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Content

Editorial iv

MRU's Research Focus: Research and innovation for Human Holistic flourishing 1

Transitioning from blended Classroom to eLearning: Challenges faced by Lecturers and Learners during Emergency Institutional Closure. 7

Assessment of National Parks Contribution to Livelihoods of Park Adjacent Communities and Domestic Tourism in Uganda. 33

Elechi Amadi's The Great Ponds: Reconstructing Masculinity through Rhetoric of Resistance 49

Give to Caesar What Belongs to Caesar and to God what belongs to God (Matt 22:21): The Question of Separation of Church and State, an Islamic Juxtaposition 67

Factors for Compliance of Commercial Motor Cyclists with Helmet Use in Kampala 85

(Re)Contextualization of the Poesy of the Voiceless Subaltern in Okiya Omtatah Okoiti's Voice of the People 113

Re-writing the Aesthetic Code of Indigenous Material Culture of Uganda through Structural Textile Design: The case of the Ganda Mat 139

Youth Livelihood Program and Employment Creation: A Critical Analysis 163

Editorial

Dr. Sarah Hasaba and Dr. Norman Mukasa

Welcome to the Journal for Scientific research, which is multidisciplinary and sets out to support communication of research output from various entities and departments within and outside of Muteesa I Royal University. In the last 12 months the editors have worked tirelessly with authors to produce this special issue.

In the midst of all the challenges associated with the COVID-19 pandemic, the editorial team has picked a wide range of publishable academic works that are in line with the current Sustainable Development Goals. These works range from e-Learning assessment to theorization of moral practices of Islam; art and design, literature and language; transport and safety; tourism, livelihood and social development as well as work and fertility rate in Africa.

In a bid to promote research, alongside teaching and learning in Higher Educational Institutions, this special issue illustrates the current and evolving trend in academic life and resonates well with the University's current strategic plan of promoting and strengthening research and innovation.

Therefore, readers of this special issue have an opportunity to enjoy and appreciate the diversity of thought as demonstrated by the authors which also highlights the resilience of academia in projecting contextual issues emerging and re-emerging that impact and continue to impact on the everyday life of Ugandans and Africans in these contemporary times. It also presents an opportunity to learn more about the changing paradigms manifesting/embedded therein and how we can influence and shape the direction of our future together.

For this special issue, the editors would like to thank the joint commitment of the contributing authors of the articles to this publication and the University Administration for funding this project. The collaborative efforts of the Research and Postgraduate School and other departments of the University are well appreciated.

Lastly, without the reviewers, internal and external editorial ,team, this special issue would not have been prepared for your reading. The expertise, time, and commitment of all the above-mentioned categories of people cannot be appreciated enough, but may God bestow upon them blessings and may their wisdom last.

MRU's Research Focus: Research and innovation for Holistic Human flourishing

Vincent Kakembo and Norman Mukasa

The Muteesa I Royal University is a skills training, academic and research-centred institution of higher learning. Research is a core function of Muteesa I Royal University. The strategic plan delineates four pillars, for which Research and Innovation is one of the pillars planned to promote research and encourage students and staff to publish through providing a conducive environment for research and encourage staff and students to be more proactive in research and innovation; increasing and diversifying the sources of research funding in order to build capacity; initiating and strengthening post graduate training programs; promoting and encouraging inter-disciplinary research that fosters linkages between research and enterprise activities thereby reaching beyond the academia into communities. The following specific Institutional Focus Areas around which Muteesa I Royal University (MRU) plans her research and engagement activities, which feed into teaching and learning, have been identified. These include:

Economic and Business development: This theme constitutes one of the most effective mechanisms to build the MRU community engagement strategic pillar. The Faculty of Business and Management in particular will lead this research theme. The faculty seeks to engage and form partnerships, reach out and contribute towards sustainable development of the communities served by MRU. Fostering and developing collaborative partnerships between MRU and commerce, industry and the informal sector, for instance, between MRU and Small, Medium and Micro-sized Enterprises (SMMEs), Uganda Marketers and Allied Employees Union (UMAEU), with a view to offering basic skills to the working class at different levels. The overarching objective of such partnerships is to write funding proposals or soliciting grants and partner in research activities, solely for the purpose of extending knowledge and skills to informal market workers. Research endeavors will focus on responding to community identified needs and providing a facilitative, coordinative and consultative function in terms of the aforementioned partnerships.

Environmental and Sustainable Resource Management: This theme will enable our academic staff in environmental management and resource economics to address questions of sustainability nationally and across the East African region. Climate change problems linked to unsustainable use of resources, particularly deforestation and other forms of land degradation have compromised food security, rendering rural livelihoods unsustainable. A focus on Land Degradation Neutrality, which seeks to halt land degradation and improve degraded land through land rehabilitation is a key aspect of this re-

search theme. This dovetails with 'Livelihoods, Poverty and Food Security' research theme, where projects are specially focused on vulnerable communities challenged by the high levels of poverty.

Mass Media Research: This research theme is undergirded by the 17 Sustainable Development Goals (SDGs) (2030 Agenda) that vows "leaving no one behind" by empowering communities to improve their quality of life. It builds on media research and theory that places information and communication at the heart of sustainable development and socio-economic and political transformation (see-Jurgen Habermas's concept of the public sphere). Underlining the centrality of an informed policy in socio-economic transformation and in the search of a good life, this research theme will explore how the media can enact platforms and congregate publics in the Ugandan public sphere to debate and engage with the SDGs and their related 169 targets, on the one hand. On the other hand, it will examine how the deployment of media theories such as diffusion of innovations, three-step flow of information and knowledge gap hypothesis can usefully reconfigure media practice(s) in the arena of developmental communication. This will serve to decipher the interlinkages between the provision of developmental information and redress of socio-economic, gender inequalities and human rights violations, which are obstacles to socio-economic transformation of agrarian societies in countries like Uganda. More importantly, addressing these inequities that dangerously impinge on the attainment of a good life can aid the transformation of society and ensure development that is sustainable.

Educational Development: Education is a key pillar in the development of any society. All global development goals encourage countries of the world to place great emphasis on the promotion of education of their citizens. Educational development is about institutions supporting positive change in their learners through learner-centred and evidence-based teaching and learning. This approach equips learners with knowledge and skills to respond to contemporary issues in their communities. Educational development is about building self-confidence in the learners in thought and action to rise up to challenges they face through setting goals that are creative, productive and beneficial to their society. Humanising pedagogies and reflections on the role of adult literacy learning in sustainable socio-economic development within local communities will, among other things constitute the focus of research endeavours.

Livelihoods, Poverty and Food Security: Food insecurity and chronic poverty are among the inadequately addressed challenges bedeviling a number of people in sub-Saharan Africa. According to Chambers (1989) livelihoods are secure when households have secure ownership of, or access to, resources and income earnings, including reserves and assets, to offset risks, ease shocks and meet contingencies. In this research focus area, researchers could investigate, among other forms of security, economic

security (in terms of income, skills and times), nutritional security, educational security, habitat (in terms of shelter and environment), food, health (in terms of mother and child care, water and sanitation) and community participation (in terms of gender, ethnic groups, religious issues). The focus of the research in this theme is largely on vulnerable groups like the elderly persons, women, and children—in relation to aspects of malnourishment, sickness and child labour, early school dropouts, early marriages and female-led households, coping mechanisms human and other forms of capital and capabilities. The unit of analysis for most of the topics in this theme would be the household, but the scope could range from a group—such as old persons or refugees—to a ,community, nation or region. The contexts most relevant to this research focus area include, but are not limited to disaster, displacement, conflict/ post-conflict settings, unemployment, urban slum and rural setting, and the effect of the COVID-19 epidemic on the social economic life.

Cultural heritage, Governance and Social Change: In the current era of Sustainable Development, we can neither underrate the importance of cultural heritage and environmental conservation nor ignore governance, social transformation and the associations thereof. This research focus area invites the lecturers and students to interrogate, on one hand, policies and practice concerning cultural heritage, and on the other hand governance and social change. Within the area of cultural heritage, researchers can explore historical factors that influence cultural heritage, globalization and cultural hegemony among other things. Issues of governance and social change are so complex and multifaceted that researchers are expected to perceive governance not only in terms of decision-making, but also broadly in terms of the role of social movements, leadership in this era of globalization and global institutions, local governance, representative democracy and gender relations.

Information Technology, Art and Design: The emerging world of Information Technology is one in which data is king, social platforms evolve as a new source of business intelligence, and cloud computing finally delivers on IT's role as a driver of business growth. IoT is the future of Technology. The focus of the research in this theme is to invite and enable lecturers and students apply ICT in the daily trends of human life. The emphasis today is on areas such as Big Data, Artificial Intelligence, Mobile web performance, Cloud computing, Block chain and Internet of Things. Research projects will be tailored on developing application Technologies that solve the problems of the common man in a community with real time results. The impact of the results would immensely act as a change agent to the livelihoods of our communities.

The focus of Art and Design research strategy is developed technological art design in conformity with what is trending and can create immediate solutions to meet the fashion world demands in diverse fields, such as:

- 3D design and typography, Asymmetrical layouts, Art Deco and Modern Mid-Century Modern.
- The evolution of duo tones and gradients.
- Warm and moody colour palettes for photos.
- Light and delicate custom illustrations.
- Buxom serifs.

Renewable Energy Sources: Renewables are now the mainstream option in the power sector in nearly all parts of the world. In 2018, over 90 countries had more than 1 GW of renewable power capacity installed, and 30 countries had more than 10 GW. Renewable power capacity grew at 8% in 2018, led by wind energy and solar PV (https://www.ren21.net). For the fourth straight year, more renewable power capacity was installed than fossil fuel and nuclear power combined, and renewables now account for over one third of global power capacity.

To achieve a sustainable energy transition, we need to connect between the generation of renewable energy and the different energy end-use sectors. Renewables and energy efficiency need to be linked to form two sustainable energy pillars. The focus of the research in this theme is to build capacity among lecturers and students to develop fundable research proposals and innovative solutions by way of:

1. *Establishing collaborative partnerships with commerce and industry and develop entry points for renewables in different contexts.*

2. *Collaborating with organizations from the transport sector to ensure that electric vehicles are powered by renewable electricity*

3. *Creating opportunities for debate on renewable energy in cities, regional developments and global trends.*

Transitioning from blended classroom to e Learning: Challenges faced by Lecturers and Learners during Emergency Institutional Closure

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Abstract:

Blended learning combines the online delivery of educational content with the best features of classroom interaction and live instruction in such a way as to personalize learning, allow thoughtful instruction and differentiate instruction from student to student. The emergency closure of academic institutions due to the current COVID-19 outbreak has left a lot of desired changes in the academic sector with a lot of institutions desiring to switch to pure eLearning to cope up with the academic calendar. Therefore, this study was aimed at investigating the challenges faced by both teachers and learners while transitioning from the traditional or blended classroom to eLearning. In using Muteesa I Royal University (MRU) as a case study, an online cross-sectional survey was conducted involving 30 academic staff and 100 students. The sample size was determined using solvin's formula and the sample was taken using purposeful and convenience sampling techniques. Questionnaires and Interviews were used to investigate the tools used for online engagement and the challenges that were faced by lecturers and students. The online environment presented challenges for many academic staff that increasingly required higher levels of technological competency and proficiency on top of their regular academic workload. During the emergency closure, the academic staff found it difficult to quickly transit into the eLearning mode due to inadequate preparation about online presences and this made the entire process time consuming. Furthermore, they found it difficult to assess the level of student learning in the absence of face-to-face contact.

Keywords: Transitioning, Blended Classroom, eLearning, Emergency Institutional Closure

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Introduction

According to Ryan (2005) over the years many Universities have been affected by pandemics, wars and natural disasters like hurricanes and earthquakes. An example is the Hurricane Katrina that affected many universities in the United States of America leading to their emergency closure (Ryan, 2005). In another scenario, educational development in Palestine was described as a challenging experience due to the Palestinian Israeli conflict and repeated emergencies (British Council, 2006). The Council stressed,since revenue is the life blood of many Universities, they must ensure continuity of learning during periods when students are displaced by disasters and emergencies. These politically-driven demands clearly demonstrate the need for cutting-edge technology to enhance access to quality education for all students. Therefore, e- Learning has become a necessity rather than a luxury (British Council, 2006). e-Learning not only facilitates communication of information, but expands the quantity of knowledge and skills and enhances the quality of education (Majidi, 2009).

Electronic Learning (eLearning) is defined as a way of learning that benefits on the support and improvement brought-

by the computer and by diverse communication techniques (Ozuorcun & Tabak, 2012). It involves the delivery of learning and training through digital resources such as the Internet, audio and visual tapes, satellite broadcasting, computers and mobile devices. It is interactive in that one can communicate with the instructor and other students in class. Basically, eLearning is training, learning, or education delivered online through a computer or any other digital device without restrictions on geographical boundaries.

According to Oye, Salleh, & Iahad (2012), the different categories of eLearning include informal and blending learning, network and work-based learning. Blended learning combines several different delivery methods, such as collaboration software, web-based courses and computer communication practices with face-to-face instruction (Oye, Salleh, & Iahad, 2012). , It is a learning system that combines face-to-face instruction with computer mediated instruction (Graham, 2016). Integrated learning utilizes the best of classrooms with the best of online learning. The combination may include involvement of different event-based activities such as face-to-face classroom, live eLearning, self-paced learning, synchronous online conference and training, or asynchronous self-pace learning (Graham, 2016).

Littlefield (2018) noted that define synchronous learning involves real time interactions between the learners and the instructor using computing devices (e.g., mobile phones, laptops, etc.) with Internet access. In these environments, students can be anywhere (independent) to learn and interact with instructors and other students (Littlefield, 2018). On the other hand, the students in asynchronous learning cannot get immediate feedback. Furthermore, the learning content is not

provided in live classes, but rather on different learning management systems or forums (Singh & Thurman,2019).

At the end of 2019 through to 2020, the Coronavirus Disease (COVID-19) pandemic has rapidly spread worldwide, causing death of many people globally. By June 5th 2020, the outbreak of the COVID-19 pandemic had been confirmed in 210 countries and had infected 6,7317,793 people worldwide and the number of deaths had totaled 393,721 people (Statisca, 2020). In a bid to contain the spread of the pandemic several countries initiated a number of strategies that included temporally closing schools hence affecting the education sector. According to UNESCO (2020) close to 90% of all pre-primary, primary, secondary and tertiary institutions in the world were no longer able to attend physical classrooms. The impact had been as dramatic and transformative as educational institutions scrambled to put in place workable short-term and long-term solutions for remote teaching and learning particularly in emerging markets where students and academic institutions are facing additional challenges such financing and ICT infrastructure.

The pandemic has been a great leveler, giving all education stakeholders in developing countries a better understanding of the current education system and its vulnerabilities and shortcomings. It has underscored how indispensable it is for our population to be digitally literate in order to progress in a world comprised of social distancing, emergency closure of institutions and greater digitization of services. The COVID-19 pandemic has caused educational institutions to challenge the deep-rooted notion of how, where and when to deliver education. Following the logic of the exception-that "extraordinary times call for extraordinary measures"-one common trend in education systems around the world has been to respond to the pandemic with "emergency e-Learning" protocols, marking the rapid transition of face-to-face or blended classes to online learning systems (Murphy, 2020).

Muteesa I Royal University since its inception in 2007 has been working with traditional classroom methods where physical classrooms promote lecturer-student physical presence. A few departments for example the Department of Information Technology have tried to integrate blended classrooms. The emergence of the COVID-19 pandemic followed by the closure of all academic institutions in the country, as a control measure had a diverse effect on both lecturer and learners and necessitated the sudden shift to eLearning platforms. As the rapidly expanding use of e-Learning technology has been realized, analyzing the problems of this emerging phenomenon has become a kind of necessity. Understanding and facing these problems is paramount as academic institutions become stronger in the e-Learning environment (Rana, Rajiv, & Lal, 2014). Therefore, to implement an eLearning system, an understanding of the facts, circumstances and challenges of this technology is required. COVID-19 has shone a light on the need to embrace and appreciate technological progress as the world is becoming ever more in-

terconnected and prosperous, thanks to the Internet. The UN SDG 9: Industry, Innovation and Infrastructure, emphasize bridging the digital divide, promoting sustainable industries, and investing in scientific research and innovation (UNDP, 2015). Therefore, this research aims to determine the challenges faced by lecturers and learners during the emergency closure of academic institutions when learning for students had to still be undertaken. This sudden closure called for innovative approaches to ensure that learning continued for learners.

As Uganda joined countries around the world in shutting down all academic institutions by the 20th of March, 2020, there is need to explore and understand how these institutions used e-Learning platforms of which institutions like Muteesa I Royal University experienced a transition by lecturers to devise online platforms to be able to engage with their learners.

In this section we categorize some of the tools used by the lecturers and students atstudents at MRU during the pandemic based on these three categories. The e-Learning tools are categorized as curriculum tools, digital library tools and knowledge representation tools (Oye, Salleh, & Iahad, 2012) are explored.

