, mineral extraction and urbanisation have decimated some plant species. Oil exploration activities could exacerbate the loss of diversity of flora. The medicinal plants are not just planted so that they can easily be replanted as shown above, which makes it problematic in Buliisa if these plants are destroyed and warrants the need to explore the intersection between herbal medicine heritage and developmental activities like oil exploration.

Ways of mitigating loss of medicinal plants

Mitigating the challenges of medicinal plant destruction would require a multiplicity of approaches, ranging from government policy as suggested by Katemenesi and Bukenya-Ziraba (2007) to cultural reorientation where the knowledge of medicinal plants is passed on from the old to the young through deliberate processes. Since the Cross-Cultural Foundation of Uganda has already empowered Buliisa through the formation of heritage clubs, these could be used to promote the heritage of medicinal plants. Other than that, some rare plants can be collected and planted in a specific area to avoid a total loss. However, there are problems with the propagation of some species of flora. Plants require attention to grow, and their propagation methods vary. According to one of the herbalists, they don't know how some of the plants were planted; they simply harvest them. The critical question concerns accessing this heritage reserve and its conservation. Related questions are: who should access them and how they should be kept and harvested? The location of the area would also raise concerns to the community. For example, aquatic plants would need artificial wetlands to create a conducive environment for their growth in the selected area if it lacks such. Therefore, the World Health Organisation (WHO) guidelines on good agricultural and collection practices for medicinal plants ([Organización Mundial de la Salud](#), 2003) could be followed.

Conclusions and recommendations

Herbal medicine has been used since the origin of humanity and entails exploiting all parts of the plant such as the leaves, bark, flowers and roots. The plant parts could be used in isolation or in combination or together with other materials such as water, soil, and Vaseline, depending on the nature of the treatment. Medicinal plants in Buliisa can be taken as either raw or boiled, but at the same time, they are squeezed, dried or pounded but can also be taken orally or smeared on the affected parts in the case of wounds. The results from Buliisa also suggest that dosage is not very clear, and this is an area that should be investigated further. The custodians of the herbal medicine are mainly the elderly or those possessed with spirits, and thus, transmission is primarily on a family basis. The ownership of this knowledge is a threat in itself because many of those with this knowledge may not want to pass it on, but even those who are willing are frustrated by the attitude of the youth due to Western education where many spend time in schools and especially in boarding schools that take them away. Another setback to the transmission of medicinal plant knowledge is Christianity, where some believers regard this type of knowledge as satanic. However, this trend has changed because many people tend to turn to medicinal plant knowledge. After all, it is cheaper, readily available, and people tend to prefer this form of treatment even when conventional hospital treatment is available, as has been the case for COVID 19. Harvesting of herbal medicine is one of the critical challenges where at times the destruction happens unintentionally. When all parts are used, but even when only one part is used, it may lead to the destruction of the entire plant. Additionally development projects, especially oil, pose a threat to the medicinal plants. This study suggests a need to explore avenues of sustaining herbal medicine heritage amidst development projects in Buliisa District

since medicinal plants should be preserved for posterity as the people still appreciate herbal medicine heritage. Since many of the participants in Bullisa reported that most herbal medicines have no danger of overdose, the recommendation is to undertake more research to document the dosage and side-effects of the different medicinal plants used. There is also a need to compile a red list of the endangered species under threat and conservation concerns. Despite that, the study suffered from the limited knowledge of the local languages that might have hampered the comprehension of the information concerning medicinal plants in the area. However, attempts were made to make consultations, especially with the Bugungu Heritage and Information Centre.

This study has implications for herbalists in improving the quality of preparation and administration of medicinal products derived from medicinal plants to meet conventional therapeutic standards. For future generations, documenting indigenous intangible heritage knowledge is a priority, as is the conservation of medicinal plants and policy regarding the encouragement and reconciliation of heritage conservation and development.

However, some limitations should be noted, such as the inability to analyse all the sampled plants; there were translation language barriers that slowed the writing process, and lastly, the author's background in archaeology and heritage conservation may have influenced the flow by balancing plant knowledge and heritage conservation. Covid-19 also limited physical interaction with some informants.

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Religious terrorism in Nigeria as renewed determination to “fight for God”

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Abstract

The current spate of religious terrorism in Nigeria is concealed by the perpetrators as a desire to “fight for God”. It is often argued by the insurgents that they are “fighting for God”. The present level of terrorism in Nigeria, occasioned by the Boko Haram insurgency, is commonly adjudged to be the most devastating in her religious and political history. The act of terrorism has affected economic, political and social development in Nigeria, amidst destruction of lives and property. The objectives of this study include an examination of some common causes of religious terrorism and the attendant panaceas. The study also examined the reinforcement of the perpetrators due to the conviction that they are “fighting for God”. The study applied the historical research design method. The theories of B.F. Skinner and Abraham Maslow which address the principle of reinforcement and motivation respectively underpin the study. Findings from the study revealed that most of the terrorists are reinforced by the conviction that their act would be rewarded through easy opportunity to get to paradise since their actions were perpetrated in favour of God. The study also revealed the common causes of religious terrorism and some immediate panaceas. The recommendations include the education of the religious adherents by the church, mosque, family and other forms of mass enlightenment by the government and non-governmental organizations. The implications of the study include the unwillingness of international investors to come to the nation due to the unsafe state occasioned by the activities of the insurgents. In addition, the law-abiding citizens are faced with constant attacks on their lives and property by the terrorists who claim to be “fighting for God”.

Keywords: “Fight for God”, religious terrorism, terrorism.boko haram, Nigeria

Introduction

Religion has varied definitions. This is mostly due to the fact that several scholars and adherents view religion from their individual prisms or perspectives. This has continually made religion difficult to define. However, Obilor defined religion as “the whole complexes of attitudes, convictions and institutions through which we express our deep fundamental relationship with reality and not excluding the created order” (Obilor 2002: 63). The doubts cast by others with respect to whether religion has to do with man and the Supreme Being is addressed by the definition of Omoregbe (in Omomia 2015:60). He defined religion “as essentially a relationship, a link established by the human person and the divine person believed to exist”. It should be

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emphasized that it is outside the scope of this paper to determine “the physical personality of the divine person” or “Supreme Being”. Suffice it to state that the paper takes due cognizance of the subjective sentiments held by those involved in religious terrorism and their claimed allegiance to the “Supreme Being”. They see him as deserving their ultimate submission, consequently acting in his favour and expecting eternal dividends in paradise and the associated blessings.

There are also different definitions of terrorism. According to Walter Laqueur: “Terrorism is the use or the threat of the use of violence, a method of combat, or a strategy to achieve certain targets ... It aims to induce a state of fear in the victim, that is ruthless and does not conform with humanitarian rules ...” (Laqueur 1987:143). Bruce Hoffman consider terrorism to be “ineluctably political in aims and motives, violent – or, equally important, threatens violence, designed to have far-reaching psychological repercussions beyond the immediate victim or target, conducted by an organization with an identifiable chain of command or conspiratorial cell structure (whose members wear no uniform or identifying insignia), and perpetrated by a subnational group or non-state entity” (Hoffman 2006:43). Alex Schmid and Albert Jongman view terrorism as “an anxiety-inspiring method of repeated violent action, employed by (semi-) clandestine individuals, group, or state actors, for idiosyncratic, criminal, or political reasons, whereby – in contrast to assassination – the direct targets of violence are not the main targets. The immediate human victims of violence are generally chosen randomly (targets of opportunity) or selectively (representative or symbolic targets) from a target population, and serve as message generators.” (Smith and Jongman 1988:8).

Terrorist actions are directed towards weak and unarmed targets with the aim of achieving an undeserved reputation and publicity. The perpetrators of terrorist acts desire to draw attention to themselves with respect to establishing their religious, political or ideological persuasions. It is often their main objective to make others accept these positions. There is an amazing dimension to the act of terrorism. This has to do with the fact that most terrorists do not see themselves as doing any harm; hence they do not see their actions as evil. According to Muazu and Babagana (2015:11) “they believe that they are legitimate combatants, fighting for what they believe in, by whatever possible means to attain their goal”. The victim of a terrorist act shares a contrary opinion as he sees “the terrorist as a criminal with no regard for human life” (Muazu and Babagana 2015:11).

Contextualization

Individuals, more often than not, respond to religion from a purely emotional disposition due to the fact that most religious phenomena are usually explained through recourse to personally acclaimed spiritual comprehension. This paradigm often “betrays” religion as highly subjective. Most religious expressions are often taken for granted, believing that such religious dispositions may not engender any harm. This may have minimized the interrogation of religious claims made by different perpetrators of crimes leading to blazing display of acts of terrorism. The perpetrators of different religious crimes do not feel any sense of remorse. They are somewhat deluded into believing that such crimes were perpetrated in the interest of their religious beliefs, hence acceptable to God, who sees those involved as “working in his interests”. Those who perpetrate different acts of religious terrorism contend that they are “fighting in favour of God”, therefore obviously working “in his interests”. They are mostly deluded into believing that this should motivate God towards reciprocating their “good gesture” by ultimately granting them some notable eternal dividends and access to “paradise”. That is, they are sure of eternal bliss in paradise (Gwamna 2011; Juergensmeyer 2003).

The spate of religious terrorism has taken on a global dimension. Suffice it to state that the experience of the September 11th, 2001, in the United States of America (popularly referred to as 9/11) could be adjudged as morbid reflection of religious terrorism (Gwamna 2011:2). This

experience, in the opinion of the writer, may have also emboldened the different terrorists groups who became engaged in all forms of atrocities in the name of fighting for God. The climax of the contemporary religious terrorism in Nigeria is exemplified by the Boko Haram insurgency.

The Boko Haram sect which holds the philosophy that the “Western form of education is forbidden” is said to have captured some towns which include “Damboa, Gwoza, Bama, and some of Nigeria’s towns bordering the Cameroons, Borno State and Mubi, Madgaki and Michika in Adamawa State” (Omomia 2015:66). Their activities which has spread to the neighbouring West African countries like Cameroon, Niger and Chad, have left untold devastation as they attack innocent citizens in their bid to be fighting the cause of *Allah*. They carry out their attacks through suicide bombings and outright abduction of the citizens of locations captured by them. On the 14th of April, 2014, a total of 276 girls were abducted by the sect from Government Secondary School, Chibok, Borno State, Nigeria. These girls were alleged to have been taken to the Sambisa Forest, Borno State. On the 2nd of May 2014, 53 of the 276 girls were able to escape from the captivity of these terrorists. They narrated how they were raped severally by their captors (Omomia 2015:67).

There arose both local and international advocacy for the release of the girls abducted from Chibok by the terrorists. Notable among the local groups that mounted this advocacy was the #BringBackOurGirls group, as they remained undaunted in their pursuit. It was in October 2016 that the first set of 21 girls were freed at the instance of the International Red Cross Society that brokered a negotiation between the Nigerian government and the Boko Haram insurgents (Kamouni, 2016). It is commonly believed in Nigeria that the negotiation was based on an exchange of Boko Haram prisoners who were freed in exchange for the girls. Another batch of 82 captured girls were freed in May 2017 (Busari and McCleary 2017). The girls stayed in the Boko Haram enclave for almost five years.

There was yet another scene of horror by these terrorists when at about 5:30 pm, February 19th 2018, they abducted 110 school girls within the age range of 11-19 years from Government Girls’ Science and Technical College, Dapchi, Bulabulin, Yunusari Local Government Area, Yobe State, North East, Nigeria (Aljazeera 2018). However, on the 23rd of March, 2018, 106 were released; three of them died when they were being taken away, and one of the girls, Leah Sharibu, was held back (and is still being held) for refusing to denounce her Christian faith (Olowolagba, 2018). There appears to be a similarity among the various religious terrorist groups with respect to their acts. The Boko Haram group in Nigeria, Al Shabab in Somalia, Taliban in Afghanistan and Abu Sayyaf in Iraq leave their victims with tales of loss and horror as they engage in the wanton destruction of lives and property. This more often than not gives a “bad name to religion”.

SN	Date	Attacks by Boko Haram
1	January 7	At least five soldiers were killed during an attack by Boko Haram fighters on an army base in Buni Yadi, Yobe state.
2	January 8	Two people in Borno were killed in a residential area in the Kaleri area of Gwange after an attack by two female suicide bombers. Hours prior to this, three suicide bombers, all male, attacked a military checkpoint in the area, killing themselves and a civilian self-defense fighter after one of the vests detonated.
3	January 13	When militants attacked the 119 Battalion and 133 Special Forces Battalion of 7 Brigade deployed to Kangarwa, Kukawa Local Government Area, Borno state, three soldiers were killed in the encounter, that also resulted in 10 Boko Haram casualties. On the same day, four suicide bombers had staged an attack in Madagali that killed at least five civilians.

4	January 16	In what was the first attack of many on the premises of the University of Maiduguri (UNIMAID) in 2017, a twin suicide bombing by two teenagers on the school campus resulted in the death of three people, including Professor Aliyu Mani , the director of the university's Veterinary Teaching Hospital.
5	January 23	After invading the Dzaku village of Askira-Uba Local Government Area of Borno state, Boko Haram fighters killed eight people and kidnapped an undetermined number of women and children.
6	January 25	A civilian member of the Joint Task Force (JTF) in the Kaleri district of Maiduguri, Borno lost his life after two suicide bombers detonated their vests upon confrontation while trying to enter a mosque.
7	January 28	A recently secured Maiduguri-Biu highway was attacked by Boko Haram terrorists, leading to the death of seven people. There were reports that claimed that the number of casualties was actually more than 20 civilians, in a convoy that had been travelling under military escort. The Theatre Commander of Operation Lafiya Dole, Major General Lucky Irabor , refuted the figure, claiming that only one person had died.
8	January 31	One person died after a suicide bomber attacked a mosque in Dalori quarters, close to UNIMAID, during morning prayers
9	February 5	Boko Haram terrorists launched an attack on a military base and went on to burn down Sasawa , a town near Damaturu , Yobe state. No official death toll was released
10	February 10	Seven soldiers lost their lives after troops of Operation Lafiya Dole fell into a Boko Haram ambush in Ajiri village of Dikwa Local Government Area, Borno state.
11	February 11	Terrorists invaded Mussa Village of Askira-Uba LGA, Borno state, burning dozens of residential houses with a man suspected to have been trapped in the attack.
12	February 13	About 30 armed Boko Haram terrorists gained access to Mifa community in Chibok LGA, Borno, killing an Islamic scholar and breaking a boy's hand.
13	February 16	An attack by three suicide bombers near Muna Garage , a bus station in Maiduguri, left two civilians dead.
14	March 14	Boko Haram released a video that showed the execution of three people accused of being spies for the Nigerian army
15	March 15	Boko Haram terrorists attacked Magumeri in Borno State, killing seven people
16	March 16	Four soldiers died in another attack on Magumeri after an estimated 300 Boko Haram fighters targeted the military and a local police station.
17	March 25	Militants kidnapped 18 girls and four women from Pulka village in Gwoza
18	March 30	In two separate attacks, Boko Haram successfully abducted 22 girls and women from the village of Pulka and outside the village of Dumba . The abducted victims in Dumba were four women from the family of a herdsman who had refused to pay protection money to the terrorist group.
19	March 31	At least three people were killed by Boko Haram in an attack on Kaye near Gumisiri village in Dambo Local Government Area of Borno, where terrorists burnt down the village and kidnapped dozens of people, including three women.
20	April 5	Boko Haram fighters killed seven men in a farming community outside Maiduguri, and stole an estimated 360 head of livestock
21	April 12	A soldier was killed during a suicide and gun attack on a military checkpoint on the outskirts of Maiduguri
22	May 4	An attack by two female suicide bombers on Mandarari ward in Konduga LGA in Borno resulted in the death of five people

23	May 13	In another attack on UNIMAID, two suicide bombers detonated their vests when they were confronted, killing themselves and one security guard. Nine Boko Haram terrorists also killed 11 farmers in Amarwa , a village in Konduga LGA, 16 kilometers from Maiduguri
24	May 15	A suicide bomb attack by three female bombers resulted in the death of two people in Shuwari Buri village, close to Maiduguri.
25	May 18	In two separate attacks, three suicide bombers were killed when they attacked UNIMAID again, reportedly killing one soldier
26	May 20	Seven people died when Boko Haram fighters stormed remote villages in Mussa and shot at villagers in Askira-Uba LGA, Borno state. An unspecified number of people were also reportedly kidnapped
27	June 7	In multiple attacks that rocked the eastern axis of Maiduguri, at least 10 people were killed.
28	June 8	After the arrest of a Boko Haram commander in a failed attack in the village of Hambagba , near Gwoza , on the Cameroon border, almost a dozen terrorists invaded the community, killing four people and kidnapping six
29	June 9	Two teenage boys were killed in Fadama Rake village in Hong Council, Adamawa state, after unknown people handed them explosives contained in a polythene bag
30	June 11	After simultaneous raids by Boko Haram terrorists on Komdi and Tuyan villages in Borno, at least five people were reportedly killed
31	June 18	12 people were killed by three suicide bombers who detonated explosives in separate attacks on Kofa , a village that's only 8 kilometers from Maiduguri
32	June 20	After an ambush attack by militants on a police convoy on the Maiduguri-Biu highway, three people were killed while 16 women were reportedly kidnapped. Boko Haram later released a video, claiming some of the kidnapped women were police officers
33	June 25	A UNIMAID security guard was killed by a suicide bomber, while eight others died in another attack by four suicide bombers in Zannari community in Maiduguri
34	July 11	12 JTF members and seven civilians were killed in separate attacks on Moloi, Judumeri and Polo-Sabongari areas of Maiduguri
35	July 15	A 12-year-old boy was killed at Muna Delti area of Jere Local Government Council, Borno state after he was strapped with an Improvised Explosive Device (IED) by suspected Boko Haram terrorists
36	July 17	Eight people were killed when a female suicide bomber detonated explosives at a mosque in Maiduguri.
37	July 23	Seven people died when suicide bombers attacked two Internally Displaced Persons (IDPs) camps in Maiduguri
38	July 25	In what was Boko Haram's bloodiest attack in 2017, at least 69 people, including soldiers and civilians, died after an ambush of an oil exploration team in the Magumeri area of Borno
39	July 28	At least eight people were killed and 14 others injured in a suicide bomb attack on an IDP camp in Dikwa LGA, Borno
40	August 1	After an attack on Mildu village in Madagali Local Government Area of Adamawa state, Boko Haram terrorists killed 7 people and injured 10 others
41	August 4	A suicide bomb attack at the Molai General Hospital , Maiduguri led to the death of three people including a hospital assistant
42	August 5	At least 31 fishermen were killed by Boko Haram jihadists in two separate attacks on the islands of Duguri and Dabar Wanzam in Lake Chad

43	August 9	At least one person was confirmed dead from an attack by Boko Haram Islamists in Ghumbili community in the Madagali Local Government Area of Adamawa.
44	August 11	Two tractor operators were killed by Boko Haram terrorists in Jere LGA of Borno while they were working on a farm
45	August 12	At least four people were killed in an attack at Wanori-Amarwa community of Konduga LGA of Borno
46	August 15	A suicide bomb attack on a market in Konduga resulted in the death of 16 people, with more than 80 others sustaining injuries
47	August 20	Two people were killed following an ambush by suspected Boko Haram terrorists along Damaturu-Biu road in Yobe State
(Source: Samson Toromade, 2017 (21.08.2017). Pulse.ng).		