Web 4.0 Tools

A variety of web 4.0 tools can be used to help learners generate content and interact with peers, such as blogs, wikis, and social networks.

- Web log: A blog which is short for web log is a user-generated website where entries are made in journal style and displayed in a reverse chronological order. The term "blog" is a mingling of the words web and log. Blogs provide comments or news on a particular subject although some function as more personal online diaries. The modern blog evolved from the online diary, where people would keep a running account of their personal lives. There were web blogs such as WordPress, Movable Type, blogger or Live Journal, or even regular web hosting services, such as DreamHost. Social bookmarking also emerged as a web-based service to share Internet bookmarks. Social bookmarking sites are a popular way to store, classify, share and search links through the practice of folksonomies techniques on the Internet. In a social bookmarking system, users store lists of Internet resources that they find useful for future use and reference.

- Wikis: A wiki is a website that allows visitors to add, remove, edit and change content, without the need for registration. It allows individuals to link any number of pages in order to create a story or a reference point on any topic in any field.

- Social Media Networks: Social

media networks offer features and functionalities that can be leveraged to supplement and complement the use of a traditional Learning Management System (LMS). Like many frontline LMS tools, social media platforms support multi-media. However, unlike LMS, the "reach" of social media goes beyond the curated content available on formal teaching networks. Social media platforms being used to reach out to students include: WhatsApp, MSN Messenger, Yahoo Messenger, Facebook, YouTube, Twitter, Instagram and SnapChat. Teachers are using these social media applications to assign students with specific chapters or content to read and a set of questions are set for the students to respond to. Students have been required to answer the questions and send an image of their answers back to the instructor for assessment. WhatsApp groups have been also used for group discussions.

- RSS: RSS (Really Simple Syndication) is a web feed format used to publish frequently updated digital content, such as blogs, news feeds or podcasts, vodcasts etc. Users of RSS content use software programs called "feed readers" or "feed aggregators". To be able to use RSS, the user subscribes to a feed by entering a link to the feed into the reader program. The reader can then check the user's subscribed feeds to see if any of those feeds have any new content from time to time and if so; the content can be retrieved and presented to the user. Podcasting is a fusion of two words: iPod (Apple's popular digital music player) and broadcasting. Podcasts are basically digital audio programs that can be subscribed to and downloaded by listeners using RSS. It can be accessed on an array of digital audio devices, like MP3/4 players, desktop computers, laptops, mobile phones etc.

- Instant Messaging: An instant messaging application allows one to communicate with another person over a network in relative privacy. There are many options like Gtalk, Gchat, Skype, Meetro, ICQ, Yahoo! Messenger, MSN Messenger and AOL for instant messaging. An individual can add associates to a contact list or buddy list, by entering their email address or Messenger ID.

- Internet forums: Originally modeled after the real-world paradigm of electronic bulletin boards of the world before Internet was born, internet forums allow users to post a "topic" for others to review. Other users can view the topic and post their comments in a linear fashion, one after the other. Most forums are public, allowing for anybody to sign up at

any time.

- Massive Open Online Courses (MOOCs): MOOCs are free online courses available for anyone to enroll. These are managed by well renowned universities around the world e.g., Massachusetts Institute of Technology and Harvard University. MOOCs provide an affordable and flexible way to learn new skills, advance one's career and deliver quality educational experiences at a large scale. Some teaching staff at MRU have used MOOCS as sources of content for their classes.

- Video Conferencing Software: Some teachers have used video conferencing software through which distance learning sessions have been conducted, as well as other communication channels. This software includes Office 365, Google Meet, Skype, Zoom and others.

- Google classroom and Google Suite for Education: Some lecturers used online tools such as Google classrooms and Google Suite for Education to continue the learning process from home. Google Suite for Education is a collection of Google apps for Education. These include; Gmail, Hangouts, Meet, Calendar; Drive for storage; Docs, Sheets, Assignment, Slides, Forms, and Sites for collaboration. Google classroom has been used for classroom activities, loading of notes and videos, uploading and submitting of assignments as well as sharing of student grades.

Additionally, several technology-based communication mediums, such as emails and instant messages applications, have made the instructors and administrative staffs' work much more convenient. Much as lecturers have been using these platforms, there are a number of challenges that they have faced and these are summarized in figure 1 below.

Figure 1: **Conceptual framework illustrating the Challenges faced by lectures and learners transitioning from blended to eLearning**

Student

Time
Technological confidence
Motivation
Learning style
Age
Gender

Technology

Access
Costs
Software and interface design
Localization

Costs

Access rates
Tuition fees
Technology
Institutional economy and funding

Institution

Training of lecturers and staff
Knowledge management

Lecturer

Time
cmpetence
Motivation
confidence
Technological
New teaching style
Under Preparedness

Course

Curriculum design
Pedagogical model
activities
Subject content
Teaching and learning
Delivery mode
Localization

Availability of education resources

Society

Role of lecturer and student
Rules and regulations
Attitudes on E- leaning and IT

Support

Support of students from the faculty
Social support of students
Support from employer
Support of faculty

The factors in Figure 1 above are depicting the challenges that were faced by both the learners and lecturers in transitioning to eLearning during the emergency closure period. All factors are variables where some level (not always easily specified) was required for success. A case in point is the "learning style" where many students in Muteesa I Royal University who had been used to traditional classroom teaching involving teachers spoon-feeding them with content finding themselves in a situation requiring proactive learning in which they as students were expected to search, manipulate, and analyze study material individually or in groups. In the end, it was noted that a traditional learning style might be detrimental to the success of the eLearning pathway.

The conceptual framework (grounded on Andersson 2007) was created by means of an extensive literature study on facilitating and inhibiting factors for eLearning. The literature review conducted indicated that most studies and models were based on one or a small set of selected factors such as computer anxiety (Brown,

Fuller, & Vician, 2006; Muse, 2003), or, as is typical in research on developing countries, a cultural level (Burn & Thongprasert, 2005; Pagram et al. 2006). While each of these factors was established to be relevant, due to this fragmentation of prior research, it was uncertain which of these factors was the most important and what interrelationships existed among the factors. Therefore, there was a need to investigate eLearning cases using the full set of factors. Hence a framework was constructed which groups the factors on key elements: student; Lecturer; course technology and Institutional challenges; Perceptions of society and support. In total the framework includes 35 factors in 8 groups (Figure 1).

The factors in the framework can either enable or disable the transition to eLearning in emergency situations. For instance, high cost of technology is disabling while low cost is enabling. All factors are variables where some level is required for success; too low levels may inhibit the transition to eLearning. Considering an example of "learning style"; many students in developing countries are used to traditional classroom teaching where teachers are the sources of all knowledge delivered during lectures. Other students are oriented to blended learning where some of the learning activities are delivered by the lecturer in class and other activities are completed online. Whereas eLearning models are usually based on student centered learning approaches where students are expected to search, manipulate, and analyze study material individually and in groups, making a transition in the learning styles proved to be a great challenge to the students.

Methodology

The study adopted a case study research design involving mixed methods of qualitative and quantitative research attributes. The target population was 1000 comprising of students and teaching staff within the Faculty of Science, Technology and Art and design. A sample size of 130 respondents was estimated using solving formula given by:

$$n=N\div(1+Ne2)$$

Where n = Number of samples, N = Total population and e = Error tolerance

A confidence level of 95 percent was used (giving a margin error of 0.05)

From the 130 sampled, 100 were students and 30 were teaching staff. These were selected using convenience and purposive sampling techniques. Then an online cross-sectional survey was conducted.

In reviewing the online resources and using the information obtained from similar studies, a questionnaire was developed. The content validity of the questionnaire was measured by four experts in the field of Information Technology. The questionnaire was formulated using Google forms and Survey Monkey. The questionnaire was then e-mailed to the selected respondents. Also, interviews were conducted using zoom meetings since face-to-face interaction was not possible due to the COVID-19 lockdown and so-

cial distancing guidelines. Data collected was analyzed using SPSS 19.0 in which descriptive statistics (frequency distribution, charts and mean reports) were generated.

Results and Analysis

From the respondents, 60% of the students' sample population involved those on a Bachelor's degree program, and 40% on a diploma program. The results shown in Tables 2 to 9 below were the challenges faced by teachers and learners in the process of transitioning from blended classroom learning to online learning during the emergency closure of schools due to the COVID-19 pandemic.

The results are presented based on our conceptual frameworks. We start by presenting the challenges in the subsection of the teachers, course, society and support. Then we move on to the right side of the framework and present the challenges from the perspectives of the students, technology and the institution. Tables 2-8 present the result analysis for the teaching staff's section.

Teaching staff were asked about their experiences with online teaching and their responses are summarized in the table 2 below:

Table 1: Teaching staff's experience with online teaching methods

Experience with online teaching	**Number of Respondents**	**Percentage**
Very highly experienced	6	20%
Moderate past experience	15	50%
No experience	9	30%
Total	**30**	**100%**

The results from table 2 above indicate that a majority of the teaching staff (50%) possessed moderate experience with online teaching; 30% had no experience while 6% were very highly experienced in online teaching hence they did not face challenges arising from limited experience in handling online teaching.

On teaching staff's ability to access technology; their responses are summarized in tables 2 and 3 below:

Table 2: Ownership of computers and/or smart phones

Ownership of computers and /or smart phones	Number of respondents	Percentage%
Yes	29	96.67%
No	01	3.33%
Total	**30**	**100%**

From the table above most of the teaching staff (96.67%) owned computers and /or smartphones. This implies that the biggest number of the teaching staff is not challenged when it comes to accessing hardware technologies. Table 3 below is about their access to the required software.

Table 3: Access to required software

Access to required software	Number of respondents	%
I had access to all the required software with great ease	8	26.67%
I acquired the software with great difficulty	13	43.33%
I completely failed to access the software	9	30.00%
Total	**30**	**100**

From the table 3 above it can be noted that majority of the teaching staff (43.33%) managed to acquire the required software with great difficulty. The results also indicated that 30% of the teaching staff failed to access the required software whereas only 26.67% managed to easily access the required software. This clearly implies that the biggest number of the teaching staff (7333%) had challenges in accessing the required software to enable them effect online teaching.

The teaching staff was asked whether they faced challenges in accessing the Internet and their responses are summarized in table 4 below:

Table 4: summarizes the level of challenges in accessing the internet

Do you face challenges with the stability of the Internet connectivity	Number of respondents	Percentage%
Yes	21	70%
No	10	30%
Total	30	100%

From the results in table 4, it can be deduced that majority of the teaching staff (70%) faced challenges with the stability of their Internet connectivity.

The teaching staffs were further asked whether their students had challenges in accessing all the required technologies for online learning. Their responses are summarized in table 5 below.

Table 5: Students' access to the required technologies

My students have challenges in accessing all the required technologies for online learning	Number of respondents	Percentage%
Agree	24	80%
Disagree	6	20%
Total	**30**	**100%**

The results indicate that majority of the teaching staff (80%) agreed that their students had faced challenges in accessing all the required technologies for online learning whereas 30% of the teaching staff disagreed to this assertion. Overall, this meant that students' access to technologies was a great challenge as evidenced by the teaching staff in an effort to transition to online learning. Institutions need to test and evaluate their available network bandwidth and increase it if necessary (Huang, Liu, Tlili, Yang, & Wan, 2020). To ensure a reliable network infrastructure that can support millions of students studying at the same time, schools can also mobilize all major telecom service providers to boost Internet connectivity service for online education, especially for the under-served regions (Huang, Liu, Tlili, Yang, & Wan, 2020).

The teaching staffs were asked whether they faced challenges in timely communication with their students. The responses are summarized in table 6 below:

Table 6: **Timely Communication with students**

There are challenges in timely communication with my students	Number of respondents	Percentage%
Agree	23	76.67%
Disagree	07	23.33%
Total	30	100%

The results indicated that a majority of the teaching staff (76.67%) faced challenges in timely communication with their students whereas 30% did not face any challenges. This revelation was arising from the fact that the University's eLearning platform had not been officially rolled out. In a follow-up interview a member of the teaching staff clarified on this issue by stating that:

"In my case I have been using Google classroom and WhatsApp groups to reach out to my students. However, I could post an announcement or an assignment and everyone [would] pretend not to have seen it. And when you check on their availability on WhatsApp, you find that they are actually active online. When you post matters outside of class in their private inboxes, they reply in seconds." (Interviewed 24th, May 2020)

Another respondent from the Department of Engineering stated that:

> *"I have been using WhatsApp, but some students can be offline for a really long time and have even failed to meet deadlines since some of them get to see the assignments after the set deadlines."* (Interviewed 28th May 2020)

The teaching staffs were asked whether they had challenges in using the required technologies. They were also asked whether their students had challenges in using the same and also, if they faced challenges in engaging students from disadvantaged homes. The results are summarized in table 7 below:

Table 7: Technological competence of teachers and students

	Agree	Disagree	Undecided
Teacher had challenges in using the required technology	22 73.33%	08 26.67%	**00** 0.00**%**
Students had challenges in using the technology	26 86.67%	03 10.00%	01 3.33%
Teacher had challenges engaging students from disadvantaged home	27 90.00%	01 3.33%	02 6.67%

In the first item where respondents were asked whether they had challenges using the required technology, it can be noted that majority (73.33%) agreed and 26.67% had no challenges. This definitely means that delivery was difficult and delayed since it involved them first learning how to use the technology. In the second item, majority (86.67%) of the teaching staff agreed that their students had challenges in using technology; 10.00% disagreed and 3.33% were undecided. This implies that teaching of students was very challenging since they had to first teach them how to use the technology thus leading to delays. This can be justified by comments from one of the teaching staff during a follow-up interview:

"I had decided to use Zoom meetings since I wanted my students to feel my presence. All my students did not know how to use it and I had shared a video with them on how to use it through our WhatsApp group. After [that] I was able to meet only 10% of the classes on Zoom. Then I had to create another video and ask those students who had learnt how to use the technology to help me teach others. At the end of it all an activity I had anticipated to take two days was completed in two weeks" (interviewed, 20th May 2020).

In the third item, 90.00% of the teaching staff had challenges reaching out to students from especially disadvantaged homes whereas 3.33% did not face these challenges. Also, 6.67% were undecided. This made teaching and learning very difficult since the students could not access the technology nor were they able to handle the associated costs. This can be proven by the remarks made by an ICT lecturer from a follow-up Interview whose excerpt is presented below:

"Sixty percent of the courses I teach are practical courses but 80% of the students I teach do not have their own computers and we have always relied on the computers in the lab. I tried to upload YouTube videos in Google classroom; they could access them from their phones but completely failed to get the machines for practice. I received so many calls from them presenting their apologies and I finally had to give up since I completely failed to get away out" (interviewed, 20th May 2020)

The teaching staff were asked about their own and their students' motivation and attitudes towards teaching and learning. Results are presented in table 8.

Table 8: **Motivation**

	Very high	Moderate	Low
Lecturer's level of motivation and attitude towards work	8 26.67%	10 33.33%	12 40%
Students' motivation and attitude towards learning	5 16.66%	8 33.33%	17 56.67%

The results indicated that majority of the teaching staff 40% had low motivation; 33.33% had moderate levels of motivation while 26.67% had very high levels of motivation coupled with good attitudes towards online teaching. Since the highest number (73.33%) of the teaching staff had low and moderate levels of motivation with poor attitudes towards work, the teaching and learning process was greatly affected.

In the second item, results show that the majority (56.67%) of the teaching staff reported very low attitudes of students towards online learning. 33.33% reported that students had moderate levels of motivation and attitude towards learning. Only 16.66 % of the staff reported high levels of motivation among the students. It is usually very difficult for the teaching staff to handle classes with demotivated students even when the lecturer has a good attitude towards work. This can be supported by remarks from one of the lecturers during a follow-up interview:

> *"I was very willing to work but my students demotivated me. I sent YouTube videos and an assignment via Google classroom. From a class of 50 students, only one student met the deadline ,some submitted after over 20 days and others completely failed. When I complained through the WhatsApp group, one student told me that he did not feel like studying and that I should just let them enjoy their lockdown"*. (Interviewed 25th May 2020)

Results in testing the course section

The teaching staff were asked about the challenges arising from transitioning the mode of course delivery from the traditional approach to a completely online mode. This section had 9 Questions of which the results from the respondents are summarized in table 9.

Table 9: **Challenges in course delivery**

Challenges	Agree	Disagree
Transforming a curriculum designed for traditional classroom into one for online learning	26 86.67%	04 13.33%
Transforming activities and course material into online content	24 80.00%	06 20.00%
Shifting to a completely new pedagogical model	24 80%	06 20%
Assessing student's progress	19 63.33%	11 36.67%
Preparing teaching and learning activities	20 66.67%	10 33.33%
Increased work load and stress working from home	25 83.33%	5 16.67%
Time management and organization	17 56.67%	13 43.33%
Selection of methods of delivery	21 70.00%	9 30.00%
Unavailability of education resources	24 80%	6

In the first item, majority of the teaching staff (86.67%) faced challenges transforming a curriculum designed for traditional classroom use into one for online learning whereas 13.33% did not face these challenges. The courses had to be reconsidered right from the curriculum since most of the learning outcomes were tailored to traditional teaching.

In the second item, 80.00% had challenges in transforming activities and course material into online content and 20.00% did not meet this challenge. This delayed the teaching process and made it more complicated as proved by one of the lecturers from the Department of Engineering:

"I had already prepared all my class material and activities anticipating using blended learning. With the abrupt closure of the university, I had no time to make prior preparations to move all my teaching activities and processes online. Engineering being a practical course requires more of demonstration and there is no way I could do this since I stay in Mukono and the machinery was all at [the] campus in Masaka" (Interviewed 29th May 2020).

For item three in table 9 above, 80% of the teaching staff had challenges shifting to the new pedagogical model with only 20% feeling comfortable with the model. This in one way or the other affected the learning process since lecturers had to first undergo some level of adjustment before effectively delivering the courses.

In the fourth item, majority (63.33%)

of the teaching staff had challenges in assessing students' progress whereas 36.67% had no challenges at all. Since assessment is a very crucial stage in teaching and learning, this greatly affected the learning process.

Majority of the teaching staff (66.67%) had challenges in preparing teaching and learning activities with only 33.33% feeling comfortable. This greatly affected the teaching and learning process since a huge amount of time was not used optimally. This is supported by one of the responses from a Lecturer from the Department of Art and Design.

> *"As you know Art is a practical course which requires practical skills which we usually deliver using practical activities and demonstration from our studios at the University. During the lockdown the Academic Registrar had advised us to deliver using WhatsApp and any other online means. At first I tried to record videos from my home but the challenge was that I failed to figure out which learning activities to use since most of my students did not pass most of the required machinery"*. (Interviewed 27th May 2020)

Results indicate that 83.33% of the teachers reported increased work load and stress while working from home. Only 16.67% reported that they did not face this challenge. Also 56.6% of the teaching staff faced challenges with regard to time management and organization. This greatly affected their lives and caused delay in the entire teaching process. One of the teachers testified on this matter during one of the Interviews held via Zoom.

"I have really been stressed working at home with all my 4 kids in the house. You try to record a lecture and the kids end up messing it up. They usually make lots of noise and cannot let me concentrate. Even right now this kid is hitting my keyboard I hope you are seeing him and another one is busy peeping, he is right there" (Interviewed 27th May 2020).

On the challenge of selection of methods for delivery, 70.00% agreed that they faced these challenges whereas 30% did not consent to the same. It can be noted that most of the teaching staff did not know which methods to use for delivering their lectures since they were used to the normal classroom lecture method and other traditional classroom-based methods of delivery.

Results

There were three questions in this section and their results are presented in the Chart 1 below.

Figure 1: Perceptions from the Society

From the Chart above it can be noted that majority of the lecturers agreed that they faced challenges arising from wrong perceptions of society on the role of the lecturer and the student in an eLearning environment. They also reported that society has wrong perception of the rules and regulations concerning eLearning as well as wrong attitudes on eLearning and IT in general. This is well elaborated by a member of the teaching staff from the Department of Information Technology:

"The society has a wrong perception on the role of the lecturer and the student in eLearning. They believe that most of the work has to be done by the lecturer yet eLearning is more learners centered. Also, we have been limited by the wrong perceptions on the rules and regulations of eLearning. Most people think [that] the way teaching, learning and assessment is done in traditional classrooms should be the same in an eLearning environment. For instance, during one of his speeches the President of Uganda forbade Universities from doing online exams by claiming that there is no way they would do the supervision. Since then, most of my students refused to do their assignments claiming that it is against the Presidential directives". (Interviewed 20th June 2020)

Results in testing the support Section

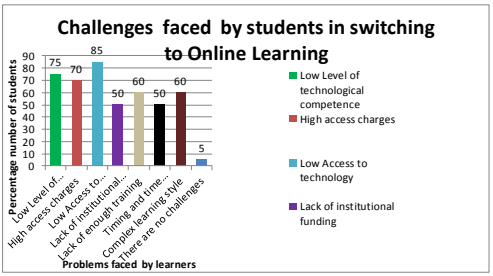
Here the teaching staff were asked four questions and their responses are summarized in Chart 2 below:

Figure 2: Challenges in Support

The results from Chart 2 above indicate that majority of the teaching staff faced challenges due to inadequate support from the faculty (15 teachers); limited support from the employer (20 teachers) and limited support of the students from the faculty. The Faculty and the University at large provided limited policies and guidelines on how the teaching staff were to conduct eLearning sessions.

Challenges faced by Students

Students were asked about their main challenges in transitioning to online/ distance learning. Each student chose up to five options and the results are shown in chart 3.



The biggest number of students (85%) considered low access to technology as their biggest challenge. The second challenge was associated with low levels of technological competence (75%) and

the third challenge was the high access charges (70%). These were followed by complex learning style(s)(consider adding 's' under the same in the chart) and lack of training each with 60%. Lack of institutional funding, the timing for eLearning and time management challenges followed with 50%. 0nly 5% of respondents claimed to have had no challenges.

Discussion and Conclusion

The main purpose of this paper was to identify and analyze major challenges faced by both the teaching staff and learners at Muteesa I Royal University as they transitioned from traditional classroom teaching/learning environments to having blended classrooms and e-Learning sessions during the emergency academic institutions' closure due to the COVID-19 global pandemic. This paper advises both research and practice about those factors that require extensive attention when it comes to designing and deploying e-Learning strategies in emergency situations. It is considered important because the delivery of education carries great potential to all students but it has to be done with awareness of particular challenges. On the part of the lecturers or teaching staff, seven major challenges were identified that included low technological competences and different access levels of both students and staff; lack of experience in handling online classes, challenges with communication especially where students were concerned; low levels of motivation for both students and lecturers; challenges in course delivery, limited support from the different stake holders and the wrong perceptions held by society on e-Learning. On the side of students, the study identified 7 major challenges that included: low access to technology which was the biggest challenge followed by low levels of technological competence and high access charges. Complex learning styles, lack of training, limited institutional funding and timing and time management challenges rounded off the seven challenges identified by the students.

It should be noted that the challenges arising from low technological competence are as a result of poor Internet bandwidth. This is an issue that Institutions should factor in their planning in order to ensure that reliable network and infrastructure is available to support the different activities being implemented to boost effective teaching and learning. These activities include synchronous cyber teaching using video conferencing, asynchronous cyber learning by accessing or downloading digital learning resources, and collaboration with peers via social software, etc. Institutions need to test and evaluate their available network bandwidth and increase it if necessary (Huang, Liu, Tlili, Yang, & Wan, 2020). To ensure a reliable network infrastructure that can support millions of students studying at the same time, schools can also mobilize all major telecom service providers to boost Internet connectivity service for online education, especially for the under-served regions (Huang, Liu, Tlili, Yang, & Wan, 2020).

To overcome problems in course delivery, during curriculum design, Faculties should make sure that courses are made flexible. Flexible learning allows students to control the sections and the sequence of content according to their desire, pathways of learning, forms of course orientation, size and scope of the course through modulation of the content (Gordon, 2014). A flexible course will be easy to transition to online learning in any situation. Flexibility is defined as offering choices in the educational environment, as well as customizing a given course to meet the needs of the individual learners (Huang, Liu, Tlili, Yang, & Wan, 2020).

Further aspects to consider are Teaching and Learning activities (TLAs) to choose from. In settings where the educational tradition is very teacher-centred, one has to understand that introducing learning involves a huge change and learner-centred learning has to be supported by interactivity, feedback and self-assessment tools such as continuous assessments. The novice learner needs to feel that someone is there (as a substitute for the classroom teacher they miss so much) and for any e-learner, no matter how self-managing they are, there is need for continuously assessing their personal progress. Teachers should consider organizing learning activities using several instructional approaches, such as lectures with tutorials, independent study, discussions, seminar groups, debates, student-led discovery approaches and educational gamification (Gordon, 2014). For challenges in selecting subject content, we recommend that teachers should carefully choose the quality of educational resources to use by referring to well-known national and international repositories, such as Massachusetts Institute of Technology (MIT), Ted Talks and others (Huang, Liu, Tlili, Yang, & Wan, 2020).

Schools should ensure effective support services since these are key to ensuring quality online education. These are of two types: support services for teachers' online teaching and support services for students' online learning (Huang, Liu, Tlili, Yang, & Wan, 2020). Both services can be provided in collaboration with the Government, schools, enterprises, families, society, etc. Schools should invest in improving teachers' online teaching ability as both the synchronous and asynchronous online teaching tools are unfamiliar with most of the teachers. The support for teachers includes how to use the synchronous cyber learning software, how to utilize the learning management system, and how to conduct learning activity design, etc. (Huang, Liu, Tlili, Yang, & Wan, 2020). On the side of the students, the effectiveness of support services for learning is reflected in two aspects: the need to promote the students' effective learning and personality development. Effective learning refers to the growth and improvement of students' knowledge, cognition, intelligence and skills; personality development mainly involves the cultivation of positive attitude towards life, good thinking, basic communication and cooperative skills, the consciousness of rules, integrity, perseverance and innovation. Schools, faculties and teachers should try to ensure that all these skills are nurtured

into the students while handling online courses. Students should also be trained on how to use the technologies before they start using them.

Governments, enterprises, and schools (G-E-S) should closely collaborate together to ensure high-quality learning content, diverse learning activities, and effective learning outcomes when students learn online (Huang, Liu, Tlili, Yang, & Wan, 2020). The Ugandan Government should consider collaborating with telecommunication companies and all educational institutions to ensure that all learning platforms can be accessed even when a person does not have Internet bundles. We also recommend that the Government should suspend the Over The Top (OTT) tax during emergency situations like this brought on by the COVID-19 pandemic since social networks are majorly used for educational purposes. We also recommend that the Government introduces device loans for students in higher institutions of learning so that students who cannot afford to buy any smart gadgets can take either laptops or smart phones on loans and pay in small installments. This will make the devices accessible hence making learning easy.

We also recommend that School policy makers and governments should re-evaluate online learning and its place in their post-secondary offerings. Institutions which have not valued e-Learning before need to view the value of this pedagogical shift in learning and make it a permanent feature of their portfolio. This will make cases of emergency closure less challenging as the Institution would be having disaster preparedness plans that ensure e-Learning in such cases.

Finally, attitudes on e-Learning should be considered. In many societies even though information technology is not regarded as a proper tool for delivering education; it is still second best and not perceived to be 'as good as' traditional face-to-face teaching (Anderson,2007). This could become a major obstacle if e-Learning is not promoted or introduced in a proper way. By not using the technologies provided, there are no benefits in terms of reaching out to students at a distance or in enabling a more learner-centered pedagogical culture.

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Assessment of National Parks' Contribution to Livelihoods of Park Adjacent Communities and Domestic Tourism in Uganda

Florence Lunyolo[4]

Abstract

This study was conducted to generate an understanding on how various community stakeholders perceive the contribution of national parks to the livelihoods of park adjacent communities and the role parks play in domestic tourism. For more than two ,decades, Uganda has been promoting National Parks, cultural heritage sites and Game Reserves as tourism attraction assets. The other important contribution of nature-based tourism in African countries is the potential for the growth of domestic tourism and livelihood development of park adjacent communities. In using both quantitative and qualitative research attributes, data was collected in a descriptive study design where randomly selected 150 household representatives from the villages around the Murchison Falls and Queen Elizabeth national parks was done. Analysis of data focused on descriptive frequencies and percentages. The results showed that majority of the respondents (72%) were aware about revenue sharing and appreciated livelihood gains associated with it. The respondents (>75%) also demonstrated adequate knowledge concerning human activities such as hunting and collecting of firewood, which activities are forbidden in the wildlife conservation area. The level of awareness was attributed to the good relationship between the Park management and the adjacent communities, which has allowed for information sharing. On the issue of domestic tourism, results from the study indicated a significantly large difference between international arrivals and domestic leisure travels as standing at 80% and 20% respectively. In conclusion, these study findings provided some useful insights that included suggestions on how locally oriented marketing strategies can be used to promote domestic tourism. Also, based on the findings, further studies are required in order to quantify the actual contribution of shared revenues to community development in the country.

Key Words: Nature Attractions, Domestic tourism, Park communities, Uganda

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Introduction

Worldwide, tourism is increasingly being recognized as a major part of international commerce. Studies indicate that tourism has shown great potential as an important tool that countries can rely on to diversify their sources of revenue, rather than relying only on traditional sources such as mineral resources as well as trade in processed goods (Falade, Obalade, *et al.*, 2014). In 2015 with the launch of the 17 UN Sustainable Development Goals developed by 193 ,countries, there is a Goal (15) which stresses importance on Life on Land and the need to 'protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss (UNDP, 2015). There is a symbiotic relationship between humanity and ecosystems. Indeed in 2019, direct contribution of travel and tourism to overall Gross Domestic Product was approximately 2.9 trillion US dollars globally (Lock, 2020). Lock (2020) further reveals that the United States of America travel and tourism industry was the largest contributor to the global GDP in 2019, with a total of 580.7 billion US dollars having been injected into the economy. In Uganda, reports indicated that domestic tourism is still low at about 20% with limited participation of Ugandans in tourism promotion as compared to Kenya and Tanzania. However, at international level, Official statistics record tourist flows of 1.4 million in 2017 and a steady growth from 1.15 million in 2011 (Ahebwa, 2017). Bertzky *et al.* (2017) estimated that international tourists will reach 134 million from 62 million by 2030 in Africa. A report from the Annual Tourism Sector Performance (ATSP, 2019) indicated that tourism revenue increased from Shs. 5.3 trillion ($1.45b) in the 2017/2018 financial year to Shs. 5.8 trillion ($1.6 billion) in the 2018/2019 financial year.

Nature based tourism is the leading driver of tourism growth in Africa contributing up to 80% of annual sales of trips in Africa (UNWTO 2014). According to the World Travel and Tourism Council, nature-based tourism heavily contributed to 7.8 percent of GDP and 6 percent of total employment and livelihood in East and Southern Africa (WTTC, 2018). Tourism contributes an average of 18.8% to the East African Community total exports, although the percentage contribution was higher in Rwanda (30.5%) and Tanzania (26%) (EALA 2019). Uganda has unique diverse attractions, which have contributed to tourist population growth in the country for the past one and half decades. The unique mountain gorillas are one of the many reasons why foreign visitors from all over the world come into the country to enjoy **Gorilla safaris in Bwindi** and Mgahinga National Parks. Worldwide, the country harbors almost half of the population of these precious creatures and they can only be accessed and viewed through booking a safari to either the Bwindi Impenetrable Forest National Park or the Mgahinga National Park.

Uganda's National Parks like the famous Murchison falls and **Queen Elizabeth** among others are rich in wild game, such as the 'Big Five' which include lions, giraffes, rhinoceros, elephants and hippopotamus, have over the years become prominent destination hubs for visitors traveling into the country from other parts of the world. Other equally rich and important attractions include sanctuaries like the Bigodi bird sport, the **Ngamba Island known for chimpanzees** and Ziwa Rhino among others. In addition, Uganda's diverse culture and heritage, including but not limited to traditional dances, local foods and songs, are also considered an important factor in the growth of Uganda's tourism industry. Uganda has developed a legal framework for conserving wild species of animals in their natural habitats. The country has stringent policies on poaching in National Parks like the Queen Elizabeth and the Murchison falls among others. A good example is the Park regulations in the Bwindi National Park, where a visitor is expected to stay 4 metres away from the Mountain gorillas in order to prevent them from any danger that may involve direct confrontation with the animals, or even protecting the people from possible infection with various pathogens which cause flu-like colds among others (Spenceley, 2010). In Uganda, allowing local people to participate in conservation has been found to be the best practical approach of managing nature and National Parks. This is because it promotes benefit sharing hence increasing local support and improves the relationship with Park Officials (Thondhlana *et al*., 2017). In Tanzania and Kenya, the officials have developed joint forest management between the Government and the local communities; Kenya in particular, has joint agreements between the State and the private sector tourism operators. In the case of Uganda, National parks are being used by the local communities for firewood, medicinal plants, and honey production among others (Spencely *et al.,* 2017).