Purpose of the study

The purposes of the study include: to undertake an overview of religious terrorism, to examine how the reinforcement of religious terrorists has motivated them in their bid to “fight for God”, to identify some common causes of religious terrorism in Nigeria and to advance some common panaceas to religious terrorism in Nigeria.

The study applied the historical research design method. The writer relied on historical data from both primary and secondary sources. The data/information were relevant to the research purpose/objectives of the study. In this research design the author undertook a historical review of various studies that addressed the aspect of religious terrorism in Nigeria. Different works addressed the aspects of religious intolerance and dialogue, but there is a dearth of literature in respect of what actually motivates and reinforces religious terrorists towards the continuous perpetration of their nefarious activities. It is this gap that this study has addressed.

Theory and conceptualisation

The theories underpinning this study are Burrhus Frederic Skinner’s theory of behaviourism and Abraham Maslow’s theory of motivation. The theory of Skinner has gained popular acceptability in behavioural psychology. This theory was postulated in 1938. It consists of various dynamics with regard to behaviourism, and its major concept according to Skinner is reinforcement (Skinner 1938). It is concerned with the effect of reward and punishment on behaviour. The position of Skinner is that reinforcement is the process that controls the behaviour of organisms; this could be accomplished in two clear ways, either positively or negatively, where the former is the strengthening of behaviour through praise or other rewards, while the latter is the strengthening of behaviour by the removal of what encourages that behaviour originally (Skinner 1938). The relevance of this theory in underpinning the aspect of religious terrorism is contingent on the fact that there is a reward element, assumed by the terrorist as accompanying their behaviour. It is this anticipated reward that reinforces their action. This is positive reinforcement.

The aspect of positive reinforcement was articulated by Flora (2004), who contends that positive reinforcement occurs when a desirable event or stimulus is presented as a consequence of behaviour and the behaviour increases. The religious terrorists, who believe that their actions will attract eternal reward, would continue as this is seen as a form of positive reinforcing. The implication of the above consideration on religious terrorism is the fact that most terrorists view their actions as reinforced by their perceived reward of martyrdom and paradise. They are convinced that the more they defend their ecclesiastical persuasions, the greater their reward.

Abraham Maslow, a professor of Psychology, developed the theory of motivation. In his theory, he postulated that needs often appear in a form of hierarchical order (Maslow 1954). The implication is that as one need is met, another need arises, thus individuals are often motivated to seek the higher needs. As a result of this hierarchical structure, lower needs are met first and immediately; the higher needs are met later. As the individual achieves this hierarchical progression and satisfies each need, a state of equilibrium or homeostasis is achieved (Maslow in Omomia 2016:44).

The different needs identified by Maslow are considered by Oladele (2005) as physiological needs (food, rest, air, water), safety needs (security, freedom from fear or anxiety, protection), belongingness and love needs (acceptance by others and also affiliation with them), esteem needs (self-esteem, self-respect, self-regard and respect from other people). Others include self-actualization needs (desire for self-fulfillment, self-achievement of set out personal goals and ambition), desire to know and to understand (individual's desire to acquire more knowledge and understanding) and aesthetic needs (the highest level of Maslow's theory of needs. It is the need for beautiful things)

The theory addresses the aspect of motivation as the major impetus possessed by the terrorists who feel that they would achieve their eternal goal by "fighting for God". The aspect of incentive motivation which propels one towards reward is quite instructive to this discourse. This agrees with the position of Omomia (2016:43) who surmised that this form of motivation involves reward. Consequently, "people who believe that they will receive rewards for doing something are motivated to do everything possible in order to reach a certain goal. Incentive motivation is driven by the fact that the goal will give people benefits" (Omomia 2016:43). Maslow's fifth hierarchy of needs, which is self-actualization, rightly agrees with incentive motivation. Maslow's fifth hierarchy of needs includes self-fulfillment, self-achievement of goals and ambitions and attaining one's dream.

The significance of these theories to religious terrorism is based on the fact that those involved in the act argue that they are "fighting for God". This position presupposes that they are motivated by the fact that they have a goal in focus, that is, eternal bliss in paradise. They are reinforced by this, thus motivated to go to any extent to perpetrate their nefarious activities.

Brief view on religious terrorism

Religious terrorism basically refers to religiously inspired terrorism. The contemporary religious terrorism cuts across the whole world, with more impact in the Muslim world, with Islamic terrorists playing a formidable role. It is worthy of note, however, that terrorism in the name of religion is not restricted to Islam alone, though they have been more prominent in respect of contemporary terrorist actions. This position is supported by different literatures that opined that religious terrorism is noticeable in most religions without outrightly incriminating any single religion. Some scholars argue that religious extremism is a major derivative of terrorism in our contemporary world. All religions have exhibited diverse levels of violent extremism, which has often resulted in terrorist movements (Hoffman 1995, Hoffman 2006, Pipes 2002, Weinberg and Pedahzur 2004, Juergenmeyer 2006, Laqueur 1987, Laqueur 2009, Vries 2009, and Martins 2011). Their various positions converge in the fact that extremism is prevalent in most religions, and would likely lead to religious terrorism.

Overview of terrorism in Christianity

It is common knowledge in church history that the Roman Catholic Church launched the Crusades. These crusades, with about nine of such invasions launched against the Islamic east in 1095, were said to be in the name of the Cross (Phillips 2015). The ultimate purpose of the crusades was to capture the holy lands from the Muslims. The motivation for the crusades was that those involved were sure to be forgiven their sins if they died in battle. This position was

clearly reflected in the war cry during the crusades, which was “*Deus lo volt*”. This means “God wills it” (Phillips 2015). The depth of zeal and violence perpetrated during the crusades could be described simply as legendary as many series of campaigns were carried out to capture more cities. Their ruthless disposition and terrorist acts were acceptable to them, since they were seen to be in consonance with the will of God.

Overview of terrorism in Islam

The contemporary Islamic terrorism, exemplified by the Boko Haram insurgency in Nigeria, and other groups in different parts of the world, has incriminated the Islamic religion with respect to the contemporary spate of religious terrorism in Nigeria in particular, and the world in general. The intention is not to stir up controversy in this regard, but to examine the deadly invasion by the Islamic terrorist groups, as motivated by the desire to “fight for God”.

The facts presented by Dudley (2018) support the aforementioned argument. He posited that about 18,814 deaths were caused by terrorist acts in the world in 2017, and of this number, well over half were caused by four major Islamic groups. These are the Islamic State (ISIS, ISIL also known as Daesh). This is the deadliest religious terrorist group in the world, accounting for about 4,350 deaths in 2017. The second in line, the Taliban, accounted for 3,571 deaths in 2017, while Al-Shabaab, which is an affiliate of Al-Qaida, accounted for 1,457 deaths in 2017. The Boko Haram, also known as *Jama' tu Ahlis Sunna Lidda' await wal-Jihad*, accounted for about 1,254 deaths in 2017. The Boko Haram religious terrorist group has split into different groups, with the Islamic State West Africa Province (ISWAP) being the largest.

Reinforced to “fight for God”

A valid goal is to examine how positive reinforcement could encourage the desire to “fight for God”. In one of the preceding sections, it was claimed that those involved in the crusades believed that they would earn remission from their sins should they die in battle. This assurance was strengthened by the positive reinforcement from the benefit of such a privilege. This position is further corroborated by Burstein (2017), who surmised that religious terrorists do not see themselves as engaged in an earthly conflict against an enemy that has committed some historic wrong. Rather, they see themselves as soldiers in the army of God, fighting against “His” enemies as part of a larger cosmic, eternal battle of good against evil. The consequences are that the religious terrorist groups are ruthless in their disposition since they are trying to annihilate an enemy. Secondly, they are bent on achieving total victory by all means as this has already been preordained by God. In the words of Stern (2003), the relationship between religion and terrorism is simply referred to as religious terrorism. It is important to note that most religions command an extremist group who often believe that they are fighting for the position shared by their religious persuasion. They are reinforced by the belief that a greater worldly power has sanctioned their terrorist actions for the sake of their faith.

It is also argued by Hoffman (2006) that those involved in religious terrorism see violence as an act of sacrament or divine duty carried out in direct response to some theological requests or expectations. They perceive the battle as having transcendental aims, hence absolutely divine (Juergensmeyer 2003). He further opined that due to the perceived promises of the next world, insecure, alienated and marginalized youths join religious terrorist groups (Juergensmeyer 2003). Another clear feature of the desire by the terrorist to “fight for God” is that they are bent on entrenching their beliefs and teachings on others. For example, the Boko Haram sect believes that Western Education is sin, and Boko Haram is bent on introducing sharia law across Nigeria. The implication of this, according to them, is to govern the nation according to the teachings of Islam. It is their opinion that they can enthrone spiritual sanctity which *Allah* demands. Thus, their actions are in the “interest of God”. This gives the terrorist a sense of divine approval,

culminating in his motivation to unleash terror on any supposed opposition. He also feels he would receive commensurate reward from God in the hereafter in “paradise”.

Identifying some causes of religious terrorism in Nigeria

Some of the common causes include, but are not restricted to, the followings:

- **Palpable poverty.** The poverty index in Nigeria is generally believed to be at the lowest ebb. The citizens are exposed to deep economic challenges that make it impossible for them to live above the ideal poverty level, thus leading to the upsurge of religious terrorist groups (Dagne, 2002).
- **High rate of unemployment.** The position of Danjibo (2009) is that high rate of unemployment, mostly in the northern parts of Nigeria, has necessitated the consistent upsurge of religious terrorists and impacted heavily on terrorism in that region.
- **The upsurge of “Almajiris”.** The term “almajiri” refers to an army of children and youths who roam the streets especially in northern Nigeria, begging and scavenging. It is argued that those who are bent on carrying out acts of terrorism find them to be ready tools (Gwamna and Dayil 2011, Makinda 2005, Ogundiya and Amzat 2009, Lenmang 2011, Danjibo 2009, Bolaji 2010).
- **Wrong teachings and interpretation of religious texts.** The position of Mandani (2004) and Black (2011) is that some religious leaders have given a subjective re-interpretation to the sacred texts of some religious ideologies. Hoffman (2009) has opined that it is also caused by their belief in millennialism that the end of the world should come quickly and their followers can influence this expectation by being involved in religious terrorism. Nakhleh (2019:1) also argues that:

Sunni-based terrorism, whether in Africa or the Middle East, has principally resulted from warped interpretations of religious “jihad” by poorly educated and ideologically motivated clerics and recruiters following Salafi/Wahhabi ideology. These teachings invariably begin with the premise that Muslims and non-Muslims who disagree with these interpretations are “unbelievers” or “kafir” and “apostates” who must be killed.

- **The fear of deprivation.** This position was canvassed by Hashimi (2009: 21). According to him “the fear of being deprived of something drives one to act aggressively, while the fear of being left out drives movements against prevalent forces”. According to Hashimi all religious institutions have exhibited one element of fear or the other. This includes “fear of being deprived of their place, fear of secularization and fear of Western education” (Hashimi 2019: 21).
- **Martyrdom complex.** This was described by Gwamna (2011) as indicative of a blissful hereafter. Most of the terrorists are reinforced by the conviction that their “fight” would guaranty sure access to paradise. They are often deluded into believing that their terrorist activities would secure the good things of paradise for them, in spite of the good things they have lost on earth. In their perception, there is a divine compensation which far outweighs what is prevalent on earth (Gwamna 2011).

The causes of religious terrorism are definitely inexhaustive. These and other factors have continued to fuel the prevalence of insurgency and other forms of terrorism in the country.

Examining some panaceas to religious terrorism

There is a need to advance some panaceas in addressing the issue of religious terrorism as expressed in the context under consideration. Some of the suggested panaceas include:

- **Values education.** This, in the words of Omede and Omede (2015), refers to what is right and wrong and what is important in life. There is a need for re-education of most religious

adherents towards appreciating the essence of the sanctity of human life. This can be accomplished through holistic teachings by their leaders, as this would re-orientate them and change their warped perception of the issues of religion (Omede and Omede 2015).

- **Amnesty for those involved in religious terrorism.** There is a need for the “stick and carrot” as a veritable approach to the issue of religious terrorism in Nigeria. The case of amnesty, as applied to the issue of the Niger Delta militants in Nigeria, is generally assumed to have yielded some significant results. It is the opinion of the writer that repentant offenders of religious terrorism may be re-enforced by introducing amnesty as a form of positive reward. This would serve as an inducement towards recounting their former belief and perspective.
- **Psychological rehabilitation.** In a study carried out by Sukabdi (2017), he examined the process of psychological rehabilitation for ideology-based terrorism offenders. The clear thesis of his research is the fact that two types of rehabilitation of terrorism offenders can be employed. They include exclusiveness and inclusiveness. According to him, exclusiveness involves isolating terrorism offenders in some special ways. This is intended to “prevent the ideology that justifies the violence” (Sukabdi 2017:247). The advantage of this according to him is that the sacred texts and range of terrorism network are jeopardized and made ineffective to some minimal levels. He further opined that the inclusive dimension to the aspect of rehabilitating terrorist offenders has to do with allowing them to blend with family members and others under some determined circumstances. These approaches are anchored on “counselling sessions, exposure to new learning experiences, dialogue with favourable resource persons and empowerment facilitation” (Sukabdi 2017:247).
- **Religio-philosophical panacea.** This addresses the aspect of religion and philosophy, which represents the world view of most terrorists. It is important to note that the basic religious belief is acceptance of allegiance to the Supreme Being. This controls man’s attitude in most cases, as it addresses the issue of morality, which refers to what is right or wrong. In this instance, religion and its basic tenets can be explored in addressing the issue of terrorism. This is made possible by teaching the ideal religious belief that encapsulates morality, love for your neighbour and the sanctity of human life. It is presupposed that when these tenets are imbibed, the aspect of religious terrorism, which involves the destruction of lives and property would be brought to the barest minimum. Suffice to state that it is difficult to extricate the philosophy of any people from their religion. This is premised on the fact that philosophy, within the context of this discourse, refers to the common worldview of the people.

Discussions

The theories of Skinner and Maslow could be adduced as having a deep impact on the discussion concerning religious terrorism and the perception of the terrorists. It could be clearly deduced from the literatures examined by this study that the argument by the terrorists that they are “fighting for God” is more a perception than real. There are no individuals in any religion that can lay claim to the fact that they have been instructed by God to fight for him. On the other hand, the activities of religious terrorists negate the nature of God who places a great premium on the sanctity of human life and peace. These terrorists are often involved in the destruction of lives through suicide bombing and other actions. This is grossly against the sanctity of life as exemplified in the Holy Bible (“thou shall not kill”- Exodus 20:13) and the scriptures of most religions. It is a known cliché that Islam is the “religion of peace”. It is also often generally declared by Muslims that Prophet Mohammed stood for peace as he propagated Islamic beliefs and doctrines. The terrorists are often reinforced and motivated to carry on with their activities on

the ground of the wrong perception that they are “fighting for God” and are therefore sure of paradise. It could be deduced from some aspects of literature that Christianity at a particular time in history, through the execution of the crusades, showed some marked attitude of terrorism (Phillip, 2015). This could also be said of some other religions.