There is sufficient evidence to suggest that apart from international tourists and tourism in general, many African countries have the potential for domestic tourism (reference). In South Africa alone, 60% of National Park visits were made by the local residents; in Nigeria, a higher number of domestic tourists was registered at 80% while in Mauritius 40% of local tourists were registered (Christie *et al.,* 2013). In Uganda, data on domestic tourism remains scanty, making it difficult to suggest any kind of planning for interventions that can enhance growth of the domestic tourism industry. Domestic tourism refers to travelling of people within the country of their residence for the purpose of leisure or holidays (Horner & Swarbrooke, 2005; Middleton *et al.*, 2009). In addition, Hall & Lew (2009) refer to domestic tourism as the tourism of resident tourists within the economic territory of their country of reference. In other words, domestic tourists are resident visitors who travel to places other than their usual area of residence, but within their country for purposes other than remunerated activities in the place visited (United Nations Statistics Division, 2010). In other words, domestic

tourism is not a subset of international tourism and should be conceptualized as a distinct dimension of tourism. In essence international tourism is about the global-local nexus while domestic tourism is the local-local orientation.

Methodology

Study Area Description: The study area selected for this research comprised of six villages immediately neighbouring the Murchison Falls and Queen Elizabeth National Parks. These two National Parks are among the largest Protected Areas (PA) in Uganda (See figure 1 below on their location on the Ugandan map). These PAs were chosen because they do receive the highest number of tourists in the country, bringing in revenue and benefits that are shared with people living adjacent to the National Parks (Uganda Wildlife Authority, 2001), a body entrusted with the management of wildlife resources of the country. According to the Local Government Act of 1997 (Republic of Uganda, 1999a), UWA is mandated to work with local governments when dispensing the park adjacent communities' share of tourism revenues.

Source: The Independent, March 20, 2018; Queen Elizabeth National Park

The specific study villages were chosen basing on their proximity to the Protected Areas, because they constitute some tourism facilities, and also experience direct impacts of strayed animals which tend to escape from the Parks from time to time. This happens so often be cause National Parks in Uganda are not fenced (Nina *et al*., 2017). Most villages are easily accessed through the park gates, with the furthest villages located approximately 16 km from the Park entrance.

Study Design: This study adopted a descriptive design that utilized both qualitative and quantitative approaches. These approaches used both primary and secondary data. Primary data was collected through questionnaires and face-to-face interviews with key informants, who were mainly Park Officials and Community Opinion leaders. Secondary data was gathered by retrieving information from archives, Tourism Statistics Bulletins, books, and prior studies that had been carried out in the area of tourism.

Sampling and Data Collection: The data for this study was collected during 6 field study tours lasting 5 days each to the National Parks of Uganda between the period June 2017 and December 2019. The researcher(s) first identified 15 villages located immediate to the boundary of both Murchison Falls and Queen Elizabeth National Parks. Eight villages were randomly selected for the study and a pilot study comprising of interviews with a sample of 20 households was conducted. In each National Park, 10 households were used where a questionnaire was pre-tested. During this pre-test, student interviewers were selected and trained on how to administer the questions. Most questions were closed-ended, although some open ended (unstructured) questions were included to probe further on

participants' perception towards the economic contribution of National Parks to the sustenance of local communities and Park management. Also, unstructured interviews were conducted to examine ways in which local actors view Protected Area Conservation and their benefits. Among issues of focus during the interviews were revenue sharing schemes managed for community development, wild foods (e.g., honey and mushrooms) and firewood collection. The data from unstructured interviews constituted the first phase of the overall data collection process.

Participants' biodata (age, gender, major occupation, ethnic group and educational background) was also recorded. Participants were asked about their involvement in Park management related activities, their links with or to the Uganda Wildlife Authority which is in charge of Park management in the country, the benefits they received from the park and their opinion on any park associated challenges. Additional secondary data was collected from available published information on the number of tourist arrivals versus leisure and hospitality related travels. The secondary information was obtained from tourism reports and the website of the Uganda Bureau of Statistics (UBOS); a government entity responsible for collecting nationwide demographic and household surveys.

Data Analysis

The quantitative data collected during the study were first screened, coded and then entered into the SPSS software for Windows programme version 21.0 for analysis. On the one hand, quantitative data was analyzed for measures including ranks, percentages and frequencies using descriptive statistics. On the other hand, qualitative data collected was analyzed using thematic content and text analysis methods. Results of the analyzed quantitative data are depicted in the form of tables and figures, whereas the outputs of qualitative data analysis are presented as narratives to complement on the analyzed quantitative information.

Results and Discussions

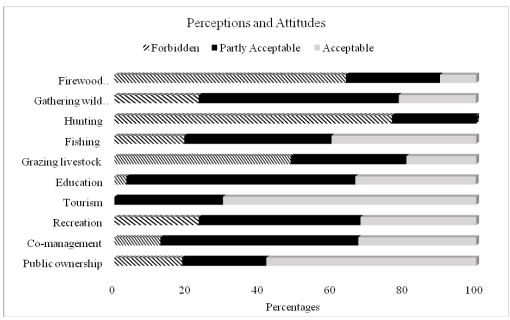
Protected Areas as major attraction sites in Uganda: The study findings revealed that local communities perceived National Parks as major attraction sites for tourists coming into Uganda. The respondents observed that effective management of the Protected Areas (PAs), with provision of boarding and camping facilities for tourists has over the years contributed to the growth of the tourism industry in Uganda. The game rangers interviewed during the study concurred with this assertion and explained further that a co-management approach between the Park Authorities and local communities has also improved the relationship between Uganda wildlife authority officials manning the park and communities living adjacent to the designated Parks. This has in turn created a more secure environ-

ment for tourism. However, some members of the local communities (12.7%) still believe that co-management only exists in principle and not in practice.

In Figure 2 below, majority of respondents were also aware about activities which are forbidden in the Protected Areas. A few of such activities included hunting (>75%), collection of firewood (64%), and livestock grazing (48.7%). Among the respondents, 51.3% observed that some form of livestock grazing was allowed in some National Parks during extreme drought events. Of all the issues which respondents were interviewed about, only tourism was not a forbidden activity in the National Parks. This means that Protected Areas in Uganda are perceived by local communities living in areas immediately bordering the Park as attraction products for tourism. Elsewhere in countries like Norway, Engen *et al.* (2019) made similar observations on interest groups' perceptions and attitudes regarding conservation of Protected Areas.

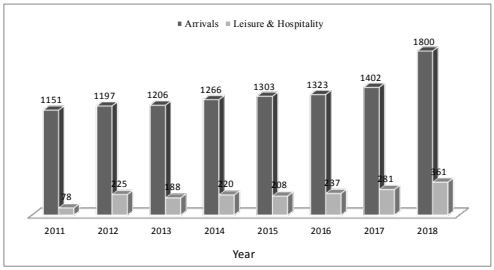
Figure2: Perceptions of conservation interest groups regarding National Parks

Source: Field Data, 2019



Trends of domestic tourist arrivals and contribution to GDP in Uganda: For the periods between the years 2011 and 2017, the growth of the tourism industry in Uganda appeared to be relatively stable with slight annual increases in the number of arrivals (see Figure 3). Although there has been increase in the number of tourists in the past years, the rate of increase appears to be so low. Domestic leisure travels are much lower in Uganda compared to neighboring countries within the East African Community bloc. Ahebwa (2017) and the Uganda Bureau of Statistics (2017) indicate in their comparisons of Ugandan tourism with Kenya and Tanzania the insignificant differences in total numbers of tourist arrivals. Furthermore, Ahebwa (2017) noted that leisure tourists constituted approximately over 70% of the total arrivals in the two East African countries (Kenya and Tanzania) as compared to only 20% in Uganda (Uganda Bureau of Statistics, 2017). Overall, domestic leisure travel in Uganda, like in Botswana (Phemelo & Lelokwane, 2017), remains far behind the international arrivals. Among the challenges cited by the respondents for this during the study are: lack of a travel culture among Ugandans, unaffordable accommodation facilities at the National Parks, travel difficulties in accessing the attraction sites and prohibitive Park charges at the entry points. In Tanzania for example, Melubo (2019) did suggest a number of interventions that can be implemented as a means to promote domestic tourism. Melubo (2019) notes the need for local oriented marketing targeting local residents; crafting of product packages that are sensitive to local populations' situations and awareness creation among other measures.

Figure 3: Trend in tourist arrivals and visits for leisure and hospitality (in thousands)



Source: Uganda Bureau of Statistics, 2019

3.3 Tourism revenue sharing and other benefits Park adjacent communities enjoy

There are several different categories of stakeholders when it comes to collection and sharing of benefits associated with Protected wild-habitats in Uganda. Apart from academia, research groups and tourists as users and consumers of products, Park adjacent communities are among the direct beneficiaries sharing revenues with the Uganda Wildlife Authority. Every Parish immediately bordering the National Park has a representative on the Board managing tourism revenue. This is so that mutual relationship and transparency can be achieved as a basis for promoting active participation of local communities in environmental resources management. The funds disbursed to local communities are usually committed to projects such as building and maintaining of administrative offices, schools and healthcare centers. Of recent, development projects supported through shared tourism revenues have shifted towards benefiting individual households ostensibly to offering alternative sources of livelihood thus taking away pressure from the wildlife resources. Such projects include goat keeping, apiary and tree planting among others. All these are intended to benefit both the local communities and the conservation of wildlife resources in the Protected Areas. However, the perceptions of the local communities regarding revenue sharing and associated benefits protected areas vary as shown in Table 1 below.

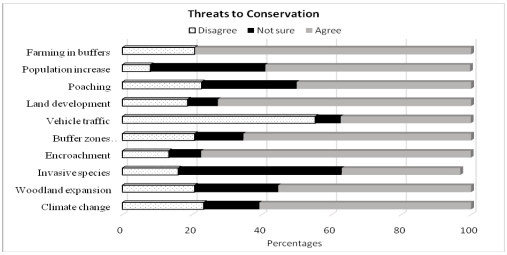
Table 1: Perceptions on revenue sharing and associated benefits

	Respondents' knowledge				
Items	Yes (%)	No (%)	x2	Df	sig.
Revenue sharing	72.7	27.3	30.83	1	<0.001
Conservation awareness	91.3	8.7	102.51	1	<0.002
School construction	78.7	21.3	49.31	1	<0.003
Employment opportunities	53.7	46.3	1.23	1	0.27
Health centre construction	78.7	21.3	49.31	1	<0.004
Wild foods gathering	64	36	11.76	1	<0.005
Road construction	87.3	12.7	83.63	1	<0.006
Handicrafts sales	89.3	10.7	92.83	1	<0.007
Community fishing	54.7	45.3	1.31	1	0.25

Source: Field Data, 2019

Threats to wildlife conservation in Protected Areas: Several threats to wildlife resources of Protected Areas in Uganda were reported (see Figure 4). Major threats included crop cultivation in the buffers (79.3%), encroachment of people with their livestock and, or for other purposes (>75%), and land development for commercial purposes within areas bordering the National Park (>72%). Some respondents were cautious that lodging and boarding facilities within the National Parks needed to be regulated for purposes of maintaining the natural habitats.

Figure 4: Perceived threats to conservation of wildlife in protected areas



Source: Field Data, 2019

These conservation challenges for PAs as mentioned in figure 4 above could be addressed by supporting collaboration between the wildlife authorities and local communities. One such way of fostering collaboration is through support of development initiatives which directly benefit local residents (Arjunan *et al.*, 2006; Andrade and Rhodes, 2012). Although this study was undertaken in two PAs, the conservation challenges faced by the Uganda Wildlife Authority (UWA) and local residents in many ways are similar to the challenges in other PAs, not only in Uganda but across the landscapes of the Sub-Saharan African region and elsewhere in the world. These challenges will increase in frequency and intensity as long as the human population keeps rapidly growing (Roberts, 2011); food crops are increasingly cultivated near PA boundaries (Phalan *et al.*, 2013); habitat for wildlife is reduced, and the wildlife population recoveries keep increasing the frequency of human-wildlife conflicts (Taylor *et al.*, 2015). All in all, amid these challenges, therefore, it is necessary to understand how the perceived benefits and problems of PA-adjacent communities/households could change over time, in order to understand the relative influence of specific benefits and problems on perceptions of the PAs, and for Conservationists and PA Managers to dynamically adapt policies that are aimed at improving local conservation attitudes and behaviors (Allendorf *et al.*, 2012).

Conclusion: This paper has provided some useful insights into the tourism industry in Uganda particularly on the domestic tourism front and how the sector is currently operating below its potential. The results obtained from the study show a stagnation in domestic tourism in the country, with no significant change in domestic leisure travels for the past decade. The available data also indicates that the number of domestic leisure trips is still trailing that of international arrivals at about 20% and 80% respectively. The situation is different in other East African Community Member States like Kenya and Tanzania. The question that needs to be explored in any future stud-

ies is "What are countries like Kenya and Tanzania doing differently from Uganda to boost domestic tourism?" Although the tourism sector has been a leading foreign exchange earner not only for Uganda but also for many African countries, the outbreak of the Corona Virus Disease (COVID 19) pandemic situation has painted an unpleasant picture for this industry. In order to keep the sector buoyant as a country, Uganda needs to look inward to cushion the industry. Therefore, these results provide baseline information on the current state of the domestic tourism sector in Uganda, which could be useful in guiding decision making for future sector development.

On the issue of community livelihoods, a number of development projects have been initiated among the different groups of Park adjacent communities in Uganda. These activities include, the building of schools and supporting of small-scale income generating opportunities such as goat keeping/rearing. These initiatives have empowered the local communities around the Park areas. Indeed, Park adjacent communities now more than ever recognize the need for conserving National Parks, as well as appreciating the role that they can play in supporting the management of National Parks. However, there is still a need to undertake household surveys with communities around Protected Areas in order to determine the real impact of shared revenues, distinguishing of direct contribution of revenues shared with park adjacent communities from the contributions made by other development agencies that are working with local communities in Uganda. Accordingly, it is important to mention here that while other sectors of the economy like agriculture, the manufacturing industry and transportation to mention a few, have fairly invested in research, the Ugandan tourism industry has little to show in terms of research effort geared towards informing policy and marketing strategies.

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Elechi Amadi's The Great Ponds: Reconstructing Masculinity through Rhetoric of Resistance

Jim Oboth[5]

ABSTRACT

The main thrust of this study was to interrogate Elechi Amadi's masculinist representation in The Great Ponds to draw attention to individuals' struggle against, on the one hand, and on the other, indomitable forces around them. The study presented The Great Ponds as an enunciation of the masculinist question citing several rhetoric hints of active and passive resistances that promoted patriarchy and masculinity. Besides, the frame of the language of resistance in this study, variously signified characters' protest, denunciation, repudiation and submission. The woman figure thus was analysed as a disenfranchised individual that provided examples of resistance or submission in the symbolic aspect of exile within her own society. Indeed, the woman's withdrawal from the centre of cultural viability offered only silence as a verbalisation of her form of resistance, or resentment at her marginalisation. Furthermore, the text was analysed as an anti-colonial canon that characterised a brand of homegrown male colonialism, without the Whiteman presence. In addition, the study evaluated multiplicity of pull-and-push factors that mystified the characters and provoked their reactions. Therefore, overt and covert resistance was studied as central to the interplay of God and man versus nature and geographical delineation. Further, the study affirmed to an extent Jean Paul Sartre's existentialist construct that highlighted alienation as an individual's motivation to resist or accommodate influences of nature and the spiritual world. Therefore, the emerging dilemma that translated into the relationship of the metaphysical and the terrestrial, subtly rendered the main crux of the language of conflict in this study.

Key words: Rhetoric, resistance, masculinity, patriarchy

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Introduction

According to the Encyclopedia Britannica (June 25, 2020), Elechi Amadi, was born on May 12, 1934 in Nigeria and died on June 29, 2016. He was a Nigerian novelist and playwright whose works explore the traditional life and role of the supernatural in rural Nigeria. Amadi was best known, however, for his historical trilogy about traditional life in Nigerian villages: *The Concubine* (1966), *The Great Ponds* (1969), and *The Slave* (1978).

Elechi Amadi attempted to put across everyday grain of traditional, pre-colonial life in an African rural setting. Similarly, the predicaments that confront and finally destroy his protagonists obtain exclusively from the norms of their native society cast in an environment when colonial presence was an offshore reality.

For his part, Valois (2011) observes that:

> Basic to all his works is the concept of life as an ongoing struggle. There is a rather ironic contradiction between Amadi's philosophy about man's insignificance and ultimate impotence in the hands of the gods, and the fact that his characters struggle to the very end, irrespective of obstacles and threats even from the gods

The objective of this study concurs with Valois that the struggle of the characters is a gesture of helplessness demonstrated by discomfort towards indomitable emerging traditional forces, which they resist to the end.

The Great Ponds, whose strength lies in the Nigerian oral tradition of storytelling, describes two communities, Aliakoro and Chiolu, at war to resolve the question of ownership of the fishing ponds of Wagaba. Okehi, the Eze of Aliakoro, alleges that his grandfather told him they are the true owners; while Eze Diali of Chiolu, the current owners, believes the ponds are duly theirs. What starts as a collision of egos results in large-scale destruction of life and property.

Therefore, rhetoric of resistance in this study focuses on Elechi Amadi's representation in *The Great Ponds* underscoring opposition to situations, evident in characters' refusal to comply with set systems, ideology, norms and practices. Amadi's world in *The Great Ponds* is built against Judeo-Christian theology that juxtaposes traditional religious practices.

Besides, resistance in the study construes ability to withstand damaging effect, ability not to succumb to disease; and variously depicted as repudiation and defiance viewed through physical, spiritual and psychological prisms. As for masculinity, this study analyses it in line with Amadi's representation of machismo that is marked by traditional manly qualities demonstrated through physical strength,

assertiveness, courage and aggression.

The Great Ponds has two main types of terror - physical and psychical. Kidnapping is narrated as an act of terror meant to injure the psyche. Terror is also construed as an act of physical violence against others and the self (suicide) that occurs only when the character believes he is alienated. The act of suicide by Wago through a moral window provided by Albert Camus states that "suicide is repudiation," in that "The absurd man … knows that in that consciousness and in that day-to-day revolt he gives proof of his only truth, which is defiance" (1947). So the protagonist and the antagonist in *The Great Ponds,* elevate the level of revolt to nearly a psychotic level in their reaction to negative conditions. Wago commits suicide as an act of self-denial against hostility towards the other in a transferred sense of apprehension about self. Besides, cultural spheres are so discrete that they present different standards for human treatment and reaction, thus restraining him.

Furthermore, *The Great Ponds* infers that an individual alienated neither identifies with nor comprehends the hostile and an unfamiliar environment he is situated in. It has to be noted that whatever a character does has consequences, if not for himself then for those around him. One does not live life in a vacuum, insulated from society. It is a world where the individual applies self-guarding measures as a cultural normativity. To that end, a life-denying action is vividly expressed when the individual offers sacrifice to appease an angry god. It is in this context that resistance, as a determinant of one's boundaries, comes to the fore. The individual rails/rallies against not only these forces but also the impersonal structure of society with its intractable bureaucracies or boundaries. Because of the individual exposure to the vagaries of nature, he begins to question the reality behind society's set systems and dogmas. The symbolism attached to Aliokoro and Chiolu chiefdom for example, titled men, and their gods stands out as an anachronism that is naturally resisted by radical voices in Wago and Olumba.

Therefore, this perspective demonstrates the rhetoric of resistance in voicing the author's restrained satire at human folly at its best; for here is a society, free from Western colonialism, which practises a brand of colonialism and ideology of conquest and control. Continuous conflict and confrontation juxtapose foreign (neighbouring village) and indigenous forms of domination. In this way, Elechi Amadi allows the reader to reflect on and evaluate the validity of conflict in a pre-colonial African situation when the colonial master is absent. With hindsight, the colonial master is assumed to be watching wanton killings in the two villages with amusement from afar. Herein is a recreation of present-day neocolonialism, where the Whiteman has left the scene, but those in charge have reintroduced a more vicious form of colonialism resulting in physical and psychological resistances by the subjects. Amadi appears to imply that left to themselves; the communities would degenerate into anarchy.

Viewed broadly, the rhetoric of resistance assumes criticism of protest focusing on cultural logic of the marginalized. Thus, resistance provides ground for conflict and reactions demonstrated by the conflict of husbands and wives; wars, age mates, elders, children, parents versus children. This study argues that nature provides a landscape for marking man's confrontation with innate hazards; while animal symbolism is observed as a form of invincibility against the other. Although the pond offers both aestheticism and blight that looms at night, it heightens chances of human vulnerabilities.

The Theoretical Context

The study focuses on Amadi's ethnography to depict the aesthetic and cultural narrative of masculinity embedded in manliness. Masculinity therefore counters the natural and mystical forces on the loose, on the one hand, and the demands of the cultural formation, on the other. It can be noted that women voices, though muted, subtly resist the masculine space that culture has fashioned.

Furthermore, the study refers closely to Sartre's conception of existentialism to analyze the rational basis for existence and inability to achieve fulfillment. The fulfillment requires personal responsibility for own actions and shapes our own destinies in an essentially meaningless and purposeless world that Camus like Sartre envisions. It is in this light that the study analyses instances of repudiation in *The Great Ponds*. In addition, the study considers Kierkegaard's argument that the individual must always be prepared to defy the norms of society for the sake of the higher authority. This is a personally valid conviction of both Wago and Olumba. For his part, Dostoyevsky (1864) argues that:

It's a burden to us even to be human beings - men with our own real body and blood; we are ashamed of it; we think it a disgrace and try to contrive to be some sort of impossible generalized man.

The unpredictable nature of individuals under pressure to survive hazards of life in *The Great Ponds* is an encumbrance. The level of disillusionment is unimaginable even as people try to make gestures of absolution to their gods. Dostoyevsky stresses the unpredictable and defiantly self-destructive life seen by Wago's villainy in *The Great Ponds*. There is an underlying view that Christianity can rescue man from self-destruction however, Amadi appears to contest the Judeo-Christian dogma that dismisses traditional religious beliefs as atheism.

Additionally, this study also draws parallel with the Austrian Jewish writer Franz Kafka who in his works isolated men confronting threatening situations for own survival. Just like Amadi, Kafka's themes of anxiety and solitude are predominant in Amadi's works. Besides, this study views Albert Camus's themes of absurdity and futility of life, the indifference of the universe, and the necessity of engagement in a just cause as reflected in *The Great Ponds*. The mentioned themes are

also reflected in the theater of the absurd by Samuel Beckett and Eugène Ionesco and these form the backbone of the analysis of *The Great Ponds*.

Moreover, in the text, an anti-colonial perspective is characterized by a brand of male colonialism, without the white presence. Ngugi wa Thiong'o (1963: 29) appears to reaffirm this viewpoint by stating that, "The worst colonialism was a colonialism of the mind, a colonialism that undermined one's dignity and confidence." Ngugi believes that the colonial indoctrination has penetrated the entire psyche of the African by exhibiting negative traits of behaviour as observed in *The Great Ponds*. Although Amadi does not allude to independence as a postcolonial reality, he highlights masculinity as central in the fight for independence. This is the notion of colonialism replicated in *The Great Ponds* where men daily scheme to liberate themselves or, in their psyche, try to dominate others.

For instance, the paterfamilias wields immense power as a kind of Emperor within the household. That is, the masculine voice is dominant whereas the woman's voice is inaudible; let alone rendered as an irrelevant element in the grand scheme of things. Therefore, Amadi draws on the poststructuralist and postcolonial use of the feminine as a figure of crisis. The study concurs with Probyn (2002:7) in his angular argument that the female subject is "an appropriate model for the decentred, fragmented, postmodern subject." In this way, masculinity justifies women's passive resistance in the frame of Western patriarchic construct. Unlike the tradition, women are ordained to produce boy children because they are perceived to be more useful while the girl children are abhorred as a punishment meted out by the gods as revealed by Olumba in *The Great Ponds.* The woman/female figure thus is a disenfranchised individual that provides contemporary examples of resistance in the allegorical aspect of exile within the woman's own community. Indeed, their withdrawal from the centre of cultural viability offers only silence as a verbalization of resistance, or resentment at their predicament.

The rendering of this viewpoint through literary pragmatics provides room to evaluate satire that ridicules propagation of the conservative notion. For that reason, Amadi's characters are so naive in their uni-dimensional view of the world and crises around them. The absurdity of their fickle attempt to resist evil forces on the loose, yet in complicit with an infuriated god of vengeance, is to say the least Kafkaesque. But Amadi appears to be conscious of this duality in line with what Conrad referred to in the introduction by Verlyn Klinkenborg to Conrad's *Heart of Darkness,* p. xvii:

The only legitimate basis of creative work lies in the courageous recognition of all the irreconcilable antagonisms that make our life so enigmatic, so burdensome, so fascinating, so dangerous, so full of hope.

Thus, an individual's endless resistance against self-limiting factors

ensures the sustainability of his generation. Enmity between Wago and Olumba is near mythical in the sublime representation of existential problem of human resistance. Therefore, it is for this that Amadi in *The Great Ponds* makes a reflection of his culture as a deconstruction of critical self-awareness of self, influenced by the convergence of mundane and natural forces.

This study further explores the extent masculinity can maintain a cultural normativity to withstand reactions, through perceived idiom of denunciation by insurgent groups that employ terror and religious rhetoric to sustain a moral constancy in a society undergoing change. For that reason, this study views the rhetoric of resistance as individual and collective ramifications where violence is the only outlet to overcome debilitating effects of nature and change. The ponds for instance progressively adopt symbolic axis as the by-product of material and spiritual espousal of an ideology of resistance and violence immanent in *The Great Ponds*. Thus, Elechi Amadi adeptly delineates psychiatric conditions embedded within spiritual mystification that promote masculinity in its entirety.

Notably, the materialization of rejection and the subversive are central in the conflict between the two villages. Aliokoro is convinced that the Chiolu people enjoy undue privileges with no consideration of the deprivation of their neighbour. For instance, in *The Wretched of the Earth*, Frantz Fanon (1961) observes that: "The look the natives turn on the settler's town is a look of lust, a look of envy; it expresses his dreams of possession…" Aliokoro fits well in this description for its insatiable desire to possess the Ponds of Wagaba. Though not explicitly expressed, Fanon justifies a rebellion or war if it is to reclaim or defend one's moral right and self-identity.

Nevertheless, Aliokoro's denunciation of Chiolu's domination and marginalization fits within the pattern of the Fanonian rationalization. It has also to be understood that Amadi's cloistered society in *The Great Ponds* enslaves the people and provides them with no escape and for this, they have chosen to acclimatize themselves in this limiting setting in a form of passive resistance whilst acknowledging its futility and purposelessness.

Thus, the Aliokoro find their space so restricted and thus rebel to provide room for cultural integration in order to articulate their own brand of masculinity. Amadi contextualizes this to aid analysis of resistance discourse aimed to propagate the people's hegemonic idealism against external aggression. Added to this, is despondency and poverty precipitating quest for survival, which create further frustration as people seek subversive methods to tilt the obtainable balance of power. No wonder, the goal of aggravated populace is rebellion. Horkheimer and Adorno (1995: 3-5) note that: "What men want to learn from nature is … wholly to dominate it and other men." This touches on the core of the conflict between Alio-

koro and Chiolu. Man, since the time of Adam wishes to control his space, and it is the reason for rebellion. Indisputably, collective rebellion instinctively manipulates sentiments by raising stakes for power engagement.

It can be deduced, though, that the Chieftain system in the novel is not a repressive, age-old celebration of masculinity. The Chief's absolute masculinity is upheld to provide for collective arbitration. However, the Chief faces even within this well-knit system, dissent. The radicals are impatient with the Chief's moderation amidst crisis. For his part, Edward Said (1975), along with other postcolonial theorists, emphasizes art as a means of resistance. Doubtless, art increasingly becomes a discourse of dissent for projecting personal conscience and conviction. Indeed, like Edward Said (1975), Herbert Marcuse (1978) suggests that: "Art has the potential to be more than simply a means, but in fact the central tool of resistance." Ironically, Amadi expresses this act of resistance as a mark of unanimity of opting for authoritarianism as a buffer against external aggression. For that reason, in *The Great Ponds*, an act of terrorism, by word or deed, is a clear rhetoric of resistance marked by the individual's rebellious streak that often finds an imperfect reflection of itself in another. Nonetheless, the imperfection reaffirms Elechi Amadi's logic of an identity of his protagonists encapsulated within acts of resistance in the community.

Importantly, Amadiy raises consciousness about the treatment of the women, marginalized as minorities under the monolith masculine discourse. For his part, Moeis (1995: 140) did reject social conventions which are "an infringement of individual freedom." For instance, Wago demonstrates this rejection of the social conventions because he finds them so restrictive. No wonder, such a shift resulted in widening the focus on the individual, rather than his individual's responsibilities to the polis, in order to gain a practical philosophy to negotiate within a hostile world.

Women as such are caught up in the fight over conventions and liberalism. Wago's nihilistic proclivity rejects all the conventions, deciding to confront negation with the lethal arsenal in his masculinity. Failing to navigate around the intricacies of social conventions, in an act of revolt, Wago commits suicide just like Okonkwo in *Things Fall Apart*. Therefore, the clash of private and public ethic provides the protagonists with the moral imperative to regard public ethic as an encumbrance. Therefore, the protagonists instead choose to opt for private ethic as an essential and practical frame to navigate the discourse of resistance. For instance, this act signifies the ceremonial meetings presided over by Chiefs but hijacked by fundamentalist fringes to resist social convention. It confirms that ethos is dynamic for it is crafted within the rhetorical space available, approved through resentment.

For instance, in Amadi's *The Concubine*, Ekwueme's resistance in spite of warning by Anyika that Ihuoma is a sea-god-

dess is revealed through Ekwueme's insistence thus (1966:297):

I shall marry Ihuoma. She is a human being and if marrying a woman like her is a fatal mistake, I am prepared to make it…

Man is even determined to confront the gods, ready to meet his fate if it is the ultimate price to pay. Ekwueme's resistance, even though he dies shortly after, validates the view that traditional society begins to discover flaws in their traditional religion. However, in *The Great Ponds,* Amadi presents this perspective, as a subtle criticism of the destructive nature of religion, which curtails an individual's freewill.

Results

Assessment of Masculinity and Resistance

Amadi's *The Great Ponds* is a parable about familiarity with and conviction in the mythological. The protagonist, Olumba from Chiolu, and the antagonist, Wago from Aliokoro, lead resistance in the contest of the ownership of the Ponds of Wagaba. In contemporary context, this shows that respect for territorial integrity by other nations is still a challenge.

The basis of resistance explains the war toll fought by the two clans that has led to grave devastation. Increased insecurity and acts of terrorism are attendant factors exacerbated by the porous border. In this situation, people attribute divine intervention consequent upon their actions. With increased incidence of superstition, the dibias invoke spiritual powers to aid immobilization of the enemies of their clients. Interestingly, even the dibias clash among themselves to prove the most powerful diviner. For instance, in Chinua Achebe's *Arrow of God*, Ezeulu, the Chief Priest of Ulu, is convinced that, the god is on his side and begins to stand against the famished society by resisting sanctioning the feast of the new yam. At the height of the crisis, his son Obika dies and his subjects take this as an act of god to punish his strong-willed priest. On seeing the dead body of his son, Ezeulu asks his god in desperation, "Ulu, were you there when this happened to me?" (Achebe, 1964). The timing of Obika's death pulls the rug from under the powerful Chief Priest's feet and casts self-doubt about his invincibility. The actions of the gods are incomprehensible and yet driven by his indomitable fighting spirit he must continually withstand his followers' resistance and rebellion.

The foregoing argument provides the parallel in *The Great Ponds* when an epidemic, wonjo, strikes. The epidemic is thought to be retribution by the avenging gods. In the show of resistance, people consult a potent spirit medium to avert the catastrophe. However, the consultation nevertheless does not change the situation, casting the power of the gods in doubt. A Camusian situation immanent in *The Plague* fits in a kind of apocalypse that Amadi paints to show how perilous human condition can be. Evidently, the author's moral conscience questions indiscriminate violence meted out on the

hapless people, including the innocent children; and reducing them to utter pessimism.

Besides, Amadi paints a society trapped in fatalism and her attempt to escape is inconsequential. Fate appears to have sealed the lives of the people resulting in instances of outright resistance to the hitherto revered gods. Amidst resistance, the relevance of the gods and their priests in the traditional system is interrogated. For his part, Olumba tightly holds on to his only sick son in a desperate attempt to save him from death so that he (the son) can ensure survival of the clan. Against this background, masculinity cast in Olumba, and the rest of the community, is put to a great test.

However, Wago is Olumba's nemesis but he is impervious to Olumba's sickly state as the latter loses his physical strength, a pun for his masculinity. This case projects the sense that rivalry breeds more hatred and ill feeling. Wago even tries to ambush Olumba to kill him; but he is overpowered by Olumba's bodyguards. Wago is later found drowned in the Ponds of Wagaba, an act regarded abominable. But Wago appears to relish in Samson Complex that explains that if he has to fall, the pond should also be desecrated. That Wago who invests a lot in terms of resistance stratagem to kill Olumba, dies before Olumba whom he taunts is a telling poetic justice. He dies with a cynical intention to raise concern that resistance should be based on principle. Thus, *The Great Ponds* ends in suspense as a moral victory for the protagonist's defence of the cause of the Chiolu people. By this, the author ostensibly celebrates Olumba's brand of masculinity, which is laced with moderation.

Moreover, Olumba's formidable physique is given hyperbolic depiction thus, "He was admired by his square protuberant chest muscles." This massive physical image is exclusively masculine. Added to this, his short-tempered disposition justifies a patriarchical superiority complex revealed in his trademark interjections during conferences to temper tense situations as a show of his courage, assertiveness and manly impatience at weak arguments. No wonder, Ikechi admires Olumba's accentuated masculinity for he "was learning many useful things from him." (1969:26)

Wago and Olumba represent a radical fringe that edifies the virtues of valour, which should be tempered with wisdom. This view underlines the author's moral aptitude. Wago and Olumba are foils in confrontation with gods because they acknowledge the absence of their guardian gods. "Olumba was cold, desperate, and defiant. The certainty of death brought back his manliness, his fighting spirit" (1969:144) and the indomitable spirit that exemplifies masculinity to calm the hysterical village ravaged by epidemic when leadership is also sick. Amadi (1969:157) captures it thus:

With his sunken eyes and wild beard he looked like a risen skeleton beating the ikoro for the last time to announce the

end of the world.