It is safe to reiterate the fact that most religions at one time or the other have expressed clear attitudes of extremism, encapsulated in morbid terrorism. However, the contemporary religious challenge in Nigeria is the depth of insurgency, occasioned by the Boko Haram terrorists. This view is put succinctly by Muazu and Babagana, who argued that:

Religiously inspired terrorism is on the increase, while Islamic terrorists and organizations have been the most active and the greatest recent threat. All of the major world religions have extremists that have taken up violence to further their perceived religious goals. Religiously motivated terrorists see their objectives as holy summons, and therefore dependable and non-negotiable (Muaza and Babagana 2015:11).

The above position supports the fact that the attitude of the terrorists is due to the motivation they have towards the defence of their perceived religious goals which involves the desire to have a blissful afterlife in paradise for “fighting for God”.

It is pertinent to note that several of the perceived views of most terrorists are born out of the misinterpretation of their common scriptures. Their views are sometimes obviously distorted, hence they operate under great delusion and believe that they are “fighting for God”. This is also aptly captured by Odhiambo (2014:190) who surmised that “Religious terrorism which is executed by those whose motivation and aims have a predominant religious influence is rooted in the misinterpretation of theological epithets, or it could be the result of extreme forms of delusion that may alter reality, and thus subject an individual or a group of people to distorted versions of religious facts ...” The perception held by most religious terrorists is encapsulated in the fact that they are God’s army; hence their acts are religiously justified. In the words of Volf, “to legitimize terrorism they see ‘themselves as God’s soldiers’ and they claim that ‘God is on their side ...’” (Volf 2008:1).

The value of this discourse is hinged on the fact that the real problem is with the practice of religion and not necessarily religion. The position of Makinde (2007:347) is that “the extent to which religion becomes evil lies on its bad practice, borne out of ignorance of what religion is, and other selfish reasons”. The characteristics of “bad religion” were listed by Obioha (2005:105) as “conflicts, wars, bloodshed, wanton destruction and looting of properties, exploitation ...” Most of these experiences have characterized the present Boko Haram activities in the guise of “fighting for God”.

Conclusion and recommendations

The major contribution advanced by the author is that religious terrorism as a demonstration of a willingness to “fight for God”, exhibited by the Boko Haram sect in Nigeria, should only be seen as their perception. The disposition of the terrorists should not be taken as an overall indictment of religion. It must be conceded that some religious adherents see religion as a “willing bride” in defending their negative actions. Some religious sects have often capitalized on this and exploit it as a formidable *alibi* in defense of their actions, even when negative. The claimed practice of religion by some adherents should not be seen as the right measure of what religion actually represents. An examination of the various definitions of religion, especially from the sectarian perspective, shows that it is a clear allegiance to the Supreme Being. This in effect means absolute obedience to the values and virtues extolled by the Supreme Being. These values, which include love, the sanctity of human life, protection and others have clearly been jettisoned by the religious terrorists.

The challenge of religious terrorism and its impact has continued to take a toll on the nation in terms of the destruction of lives and property. This has also discouraged investment by nationals and foreigners. This definitely affects both economic and social development of the nation.

The following recommendations were deduced from the study:

- Education of religious adherents by their leaders to embrace the spirit of tolerance towards those with divergent religious views.
- Applying the tactics of the “carrot and stick” approach towards the desired reorientation of repentant terrorists through a well-structured amnesty programme offered by the government.
- Provision of basic social amenities like roads, power, hospitals and others. These would enhance speedy social and economic development.
- Proper parenting, as the home is the first social organization that any child comes in contact with. It is important for the children to be brought up with the philosophy of attaching the right value to the sanctity of human life and deep moral ethos.
- The challenge of youth unemployment should be addressed with deep passion and zeal by the government and all stakeholders as the youths are the most vulnerable and are easily recruited into terrorist activities.
- Addressing the issue of “brainwashing” and “almajiris”. The “almajiris” are a group of children, teenagers or youths that are sent to a teacher to learn some tenets of Islam and others. It is generally acclaimed that they form a ready army exploited by individuals who intend to get involved in terrorism.

The implications of the study include the fact that the nefarious activities perpetrated by the Boko Haram insurgents have affected the nation socially and economically as this has continued to impact on the willingness of the international community to invest in the nation. In addition, the law abiding citizens have continued to live in fear as they are exposed to wanton destruction of both their lives and property.

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The role of artificial intelligence in integrated marketing communications. A case study of Jumia Online Ghana

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Abstract

Artificial intelligence (AI) has been observed as both a destructive and a transformative game changer in all human activities where it has been adopted. This study looked into the role of Artificial Intelligence in Integrated Marketing Communications, with Jumia Online Ghana as a case. Through the use of both quantitative and qualitative approaches, as well as convenience and purposive sampling techniques, the study obtained qualitative and quantitative data from IT staff and customers of Jumia Online Ghana. A total of 112 respondents participated in the study. The study revealed that Jumia Online Ghana boost their marketing communications; undertake marketing leads; and promote their contents and products through the use of Artificial Intelligence. The study recommends that the need exists for AI-powered contents of Jumia Online Ghana to be optimized for mobile devices. It has been established that the use of AI empowers marketing communications in order to reach wider markets.

Keywords: Artificial Intelligence, communications, integrated marketing communication, Jumia online Ghana, Ghana.

Introduction

The choice of studying the phenomenon of Artificial Intelligence (AI) and its implications for businesses comes naturally to the stage due to the advancements in technology within this period of the Information Age. The application of artificial intelligence to marketing communication focuses on strategies for exploiting customer data to predict a customer's future purchase or choice, as well as to improve the customer journey (Marinchak 2018). It provides a mechanism to bridge the gap between data science and implementation by sorting through and analysing massive data sets, which was previously an intractable task (Schwab 2016).

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The development of AI solutions for marketing purposes works with predictive analytics through the modelling of recommendation engines to their clients (Infobaleen 2010a). Infobaleen (2010b) has further suggested that these recommended engines transform customer transactional data into predictions, subsequently turning into product recommendations according to the settings which are decided by the client. In this way, clients could find causal relationships in the data automatically, which would be a very complex and cumbersome process for a human, if not impossible. However, there seem to be divergent views regarding the future potential of AI in the domain of marketing. For example, many users believe that AI can manage most of their marketing endeavours, whereas others envision humans still being essential in carrying out strategic shifts (Sanjiv 2018).

Artificial intelligence can process organised and unstructured data at a rate and accuracy far above that of humans. It's a hot topic for businesses that are having trouble organizing their customer data. Marketers are utilizing machine learning's capacity to correlate data pieces in order to acquire insights into their consumer base (Attaran & Deb 2018). These technologies can evaluate speech to extract sentiment from it, develop visual representations of social media trends, and process data to make projections. (Kelleher *et al.* 2015)

Marinchak *et al.* (2018:22) address the role of Artificial Intelligence on marketing management and state that "AI is changing the rules, roles and tools of marketing" despite their inability to ground their findings in empiricism. As a result, the role of artificial intelligence in marketing communications and judgement appears to be under-appreciated.

Ghana is currently considered one of the fastest-growing countries in relation to information technology and social media usage in West Africa (Buami 2013). The sudden rise in information technology and social media usage is mostly among students in Ghana, from primary school through to the tertiary levels. The purpose of use of social media has changed significantly among various groups, depending on their needs. For example, social media use among journalists in Ghana has been found to change from a portal for a friendly chat to a platform for disseminating news (Deo-Silas 2013).

Its use among Ghanaians has also changed from a portal for chatting with friends to sourcing products and services (Buami 2013). Online companies in Ghana are continuously employing chatbots with AI technology to communicate and target consumers (Kwarteng 2016). The flexibility and cost saving avenues afforded by online companies are compelling a high number of consumers in Ghana to purchase products online. Particularly the benefits derived from online business portals are making people in Ghana get used to the electronic platforms in the various aspects of their lives which would potentially boost electronic commerce and transaction with few years to come tremendously (Boadi *et al.* 2007).

Jumia Online Ghana came into existence in 2014 and has established itself so well that it has become a household name when talking about online shopping in Ghana (Buami 2013). Apart from offering the opportunity to buy authentic products under the phones & tablets, electronics, appliances, gaming, watches & sunglasses and computing options, they also have other services like Jumia Hotels, a hotel booking platform, Jumia Flights, which helps customers find flights and airline tickets, as well as Jumia Food, which offers food delivery services. All these services are made available on *Jumia.com.gh* and the Jumia application on IOS and Android.

Statement of the problem and purpose of the study

The advances in technologies always present opportunities for looking into the effectiveness and efficiency of technological systems. Study of the use of Artificial Intelligence in marketing serves a useful purpose in improving the technology and its applications. However, it has been found

that, until 2016, only a few marketing researchers had examined the use of different AI systems in the field of marketing (Wedel and Kannan 2016:102). The need for studies to be conducted on the application of AI-technologies to marketing communications has also been pointed out by the Marketing Science Institute (MSI), where many of their research goals for 2018-2020 focused on AI in marketing (Martin & Murphy 2017). Only a few papers have examined the role of marketing managers in the development of AI and its integration into marketing communications while reviewing the literature at the confluence of marketing communications, decision-making, and AI. Several surveys reveal that AI is being widely used and applied in a variety of fields. (Kwarteng & Pilik 2016; CMO Survey 2019). However, because of their deductive nature, they fall short of providing a deep knowledge of how advertising strategies and judgment processes are altered.

The proposition of Jarrahi (2018:12) was that, in the face of growing AI, managers must be ready to change for taking advantage of marketing communications. In the face of rapidly emerging technology like AI, strategic decisions need to keep up to date on how to apply it to their business and maintain their strategic advantage in the human-machine synergy. These findings provide some perspective on how marketing managers should experience AI and incorporate it into their marketing and communication strategies, but management in a general sense seems not to be making use of this opportunity.

Marketing managers in data-rich workplaces were found to be well-versed in business strategy as well as sufficiently skilled in technology and analytics, including the use of AI, according to a study that looked into marketing analytics (Wedel and Kannan 2016). The study adequately highlighted the needs of marketing managers in the face of expanding marketing analytics capabilities. However, because the AI revolution is involving other sectors such as AI-assistants, judgments about the function of marketing manager as a whole cannot be reached, leaving gaps in marketing communications. It is for filling this gap that the researcher sought to conduct a case study on the Role of Artificial Intelligence in Integrated Marketing Communications using Jumia Online Ghana as a case.

The purpose of this study was therefore to explore different areas of artificial intelligence and demonstrate the importance of using it as a marketing communications approach in Jumia Online Ghana for the marketing of their products and services by looking into the following research objectives:

- **RO1:** Establish how Artificial Intelligence helps Jumia online in its lead scoring (marketing leads)
- **RO2:** Determine how Artificial intelligence assists Jumia online in its smart segmentation of target market/s.
- **RO3:** Describe the use of Artificial Intelligence in the promotion and personalization of Jumia Online content and products to its customers.
- **RO4:** Assess how AI is employed by the IT department in the operations of Jumia Online Ghana.

Theory and literature review

The impetus for developing an Integrated Marketing Communications model based on Artificial Intelligence was sparked by Batra & Keller (2016), where the writers cited Marketing Communication as a component. The idea focused on the function of social relationships in disseminating information in respect of Jumia Online, therefore the use of the social networking theory. The goal of this idea is to redirect personal influence and enable affective and cognitive change in order to develop effective marketing communications. With the expanding use of network analytic methodologies in diverse empirical contexts, social network theory has greatly enlarged the horizon of media influences on research since the 1960s. Jacob Moreno is credited

with creating the first sociograms, which evolved into the study of interpersonal relationships, which is now known as Social Network Theory, in the 1930s.

The use of Social Network Theory provides a unique viewpoint and a set of tools for analysing the consequences of business communications.

It also allows for the analysis of how micro- and macro-social systems interact and how marketing communication effects are moderated. The theory was conceived during the prime age of information media technologies in the twentieth century, and experts are still testing and refining it in the social media age and time of rapid change in media technology like Artificial Intelligence. As a result, the social network theory guided the conduct of this study. The choice of this theory is premised on the fact that Jumia Online deals greatly and directly with customers online via the Internet. The study employs three elements of this theory in addressing the research objectives:

- Networks: this element enables the study to view the AI system employed by Jumia Ghana as an open system network in addressing objectives 1 & 4.
- Nodes: this element enables the study to appreciate customers and staff as actors of the network; this helped in addressing objectives 2 & 3
- Relationships: this brings to light the interactions between members of the network and thus has enabled the study to address objective 3.

A number of studies on marketing have successfully employed this theory (Prabowo *et al.* 2020; Mgiba 2019; Husnain & Toor 2017; Vismara 2016; Richardson *et al.* 2016). A major strength of this theory is that the framework of its model accommodates itself to a variety of hypotheses from a variety of disciplines. However, the theory's limitation lies in the fact that its concepts are implicitly used "loosely and sometimes interchangeably" (Berkman *et al.* 2000:844).

Conceptualisation of Artificial Intelligence

The concept of Artificial Intelligence, or AI, was first "established at a conference held at Dartmouth College in 1956" (Pan 2016:410). Attaran & Deb (2018) assert that the definition of AI at the conference concerned the ability of machines to interpret, reason, and experience in the same way that humans do, implying that computers may be used to replicate human intellect. Presently, AI's vision extends far beyond human abilities, and it is generally referred to as a key element in humanity's 4th industrial revolution (Syam and Sharma 2018: 135; Schwab 2016).

As of now, AI has a massive impact on businesses, and it will continue to grow (Syam and Sharma 2018:135; Schwab 2016). Business leaders all over the world are rapidly spending on AI to help them find new sources of revenue, and those who have been early adopters of AI have already achieved significant benefits (Ransbotham *et al.* 2018). Furthermore, AI is expected to generate \$13 trillion in output increases by 2030, increasing global GDP by 1.2 percent per year (Bughin *et al.*, 2018). Many people believe that marketing is one of the roles in business that has a lot of potential to gain from AI. (Kardon 2019; Ng 2016). Recently, many techniques within AI's subset domain of machine learning have got the greatest interest (Schrage & Kiron 2018). According to Fagella (2019), founder and CEO of Emerj Artificial Intelligence Research, due to access to large amounts of data and its direct link to operating margins, marketing is amongst the most lucrative sectors to deploy AI.

Certainly, spanning industries, the ability to transform new technical prospects and company investment into increased customer demand is critical. (Bus Ti & Rt, 2014). As a result, marketing researchers must have a skill set that includes both technical skills for managing machine learning and other AI technologies, and also cutting-edge marketing understanding (Wedel & Kannan 2016:116). As a response to this continuous transition, a substantial number of businesses are investing in expertise or training initiatives in order to combine and improve the effectiveness of AI in their marketing communications (Schrage and Kiron2018).

It is widely expected that the growing application of AI-technologies, as well as the resultant automation of work previously performed by humans, will result in significant job losses in the economy. In contrast, the US Bureau of Labour Statistics (2019) has found that the number of marketing managers in the United States will increase by 10% between 2016 and 2026, which is 3% faster than the average for all jobs, with marketing managers who can traverse the digital environment having the greatest prospects.

Artificial Intelligence and marketing communication

The fundamentals of marketing have not changed, but the methods we engage has. It evolves on a daily basis, just as the art of storytelling does, but how we convey the tale and the media we use to tell it become increasingly important. According to Sanjiv (2018), the arrival of Artificial Intelligence and machine learning is a huge development in marketing, just as it is in business.

It is not irrational to claim that artificial intelligence (AI) will be increasingly used in marketing in the future. The facts and components of an AI-based strategy are already in place today.

Modern marketing is becoming more numerically oriented, targeted, and related to business results.

Advertisements and incentives are becoming increasingly personalized in real time for particular customers. As a result, businesses use a variety of methods to reach out to their customers, but all of them are increasingly relying on digital content (Thomas 2018). Marketers from companies still collaborate with agencies, most of which have built their own analytical capabilities using Artificial Intelligence.

How Artificial Intelligence works

According to Oke (2008), Artificial Intelligence (AI) is now a critical research area in nearly every field in the twenty-first century, including engineering, science, education, medicine, business, accounting, finance, marketing, economics, the stock market, and law, to name a few. However, the fundamental question remains: how does AI work? Algorithms, which are a set of rules applied in problem-solving activities, especially by a computer, are the foundation of artificial intelligence systems (Oke 2008). When digital marketers hear the term "Artificial Intelligence," they automatically think of the "Rank Brain" algorithm. Google's Rank Brain is a machine learning system that can provide users with answers. It was released in 2015. It uses Artificial Intelligence to comprehend and reply to customer inquiries in the same way as a human would (Thomas 2018).

It also offers a list of questions that users frequently enter into Google. Artificial Intelligence is responsible for the accurate return of the answers, as well as a similar set of questions. Artificial intelligence was developed by understanding how the human brain works, as well as how humans learn, decide, and operate when attempting to solve a problem, and using the findings to construct intelligent software and systems (Sanjiv 2018). Humans have spent many years attempting to comprehend how they think, perceive, interpret, predict, and manage the universe. With the emergence of AI, we are attempting to build intelligent creatures rather than understanding intelligence (Russell & Norvig 2014).

Artificial intelligence is advancing at a quicker rate, with Google's DeepMind AlphaGo defeating the world's best Go player, Ke Jie, in 2017 (BBC 2017). If AI can already beat the world champion during one of the most sophisticated board games, it doesn't take a lot of imagination to see that AI has a lot of promise in the business and marketing worlds as well.

Methodology

Through the use of case study design, both qualitative and quantitative approaches were used. The population of the study included all customers and IT staff of Jumia Online Ghana and the study employed both convenience and purposive sampling techniques. Convenience sampling was used for the selection of customers to respond to the questionnaire and purposive sampling was used for the selection of the IT staff for interviews. The sample size for the study was 115 comprising 100 customers and 15 IT staff.

Due to the COVID-19 pandemic, the researcher published a simple and cost effective respondent recruitment advert on social media. Basic screening questions were asked in the signup process that identified potential Jumia Online users or customers. After receiving a number of interested entries based on this basic criterion, 130 respondents signed up to whom questionnaires were sent. One hundred and seventeen (117) respondents completed and returned their questionnaire, indicating a 90% return ratio. Of the number returned, the researcher conducted an audit and cleaned the instruments up to ensure that they could satisfy the demands of the study. The expected 100 questionnaires were then acquired from the 117 through random sampling to ensure 100% coverage for the analysis.

The IT staff of Jumia Online were identified based on their information available on the Jumia Online website and referrals. They were directly (purposively) contacted by phone and had their interviews conducted. Of the 15 staff sampled, 12 took part in the interviews, forming an 80% response rate. The quantitative data were analysed through the use of SPSS V.24, and the qualitative data were analysed based on content analysis.

Results

The study analysed both quantitative and qualitative data. A 100% response rate for the quantitative data and 80% response rate for the qualitative data was achieved.

Biodata of quantitative data

In any study, respondents' biodata is critical because it allows a researcher to make informed decisions depending on the kind of people that are involved in the study. It also gives you the chance to express and offer the necessary responses to the topic at hand. A set of personal variables of the respondent, including gender, age, and educational level, were examined in this study.

Gender

Gender is an essential variable in any given social situation, which is a variable affected by any social or economic phenomenon. Of the total (100) respondents investigated for this study, 57% were males whereas 43% were found to be females.

Age of respondents

Age is an essential variable in any research study. It is a distinctive character as it leads to the understanding of respondents' views about the problems under study. The results show that 35% of the respondents were below 25 years of age, 56% of them were between 26 and 35 years of age. The remaining 19% of the respondents were at age 35 years and above.

Educational level

On the level of participants' education, the analysed data depict that 23% of the respondents had completed basic or secondary education. Those who had obtained a Higher National Diploma or a bachelor's degree represented 60% of the participants, with the remaining 17% possessing post-graduate degrees.

Frequency of visit/use social networks

Jumia Ghana is an online business entity and the ability of the customer to patronize their products will depend on how well individuals use social networks. The data obtained from the respondents on the frequency of visit/use of social networks is shown in Table 1.

Table 1: Frequency of using Social networks

Visits	Frequency	Percentage
Once a day	14	14%
About 5 – 10 visits	36	36%
Many times	50	50%
Total	100	100

Reading from Table 1, the study found that 14% of the participants used online social networks once a day, 36% of them used social networks between 5 – 10 times a day, and 50% of them visit social network sites many times within a day.

Gadgets for accessing digital platforms

The researcher wanted to know by what means respondents accessed digital platforms. Each of these methods has merits and demerits depending on their use. The type of device also determines to a great extent how fast information gets to targeted customers on social networks.

Table 2: Gadgets for accessing digital platforms

Gadgets	Frequency	Percentage
Smart phones	65	65%
Tablets	20	20%
Laptop computers	09	9%
Desktop Computers	06	6%
Total	100	100

The study results as presented in Table 2 show that 65% of the participants accessed digital platforms through the use of smartphones, 20% employed tablet devices, nine percent of them used laptop computers and six percent indicated the use of desktop computers for the purposes of accessing digital platforms such as Jumia Online.

Biodata of qualitative data

Twelve of the 15 sampled participants were available for the interviews and the results show that eight (8) of them were males and four (4) females. Three (3) of the interviewees were between the ages of 30 and 35, six (6) of them were between the ages of 36 and 40 and the remaining three (3) were above 40 years. The working experiences of the respondents based on the interview data show that five (5) of them had worked with Jumia Online Ghana for more than 3 years, four (4) of them had worked for 3 years and the remaining three (3) had worked with Jumia Online for 6 years.

Moreover, three (3) of the participants possessed a Higher National Diploma in Information Technology, five (5) of them possessed academic Bachelor's degrees in Computer Science and related fields, three (3) of them possessed Master's degrees in Cybersecurity and Digital

Forensics and the remaining one (1) possessed a Doctorate in Network Engineering. The interview participants (P) narratives will be reported by using P1 to P12

RO1 Examining how Artificial Intelligence helps Jumia online in its lead scoring (marketing leads)

Perhaps for the first time, the researchers predicted that businesses would be able to keep in continual contact with sales leads and send personalized marketing messages to clients at will. They may develop comprehensive digital lead generation campaigns by utilizing web content, social media posts, emails, and a variety of other digital platforms to get their brand in front of as many potential customers as possible. Respondents were asked to agree or disagree with the statements made in respect of these; the statements and responses are presented in Table 3.

Statement	SA	%	A	%	N	%	D	%	SD	%
Multiple adverts and business information's are directed to me.	45	45%	32	32%	12	12%	05	05%	06	06%
Most often, I get links to people, businesses, and products in real-time.	41	41%	22	22%	15	15%	12	12%	10	10%
Provision of user's basic data.	34	34%	31	31%	11	11%	14	14%	10	10%

One of the many ways AI is used to draw the attention of online consumers to goods and services is to direct multiple adverts to them. In order to ascertain how Jumia online use AI to achieve this, respondents were asked to agree or otherwise to the statement that Jumia Online direct multiple adverts to them. From the responses (Table 3), 45% of the respondents strongly agreed that Jumia online direct multiple business advertisements to them, 32% agreed, 12% were neutral, 5% disagreed and 6% strongly disagreed on how Jumia Online directs business advertisements to them.

On getting links to people, businesses, and products in real-time via Jumia Online, the responses (Table 3) show that 41% of the respondents were strongly of the opinion that Jumia Online linked them to people, businesses, and products in real-time and 22% also agreed. However, 15% of the participants remained neutral to the statement, 12% of them disagreed, and 10% of them strongly disagreed that Jumia Online linked them to people, businesses, and products in real-time.

Statement	SA	%	A	%	N	%	D	%	SD	%
Have the habit of browsing through adverts, like and comment on photos and video.	41	41%	34	34%	8	8%	7	7%	10	10%
Engagements with Jumia Online via email, SMS, and chats.	27	27%	25	25%	15	15%	14	14%	19	19%

The researcher sought to know whether respondents had the habit of browsing through adverts, liking and commenting on photos and videos on their social network platforms. This aspect has

to do with AI-powered personalization. Most online commerce platforms such as Jumia Online rely on AI-powered personalisations as lead to target customers. The results from the study (Table 4) show that 41% strongly agreed that they had the habit of browsing through adverts online, with another 34% in agreement. About 8% of the participants remained neutral to the statement, 7% of them disagreed, and 10% of them strongly denied having the habit of browsing through adverts online.

The study also sought to ascertain how Jumia Online engages and communicates with customers, which in turn provides leads for customer targeting. It was clear from the responses that 35% of the respondents were strongly of the opinion that Jumia Online engaged them via e-mail, SMS, and chats with another 27% in agreement. However, 15% of the participants were neutral to the statement, but 14% of them disagreed, and 19% of them strongly disagreed that Jumia Online engaged them via email, SMS, and chats.

During the interviews, the participants were asked to indicate how Jumia Online uses AI for the facilitation of lead scoring (marketing leads) of Jumia customers. The study found that the tasks Jumia online employed to enhance their marketing leads were through the collection of accurate data on their existing customers and new ones through social networks. They then create individual lead profiles based on any amount of data elements they can find. These could include the person's posts on social media and browsing behaviour, as well as their shopping history and the types of images they prefer. The responses from participant 3 and 2 were as follows:

- *This data is used to provide automated lead scoring functions through AI technology to enable us to know which leads have the highest probability of conversion based on the data about them contained in our system. First, staff know which leads to concentrate on, thereby improving efficiency. Second, we identify leads that may need some more outreach to get them closer to converting, and what kind of outreach might work best (P3)*
- *Knowing that human staff can engage just a little of the many leads at any given time, we do follow-ups. So we use AI technology to power automated lead engagement via e-mail, SMS, and online chat to make sure no potential sales lead goes cold. The underlying AI in these tools uses natural language processing to hold real conversations with leads and to formulate responses that help move them along the sales funnel – leading up to interactions with live sales representatives when they are already primed to convert. (P2)*

RO2 Analysing how Artificial intelligence assists Jumia Online in its smart segmentation of target markets.

In integrated marketing communications, proper market segmentation is one of the pillars of a successful marketing campaign. You can target communications to clients with comparable qualities and wants by segmenting or separating your audience into groups. Because of this personalization, marketing efforts will be more important for individuals reading them. Response rates are likely to be much higher with greater relevance than with a single non-personalized approach.

Table 5: Market segmentation on Jumia Online via AI

Statement	SA	%	A	%	N	%	D	%	SD	%
Marketing messages sent are relevant.	32	32%	31	31%	18	18%	8	8%	11	11%

Information mostly sent to users is according to their age, geographic location, or purchasing history.	35	35%	30	30%	14	14%	11	11%	10	10%
Marketing messages received have different variables and different options for users.	29	29%	33	33%	17	17%	9	9%	12	12%

The study wanted to determine whether marketing messages that were powered by AI on Jumia Online and sent to respondents were relevant to them. The analysis (Table 5) shows that 32% of the respondent strongly agreed that they received relevant marketing messages from Jumia Online and another 31% of them agreed. Eighteen percent of the respondents remained neutral to the statement, while 8% of them disagreed and another 11% of them strongly disagreed that the marketing messages they received from Jumia online were relevant.

In order to ascertain the extent of AI-powered segmentation of customers on Jumia Online, the study sought from the respondent to know whether the information they mostly received from Jumia online were based on their age, geographic location, or purchasing history. According to the responses to the questionnaire, 35% of the respondents strongly agreed that information they mostly received from Jumia Online was based on their age, geographic location, or purchasing history and 30% of them agreed. 14% of the participants remained neutral to the statement, and 11% of them disagreed, with 10% of them strongly disagreeing that information they mostly received from Jumia online were based on their age, geographic location, or purchasing history.

Moreover, the study was interested in finding out whether some marketing messages sent via Jumia Online had different variables and different options for users. The responses (Table 5) show that 29% of the respondents strongly agreed with the statement that marketing messages sent via Jumia Online had different variables and different options for users, and 33% of them agreed with the statement. Also, 17% of the respondents remained neutral to the statement, and 9% of them disagreed with 12% strongly disagreeing with the statement that marketing messages sent via Jumia Online had different variables and different options for users.

In relation to the use of AI in assisting Jumia Online in its smart segmentation of the target market, the responses from the interviews depict that the use of Artificial Intelligence to segment customers offers several advantages to Jumia Online over traditional manual segmentation. The IT personnel, in particular, stated that AI helped them discover hidden correlations in data that human marketers would miss. Furthermore, their AI-powered systems automatically updated the segments, allowing Jumia online to construct a limitless number and size of segments, allowing for a better level of personalisation. This enabled the system of Jumia Online Ghana to remove human bias or require much human intervention in their activities. A narrative from participant seven was as follows:

As our data increases, we are enabled to create highly specific segments even as small as one person, and send laser targeted marketing messages to each of them or the segments. Therefore, we employ AI in Jumia Online to remove the complexity in our development by automatically adjusting the marketing campaign to an individual segment and editing variables that include our headlines, email subject lines, images, copies, colours, and even our time of delivery (P7)

RO3 Describing the use of Artificial Intelligence in the promotion and personalization of Jumia Online content and products to its customers

Online marketing organizations may be able to develop more tailored digital experiences that convert potential customers into loyal clients by utilizing AI technology. Because AI helps businesses identify customer preferences, deliver personalised content that suits each customer's individual interests, and they make informed judgments, there is a demand for content promotion.

Statement	SA	%	A	%	N	%	D	%	SD	%
Jumia Online promote and deliver adverts to the customers and all users.	40	40%	38	38%	07	7%	09	9%	05	5%
Jumia extends its customer journey to users through digital signage.	22	22%	28	28%	19	19%	14	14%	17	17%
Jumia generates better results for users with paid advertising.	32	32%	30	30%	18	18%	12	12%	8	8%

The statement 'Jumia Online promote and deliver adverts to the customers and all users' was used to ascertain how well the AI-powered generation of advertisement on Jumia Online were received by the participants. Reading from Table 6, 40% of the respondents strongly agreed that Jumia Online promotes and delivers adverts to them, and another 38% of them agreed with the statement. Seven percent of the participants, however, remained neutral to the statement, 9% of them disagreed, and 5% of them strongly disagreed with the statement.

Again, the study was interested in finding out whether Jumia extends its customer journey to users through digital signage or not. The results from the study show that 22% of the respondents strongly agreed that Jumia Online extends its customer journey to users through digital signage, and another 28% of them agreed with the statement. However, 19% of the participants remained neutral to the statement, 14% of them disagreed, and 17% strongly disagreed that Jumia Online Ghana extends its customer journey to users through digital signage.

On whether or not Jumia Online generates better results to users with paid advertising, the analysed data depict that 32% of the respondents strongly agreed that Jumia Online generated better advertising results and another 30% of them agreed. Besides, 18% of the participants remained neutral, 12% of them disagreed, and 8% of them strongly disagreed that Jumia online generate better results to users with paid advertising (Table 6)..

Statement	SA	%	A	%	N	%	D	%	SD	%
Jumia improves communication using chatbots with customers to facilitate the purchasing of products.	36	36%	29	29%	13	13%	12	12%	10	10%

In order to appreciate how personalisation of advertisement was powered by AI on Jumia Online, the study looked into how Jumia Online employed chatbots to improve marketing communication with customers to facilitate the purchasing of products. The results of the study show that 36% of the respondents strongly agreed that Jumia online employed chatbots to improve marketing communication with them, and another 29% of them agreed with the statement. Some 13% of the participants remained neutral, 12% of them disagreed, and 10% of them strongly disagreed that Jumia Online employed chatbots to improve marketing communication with them (Table 7).

The results from the interviews show that adoption of mobile technologies continues to grow so Jumia Online staff were doing their best to optimise their system content for a mobile world. Additionally, AI was used to enable Jumia Online Ghana's system to give product recommendations and promotions in real-time, greatly improving their promotion services. Participant one indicated that:

We optimize our content for a mobile world as the adoption of mobile technologies continues to expand. The majority of the information we provide to clients was meant to be seen on our websites rather than on mobile devices, however we are now taking steps to optimize our mobile material. This allows Jumia Online to set itself out from the competition. Furthermore, providing real-time personalized suggestions and specials increases the likelihood of a customer making a purchase (P1)

RO4 Ascertaining how AI is employed by the IT department in the operations of Jumia Online Ghana

The interviews with the IT staff provided data in order to address this research objective. According to the interviews, personnel from Jumia Online Ghana's IT department used AI to engage in content marketing, allowing them to segment their audience and offer the right material on the right channel at the right time. As a result of the application of AI, Jumia Online's consumer base was segmented based on the following narrative options:

- *Our systems are set up to use traffic that comes from other websites, email campaigns, social media, paid ads, and other sources. Furthermore, our systems save information on new or returning customers or visitors, previous purchase behaviour, search behaviour, time spent on the website or interaction with email campaigns, viewed content, viewing forum (mobile vs. desktop), location, demographic trends, and average transaction value. (P10)*

Here, AI solutions are used to Identify related leads by mining existing customer data.

- *We then scour the internet for individuals, businesses, and goods that could connect existing customers with prospective new ones, resulting in pre-qualified prospect lists for our salespeople to work with. This is fine by us because it works in conjunction with other AI solutions, such as the engagement platforms discussed before. (P4)*
- *As customers and potential leads consume online information, staff at Jumia online assist their customers in personalizing it on-the-fly. We show hyper-relevant material to website users, for example, based on a profile of their browsing and past content consumption habits. This generates a new pool of leads who are already interested in doing business with the company without the need for further sales or marketing efforts. (P9)*

The study also found that AI is employed by Jumia Online for the creation of better online experiences for customers and also to promote customer online experiences that enable the system to target customers' specific interests as narrated:

- *Our system is built in such a way that it automatically allows our marketing team to build microsites and landing pages for specific campaigns, and thus reduces the time it takes to manage all of our online content. Once that is done, it improves purchasing recommendations based on customer preferences; shares targeted content in real-time*

based on website traffic; increases online conversion rates; provides personalized experiences based on hundreds of data points and delivers the right content to the right person at the right time on the right channel (P7).