Even in his sickly state, Olumba's masculinity does not bind him to surrender. It is for this that Olumba fights both the material and ethereal forces. "With his walking stick …he resumed his battle with his invisible tormentors" (1969: 189). Thus, Amadi describes a world so steeped in the supernatural (and superstition) that it appeared enslaved by it. Amadi (1969:185) presents it just as it is, speaking from within the society and not from without, to create a strong sense of realism even around the mythical:

At night, strange noises filled the air. The living heard distinctly the song and lamentations of the unhappy spirits of the dead as they marched through the village. Some who had keen ears made out some of the words of their song. It was only in later years that people had the courage to sing some of these songs.

In this text, one learns not to separate the natural and the supernatural. Underneath this narrative, is a psychological refutation of the spiritual and moral condition that subsists in society. For this reason, the cultural setting presents situations of contradiction and resistance.

Meanwhile, Wago's suicide is poetic justice because Wago is caricatured as an irrational aggressor. Wago overarches his masculinity to a revolting level, laced with sadism and arrogance since his sole ambition is to accelerate Olumba's death. Through this comparison, the author effectively juxtaposes the two masculine situations. In Wago meeting his fate before Olumba is ironically presented through the following description that highlights Wago's sadism: "a ghastly smile on the dead man's face" (1969:191). Wago's death offers satisfaction that nature has a mechanism of atonement in the retaliation against an impersonal masculinity.

Though Wago's suicide is not in reality Okonkwo's spirit of resistance in making his own history, Ngugi, (1981:30) argues that:

Okonkwo commits suicide rather than submit and live in a world where he is denied the right to make his own history through his control and development of the productive forces. His act of killing an imperialist messenger is as symbolic as it is prophetic.

Both Wago and Okonkwo commit suicide as gestures of denunciation of the change engulfing society. Change is overturning the status quo though Achebe looks at it as a resistance to foreign domination that Ngugi refers to as embedded in the imperialist messenger. On his part, Amadi views change as an intra-societal frame that goes against individual's conservatism and personal ambition. In fact, these variant ideological viewpoints form the matrix of resistance in this story. The similarity is that each of the protagonists in the two books defends a territory for possible attainment of a higher ideal.

Furthermore, wrestling is an act of masculinist identity, which marks Olumba as an admired brave man. Olumba observes, "Brave men had every right to

talk anywhere." Masculine stereotypes mark Wago just like Olumba describing them as brave, courageous, strong and intelligent. Conversely, Amadi (1969:17) reveals that, "While women and children were busy sweeping out the compounds, the men gathered at the wrestling arena in response to the call of the ikoro." We note that ikoro is employed only in very serious situations; that is, manly business is conducted at the wrestling arena that centralizes the masculine identity in *The Great Ponds*.

Additionally, women's subservience is especially exposed as they address their husbands meekly. For instance, Amadi (1969: 127) characterizes Nyoma, Olumba's wife as thus:

was quite pliable especially in her husband's hands. She said 'yes' automatically to whatever orders her husband gave. Her husband had taught her that compliance was the best way to a husband's heart; argument the worst.

The rhetoric of masculinity presupposes men's unquestioning superiority. For it is perceived those women do lack the intellectual ability to question men's moral authority. From Amadi (1969: 161), we note that Olumba is brought up by "a warrior father who taught him that all feminine chores were unmanly…" A consistent narrative of machismo in *The Great Ponds* provides the basis for this cultural critique. This is further revealed through Chisa returning from captivity to tell her fiancé, Ikechi, that she is no longer chaste - she has lost her virginity. She confesses that she is no good for Ikechi and that he should look for a better girl. Men's chastity, in this case, does not count. Women in *The Great Ponds* are destined to sexually gratify masculinity, and that is why Chisa in self-pity makes her submission to the phallic power.

Moreover, in *The Great Ponds,* men talk about the impending war but the women have no idea of what is happening. "They could not be entrusted with such top secrets." (1969:17) Women, in a sense, have been relegated to the backyard and they are not to cry when their husbands are going to war because that would weaken the men – that would challenge their masculinity. The author captures this angular attitude in painting women as living in perpetuity under the shadow of the men. Ironically, the women are regarded as bad omen in men's pursuit of accolades. War creates a mask of heroism, which is a veiled celebration of masculinity. This is affirmed by Igwu's vindication of the view that marriage is "an obstacle to man's achievement… He remains unmarried for a long time." (1969:107) The notion behind this is that man must first build his social standing or else it can be derailed by the woman in marriage. Being a role model and an elder, in his perspective is an endorsement of an established masculinity. The author's inadvertent critique of phallic discourse provides a platform for its denunciation.

Through Okehi, Amadi (1969: 23) presents the same masculinist angle that: "I don't believe in much talking; that is an occupation for women." The feminine

in *The Great Ponds* is painted as child-like, brainless and ill-informed babbling meaningless and irrelevant ideas. No wonder, birth to a baby girl is abhorred; and thus, endorsing the advocacy for polygamy to raise the possibility of getting a baby boy. The masculine view in the book is that a woman is nothing more than a child-manufacturing factory. To this, her feelings and self-worth are consigned only to feed into the masculinity frame that Elechi Amadi appears to underscore. Olumba's symbolic attachment to his only sick son, Nchelem, with a passion provides two angles – one, resisting the gods for the calamity and two, the masculine attitude that death of his only son will bury his world. He has his daughters, some of whom are also sick but he does not give them as equal attention as his only son.

Although the child undergoes the trauma of suffering the gory effects of the epidemic, it raises dilemma akin to the Sophoclean tragedy. In Olumba, Amadi (1969:137) notes that: "He had to do something about his lost wife or face the loss of his son." This trade off in terms of women is used as a bargaining chip to save a precious son. Amadi, (1969: 57) through his character, stresses a community's celebration of masculinity: "No number of fish is worth a man's life." Yet again, this attitude is reiterated during the meeting. "Our village maintains that one man is equal to four women or more." This deliberate projection of masculinity to an almost absurd level is satirically generative and justifies ground for resistance by women.

Olumba's whole motivation is in the rescue of the son, but he would care less if the lost wife remained in exile. The idea that women are war hostages to be haggled over is strongly suggested in the text. But a broader assessment of the woman in an exilic state would give meaning to the masculinist colonialism in *The Great Ponds*. She lives in a world not of her own – it is an alien one where she is displaced by masculine presence. Amadi (1969: 72) demonstrates that the woman's silence is loud though with a perceptible resistance as noted through Okehi's senior wife who hits at the men who "think they are wise but they are foolish as a baby in arms." Her moralistic stance is reminiscent of Aristophanes's *Lysistrata* in which Lysistrata invades the masculine domain by mobilizing women to stage sex strike in order to critique masculinity's irrational penchant for war. Because men in this play are more obsessed with sex, Lysistrata's masterstroke succeeds since sex-starved men sue for peace and abandon war-mongering attitude. For her part, Okehi's wife mirrors the Greek comedy, but unlike Lysistrata who takes on the male-dominated citadel, Okehi grumbles from a safe distance. This act though elucidates Amadi's rhetoric of resistance against masculinity.

All this projects a society in crisis in which the dibias are overwhelmed and for the first time, face credibility test as people begin to doubt their relevance. Amadi (1969:143) appears to suggest that the epidemic relentlessly hits at the armour of Olumba's masculinity:

Olumba was a shadow of his former self. Emaciated and haggard he shuffled about with hunched shoulders. His hollow eye-sockets could hold a cup of water each. Looking at him people feared he would collapse any moment and die.

Olumba's manliness is presented as suffering much more endurance than his sick wife who is "utterly resigned to her fate." (143). He fights off his ailing condition as validation of invincibility. It is apparent that Amadi implies that for all masculine egotism, nature through the epidemic, intervenes to assist women to dismantle the masculine monument.

Conclusion

This study presents Elechi Amadi's *The Great Ponds* as an enunciation of the masculinist question by citing several rhetoric hints of active and passive resistances that symbolize the promotion of patriarchy and masculinity that suffocates the woman's space. The changing societal dynamics in today's world is shedding a light on the real strength of women. The existence of any society should be based on the mutual respect of the dignity of human beings regardless of their gender. In 2015, world leaders developed 17 Sustainable Development Goals and Goal 5 focuses on gender equality (UNDP, 2015). There is a great need to address the discrimination that women and girls continue to face by promoting gender equality and parity in every sphere of society. Furthermore, the study focuses on the delineation of contradictory situations individuals find themselves in as they juggle masculinity and resistance. Besides, an allegorical assessment of the book presents the writer's re-writing of pre-colonial and postcolonial frames to facilitate the critique of the two histories to allow for examining of the challenges of contemporary colonial experience. Additionally, the study is significant in raising consciousness of unfairness of masculinity in society as it sensitizes on the psychological and physical effects of war, conflict resolution and management. From the study, the relationship between gods and man in a metaphysical setting is highlighted. Finally, there is a need to find a locus in managing the postcolonial crisis and the mediating goals in power relations, which will prove an outstanding significance of the study.

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Give to Caesar What Belongs to Caesar and to God what belongs to God (Matt 22:21): The Question of Separation of Church and State, an Islamic Juxtaposition

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Abstract

Modern, or even postmodern, principles of government and administration are still rooted in the Judeo-Christian and Greco-Roman traditions. The principle of separation of State from Church, which actually seeks to exclude religious leadership from temporal government has been unfair when State power falls in the hands of a dictatorship. In a democratic environment, this principle may even be obscured since every individual is availed political space to air dissenting views. However, it is not the case in a dictatorship where such space is very limited or absent altogether. It is at this point that the oppressed masses, whose assembly is only apparent in the places of worship where they desire to air out the dissent literary visible on their faces; that religious leader, put aside the holy scripture and read the script on the lay faces. This is when the dictator appeals to the cannon of "give to Caesar what belongs to Caesar and unto God what belongs to God". That has been the experience of the Western Civilization in the historical process. But, what about the Islamic experience? In the latter, State, Government and religion are closely knit that independence of one from the others is almost inconceivable. The Islamic tradition offers alternative approaches to political religious inclusion, minimization of dictatorial expedience, and handling of public discontent. Appeal to the Qur'an, example of the Prophet Muhammad, and the practice of the historical figures in matters of statecraft in the Islamic historical process are all relevant to the contemporary world. This paper seeks to bring to light Islamic practices in matters of State, Government and administration and to argue for their relevance given the apparent failure of the modern State actors to deliver on experiencing meaningful happiness to a greater majority of their citizenry.

Key words: State, Government, administration, religion, Islamic tradition, historical process, Qur'an, God, Allah, Church.

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Introduction

Give to Caesar what belongs to Caesar and to God what belongs to God is a biblical teaching that has generated debate among politically inclined theologians as well as harbingers of democratic governance, who argue that it has more often been cited out of context, (Wright, 2003). It is part of a broader teaching regarding taxation as a symbol of civil authority, that we take liberty to reproduce here. It runs thus:

Then the Pharisees went out and laid plans to trap him (Jesus) with his words. They sent their disciples to him along with the Herodians. "Teacher", they said, "we know you are a man of integrity and that you teach the way of God in accordance with the truth. You are not swayed by men because you pay no attention to who they are. Tell us then what is your opinion? Is it right to pay taxes to Caeser or not"? But Jesus knowing their evil intent, said, "You hypocrites why are you trying to trap me? Show me the coin used for paying the tax". They brought him a denarius and he asked them, "whose portrait is this? And whose inscription"? "Caesar's", they replied. Then he said to them, "give to Caesar what is Caesar's and to God what is God's". When they heard this, they were amazed. So, they left him and went away (Matthew 22: 15-22, New international Bible Version).

The verse Matt 22:21 is often abused by those who bend towards authoritarianism and dictatorships, to indicate that Jesus disapproved of the Church's involvement in matters of State and Government; and even in some cases Church leaders who may stand with despots' appeal to this teaching thereby "using spiritual authority to legitimate repressive rule in exchange for a protected status" (Gill, 1998:3). However, in the democratic-pluralist tradition though separate, the State actors and religious actors work together though they enjoy different degrees of autonomy. The teaching is often interpreted to mean the State authority should concern itself with the temporal and secular affairs of men and should therefore be separated from the Church whose realm is divine and whose authority should be targeting individuals at a private level (Guinness, 1993; Cavanaugh, 2009). According to Sharffs (2004), the degrees of autonomy have been generally perceived of in three broad ways, namely; i) the separationists who starkly argue that the Church and State must be independent, ii) the cooperationists who argue the case of the Church-State engagement in a cooperative way and iii) the accommodationists who think the Church and State should depend upon each other in a manner of mutual cooperation and support.

The Western Civilization which dominates the contemporary practices with regard to Statecraft or Government and administration has had paradigm shifts in a manner that fundamentally replaces the values in the preceding paradigm (Kuhn, 1972). This is clearly discernible from the major trends that have shaped the Civilization to this day, where one encounters its time line informed by the ancient, the Middle Ages, the modern and now the

postmodern periods. Each of the succeeding periods fundamentally challenges values in the preceding paradigm such as the religious ones and adopts new ones in the new paradigm such as the scientific or secular ones.

In matters of State and government, the Western civilization has also had evolving models of Statecraft and Government, such as from absolutism and dictatorship then to democracy and now tending toward anarchism and utopia (Nozick 1972). In matters of administration, the Western tradition keeps on evolving say during the mid-20th century, from bureaucracy to New Public Management (NPM) partly as a result of challenging the State's ability to dispense social justice to the community, (Chakrabarty &Chand 2012, Rabin, Hildreth, &Miller 2007).

In the Islamic tradition, matters of State and Government have never been a subject of contentious debate. Right from the beginning of the Islamic community under the auspices of the Prophet Muhammad (PBUH) in Medina in 632 CE, the Muslim community was founded on a principle of leadership and the rule of law. The Prophet himself issued a Covenant popularly known as the Medina Constitution wherein he specifically stated:

"In the Name of Allah, the Compassionate the Merciful. This is a document from Muhammad the Prophet [governing the relations] between the Believers and Muslims of Quraish and Yathrib, and those who followed them and joined them and labored with them. They are one community (Ummah) to the exclusion of all men. The Quraish emigrants according to their present custom shall pay the blood wit within their number and shall redeem their prisoners with the kindness and justice common among believers…. ". (Ibn Ishaq d. 152 AH/784 CE: p, 231-232).

Those "who joined them and labored with them" in Medina included the Jews and Christians and thereby he, Muhammad, became the first leader of the Muslim community. It is important to note here that the first Muslim community to which the Prophet himself was the leader was composed of Muslims, Christians and Jews and they all constituted one *ummah*, community vis-à-vis the rest of humankind (Ibn Hisham: 108). This historically contradicts the beliefs of some extremist entities that argue the case of constant hostility to exist between Muslims and Christians or Jews be they, the extremists, Muslims such as the al-Qaedah ideologues or non-Muslim such as Samuel P Huntington (Huntington, 1996: p, 183). In the rest of the Covenant, he stipulated the rights and obligations of the diverse members of the community. The overriding principle of Government and administration was justice which was enshrined in the rule of law. He emerged leader of the Medina community and therefore demonstrated how the principles of justice would ensure peace, harmony and safety of individuals and their property, (Lings, 1987). The diversity of the Medina community was manifest in the migrants (*muhajirun*) and their helpers (*an-*

sari), but more importantly in the difference of religious denominations and races. Indeed, in the Medina city state there were Muslims, Jews and Christians. This diversity, which today poses a serious challenge in matters of Government and administration, was handled in perhaps the best way ever known to humankind and should continue to inspire Muslims wherever they may be.

But the Prophet (PBUH) was a religious leader, a messenger of God, sent to preach and spread the message of Islam. How then did he involve himself into matters of the temporal world as well? This could sound a fair question to a contemporary political scientist or sociologist and it is at the core of our discourse in this short essay.

The Islamic worldview

Acikgenc, (1996: pp. 10-11) defined a worldview as the environment within which an individual mind operates and without which, the said mind may not function at all. It is the lens through which an individual is able to see and make sense of the phenomenon surrounding him or her (al-Attas, 1996). This means that though humankind ordinarily sees the same phenomenon surrounding him, he doesn't give meaning to the phenomenon the same way and this is a function of the worldview an individual espouses. In general terms, Muslims espouse a worldview that is unique; the Islamic worldview. Of the many aspects the Islamic world view informs Muslims, is the understanding of state, government and administration. To this end the Islamic worldview informs Muslims that state and government which translates into leadership and management are religiously necessary (Al-Mawardi, n.d: 10). A Muslim community cannot survive in a state of anarchy nor in utopia, as advanced by Robert Nozick (Nozick: 1974). Muslims wherever they live, even if they are only two individuals on a journey, must have an *amir* – a leader, if anything to show direction and take decisions. The Prophetic example in Medina was the nucleus blue-print for Muslims in matters of state, government and administration. In the Qur'an Allah commands believers to "obey Him (Allah), the Prophet, and those in authority (the leaders) among them", Qur'an *Surat al-Nisa'* (4): 62.