- *Jumia AI-powered content help increase customer purchases through the use of; chatbots to improve communication with customers and help facilitate purchasing products, data from multiple sources to provide a single view of the customer which helps lead customers to take action, customer data to help uncover trends and micro-segments such as user behaviour, device type, and geo-location, customer's unique interests to help improve the odds of making a sale and the use of an automated mobile app to continuously optimize the performance of app content (P10).*

Discussion

The study explored the role of Artificial Intelligence in Integrated Marketing Communications using Jumia Online as a case study. Through the use of a mixed methods approach the study obtained and analysed both qualitative and quantitative data. It was obvious from the data that more males than females participated in the study. Earlier studies have shown that the use of smartphones for accessing Internet resources is higher than the use of other gadgets for Internet access (Kankam, 2020). The findings of this study support these earlier findings since the majority (60%) of the participants indicated the use of smartphones for accessing Internet contents.

One of the key objectives of the study was to examine how Artificial Intelligence helps Jumia Online in its lead scoring or marketing leads (RO1). The results from both quantitative and qualitative data clearly show that Jumia Online depends on AI for marketing leads. Particularly, the study found that automated lead scoring functions through the use of AI technology are integrated in the systems of Jumia Online. This allows the system to create a profile of an individual lead based on a variety of available data points (Yaokumah 2016). This supports the findings of Rosie (2018) that concluded that whether you are looking to create content, optimize feedback, build loyalty or target new customers, AI has a solution at your fingertips. This study found that Jumia online has integrated AI in their system to carry out these functions. Evidently, based on the element of 'Networks' in the Social Network Theory employed for this study, the results from the study point to fact that the integration of AI in Jumia Online creates an open system that enables staff, customers and potential customers to interact and have access to the system.

In support of the interviews that outlined how Jumia online employs AI to send targeted messages to customers, more than 60% of the participants indicated that they received relevant marketing messages from Jumia Online and 65% of them opined that the messages they mostly received from Jumia Online were based on their age, geographic location, or purchasing history. These findings address RO2 & RO4 and support earlier studies that concluded that through the use of AI, customers can receive personalized messages based on their social media posts and browsing behaviour, purchase history, and even the types of photos they prefer (Longoni *et al.* 2019; Yeshin 2007). Evidently, Jumia Online uses Artificial Intelligence to empower their smart segmentation of customers.

To ensure that no potential sales lead goes cold, artificial intelligence is increasingly employed to fuel automatic lead engagements via email, SMS, and online chat (Finne & Grönroos 2013). These links are sent to targeted consumers or customers from online companies and are made possible through the deployment of AI (Sharma 2018). The results of this study agree to these, since more than 60% of the participants made it clear that they had lead engagements with Jumia Online via email, online chat, among others. These findings

demonstrate that the staff and customers of Jumia Online Ghana influence the use and application of the AI systems and this makes them serve as actors of the network as depicted in the Social Network Theory's element of 'Nodes'

It has been found that one of the areas "where machine learning or AI is frequently used is within predictive data analytics, which at the present is a technique used for customer insights, content personalization as well as targeting decisions" (CMO Survey 2019: 55). A study by Kelleher *et al.* (2015) shows that 80 percent of customers are more inclined to make a purchase if they receive a tailored experience from a company. This study has also established that Jumia Online Ghana employed AI for the provision of personalised experience to customers. This again supports an earlier study by Longoni *et al.* (2019) that concluded that AI is perceived as a technology used to identify and relate to customers' unique features.

In addressing RO3, artificial intelligence is noted to have links with domains that are related to the promotion of marketing and sales (Bughin *et al.* 2018). Although, this study found that more than 60% of the participants were happy with the promotional activities on Jumia Online, interestingly, about half of the participants did not accept that Jumia online extended their customer journey through digital signage. This is not surprising, given that an earlier study found that AI's use in marketing has an effect on digital marketing activities such as next-best offers in customer promotions and reactive online advertising buying (Thomas 2018; Hoffman 2016). These findings clearly support and link to the element of 'Relationships' since they show how the application of AI enables customers and staff of Jumia Online Ghana to interact.

A difference between the findings of this study and other studies is how the application of AI in marketing poses data processing challenges to them. For example, the results from the qualitative data did not point to difficulties in processing data, especially based on their analytical abilities; however, studies have found that organisations that employ AI are commonly faced with high data processing challenges as well as a constant development of organisational analytic capabilities (Gupta *et al.* 2020; McKinsey 2017), Moreover, it has been found in earlier studies that customers are mostly not willing to interact with AI (Luo *et al.* 2019; longoni *et al.* 2019), nevertheless, the findings from this study points to the fact that customers of Jumia Online Ghana were comfortable and willing to interact with the chatbots and other AI applications.

Conclusion and recommendations

It is evident from this study that Artificial Intelligence was used by Jumia Online Ghana in helping its lead scoring (marketing leads). The conditions that allow for the acceptability that Jumia Online uses Artificial Intelligence in assisting smart segmentation of its target markets have been well established in this study. There is sufficient evidence from the analysed qualitative and quantitative data to infer that Jumia Online Ghana used Artificial Intelligence in aiding the promotion of its content and products to its target markets.

The study has established that Jumia Online deployed AI to boost their marketing communications in order to reach a wider market across Ghana. Clearly, the use of AI in marketing communication enabled smart segmentations for targeted communication at efficient and effective means for Jumia Online Ghana. This study suggests that AI is playing a significant role in the integrated marketing communications of Jumia Online Ghana. For example, AI is found (see RO3) to have been employed by Jumia Online Ghana to give product recommendations and promotions in real-time to customers. Similarly, the study shows how AI is used by Jumia Online for the creation of better online experiences for customers. Evidently, organisations can take advantage of the numerous benefits of AI to improve their services and promote their products.

Jumia Online is seen to be deploying AI in its marketing operations which (Anand, Krushali & Jojo 2018), falls in line with strategic communication objectives. It is observed that Jumia Online Ghana employs chatbots based on personalisation to improve marketing communication with customers. However, the responses from a significant number of the participants demonstrate their challenges with the chatbots. The study therefore recommends improvements in the online integrated marketing engagements and segmentations between Jumia and their customers by providing enhanced chatbots and AI powered tools for these purposes.

The findings of the study indicate how the use of AI can enhance marketing and promotional activities of companies. This implies that the study's results can serve as a great avenue for organisations to increase their customer base and profits through the use of AI. For example, based on the findings of the study, organisations are recommended to employ AI to make tailored experiences and products available to customers to boost their sales since the study has found that customers are more willing to buy if they receive a tailored experience from a company. This attests to how important it would serve companies to provide personalised experience to customers in order to widen their sales and profit margins through the use of AI. Moreover, it is recommended to organisations to employ AI for automatic lead engagements since the results of this study show that fuelling lead engagements via AI enables potential sales activity all the time.

The study focused on the role of Artificial Intelligence in integrated marketing communications of one organisation in Ghana (Jumia Online Ghana), whereas looking into other organisations based on a survey design or comparative study would produce a better understanding of the application of AI in marketing towards generalisation in respect of the country Ghana.

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Exploring coping strategies of retired elderly persons in Ilorin metropolis, Nigeria: implication for counselling

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Abstract

Retirement involves the transition from one stage in life to another. This transition has some implications which require coping strategies to survive the occurrences. This study, therefore, investigated coping strategies of retired elderly persons in Ilorin metropolis, Nigeria. The research design is a descriptive survey. The population of the study comprised elderly persons in Kwara State and the target population consisted of retired elderly persons in selected local government areas in Ilorin Metropolis. 300 retired elderly persons were purposively selected through snowball sampling, with the assistance of the pension office.

Questionnaires were used for data collection. The data was analysed using mean and analysis of variance. The results show that retired people adopted the coping strategies of having regular contact with people, spending time in nature (sleeping), performing regular exercise, seeking spiritual comfort, engaging in pleasurable hobbies and receiving support from family. However, there were significant differences in the coping strategies of retired persons in Ilorin Metropolis on the basis of gender, marital status and educational qualifications. The study recommended that male and female retirees should be encouraged to attend retirement counselling regularly, to adjust to the challenges of retirement. This implies that retirement counselling should be arranged for the elderly to ensure better health, emotional stability and physical functioning. This study has provided fresh information regarding coping with retirement that can be used for comparative studies as well as for informing retirement education and management within and outside employment in Nigeria, and perhaps elsewhere.

Keywords: retirement, elderly persons, coping strategies, counselling

Introduction

The world of work is a fundamental aspect of life. It is essential to leading a fulfilled life. Work determines one's mental, social and physical well-being. The significance of work reflects in the pattern of relationships and attitudes an individual displays to others in the society. According to Gorny (2018), work motivates personal development, improves one's emotional condition and provides relevant desires. In essence, life is joyful and interesting if work is present, and could be devastating if work is lacking. The journey of work is not a lifetime exercise; cessation is bound to occur. The cessation can be the result of age or length of years in service. This period of termination of work is known as retirement.

Retirement occurs when an individual is disengaged from where reward (usually in form of payment) is given at the end of a particular time; daily, weekly or monthly as agreed by the

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parties. Retirement is a well-known phenomenon to either public or private sector workers. Retirement is the process of disengaging from work. It detaches a worker from a familiar environment. It connotes reduced participation from social activities, withdrawal from an active job and separation from civic roles. In the opinion of Garba and Mamman (2014), retirement separates an individual from the means of livelihood. According to Kubicek, Korunka, Raymo and Hoonakker (2011), retirement involves reformation in the life of elderly persons and it requires changing daily life activities and social interaction. Retirement is perceived in different manners; some perceive the period as when unlimited vocational and recreational activities can be engaged in, social interaction with nuclear and extended family would be much better established and as such, eagerly welcome the period. Meanwhile, some viewed the period as a time of constraint and rejection, therefore, are not prepared for it. Etodike, Ezech and Chukwura (2017) mention that many workers identified retirement as a mark of honour and achievement in one's career, while some regarded the period as a state of being unemployed with no regular income.

There are different forms of retirement. Musila, Masinde and Maithya (2019) identified two forms of retirement: compulsory and voluntary. But specifically in Nigeria, where this study was conducted, there are three categories of retirement, which are voluntary, compulsory and statutory retirement (Garba & Mamman 2014; Fiiwe 2020). The voluntary retirement is when the worker decides on his volition to quit the job with reasons particularly known to the retiring staff member. This is regardless of age, health condition and length of years in service. Compulsory, otherwise known as forced, retirement occurs when a worker is constrained to leave the place of work. This type of retirement is unwanted, because in most cases it happens as a result of ill-health, misconduct, and/or inefficiency. Perera, Martinez and Monreal-Bosch (2013) affirm that forced retirement is usually traumatic. Statutory retirement happens when an employee has reached the age of 60 or has spent 35 years in the public service. This type of retirement in most cases is preferred by employees because it attracts the benefits of a gratuity and pension. A gratuity is a lump sum of money usually given to an employee after cessation of work, while pension is a periodical payment (usually monthly) to a retired worker. Both are post-employment benefits; they are compensations arranged for an employee on disengaging from work to guarantee income and reduce financial strain after leaving the employment.

Retirement is sometimes associated with changes and challenges. The destabilising effect of retirement from work in Nigeria is usually exacerbated by the delay in payment of the gratuity and pension. The direct relationship of retirement with ageing significantly makes the period more challenging; as ageing is associated with bodily changes, a weakened immune system and reduced agility. The advancement in age makes the retirees vulnerable to physical, emotional and social problems. According to Dar, Iliyas, Dilawar and Rahman (2018), retirement brings a vital change that greatly affects various aspects of life. It is associated with physical and socio-economic problems (Musila, Masinde and Maithya (2019)). It poses health issues, mental and psychological distress. Osborne (2012) opines that retirement poses psychological effects on retirees, although the impact might vary. The challenges of retirement, to Musila, Masinde and Maithya (2019), range from psychological and physical to financial. Psychologically, detachment from an identified working place which an employee enjoyed for many years may result in boredom (loneliness), depression and low self-esteem. The physical challenges appear as a result of age-related changes such as sight problem, pains in the body and arthritis. Also, the financial constraint hastens ill-health and poor living conditions. Yunusa (2013) identified a delay in the payment of pensions, fear of rejection and fear of loneliness as some of the problems that the elderly experience after retirement. Amune, Aidenojie and Obinyan (2015) added that inadequate preparation for retirement subjected many retirees to psychosomatic problems and phobic reactions.

It is worth noting that many retired elderly experience multiple losses; such as loss of physical agility and functionality, loss of good health and loss of emotional attachment. Kubicek, Korunka, Raymo and Hoonakker (2011) asserted that the elderly suffer a loss of resources after retirement. Similarly, loss of self-image and identity are characteristics of life after retirement; where the work environment places a great influence, official roles and assignment added significant impact. To further substantiate the strains of retirement, Dave, Rashad and Spasojevic (2008) investigated the impact of retirement on physical and mental health; the outcome indicate that retirement is associated with difficulties in mobility and daily activities. Mental health decline and increased illnesses were also found to be associated with retirement. Be that as it may, empirical studies have presented contrasting results. Fleischmann, Xue and Head (2020) viewed retirement as a relief, which is beneficial for health, and permitting retirees to pursue interests and leisure activities. Mein, Martikainen, Hemingway, Stansfeld and Marmot (2003) revealed positive associations between retirement and mental health; retirement from work had no effect on physical functioning and an improvement in mental health was also reported. The study of Lindwall *et al.* (2017) also showed that retired elderly people demonstrated improved psychological conditions.

The challenges mentioned are without doubt stressful; could ruin the well-being, cause hindrances to normal life activities and present a wide range of anomalies. Therefore, in order to maintain a well-balanced life after retirement, a coping strategy is necessary to make the adjustment. Coping strategies are manners and ways to manoeuvre events/situations in order to reduce the effects on an individual. Ribeiro, Borges, Araujo and Souza (2017) argue that coping strategies are efforts required to manage stressful situations that can affect the physical and psychological acuity. In the opinion of Shafik, Abd-alaal, El-Afandy and Mohamed (2019), coping strategies are essential to lessen stressful situations and attain psychological comfort. Nishanthi and Priya (2017) report that increased coping strategies reduce psychological problems. Galiana, Tomas, Fernandez and Oliver (2020) pointed out that coping strategies are required by the elderly to achieve adequate and quality well-being. Nobahar, Ahmadi, Alhani and Fallahi Khoshknab (2013) noted that retirement combines opportunities, hopes and fears, therefore, coping requires preparation and healthy support systems. All in all, coping strategies are useful to enhance quality well-being after retirement. The benefits of coping strategies to retirees cannot be overemphasised, and these coping strategies are effective tools for adjusting to situations that arise after retirement.

The theory of Folkman and Lazarus (1980) is relevant to this study. This theory assumed that stress emanated from the imbalance between the demands (internal and external) and the resources to deal with the demands. Stress occurs when the resources available are inadequate to deal with specific demands. Therefore, it needs to be managed so as not to hinder the well-being, social functioning and relationship of an individual. According to the theory, coping strategies are cognitive and behavioural efforts employed by an individual to manage stressful events (Folkman & Lazarus 1980; Baqutayan 2015). This coping is behavioural and psychological in nature. The theory proposed that coping can be problem-focused or emotion-focused. Problem-focused entails the efforts directed towards altering the threatening conditions, while emotion-focused involves regulating the emotion aroused from challenging situations. From the theory, problem-focused coping includes seeking social support, confrontative coping; and emotion-focused coping comprises accepting responsibility, self-controlling, distancing and avoidance. Folkman, Lazarus, Gruen and DeLongis (1986) added that the goal of coping can be achieved by tackling the problem causing the distress and regulating emotions from the distress. The efficacy of this theory has been proved by previous studies, which include Obbarius, Fischer, Liegl, Obbarius, and Rose (2021), Berjot, and Gillet, (2011), Matthieu and Ivanoff (2006). This theory is beneficial to retirees to minimise stressful outcomes of retirement.

Likewise, Cognitive Behaviour Therapy (CBT) proposed by Aaron Beck in the 1970s is useful as a therapeutic method for handling retirement problems. CBT is based on the principle of cognitive restructuring and behavioural activation. CBT helps to recognise negative thoughts and behaviour problems. CBT, according to Secker, Kazantzis and Pachana (2004), has been proved to be effective for handling issues affecting elderly persons. It is a form of psychotherapy in which a therapist works with a client or group of clients to identify the problem, teach relevant skills and activities to resolve the problem. In terms of techniques, CBT is collaborative (Evans, 2007) where the therapist and the client work together to identify the problem and work out probable solutions. The therapist also role-plays some skills which are later applied by the client. Home-work is assigned to the client to allow self-monitoring and implement what was practised during the session. Palazzolo (2015), Chan *et al.* (2018) that home-work is a very helpful mechanism in treating disorders, depression and anxiety. The process of cognitive restructuring allows the retiree to change the thinking pattern and distorted thought about retirement; this is achieved by monitoring negative thoughts, avoiding irrational thinking. The behavioural activation permits the retiree to learn pleasurable activities to overcome the obstacles of retirement; such as relaxation training (in and outdoor games) and distraction technique (playing puzzles, playing flash cards).

Problem and purpose of the study

Retirement could not be a stress; disengagement from work might not be stressful but the non-availability of resources, prolonged delay in the payment of gratuity and haphazard distribution of pension largely pose problem. These resources are to a large extent what the retiree depends on to maintain optimal living after retirement. The problem facing retirees is further exacerbated by threats of insurgency, kidnapping and a gross insecurity endangering the lives and properties of Nigerians. By all indications, Nigeria is facing tremendous challenges of abduction, incessant killings and bandits' confrontations. The scenario has adversely affected the economy; which is tantamount to increased poverty and unemployment rates. The devastating impact, according to Ibrahim and Mukhtar (2017), includes exposure to sexually transmitted diseases, and psychological trauma, among others.

Economic recession and challenges of the COVID-19 pandemic have resulted in hardship and poor standards of living for many Nigerians. Covid-19 led to the sudden dismissal of employees, reduced the labour force and already meagre income. Agri, Mailafia and Umejiaku (2017) observed that recession had reduced the standard of living, diminished production and employment rates. It further led to a lack of decent welfare and good health care. As a result, the elderly are vulnerable, assistance received from family, relatives and friends as a form of informal support system could also be jeopardised, thereby, leading to hunger and probably the death of the elderly. Based on these problems, the purpose of this study is to determine the coping strategies employed by retired elderly persons in Ilorin Metropolis, Nigeria.

Research question

What are the coping strategies of retired elderly persons in Ilorin Metropolis, Nigeria?

Research hypotheses

- There is no significant difference in the coping strategies of retired elderly persons in Ilorin Metropolis based on gender.
- There is no significant difference in the coping strategies of retired elderly persons in Ilorin Metropolis based on marital status.
- There is no significant difference in the coping strategies of retired elderly persons in Ilorin Metropolis based on educational qualifications.

Methodology

Descriptive survey research was applied in the study. This method was adopted in order to gather information on the opinions, needs and experiences of respondents through the use of questionnaires. It focuses on gathering numerical data through structured research questions to explain a particular phenomenon and generalise it across people. The survey involves systematic empirical investigation of phenomena through statistical or computational techniques.

The population of this study comprised elderly persons in Kwara State, while the target population consisted of retired elderly persons in selected local government areas in Ilorin Metropolis. Ilorin is the capital of Kwara State, one of the six states that make up the North Central geopolitical zone in Nigeria. In Ilorin metropolis, there are three local government areas: Ilorin East, Ilorin South and Ilorin West. This author purposively selected Ilorin West, which has the highest population size. 300 retired elderly persons were selected from this local government through snowball sampling using a retiree pension office.

The respondents are elderly people aged 60 and above and who have retired from the public service. The author purposively chose the retirees from public services (government paid work), with at least five years of post-retirement experience. The retired elderly persons selected are those without a disability, who were able to communicate effectively and agreed to participate in the study. Data collection was carried out using a questionnaire. This was divided into sections A and B. Section A was arranged to elicit information on the demographic variables of respondents. Section B was structured on the coping strategies adopted by retired elderly persons. The questionnaire was organised on a scale of Strongly Agree (4 points), Agree (3 points), Disagree (2 points) and Strongly Disagree (1 point) and the mean score was 2.50.

The questionnaire designed by this author was revised by three experts in the Department of Counsellor Education, University of Ilorin, and three experts from the Department of Social Sciences, University of Ilorin. The experts worked on the content of the questionnaire for clarity, relevance and usability. The recommended corrections were applied in the final draft of the questionnaire. The questionnaire was equally administered to a selected number of elderly persons in Oyo State on two different occasions at an interval of four weeks to ensure its reliability. The results from the two administrations were correlated and the correlation coefficient obtained was 0.74. The author got the consent of the participants to participate in the study and assured confidentiality. Frequency and percentage distribution was used to analyse the demographic variables. Mean was employed for the analysis of coping strategies and Analysis of Variance (ANOVA) was adopted to test the hypotheses formulated at 0.05 level of significance. The next section reports the findings.

Result

This presents the demographic distribution of respondents, the ranking order of the coping strategies and the test of hypotheses.

Demographic data

This section presents the results of data obtained on the respondents in frequency and percentages.

S/N	Variables	Frequency	Percentage %
1.	Gender		
	Male	102	34.0
	Female	198	66.0

	Total	300	100.0
2.	Marital status		
	Single	11	3.7
	Married	137	45.7
	Divorced	16	15.3
	Separated	61	20.3
	Widowed	45	15.0
	Total	300	100.0
3.	Educational qualifications		
	Primay school cert	51	17.0
	WASC/SSCE	90	30.0
	NEC/OND	37	12.3
	First degree/HND	45	15.0
	Postgraduate	77	25.7
	Total	300	100.0

Table 1 shows the demographic distribution of respondents on the basis of gender, marital status and educational qualifications.

Research question

What are the coping strategies of retired elderly persons in Ilorin Metropolis, Nigeria?

Research hypotheses

- There is no significant difference in the coping strategies of retired elderly persons in Ilorin Metropolis based on gender.
- There is no significant difference in the coping strategies of retired elderly persons in Ilorin Metropolis based on marital status.
- There is no significant difference in the coping strategies of retired elderly persons in Ilorin Metropolis based on educational qualifications.

Table 2: Mean and rank order analysis of coping strategies of retired elderly persons in Ilorin			
S/N	As a retired elderly person, I adopt the following coping strategies:	Mean	Rank
8	having regular contact with people	3.87	1 st
11	gardening/cleaning the environment	3.79	2 nd
19	spending time in nature (sleeping)	3.63	3 rd
10	looking at pictures that reminds of joyous people, places and events	3.62	4 th
16	going for a walk	3.52	5 th
20	seeking regular medical check-ups	3.49	6 th
6	taking medications	3.49	6 th
13	listening to radio/watching TV	3.35	8 th
1	seeking assistance from family and friends	3.34	9 th
2	seeking spiritual comfort	3.26	10 th

15	taking nutritious/balanced diet food	3.24	11 th
18	telling folktales to children	3.12	12 th
17	engaging in different hobbies	3.00	13 th
7	performing regular exercise	2.89	14 th
14	playing games	2.44	15 th
12	reading novels and storybooks	2.19	16 th
3	surfing the Internet	2.02	17 th
9	taking herbal therapy	1.85	18 th
4	drinking alcohol	1.19	19 th
5	smoking cigarettes	1.04	20 th

Table 2 shows the mean and rank order analysis of coping strategies of retired elderly persons in Ilorin Metropolis, Nigeria. The result on the table revealed that most of the items were ranked above 2.50 cut-off point which indicated that respondents agreed that the items are the coping strategies adopted by elderly persons.

Hypothesis one:

There is no significant difference in the coping strategies of retired elderly persons in Ilorin Metropolis, Nigeria, based on gender.

Table 3: Mean, SD and t-test result showing difference in the coping strategies of retired elderly persons in Ilorin Metropolis based on gender

Gender	N	Mean	SD	df	Cal. t	Crit. t	P- value
Male	102	3.80	2.01				
				298	4.98	1.96	0.000
Female	198	4.00	1.02				

Table 3 shows that degrees of freedom (df) of 298, the calculated t-value of 4.98 is greater than the critical t-value of 1.96, with a corresponding p-value of 0.000 which is less than the 0.05 level of significance.

Hypothesis two:

There is no significant difference in the coping strategies of retired elderly persons in Ilorin Metropolis, Nigeria, based on marital status.

Table 4: ANOVA result showing difference in the coping strategies of retired elderly persons in Ilorin Metropolis based on marital status

Source	Sum of Squares	df	Mean Squares	Cal. F.	Crit. F.	p-value
Between group	6.032	4	1.51	15.95	2.40	0.000
Within group	27.898	295	.095			
Total	33.930	299				

Table 4 shows that the calculated F-ratio of 15.95 is greater than the critical F-value of 2.40 with a corresponding p-value of 0.000 which is less than 0.05 alpha level. This indicates that there is

a significant difference in the coping strategies of elderly persons in Ilorin Metropolis based on marital status. In order to determine which of the sub-variables of marital status contributed to the difference, a post-hoc Duncan Multiple Range Test (DMRT) was conducted thus:

Table 5: Duncan Multiple Range Test (DMRT) showing the differences in the coping strategies of retired elderly persons in Ilorin Metropolis based on marital status				
Marital status	Group	N	Mean	Duncan Groupings
Married	2	137	4.00	A
Single	1	11	3.72	B
Divorced	3	46	3.72	B
Separated	4	61	3.72	B
Widowed	5	45	3.72	B

Table 5 shows the Duncan Multiple Range Test indicating the significant difference noted in the ANOVA on Table 4. Group 2 with a mean score of 4.00 is significantly different from Groups 1, 3, 4 and 5 with the mean scores of 3.72 each.

Hypothesis Three:

There is no significant difference in the coping strategies of retired elderly persons in Ilorin Metropolis, Nigeria, based on educational qualifications

Table 6: ANOVA result showing difference in the coping strategies of retired elderly persons in Ilorin Metropolis based on educational qualifications						
Source	Sum of Squares	df	Mean Squares	Cal. F.	Crit. F.	p-value
Between group	3.767	4	.942	9.21	2.40	.000
Within group	30.163	295	.102			
Total	33.930	299				

Table 6 reveals that the calculated F-ratio of 9.21 is greater than the critical F-value of 2.40 with a corresponding p-value of 0.000 which is less than 0.05 level of significance. In order to determine which of the sub-variables of educational qualification contributed to the difference, a post-hoc Duncan Multiple Range Test (DMRT) was conducted thus:

Table 7: Duncan Multiple Range Test (DMRT) showing the difference in the coping strategies of retired elderly persons in Ilorin Metropolis based on educational qualifications				
Educational qualifications	Group	N	Mean	Duncan Groupings
Postgraduate	5	77	3.99	A
First Degree/HND	4	45	3.98	A
NCE/ND	3	37	3.82	B
Primary School Certificate	1	51	3.76	C
SSCE/WAEC	2	90	3.74	C

Table 7 shows the Duncan Multiple Range Test indicating the significant differences noted in the ANOVA on Table 6. Group 5 with a mean score of 3.99 is different from Groups 1, 2, 3 and 4 with the mean scores of 3.76, 3.74, 3.82 and 3.98 respectively.

Discussion

The mean and rank order analysis showed that retired elderly persons in Ilorin Metropolis adopted the coping strategies of having regular contact with people, spending time in nature (or sleeping), performing regular exercise, seeking spiritual comfort, engaging in pleasurable hobbies, receiving support from family and friends which concurs with related studies (e.g. Shafik, Abd-alaal, El-Afandy and Mohamed 2019) which revealed that the coping strategies of older adults are seeking spiritual comfort and maintaining family contact. Similarly, the findings of Ribeiro, Borges, Araujo and Souza (2017) that identified support seeking, accommodation and spiritual comfort as coping strategies adopted by elderly as well as those by Yunusa (2013) who found that visiting friends, engaging in exercise and dedicating time to spiritual activities are some of the coping strategies employed by retired elderly persons concurred with this study. In addition, the findings of this study are supported by the findings of Al-Naggar and Chen (2011) which found that retired people coped by engaging in sports, sharing problems with others, resting and visiting friends as well as Ejionueme, Ugwoke, Etonyeaku and Anyanwu (2012) who agreed that elderly persons sought various coping strategies after retirement. Musila, Masinde and Maithya (2019) found a similar result: that retirees cope with retirement by participating in leisure and social activities. The findings of this study contradicted that of Ribeiro, Borges, Araújo & Souza (2017), which found that some elderly persons coped through grieving, mourning and the desire to die.

This finding is probably because retirement is a major life change; it involves a transition from one stage to another; and while transiting, coping strategies are required to lead a good life after retirement.

The result obtained from hypothesis one indicated that there was a significant difference in the coping strategies of retired elderly persons in Ilorin Metropolis based on gender. This implied that the manner in which the male and female respondents coped with retirement differs. It was shown that retired female respondents demonstrated higher coping strategies than their male counterparts. A related study by Shafik, Abd-alaal, El-Afandy and Mohamed (2019) and Salami (2010) also found that retired female elderly people adjusted better than the retired males. The reason that can be adduced for this could be that the role of grandparents played by elderly females increases their physical functioning, thereby improving their mental health, which can thus be translated to improved well-being after retirement. Males and females take up official employment but women's involvement in domestic activities and shopping provided additional advantage to be active more often, which could also help in old age to augment coping strategies. The African traditional culture restricted men from these duties.

The result of hypothesis two indicated that there was a significant difference in the coping strategies of retired elderly persons in Ilorin Metropolis on the basis of marital status. It was further revealed that the married respondents had better coping strategies than the other categories. This finding concurs with Damman, Henkens and Kalmijn's (2015) study which found that retirees without partners had difficulty coping with social changes that accompany retirement. The reason for this can be traced to the fact that married elderly persons receive physical, emotional, financial and social support from partners. This support system minimises the consequences of retirement on the married retirees. The married retirees shared their feelings with spouses and as a result, coping strategy was enhanced.

The result of hypothesis three showed that there was a significant difference in the coping strategies of retired elderly persons in Ilorin Metropolis based on educational qualifications. It

was shown that respondents with postgraduate degrees had a higher mean score in coping strategies after retirement. Related studies (Gul and Dawood 2015) agree that highly educated elderly people coped better than those in other categories of educational status. As a result, the highly educated reported a higher level of life satisfaction. The finding can be linked to the fact that education gives a good orientation about situations. Through education, various avenues are open to elderly persons to learn and adapt to changes in life. Education improves well-being; therefore, the highly educated elderly people might adjust better to retirement than other categories.

Conclusions

This study assessed the coping strategies of retired elderly persons in Ilorin Metropolis. Elderly persons adopted the coping strategies of having regular contact with people, spending time in nature (or sleeping), performing regular exercise, seeking spiritual comfort, engaging in pleasurable hobbies, and receiving support from family and friends. The study showed that female respondents demonstrated greater coping strategies than their male counterparts, and married respondents had better coping strategies than the other categories. This study therefore recommended that male and female retirees should be encouraged to attend retirement counselling regularly, to be able to adjust to the menace of retirement. Retirement counselling should recognise the psychological needs of widowed and divorced retirees whose partners are not available. Adequate monitoring and follow-up should be given by the caretakers of elderly persons in order to ensure proper adherence to the instructions given. It is therefore necessary for counsellors to have regular, comprehensive and well-packaged retirement counselling for workers planning to retire and occasional enlightenment after retirement. Retirement counselling should revolve around the issues of need for retirement, benefits of retirement, stress of retirement, coping with it, diet suitable for retirees and safety precautions for retirees – and a host of others. The pre-retirement counselling would enable the elderly to adequately prepare for retirement and have the wherewithal of what surrounds retirement. It will enable those planning for retirement to make necessary arrangements for the eventuality. The post-retirement counselling allows the retiree to cultivate mutual relationship with community; such engagement provides relief and a sense of belonging to retirees. Both are beneficial to ensure better health, emotional stability and physical functioning. The findings of this study may not be generalized due to the scope of the study. However, the study has provided fresh information regarding coping with retirement that can be used for comparative studies as well as for informing retirement education and management within and outside employment in Nigeria.

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What students should know about the humanities¹

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Abstract

The purpose of the present writer is multiple. It is (a) to consider the core philosophy and politics underpinning the teaching of the humanities in the light of the "right to conquest"; (b) to sum up the key features of the struggle for epistemic decolonisation by the African intellectual icons; and (c) to identify the responsibility of a new generation of African scholars in giving meaning and relevance to such disciplines. Pursuant to these issues, the thesis advanced here is that due to the history of colonisation and the attendant epistemicide in Africa, there is an ethical and educational necessity to inscribe African epistemology and philosophy of education in the teaching and practice of the humanities. The implications for such inscription speak to the need to address epistemic injustice and cognitive dissonance suffered by African students in the learning of such disciplines. Methodologically, the paper does not look at a particular discipline but takes a broad generalisation about the humanities, based on desk-top resource material and reflexivity of the author's positionality.

Keywords: Epistemic injustice, epistemicide, African scholarship and humanities

Introduction

This paper will first look at the socio-historical context within which the disciplines of the humanities emerged and some of the key European figures who inaugurated epistemicide and its results. The second section focuses on the lessons emanating from the situation of the "right of conquest" and how the disciplines shaped on the African continent. In light of this, the third section locates the African intellectual icons in their struggle to claim sovereignty of African scholarship under determinate conditions of post-coloniality. This struggle was informed by Western conceptions of reason which considered only certain people, specifically Europeans, as rational, and thus dehumanised large segments of subaltern populations by excluding them from having the capacity to reason.

The humanities in socio-historical perspective and the ruins of epistemicide

From the onset, it is important to point out that the progenitors of the disciplines we call the humanities were central in the process of Western rebirth and imperial expansion to the colonies. As they emerged within the context of scientific invention and discoveries, these disciplines were developed and employed to diagnose and, where possible, to prognose the social complexities and complications of Western societies arising out of attempts to adjust to and take advantage of the impact of technological advancements. The disciplines played a critical role in articulating the effects of social disruption and maladjustments, while also exploring solutions and revealing

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opportunities (Lebakeng 2001). In keeping with the scientific mood of the time, the humanities jealously emulated the Newtonian, Cartesian model of science so as to gain credence and accreditation as scientific disciplines; hence, some including economics, sociology and anthropology, distinguished themselves from the arts and preferred the descriptor social sciences. They sought to use a “scientific” approach intending to approach the study of social life in an objective, rational, and systematic manner.