Suffice it to note here that in the Islamic worldview, the ideal situation or community that the Muslims look up to does not lie in the future; instead, it lies in the past both in the personality and the practice of the Prophet Muhammad (PBUH) and in the community around him (Kasule, 2009a). This is a very important principle since it retains the Prophet's practice perpetually relevant to the community of believers and it rules out perceived transformation of values through paradigm shifts such as reformation, modernity and post modernity as have been experienced by the Western Civilization in the historical process. This also explains why in all their activities and understanding of good life, be it spiritual or mundane, Muslims wherever they may be, always refer to the Prophet in one way or the other. Hence a projection of the Islamic worldview.

The State

From the Islamic perspective of peace, harmony and ultimate happiness, the idea of separation of religion from the state is not conceivable. As noted above, establishment of state authority to manage the affairs of Muslims in the mundane world is religiously necessary. (Ibn Khaldun: i. 307; Hourani, 1962). This is the reason, when the Prophet arrived in Medina on his migration from Mecca in 622 CE, one of the immediate issues he addressed was the state authority in the new sanctuary (Hykal, 1976:179). He established a state by issuing the Medina Covenant that we have alluded to above. When everybody in the city agreed to the Covenant, the first state, in that part of the world was established. As would have been expected, the Medina state could have been primarily established to enforce the Islamic religious law, the Shariah (and indeed many scholars make a mistake by construing it to be so); but that was not the case. The state in Medina was established to guarantee justice to all, Muslim and non-Muslim alike whereas the Shariah is meant for Muslims alone (Kasule, 2019a). Allah says, "We sent Our Messengers and revealed through them the Book and the Balance so that Justice may be established amongst humankind…" Qur'an, *Surat al-Hadid* (57):25. The verse provides space for justice for all humankind regardless of their religious beliefs and therefore not limited to Muslims alone

In the Islamic tradition, the State is established as a religious necessity as well as a rational thing to do. Al-Mawardi, writing in the 11th Century of the Christian Era (CE) had this to say,

"Imamate, (the state) is prescribed to succeed prophethood as a means of protecting the deen, and of managing the affairs of this world… there is difference of opinion however as to its obligation … one group of fuqaha (jurists), say that it is obligatory for rational reasons because of the natural inclination of men of sound mind to submit to the authority of a leader who thereby prevents mutual injustice and who decides between men in cases of dispute and quarrel – for without governance (State) disorder and barbaric behavior would arise amongst the wanton and lawless" (al-Mawardi,n.d:10).

Writing seven centuries later, Thomas Hobbes echoed similar reasoning, when he stated:

"This is more than consent, or concord; it is a real unity of them all, in one and the same person, made by Covenant of every man with every man, in such manner as if every man should say to every man: I authorize and give up my right of governing myself to this man, or to this assembly of men, on this condition, that thou give up thy right to him, and authorize all his actions in like manner" (Hobbes 1651: p.109).[7]

In the Islamic tradition, the State is

[7]There is suspicion though that Thomas Hobbes' social contract theory could be sourced in the Islamic tradition as exemplified with the beginning of the Medina State, where the Prophet Muhammad issued a Medina Covenant which was actually a documented social contract that among other things shows that the people of Medina surrendered all their rights to him and declared him their leader.

obliged to ensure that justice in all its forms is enjoyed by all people individually as well as collectively. As a matter of fact, the State can only remain legitimate if and as long as it establishes substantive, procedural/judicial and economic/distributive justice in the land it has jurisdiction over (al-Mawardi, n.d). This means, it is obliged to establish institutions of justice such as Courts of Law, appointment of Judges, make it easily accessible by the public, (even under a tree shade), avail guards to bring to bear those who are considered powerful, provide for proper retribution, set up prisons for offenders, etc. as may be required in the procedural justice. The community should also be made aware of the existence of such institutions and services so that they may partake of them.

Economic or distributive justice should also be the concern of the State. This is mainly manifest in sharing the resources a community may be endowed with in a fair manner. In this endeavor the State is obliged to levy fair taxes, exploit natural resources on behalf of the people, and harness the environment in the favor of public interest (al-Mawardi, n.d). At the substantive level, the State justice implied in the Islamic tradition is not necessarily justice as equality nor is it justice as fairness, rather it is justice as putting things in their proper places, where the things and their places are prescribed in the divine teachings, (Kasule, 2009a).

Government and Administration

The State in the Islamic tradition like in other traditions is presided over by a Chief Executive, a person whose credentials need be scrutinized more than how he gets that position. This means that the 'who' is more important than the 'how' leadership is assumed. Muslims over the centuries have been and are still concerned with the qualifications of the *Imam* or *Khalifa* or the *Amir* than with how that leader assumes power (Hourani, 1962; Enayat, 1982). This is partly because the individual chosen is personally responsible for his actions before the community as well as before the Lawgiver (Allah). He is therefore not above the law that binds believers because it binds him as well in the same manner and measure, (Hourani, 1962). This is in line with the realization of justice which is his primary responsibility to oversee.

The Islamic tradition is open to quite a number of ways or options a person can take State power. He could get there through selection such as the way Ababakar was selected from the companions of the Prophet to be the first Caliph; it could be through an electoral college or open election of universal suffrage nature, or it could be through a *Coup d'état* or even a revolution against an unjust regime (Hourani, 1962).

Once he assumes power a Muslim Statesman is a spiritual leader as well. The example of the Prophet indicates to the Muslims that he was not only concerned with the spiritual being of the historical

community of Medina, he was, and perhaps more importantly concerned about the temporal issues of the community as well (Ansary, 2009). He demonstrated that spiritual uprightness or salvation could not be fully attained except in an environment that guaranteed justice, peace, freedom and independence of man from others both individually and collectively (Ansary, 2009: 24). Thus, he established the rule of law in Medina, a principle of Government that he was personally committed to and also ensured that his companions in distant provinces also adhered to. He addressed Mu'adh bin Jabal on his being sent to Yemen as a representative of State authority thus:

'On what will you base your judgment?' He replied, 'On God's Book.' Then the Prophet said, 'and suppose you don't find what you need in it?' He then replied, 'then on the custom of God's Messenger.' Then the Prophet asked further, 'and suppose you don't find anything you need in it?' He replied, 'I will use my own judgment.' Whereupon the Prophet said, 'praise be to Allah who has guided the emissary of his Messenger to do what His Messenger approves' (al-Mawardi, n.d:101)

The above conversation clearly defines the role the Prophet's Governors or Representatives were required to do. This example was not only a result of mere political expedience; it was actually grounded very deep in the conscience of Muslims.

Wilayat al-mazalim **(Ombudsman's Office)**

This is one of the key institutions of Islamic Government and administration that is established to take care of an extraordinary form of justice. According to Ibn Khaldun,

"This is a position that combines both governmental power and judicial discretion. It needs a strong hand and much authority to subdue the wrong doer and to restrain the aggressor among two litigants. In a way it serves to do what the judges and others are unable to do. It is concerned with the examination of evidence with punishment not foreseen by religious law, with the use of direct and circumstantial evidence, with the postponement of judgment until the legal situations have been clarified with attempt to bring about reconciliation between litigants and with swearing in of witnesses. This is a wider field than that with which the judges are concerned". (Ibn Khaldun d. 1406, 1:456)

The importance of this institution in ensuring justice is evidently indispensable. Ibn Khaldun's description of it "as combining both Governmental power and Judicial discretion [and that] it needs a strong hand and much authority" indicates that it deals with basically non ordinary citizens whose claims among themselves are easily settled by the Judges or by the *Muhtasib*. Since in most cases the accused ones under this institution are what we may call men of honor, power and authority, its head should therefore be equally or even more powerful. That is why in most cases, especially during the pristine days of Islam, it was presided

over by the Caliph or the *Imam* himself. It is after all the duty of the *Imam* to supervise the people to whom he delegates certain duties that carry along with them sufficient authority. More often than not such people abuse their positions and commit injustices advertently or inadvertently. Should they do so against the weak ones or even among themselves, then they need to be put to order.

This institution in other ,words, corrects the wrongs of the people with authority because these are the ones that have the ability to commit injustice *zulm* arising out of their positions of public responsibility. It basically checks on abuse of office and restores the desired harmony between the possessors of authority and those over whom authority is held. It should not however be taken as a special court for the dignified persons, for should they commit crimes triable by Judges, they are to be prosecuted by the Judges in accordance with procedural justice. In other words, it is not a replacement of the Court or (*Qada'*).

Unlike the Judge (Qadi), the head of *Wilaayat al-mazalim* can initiate investigations in any case of injustice even if there is no complaint.[8] A just head of this institution, *Wali al-mazalim*, is supposed to be on the lookout for any discrepancies especially among the high-ranking officials of Government. The reason it was better headed by the *Imam* himself is that most of the discrepancies he is likely to discover would be the result of his supervisory work over his appointees. As Head of State the *Imam* is supposed to be well acquainted with the way the officers, he appoints discharge their duties by supervising them. Should he, for instance, discover that there is an unusual enrichment of public officers to the level beyond, which their remuneration can justifiably explain, he can initiate investigations. This does not matter who the public officer may be. In other words, the *Wilayat al-mazalim* plays a supervisory role over Government or State officials in as far as they are supposed to abstain from any form of abuse of office which may be either financial, or use of their positions to oppress members of the public whether individually or collectively. The rights of the weak and the vulnerable are protected against the deviant public officers through appeal to this institution.

In the Islamic conception of justice, this institution, in as far as it is directed at restraining the privileged from unleashing injustice to the less privileged, can be demonstrated in the following way. Allah put you in ranks some above others, that He may test you in the gifts He has and says, "It is He Who has made you inheritors of the earth: He has raised you in ranks some above others that He may try you by that which He has given you" (*Surat al-An'am*, 6: 165). From this verse and many others similar to it, it is evident that the existence of privileges either as in respect of power, authority, or wealth is a

[8] Al-Mawardi mentions three cases where the *Wali al-mazalim* may act without receiving a complaint viz. i) in the case of abuse of power, ii) extortion whether through pretext of taxation or through simply snatching people's wealth by those who are powerful, and iii) registration of the *diwan* officials. He however acknowledges that other cases such as restitution of wrongfully seized property by authorities and supervision of the *awqaf* by impromptu examination of their performance also need not be done only after lodging a complaint. See his *al-Ahkam al-Sultaniyyah*, 121 –124.

recognized state of affairs in the Islamic society so designed by God. But those who are raised in rank are to legitimately and rightfully remain in those positions only when they recognize such positions as a favor (*ni'mah*) from God. Such recognition entails among other things showing mercy to the ones above whom they are raised, to give them charity (*sadaqah*) especially if the rank to which they are raised is economic, and above all to act justly towards them.

It need be noted at this point that existence of the rich and the poor in society is not a social anomaly so as to seek to completely rectify it at one point. The raising of people "some above others" as has been stated in the Qur'an is part and parcel in the super arrangement of God, for a divine purpose. Any attempts to do away with this apparent inequality in search of perfect equality of everybody, as would be envisaged in the exposition of the theory of justice as equality, will result in a condition of injustice (*zulm*).

So, this being the case those who find themselves in such places can rightfully claim to be there on condition that they are there in a just manner. Their position is a "proper place" for them only if justice can ensue from them. But like other people in other conditions, the people in raised positions tend to abuse them and so the *Wilayat al-mazaalim* is the institution that can check them and make them remain in their status in a proper manner. What actually the *Wali al-mazalim* does is to remind the people found to be erring, of their duty to God, for God favored them for a reason which is largely to do with justice. Thus the raised ones on account of wealth (*maal*) should exercise justice by being expeditious (quick) in spending in the way of Allah, which varies from spending on jihad to feeding the indigent; while those who are raised on account of power and authority are obliged to show justice in form of equity and fair dealing, kindness and liberality to those over whom they are raised in that respect; just as those who are raised on account of knowledge (*'ilm*) ought to impart truth and challenge falsehood. So, it is a cardinal responsibility of the *wali al-mazaalim* to address any deviation from this placement of people in such positions.

The proper functioning of the *Wali al-mazalim* definitely links to the requirement of the Caliph or *Imam* to be of a just character, just as it links to the requirement of justice as the criterion for the legitimacy of any Government. This is because the *Wali al-mazalim*, who most appropriately is supposed to be the head of Government meaning the Caliph or the *Imam*, must possess such qualities that can enable him to tackle the powerful men and women in a bid to justly take away from them what may not be theirs by right (*haqq*). Some of the qualities of the *Wali al-mazalim* therefore include strong faith, character, grandeur, bravery, magnanimity and high power of discernment (in the sense of ability to differentiate truth from falsehood in judgment, right from wrong in belief and good from evil in actions). These are actually some of the necessary qualities of the *Imam* himself who is primarily supposed to be

the *Wali al-mazalim*. Ibn Khaldun reports that the *Khulafa' al-rashidun* and those subsequent to them acted as such until the days of the Abbasid Muhtadi' when the duties of the Caliph started being delegated to Judges and the *Wuzara'* or other people specifically chosen as such (Ibn Khaldun, 1: 456).

In as far as the institution of the *Wilayat al-mazalim* redresses grievances between contending litigants or parties one of whom or both may be a raised person or persons, and in recognition of the reality of some people being raised above others by God's permission and favor, it therefore serves all purposes of ensuring justice as the primary objective of the Islamic political system.

The Community

Once the State and legitimate Government are put in place, the community, which is not exclusively composed of Muslims alone, but embraces members of other faiths, is obliged to give *bay'ah* (consent or the oath of allegiance) to those in authority. The primary responsibility of the community is to ensure peace prevails between individuals. Everyone is individually charged with the duty to maintain peace and orderliness in their lives and in the lives of those they interact with at the family level as well as the communal and even to strangers or foreigners that one interfaces with. This is the reason why those who are guilty of disrupting peace and harmony need be restrained in a lawful way.

As long as the State fulfills its obligation of ensuring justice, the community is expected to reciprocate by compliance to its ordinances and obligations put in place. For instance, the community has to pay taxes levied by the State in justice and fairness or in accordance with the proper place they hold in as far as possession of wealth is concerned. Once revenue is collected from those positioned to pay, it should be put to the best use for the benefit of the community. It is therefore this symbiotic relationship that imposes on the State the obligation to be just.

The community herein referred to is diverse. It is constituted by different identities such as religious, tribal or even racial where all individuals deserve to be given space to live according to their freedoms and choices. Guaranteeing such freedoms, is characteristic of the justice the State ought to ensure. Suffice it to note here that an Islamic State is not a secular one. It is as political as it is religious and therefore it has respect for the religious diversity. This calls into play a political and a religious leadership partnership that seeks to realize justice as putting things in their proper places. Peace and Justice are essential tenets of development and this notion is not farfetched from the UN Sustainable Development Goal 16 on Peace, Justice and Strong Institutions developed by World leaders from 193 countries in 2015. They too recognized the importance of peace, justice and strong institutions to development. This goal factors in the promotion of peaceful and inclusive societies for sustainable development, provide access to justice for all and

build effective, accountable and inclusive institutions at all levels (UNDP, 2015).

Since we have claimed above that in matters of Government and administration in the Islamic tradition the emphasis is laid more on "who the leader should be", than on "how he comes to power", the role of the community in this context also differs from the conventional. It is more on monitoring what the mode of Government services delivery is than politicking or electioneering of individuals to public offices. Each responsible community member should be in position to give a feedback to those in authority about the visibility of justice being done. This means that the focus of members of the community is on the *output of Government* and not on *the process*.

The significance of this proposition is twofold;

i) It promotes a common vision and therefore a common mission of the community where in every individual gets involved and actually participates as a mirror of Government objectives. The administration in this kind of environment is more likely to be answerable to the citizen than the other way round. Being the final recipients of justice or other Government services, whose feedback is expected in one form or the other, empowers them and obliges public officials to be accountable.

ii) Secondly, the practice of focusing less on the *how* of becoming a public official / servant than on the *who*, reduces the chances of corrupting the *process to become*. A lot of corruption in the public offices is associated with the process *to become* more than on determining who should be.