The irony though is that it was precisely because of this claim to scientific status that European scholars – David Hume, Emmanuel Kant and Georg Hegel – made chronically inaccurate representations of and pronouncements on other regions of the world, especially Africa and the inhabitants of the continent. At the core of their representations and pronouncements was the rationality debate, which questioned whether Africans were able to reason. According to scholars such as Masolo, (1994) and Jimoh (2018), the concept of reason differentiates between civilised and the uncivilised beings and those who are logical and the mystical ones. At the root of this problem are ontological assumptions concerning our parity as human beings disguised as epistemological issues about what counts as knowledge (Mungwini 2020). The logic was to invisibilise Africans by calling into question their humanity, to dispel African situated knowledges, discount the role of Africa and the Africans in world civilisational history and to deny Africa as a source of ideas but affirm it as a place for gathering raw data.

Flowing from such rubbishing and condemnation of things African was the idea that Western values, systems, structures should be superimposed on Africans and African ones should be erased, marginalised and destroyed depending on the nationalistic impulses and proclivities of the respective colonisers or imperialist powers. The ruins of the destruction of indigenous knowledge systems and processes have been covered extensively by many scholars (Ramose 1999; Ntuli 1999).

In the colonies such as countries in Africa, the disciplines assisted colonial administrators to understand, penetrate and control peoples of the colonies. Epistemologically and paradigmatically, they spawned an academic pandemic characterised by a captive and mimetic mind in the university in Africa. Although anthropology has received the worst strictures, all these disciplines were complicit in colonisation as bourgeois disciplines (Mafeje 1976). Even Christianity gave moral and ethical foundation to land dispossession and the enslavement (Prior 1997). As such, colonisation manifested itself through land dispossession (which in South Africa was given theological backing by the Dutch Reformed Church), epistemicide and proselytization (Lephakga 2015). It is noteworthy that with the development of Western institutions of higher learning in continents such as Africa, education was moulded along the colonising models in structure, in culture and in substance. Hence even in Africa, although the conceptions precluded the reality of pre-Western African science, the humanities had pretensions to scientific disciplinarity – as well articulated by Ake (1972; 1973).

The main reason for this is that in Africa the ethically questionable ‘right of conquest’ had devastating consequences in a range of spheres including the epistemological, philosophical, social, economic, political and jurisprudential. This is because the history of conquest resulted in the conquest of history through negation, erasure, destruction and the annihilation of modes of life of Africans and their social institutions. This history matters because the contact between western imperialism and Africa did not augur well for the Africans from an inter-culturality viewpoint (Ndlovu-Gatsheni and Zondi 2016). Despite the differential impact of French, Belgium and British rule, colonialism left an indelibly negative mark on Africa. In this respect, the Enlightenment delivered light to Europe, but fixed and framed the African continent as a region of complete savagery and intellectual darkness which represented a negative ‘Other’. In a nutshell, it negated the humanity of Africans as historical, social, political and philosophical beings despite the fact that science, philosophy, rationality and thought are human activities over which the West does not have an exclusive monopoly.

Western conceptions of reason considered only certain people, specifically Europeans, as rational, and thus dehumanised large segments of subaltern populations via excluding them from having the capacity to reason. In his 'Critique of Black Reason' (2017), Mbembe thus argues that colonial discourse was based on an ontology of 'absolute alterity', that allowed Europeans to position themselves at the apex of civilisation, democracy, and reason and with colonised peoples viewed as inferior, lacking, absent, and non-human – an ideology that was used retrospectively to justify their violent colonial adventures.

Given the diversity among the colonial powers, they left a wide range of legacies, all negative. The causal significance of legacies varies, in that they affect subsequent freedom of manoeuvre, to different extents and in different directions. At its strongest, legacy takes the form of "path determination", implying that colonial choices determined post-colonial ones, or at least conditioned them, such that departure from the colonial pattern was, and perhaps remains, difficult and costly (Austin 2010).

Lessons I learnt about the humanities and what students should be taught

Although social thought and reflections about a wide range of interactions are a distinguishing feature of all human beings, my encounter with the humanities in their disciplinary form took place when I registered for my undergraduate degree at the American University in Cairo in February 1984. My studies continued when I pursued my post-graduate degree in sociology at the University of Dar es Salaam in late 1988. Further studies familiarised me with the disciplines. After two neophytes aborted my lecturing stay at the then Vista University in Soweto (now University of Johannesburg), I joined the department of sociology at the University of the North (now University of Limpopo) for seven and a half years. In 2004, after submitting my doctoral thesis entitled *Prospects and problems of transforming universities in South Africa, with special reference to the right to be an African university*, I bade farewell to academia.

Given these experiences, I consider myself a student of the humanities and can point out that (1) it is accepted as a common cause that in terms of socio-historical and philosophical context, the humanities as disciplines were midwived by the 'Enlightenment' and extended to the colonies through colonial imposition; (2) the effects of such superimposition included the exclusion of African epistemology and philosophy; and (3) thus to retain their undeserved dominance and elevated status will perpetuate both epistemic injustice and cognitive dissonance in the universities in Africa. Towards a quest for decolonisation of the humanities as an instance of democratisation, students of the humanities should be taught that:

The history of the development of the humanities disciplines in the West was characterised by lack of cognisance of multivariate contexts. As such, the idea held by Western "iconic scholars" that Africa has no history and the view in Western philosophy that there is no such a thing as African philosophy are both a function of the inability of Western knowledge to engage and grapple with diversity and difference.

Central to diversity and difference is the appreciation that "all knowledge is local" (Okere, Njoku and Devisch 2005) and universal knowledge can only exist in contradiction (Mafeje 2000). This is because production and generation of knowledge is highly ethnocentric, tribal and nativistic as it derives from particular environments and its standards are not permanent.

Standards for higher education are historical, temporary, contextual and tentative (Jansen 1995; Lebakeng 2008) and the appeal to the maintenance of dubious "universal standards" is an impractical one as standards should rather be refined, recreated and improved. Standards are not universal, permanent, objective, neutral or invariant. As such, the notion of standards should be subjected to careful, specific and historically sensitive analysis.

Flowing from this, it is clear that Western knowledge is not universal and, therefore, cannot be (1) universalisable and (2) cannot possess the authority to authenticate or invalidate other knowledge forms despite some aspects of it, as with all knowledges, being transferrable.

Pedagogically, it is a myopic conception that inevitably led to the endorsement of a single authoritative rationality and authoritative epistemology, further, to claims of knowledge that are supposedly true beyond time and space and unconditioned by particularity.

The starting point of the tradition of the politics of knowledge in political studies (Neave 2006) and in the sociology of knowledge is that knowledge is situated and contextually bound. By this we should understand knowledge to derive value from its utility and not mere availability, thus dispensing with accusations of relativism. According to Apple (1993), knowledge selection, that is, who produces knowledge, what knowledge is produced and what knowledge is "left out" are central questions of inquiry within the politics of knowledge.

Thus, despite Western knowledge having pretensions of being nomothetic (using generalisation rather than specific properties in the same context) and privileging itself as the fiduciary custodian of all knowledge, it is increasingly becoming clear that knowledge is in essence highly idiographic, that is, it describes the study of a group, seen as an entity, with specific properties that set it apart from other groups.

The Western nomothetic approach reached the African shores as scientism (the promotion of science as the best or only objective means by which society should determine normative and epistemological values). Methodologically, this can result in the exaggerated trust in the efficacy of the methods of natural science applied to all areas of investigation.

The imposition of Western science, and therefore, of the "northbound gaze" manifested in what a sociology wit refers to as epistemicide – the destruction of knowledges of other peoples – has the material consequence of depriving the world of other intellectual and philosophical resources as it leads to homogenisation rather than nurturing polycentrism. It fails to "let a thousand flowers bloom".

This problem of not letting a thousand flowers bloom was heightened in the denial of the existence of African philosophy. However, it is noteworthy that the definition of philosophy is not a matter of 'objective science' pure and simple. It is, on the contrary, a question of power relations as well (Ramose, 2004).

Science is as social and as subject to perversion as all other forms of knowledge in society. This being the case, there is no absolute way of separating science from the pervading ideologies of the day (Mafeje 1978).

While it is indisputable that European epistemology constitutes a pyramid of knowledge, it is equally true that indigenous African epistemology also independently and rightfully constitutes another and a different pyramid of knowledge (Ramose 1998). In this respect, the concept of knowledge democracy acknowledges this point and affirms the importance of multiple knowledge systems.

In terms of the relevance of this for African renaissance, it is noteworthy that economic models, such as scientific paradigms, predispose the actors towards certain patterns of behaviour and practices. Over time these become accepted as normal practices which everybody is expected to observe and follow. This is how theoretical orthodoxies are established (Mafeje 1998).

Western monological, non-reflexive and non-inclusive representations of Africa is a colonial experience that bequeathed a culture of epistemological silencing of African indigenous epistemology with its monochromatic logic of Western epistemology. It systematically devalued African indigenous knowledge systems by presenting African intellectual enterprises as illogical and sometimes primitive (Jimoh 2018).

A Western orientation and emphasis on the individual and de-emphasis of community and culture resulted in ideological dissonance and cognitive paralysis. Despite post-independence attempts to reverse this, vestiges of post-coloniality in contemporary education remain and perpetuate a myth of inferiority regarding indigenous knowledge and methods (Adebisi 2016).

Claiming sovereignty of African scholarship

Flowing from these lessons, we need to problematise the concept of 'university' since it appears to be anchored in a single ontology and informed by one epistemological version. There is a need to have universities in Africa as sites of multiple versions of how we know things. Towards this, it is important to recognise and acknowledge the way epistemicide works in current academic contexts (Bennett 2015) as it broadly continues to perpetuate Western organisational structures and institutional cultures under present determinate conditions. It is precisely this insightful understanding that has led Ndofirepi and Gwaravanda (2019) to argue that the continued domination of Eurocentric epistemology in universities in Africa, at the expense of African indigenous knowledge systems, is unjust.

Given that where there is clearly no justice in the educational sphere and with a good cause demonstrated for the need for epistemic justice, the ethical resistance to that condition requires a combative ontology. Little wonder that African scholarship has been purposefully aiming at correcting and reversing the lack of a cultivation of authenticity and specificity which, according to Mafeje (1985), is what enables an intellectual community to make a lasting contribution to knowledge and to put itself on the universal map as a growth centre.

In order to claim sovereignty over African scholarship, the starting point for the emerging generation of African scholars is to acknowledge that there is a range of scholars across the continent and in the diaspora, some departed and some still with us, who should be urgently crafted into the bio-politics of our knowledge. Our institutions of higher learning should ensure that students are much more strongly encouraged to interrogate these and other such works. Collectively, they have liberated knowledge from the positivistic and Cartesian model of scientific knowing, yet many institutions still cling to traditional pedagogical styles by teaching Western orthodoxies in the humanities. For them, in varied representations, indigenous African knowledge has been suggested as a replacement for colonial education. Among them we should include Claude Ake (Nigeria), Paul Hountondji (Benin), Dan Wadada Nabudere (Uganda), Archie Mafeje and Mogobe Ramose (South Africa) and Ngugi wa Thiong'o, Peter Onyongo (Kenya). On the strength of their arguments and personal experience, Wa Thiong'o suggests that 'a sound educational policy is one which enables students to study the culture and environment of their own society first, then in relation to the culture and environment of other societies' (Wa Thiong'o 1981).

The importance of these African works, among many others, lies in the teaching that, as Ramose (1991) points out, the foundation of decolonisation is the recognition and indeed the acceptance of the principle that the consequences of colonial conquest need to be radically reversed. At the core of this should be the quest to reverse the epistemology of alterity and the need to resuscitate, harness and inscribe an African epistemology in the higher education system in Africa. This inevitably requires that the emerging African scholars should be conscientised to stop being intellectually xenophilic, especially in relation to its Europhilic strain (Lebakeng 2018). Failure to do this is to inadvertently internalise epistemicide and to take ownership of colonial ruins.

The task ahead is not mere epistemic posture, it is not indulgence in what Vest (2009) refers to as perverse and unnecessary dialogues. Essentially, it is a task aimed at repurposing, redefining, reimagining and redetermining these institutions, not only to reflect, but to serve Africa and humanity through an African philosophy and epistemology of education. This is important since the transformation of educational discourses in Africa requires philosophical frameworks that respect diversity, acknowledges lived experience and challenges the hegemony of Western forms of universal knowledge (Higgs 2011) and is hence subversive of the prevailing orthodoxies.

In addition to our starting point, our propensity to maintain academic standards and to embrace dubious universal knowledge has to stop, as this has stalled the process of decolonising the post-colonial university in Africa. If we maintain standards, rather than recreate, refine and improve them, we will fail “to reject social conventions” and this will hinder the possibility of social invention (Reinharz 1979). After all, decolonising the disciplines means interrogating the methods and approaches in the production of knowledge, dismantling the Western canon and contextualising it, retrieving the African archives and revisiting and using African icons in the democratisation project. In other words, decolonising the disciplines is an imperative for epistemic virtue and a moral claim and not a mere quest for parity. To seek parity is a sign of adoration of Western knowledge broadly and science in particular.

Lastly, there is a need to address the paucity of authentic interlocutors by seriously and deliberately nurturing a core cadre of African scholars steeped in African sensibilities. After all, nobody can rely on the “northbound gaze” (Ramose, 2000) and think and act outside historically determined circumstances and still hope to be a social signifier of any kind (Mafeje 2000). A new generation of African scholars must be rooted in African challenges, potentialities and prospects in order to derive meaning and relevance. This has prompted Mungwini (2017) to advocate for the dictum: Know Thyself. I submit that Western scholars, such as Emile Durkheim and Max Weber (pardon my bias for sociology) spoke distinctly to the European context of their time, as Michel Foucault did for his and that it is precisely this authenticity that guaranteed the efficacy and endurance of their discourses. They knew the nuances of their environment and anchored their representations and intellectual pronouncements in such.

Conclusion

The quest to decolonise knowledge and education in Africa places an imperative on the African scholars to become not only committed seekers of knowledge and truth but also activist intellectuals in the service of humanity (Mungwini 2020), hence the need for being engaged scholars. They can hardly avoid the connotation of “destruction” of existing structures, cultures, methodologies and theories. African humanities professionals should stop providing an alibi for the reduced funding of their disciplines. One way is to ensure that these disciplines are freed from the burden of epistemological captivity resulting from colonisation. As long as universities in Africa continue to rely on the epistemological paradigms of the West, they will continue to be impervious to the African realities and sensibilities. I submit that it is the flirtation of the humanities with Western science that has tempered their potency and all too often rendered them irrelevant and meaningless. In the humanities, we spent a great deal of time being seduced by vain debates as to whether these disciplines are a science or an art.

There are still glaring shortcomings in inscribing the African epistemology and indigenous knowledge systems in education in Africa. First, there is a lack of a critical mass of intellectual cadre, as universities in Africa lack resources. Second, there is still intellectual over-reliance as sources of inspiration on the Western “icons”. These gaps have serious implications for the way forward, but cannot be impediments. We can only take pride in the growing number of publications that point to appreciation of the need to make the humanities relevant and grounded on the African continent.

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Conceptualising digital capital in higher education institutions, its value during Covid 19 pandemic and beyond

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Introduction

In recorded history there are many accounts of pandemic diseases that left catastrophic havoc in their wake (Peters, Jandric & McLaren 2020; World Health Organisation 2020; Chaka 2020). These ancient but ongoing human diseases like the COVID-19 virus and the resulting pandemic are not exceptions, according to international health records (World Health Organisation 2020; UNESCO 2020).

Among the many immediate repercussions of the COVID-19 outbreak was the required shift of many higher education institutions (HEI's) from a blended teaching and learning model to an online/distance learning platform. While many HEIs around the world have embraced e-learning using online educational tools and resources (Crawford, Butler-Henderson, Rudolph, Malkawi, Glowatz, Burton, Magni & Lam 2020; Chaka 2020), Chaka (2020) indicates that many new online teaching and learning programmes in the higher education sector need more attention. Many government policy initiatives have been launched for HEIs to be able to continue to teach and also contain the virus.

Even so, these interventions have not done enough to prevent many of our students from falling behind in their learning commitments from across the world (Lange 2020; Wang and Inoue

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2020; Tapper, Batty & Savage 2020). Moreover, students and academics were not all ready to transition to this new teaching and learning environment due to a lack of digital information literacies and competencies. The other burning issue in South Africa is the presence of a real digital divide. For achieving education equity, many ambiguous concepts of disagreement, in the transition from face-to-face to blended to online teaching and learning environment, still need to be addressed (Zhang *et al.* 2020; Ali 2020).

Literature focuses on certain deficiencies such as inadequate online teaching infrastructure, teachers' inexperience, the information gap, and the complex environment at home. (Murgatrottd 2020). According to Ali (2020), "large-scale, national efforts to utilise technology uniformly to support distance online learning during the COVID-19 pandemic are emerging and evolving quickly".

Therefore, the potential value of digital capital during the Covid-19 pandemic in respect of higher education needs to be explored and the knowledge gap strategically filled, which will unfold in the following subsections of this article.

Conceptual framework

This paper reviews related theories to conceptualise an integrated digital capital framework for higher education. A theory may be presented as a rationale, discussion or argument, which aids the explanation of any phenomena that occur in any part of the world (Creswell 2013).

Three fundamental theories were adopted as a foundation for the development of the new integrated digital capital conceptual model. The E-learning framework reproduced from Khan 2001, Bourdieu's conceptualised theory through the Digital capital, 'A Bourdieusian perspective on the digital divide', was modified by Ragnedda and Ruiu (2020), and 'DigComp: The Digital Competence Framework for Citizens' by Carretero, Vuorikari and Punie (2017).

The Khan octagonal E-Learning Framework (2001) was used to explain how the three key players (learner, academic staff, and institution) are involved in the effective transition and delivery of online teaching and learning in higher education (HE).

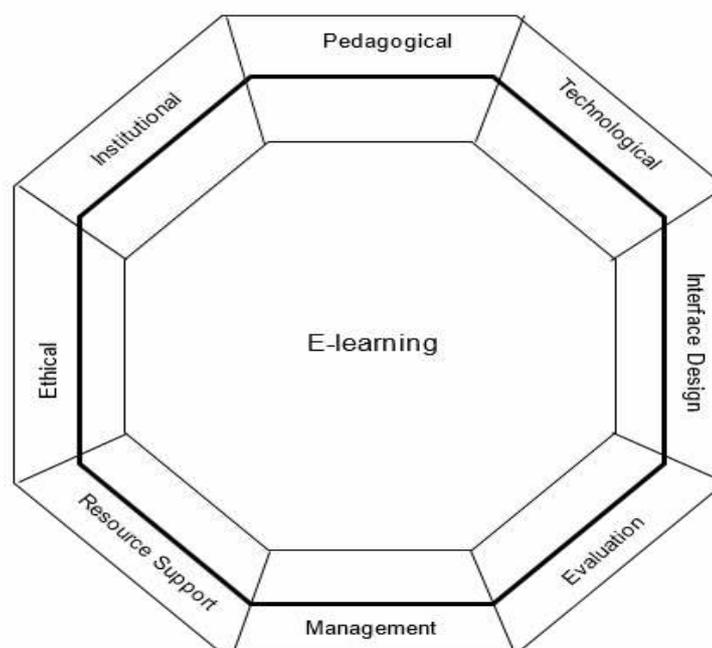


Figure 1: The e-Learning Framework (Khan, 2001)

Figure 1, followed in a clockwise manner, provides eight different dimensions for e-learning which are: a pedagogical dimension that represents the art of teaching and learning, the technological, which implies the framework as it examines issues of technology infrastructure in e-learning spaces. The interface design is the overall look and feel of e-learning platform, evaluation is the assessment or appraisal of the learners, and the evaluation of the instruction and learning environment. The management of e-learning discusses the maintenance of the e-learning environment and distribution of related information. The resource support dimension of the framework examines the online support and resources provided in the learning environment, ethical considerations of e-learning space relate to privacy, copyright and security, and institutional dimension is concerned with issues of administrative affairs, academic affairs and student services (Khan 2001; Khan 1997).

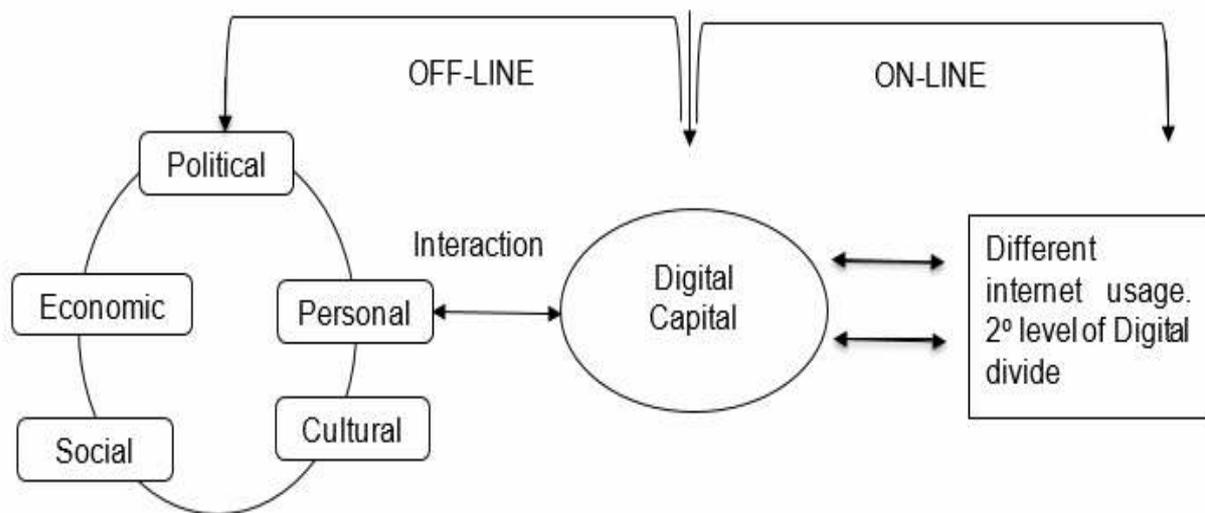


Figure 2: The digital capital bridge between the offline and online experience
(Ragnedda & Ruiu 2020)

Digital capital has been theorised as a new capital by Ragnedda and Ruiu (2020) and is said to be skillsets of and access to a set of digital competencies and technologies. Since it's a specific capital, it should also be operationalised (see Figure 2).

Digital capital is further introduced as a valuable tool that can enhance the understanding of the digital inequalities which exist in the digital divide. It can be explored in the tri-part levels, which are: firstly, the inequalities in accessing ICTs, secondly, inequalities in the Internet usages, and thirdly as inequalities for tangible outcomes derived from Internet use (Ragnedda 2017). However, Bourdieu was reluctant to consider media technologies as an exact and autonomous subject of study (Sterne 2003), as he believed they had become embodied in contemporary society's social texture.

Initially, policymakers, as well as researchers, concentrated on the gap between those with access to information communication technologies (ICTs) and those who were excluded (Hoffman, Schlosser and Novak, 1998; Katz & Aspden 1997), thereby defining the digital divide as a form of inequality in accessing new ICTs (Besser 2004). Recent research led by Van Deursen & Van Dijk (2019) shows that this first level of digital divide still characterises an obstacle in developing countries (Pearce & Rice 2013; Zhang 2013) and the advanced ones.

Thus, it is proposed that the digital divide should be understood as a complex phenomenon that does not solely result from an inequality of access to ICTs. Furthermore, the dual division between those who gain access and those who are excluded does not apprehend the complexity

and multidimensionality of the digital divide (Ragnedda 2019). Moreover, accessing the Internet does not imply having (profitable) access to its content (Newhagen & Bucy 2004). Hence, the literature shows that access to ICTs, and digital inequalities, may be due to different skills, competencies, and know-how in using ICTs.

Therefore, once the gap in accessing ICTs is bridged by the possession of both a device and an Internet connection, the second level of the digital divide arises, which is correlated to inequalities and differences in using ICTs (Hargittai 2002; Selwyn 2004). Policymakers and even scholars have often analysed inequalities in Internet usage between diverse groups by aiming at different levels of digital literacy (Buckingham 2007). Hence, these are related to various socio-economic and socio-demographic factors.

The third level of the digital divide has been newly introduced (Ragnedda 2017; van Deursen & Helsper 2015; Wei, Teo, Chan & Tan 2011), focusing on inequalities regarding social benefits that persons obtain from access to and usage of ICT. For digital-dependent communities such as university campuses, an increased number of people access and use ICTs. It is progressively essential to explore the consequences and social implications of the inequalities in Internet usage (Van Deursen & Van Dijk 2014) and the irregular populated benefits and tangible outcomes in accessing and using ICTs (Ragnedda 2018).

Identifying the constituent components of digital capital has enhanced the understanding of how the elements contribute towards the three different levels of the digital divide. Therefore, it aids the understanding of both social and digital inequalities. In Ragnedda and Ruiu's (2020) attempt to make digital capital an operational tool, digital inequalities were considered as both effects and triggers of other types of imbalance (Robinson, Cotten, Ono, Quan-Haase, Mesch, Chen, Schulz, Hale & Stern 2015). As it arose throughout the definition of digital capital, the conceptual model proposed by Ragnedda and Ruiu (2020) defines digital capital as a specific bridging capital that incorporates both elements related to access and competencies (Ragnedda 2018).

However, Ragnedda and Ruiu (2020) took the challenge a step forward and proposed an empirical model to capture and quantify the constitutive components or elements. In their model, the direction was based on an extensive literature review, in which they integrated aspects related to digital technologies (material and physical access) with digital competencies (internalised ability) identified as 'DigComp: The Digital Competence Framework for Citizens' by Carretero, Vuorikari and Punie (2017). Similarly, this study incorporates the new digital capital as an empirical tool to intersect (bridge) itself with the other 5Cs, the e-learning framework by Khan (2001), digital access, and digital competencies. Based on literature, the conceptual framework for this study will be a construct of the Khan e-learning framework (2001), the modified second degree offline and online experience framework proposed by Ragnedda and Ruiu (2020), and the 'DigComp: The Digital Competence Framework for Citizens'.

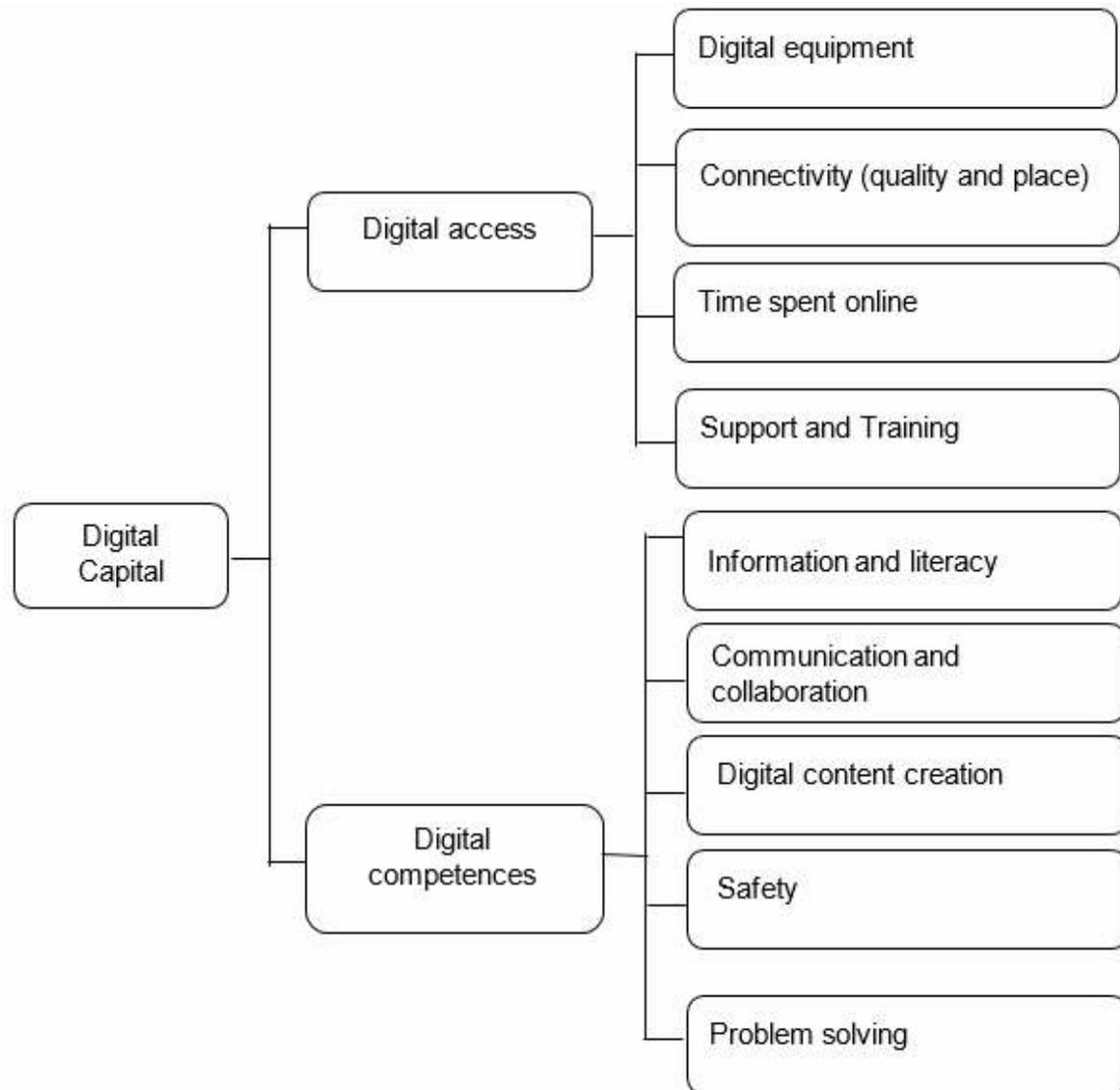


Figure 3: Constitutive components of digital capital (Ragnedda & Ruiu 2020)

Experiences of three different higher education institutions in South Africa

At the University of KwaZulu-Natal (UKZN), the process of establishing digital capital commenced with a process of engagement with both academics and students. Regular surveys were sent to academics and students to gauge their technical infrastructure, technical competence, training and adoption requirements. Additionally, a needs analysis was conducted, to understand students' access requirements and abilities for studying online, and to develop procedures and guidelines for the implementation of online remote teaching and learning. Some measures implemented to increase the digital capital of academics included a series of digital training webinars to empower academics with skills in the prescribed learning management system (LMS), Moodle. Similarly, for students, "besides the institutional infrastructural support provided, similar digital literacy support was designed. An informative online learning portal is available for students to consult for customised instructional guides and videos on the new interaction methods required for learning and assessment with the LMS. Email and discussion

forum support is also available for those who require individual attention” (Singh 2020). While UKZN formally commenced its remote online learning on 1 June 2020, the transition to the online space has been met with mixed feelings. Some academics settled comfortably into the new mode of delivery, while others, a year later, are still finding their way in this online environment. Likewise, students are also transitioning at their own pace. What has clearly been noticed across the institution is that in 2021 the levels of engagement and attendance by students at online sessions is significantly lower than in 2020. Students seem more at ease watching recorded video clips, engaging with content offline and directing queries to academics through email or chat facilities. Academics have also been identified as being more at ease with the digital tools to support their online teaching and assessment. These speak to an inevitable increase in students’ and academics’ digital capital levels. Ultimately, for both students and academics to weather the storm created by the unknown trajectory of this pandemic, it is essential for all efforts to be made to enhance both students’ and academics’ digital capital.

The University of Johannesburg was nearing the end of the first term when class attendance dropped markedly, with students citing concerns regarding cases of COVID-19 appearing in the country. A limited number of departments with staff who were proficient with online platforms were able to deliver their lectures in the final week of the term. Such platforms included the use of Blackboard Collaborate Ultra, Skype, Zoom, Microsoft Teams, and YouTube. The sudden switch quickly highlighted a major concern amongst students – that not all students had the resources to access the lectures online.

Taking advantage of the recess (which occurred during the country’s national lockdown), various units within the university worked towards shifting its teaching and learning operations online. Support was offered to both students and staff to ensure that the transition would go smoothly.

With numerous efforts to provide students with an environment that was conducive to learning, there remained challenges that were beyond the control of the university. Perhaps one of the bigger problems that dominated the list of challenges was the power outages throughout the country. For some students, the outages lasted several days, with less privileged communities being particularly affected.

The University of Zululand’s COVID-19 teaching and learning recovery plan was based on academics acquiring digital capital through online instructional design expertise for the new distance online learning environment. However, this was only done through limited training in order to demonstrate knowledge and skills of developing effective instructional design. The training of academics was proposed to include the preparation of both e-learning and print learning resources for multimodal remote teaching. The e-learning champions from the four faculties presented lessons for different modes of remote teaching. The presentations were part of the institution’s idea cascading ideas and developing competence and skills in online and remote curriculum packaging. This included: content selection, content presentation, content sequencing and scaffolding, developing accumulative and formative assessment tasks to assess and provide constructive feedback for active engagement in achieving the desirable learning outcomes for the online learning events.

Faculties and departments communicated with their student databases to determine their learning material needs (USB or hard copies) in preparation of materials. Faculties covered the expenses of the duplication for the materials and academics were tasked to deliver materials to various centres around the province. However, these efforts fell well short of bridging the various layers of the digital divide experienced by academics and students.

Conclusion

The COVID-19 global pandemic forced all sectors, including higher education, to commence thinking about the digital capital present in their institutions to support the change in delivery strategies, especially those who had to move all tuition at traditionally face-to-face higher education institutions to online teaching. Ultimately, for both students and academics to weather the storm created by the unknown trajectory of this pandemic, it is essential for all efforts to be made to enhance both students' and academics' digital capital

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