The Law and absence of a Clergy

Government and administration in the Islamic tradition is guided by religious principles. This *ipso facto* means that the laws followed to guide community life is the Islamic law, which is a religious law - the Shariah law. Whenever and wherever mentioned in the contemporary world, Shariah law is either associated with discrimination of the religious other or with extremist views about life generally and compulsion of the religious other to forcefully follow the Islamic religion. However far from these two stereotyped positions, the Islamic law has binding obligations to Muslims alone while it abundantly permits the religious other to follow their own religious laws in which they may have faith. No better evidence to this can be adduced than the verses of the Holy Qur'an where Allah commanded the Prophet to tell the non-Muslim in Mecca thus, "to you be your religion and to me be mine" Qur'an, *Surat al-Kafirun* (109): 06. In another place, Allah tells the believers that, "there is no compulsion in matters of religion" (Qur'an*, Surat al-Baqarah* (2): 256).

Probably a contemporary reader living in a world of a secular versus a spiritual di-

chotomy may want to understand why a religious law is invoked to regulate life issues in the temporal world. This again is a function of the worldview that Muslims espouse. According to the Islamic tradition the purpose of life; the *raison de'atre* of the human race's existence is not the utilitarian pursuit of happiness which is understood in terms of minimization of pain and maximization of pleasure (Mill, 1879). Instead Muslims are taught that the purpose of life is to worship Allah and as a result attain happiness (*sa'adah*) whose best refined form is realizable in the hereafter in paradise (*jannah*). Allah tells the Muslims, "I did not create the jinn nor humankind save for the purpose of worshiping me" (Qur'an, *Surat al-Dhaariya* (51):56). Since the Creator put all humankind and even the jinn for the purposes of worshiping Him, it therefore becomes obvious that the way to go about worshiping Him is provided by Him; and that is the guidance sought after in the religious teachings and law, thus appealing to religious law even in matters in the mundane world. The worship meant in the verse is not limited to ritual worship such as prayer, fasting and pilgrimage to Mecca. Rather, it is a wider spectrum that covers all dimensions of life. Thus, whatever Muslims do, they do not ever lose God consciousness. It doesn't matter whether they are working in a factory, an office, in the farm, at the sea, or in the air or teaching pupils in a class, or playing games or at home raising children or even when they are in an intense moment of marital intimacy, their consciousness of Allah is supposed to be switched on all the time. It is never shut down or switched off. This is clearly manifest in the daily lives of Muslims; before doing anything, they say (*bi ismi allah*) "in the name of Allah"; when they greet, they salute each other with the peace of Allah (*assalaam alaikum*) "peace be with you"; when they are happy or saddened they say (*al-hamdu lillah*) "all praise is due to Allah"; when they are afflicted they say (*inna lillahi wa inna ilayhi raaji'uun*) "verily from Allah we came and to Him we shall return"; when they talk of future plans, they say (*in shaa Allah*) "God willing"; when they are parting company they say (*fii amaani Allah*) "I leave you the safety of Allah"; when they are about to be gripped with jealousy they quickly say (*maa shaa Allah*) "Allah wills for whomever He chooses"; when they get shocked they say (*subhana Allah*) and lastly they swear by Allah (*wa Allahi*). That is but a simple demonstration of the ordinary Muslims' behavior and mentality in his natural environment. Indeed, his worldview is God centered and a revealed one. This is the natural law that they live by. It only extends to the legal-juridical level in extra ordinary circumstances such as those involving disputes or clash of interests.

When we argue that the Islamic law is meant for the Muslims alone, it should not be understood to mean that the law in question is negatively discriminative, because the "alone" leaves out others. Rather in its strict sense, the Islamic legal tradition gives room for the religious other living under the Muslim State authority to follow their own laws in which they have faith. This is done in respect for the religious freedom established by the

verses cited about viz, "to you be your religion and to me be mine". So instead of seeking to impose Islamic religious laws on non-Muslims, Islamic teachings actually give liberty to the non-Muslim people to be themselves in their religious consciousness.

Conclusion:

Therefore, with a religious community, guided by a religious law, the Muslims are at variance with the notion of "give to Caesar what belongs to Caesar and unto God what belongs to God". The other dimension to this discussion is the absence of a Clergy in the Islamic tradition. The dictum above imposes two hierarchies i.e., Caesar's hierarchy and that of God in the governing and management of society. Because this dichotomy is non-existent in the Islamic tradition, the Head of State is at the same time the guardian of spirituality which includes acts of worship in a ritual sense. That is to say, the Caliph is at the same time the grand Imam; and the protector of the two holy places (*khadim al-haramayn*). He is not a kind of Pope, rather he is the political/State leader under whose protection are the two holy places of Mecca and Medina. He could indeed be a King of Saudi Arabia, or a Sultan in Istanbul or Syria as was Selim III and Salah al-Din al-Ayyubi respectively.

So the clergy in Islam is not necessary because the Islamic education system requires that each individual Muslim be in the know of all the practical needs of his religion at a personal level (*fardh al-'ayn*) and this therefore dispenses with the would be need for the clergy. The current body of *ulema*, who many times are called 'Muslim Clergy', are actually religious teachers, Mullahs whose primary role is to educate the Muslim community about the religion and are not holy men like the Church clergy. Unfortunately, they have come to accept the category of clergy for purposes of fitting in the contemporary practice. All in all, the practice of religious people participating in political processes in the Islamic tradition has never been questioned. Muslims wherever they exist are a politico-religious community and live religious lives that do not draw lines between the political and the

religious.

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Factors for Compliance of Commercial Motor Cyclists with Helmet Use in Kampala

Jean de Dieu Havugimana[9] and Norman Mukasa[10]

Abstract

The rapid growth of commercial motor cycles (Boda-boda) in Ugandan cities has increased the risk to motor cyclist accidents resulting in road traffic injuries which is a continued public health concern. This study analysed the personal and institutional factors influencing compliance of Motorcycle (Boda-boda) riders to road safety practices in Kampala. The target population included Boda-boda riders whose destination is Kampala Central Division, forty Boda-boda stages were reached to randomly sample 384 respondents to the study. A two-step logistic model was applied, the first step considered six individual factors [Age group, Education level, Attitude, Formal Training, Peer influence, Marital Status] while the second step considered eight variables with the inclusion of two institutional factors [Road Infrastructure, Association to a group]. The result demonstrates that age (OR:38.373), attitude (OR:33.485), formal training (30.681), membership to a Boda-boda association (OR:58.079) strongly influence compliance of the Boda-boda riders to road safety measure. Therefore, attitudes and behaviours of Boda-boda riders which determine the risk of young commercial motor riders can be transformed and monitored through training and membership to associations.

Key words: Commercial Motor Cycles, Safety, Boda-boda, Uganda

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Introduction

With motorcyclists accounting for every one in four accidents or 1.25 million people killed each year (WHO, 2015), motor cyclist accidents resulting in road traffic injuries are one of the leading causes of death and a continued public health concern.

Commercial motor cycles are referred to in East Africa as "Boda-boda" which originated from the small border town of Busia. The Boda-boda is a common means of transportation in East Africa communities. They are relatively cheap and accessible to many people. Unfortunately, the Boda-bodas have contributed to an increase in motorcycle related injuries and mortality rates (Hung, Stevenson and Lvers, 2006; Kamulegeya et al 2015). This could possibly have also affected the road safety practices by Boda-boda riders in Kampala.

Non-compliance with road safety measure by Boda-boda cyclists leads to Boda-boda related accidents and injuries. Highly regulated Boda-boda environments: The WHO report (2013) indicates that Rwanda scores highly on compliance of motor cyclists with helmet use (a rate of 49% for riders and 1% for passengers). With low level of compliance in Uganda, evidence shows that out of the 24,352 motorcyclists' accidents that occurred in Uganda between 2016 and 2018, the majority 65.7% were in Kampala (Kato, 2018).

The Boda-boda operations in Uganda are fragmented with individual Boda-boda operators, formal and informal Boda-boda associations. Some of the associations, like Uber, Safeboda, Taxify among others, provide training, and equipment like helmets, reflecting jackets, and ensure that their members adhere to traffic regulations. With this changing dynamic of Boda-boda operations, there are no empirical studies undertaken in Uganda to establish the factors affecting compliance of Boda-boda riders with road measures, like helmet use.

This study intended to establish the association of individual and institutional factors on Road Safety of Motorcycle (Boda-boda) riders in Kampala, Uganda. The research considered the following Research Questions: 1) what is the level of compliance of Motorcycle (Boda-boda) riders to road safety practices in Kampala? 2) What personal factors are associated with the road safety practices are demonstrated by Motorcycle (Boda-boda) riders in Kampala? 3) Which institutional factors are related to road safety practices followed by Motorcycle (Boda-boda) riders in Kampala?

Despite the government and other stakeholders' initiatives aimed at promoting road safety, it is observed that the proportion that comply with road safety practices is low (MoWT, 2016/17). The Injury Control Centre Uganda (ICC-U) and Uganda Helmet Vaccine Initiative (UHVI) in the past decade have conducted studies on helmet use among commercial motorcyclists in Kampala; these show that helmet use by riders ranges between 30.5% and 50%, while helmet ownership

is 70%. Motorcycles do not offer much protection to the riders (Lindskog & Al Haji, 2014) thus helmets are required for people riding motorcycles.

Age is one key factor related to road safety among riders. The adolescents and young adults are more frequently involved in accidents compared to other age-group categories due to failure to observe safety measures in place (Beenstock & Gafni, 2009). The young drivers tend to take risk behaviors while on the roads (Zhang et al., 2011). The young adults tend to adopt risky behavior and attitudes as compared to older counterparts (Seleye Fubara, & Ekere, 2003). The young motorcycle riders tend to drive safely because of a sense of legal obligation while old consider the negative outcomes if they do not comply (Delhomme and Meyer, 2009).

Marital status has an impact on the compliance of riders. Morrison et al. (2011) establishes that the groups most likely not to observe road safety measures were those who were unmarried. Other studies are silent about marital status but find that a higher percentage of male were involved in accidents than female (Odero, Garner and zwi, 2015).

The educational level of commercial motorcyclists has also been associated with their knowledge of safety protective devices (Sufiyan, 2012) and correlated with traffic accidents (Factor et al., 2008).

Lifestyle in terms of alcohol abuse affects compliance with road safety rules. Vachal and Malchose (2009) find that riders who use alcohol were 3.3 times more likely to sustain a severe injury as a result of not using helmets than those that do not drink. In addition, one Morrison et al. (2011) establishes that the groups most likely not to observe road safety measures were those dependent on alcohol and cannabis. Riding with the influence of alcohol increases the risk of high-speed driving and violation of road safety measures.

Social Pressure has an impact on compliance to road regulations. Social group may affect their riding behaviours by encouraging them to take greater risks. Scott-Parker, Watson and King, (2013) find that motorcycle riders who believed that their friends were not supportive of risky riding behaviour were more likely to observe road safety measures. Simons-Morton et al., (2013) find that peers can affect a motorcycle rider's behaviour directly and intentionally as well as indirectly and inadvertently.

The level of knowledge Boda-boda cyclist of motorcycle safety has a bearing on the road safety practices. Obara (2009) and Kumar (2011) observe that motorcycle safety standards were compromised as a result of such limited knowledge of road safety measures. The low level of knowledge about traffic rules and regulations is likely to increase the risk of serious injuries and fatalities among motor cyclists. Many commercial motorcycle riders often don't know the most elementary rules (Kumar, 2011).

Lack of efficacy training programs on road use, possession of license and safety measures in general increases the risks

of commercial motor cyclists. Hurt et al. (2012) observe that the motorcycle riders involved in accidents were essentially without training. Most of the riders (92%) are self - taught or learned from family or friends. Additionally, motorcycle rider training experience reduces accident involvement and is related to reduction of injuries in the event of accidents. Proper training enables one's ability to reduce accidents; this belief is not well supported by empirical research. On the contrary, evidence shows that overconfidence following training may also potentially impact on subsequent crash involvement (Gregersen, 2010; Hatfield & Job, 2009).

Haworth and Rowden (2010) find that the lack of proper training program evaluations may not reflect the failure of training per se, but the need for more effective program design and delivery is a necessity. Gregerson (2008) establishes that most of the training institutions are not properly equipped and staffed to provide effective training. At the same time, driver/rider testing also lacks in rigor and can easily be passed even by a very weak candidate.

The attitudes of riders are associated with safety practices among motorcycle riders is a gap that current studies need to investigate. Clarke *et al.,* (2008) observe that rider attitudes and perception of the risks involved in motorcycle riding were important considerations when one is deciding the extent to which a rider is at risk from injury in comparison to other road users. Lawton, Parker, Stradling, and Manstead (2014) found that younger respondents who had less regard for the negative consequences for speeding, reported greater intentions to speed.

Germeni *et al.,* (2009) reveal that the majority of the students in the study reported a high positive perception on the protective effect of helmet use. The helmet users pointed out that protection from injury in the case of an accident is the main perceived benefit for helmet use while non-users saw the perceived benefit of use of helmet as avoiding tickets from traffic police. The study however fails to report on what extent attitude explain all the safety practices which gap this study clarified.

Methodology

The target population included *Boda-boda* riders whose destination is Kampala Central Division. The accessible population on the other hand constituted all *Boda-boda* riders reaching Kampala Central Division during the study time. This population was chosen because the riders are highly at risk of getting accidents if they fail to adhere to the road traffic measures in place. The Inclusion Criteria was that *Boda-boda* riders that are below 18 years and above were included in the study while *Boda-boda* riders that fail to consent to participate in the study were excluded.

Sampling Procedure: The researcher employed a simple random sampling procedure to sample the *Boda-boda-* riders from different stages. The Boda-boda stages were treated as clusters: at least

40 motorcycle stages were reached. Each stage acted as a cluster, the selection of the Boda-boda riders followed a simple random sampling procedure. A total population of 384 respondents was reached.

The Questionnaire was administered to boda-boda riders. The questionnaire consisted of three sections. Section A consisted of individual characteristics such as age, marital status, lifestyle, education level and work experience among others, Section B consisted of institutional factors, and lastly Section C with the Road Safety Practices.

Reliability and Validity tests was carried out- CVI test was greater than 0.60 and the Cronbach's Alpha coefficient test was found greater than 0.7. A pilot study was done in Kawempe division, Kampala to pretest the tools. This area was chosen because it serves as one of the destination areas for Boda-boda riders.

Consent was obtained from relevant authorities, individuals and the community from where this research was carried out (boda-boda riders). During the collection process, ethical clearance to conduct the study was obtained from the Research Ethics Committee of Bugema University Graduate School and also TASO Research Ethics Committee

Bivariate analysis involving Pearson Chi-square tests or Fishers' exact test was undertaken to establish whether personal and institutional factors influence compliance to recommended road safety practices among boda-boda riders. All factors with $p < 0.05$ and meet the assumptions underlying the logistic regression analysis were considered for analysis at multivariate analysis level as to control for confounding.

Results

The study sampled 384 motorcycle riders at 40 boda-boda stages in Kampala city. Data from 28 respondents were excluded for the following reason(s): 1) incomplete questionnaire; or 2) unreturned questionnaires. Of the 356 respondents that were analyzed, most of the Boda-boda riders were aged 26 to 35 years 130(36.5%) and a significant proportion of them aged 18 to 25 years 105(29.5%). No female Boda-boda riders were found. Compared to a small proportion who had studied up to tertiary education level 47(13.2%), most of the Boda-boda riders have studied up to the secondary level of education 191(53.7%). A majority of the respondent Boda-boda riders were single 236(66.3%) followed by a significant proportion of them who were cohabiting 76(21.3%). Only 22 (6.2%) were married.

Table 1: The Demographic Characteristics of the Boda-boda riders

Demographic characteristics		Frequency (N = 356)	Percentage (%)
Age in years	18 to 25	105	29.5
	26 to 35	130	36.5
	36 to 45	73	20.5
	Above 45	48	13.5
Education level	Primary	118	33.1
	Secondary	191	53.7
	Tertiary	47	13.2
Marital status	Single	236	66.3
	Cohabiting	76	21.3
	Married	22	6.2
	Divorced/ separated	22	6.2

Source: Primary, 2018

Bivariate Results For The Personal And Institutional Factors

Eight variables in the category of personal factors (Age, Education level, Marriage status, Lifestyle [Alcohol and Drugs], Social pressure, Knowledge, Training, Attitude) and three variables in the category of institutional factors (Training capacity, Membership to boda-boda association, Road infrastructure) were studied. the factors for compliance to road safety [helmet use and holding a valid permit] among Boda-boda riders in Kampala. The Pearson Chi square analysis was used and results are presented in the tables below:

Table 2: Factors affecting road safety among Boda-boda riders in Kampala

Factors		Compliance with Road safety measures Yes N (%)	No N (%)	Chi Square X^2	P-Value
Personal factors					
Age	18 to 35	12(5.1)	223(94.9)	170,981	**0.000*** **
	36 above	85(70.2)	36(29.8)		
Education level	Up to secondary	83(26.9)	226(73.1)	0.176	**0.675**
	Tertiary	14(29.8)	33(70.2)		
Lifestyle [Alcohol]	Yes	63(25.5)	189(74.5)	1.234	**0.267**
	No	34(31.2)	75(68.8)		

Social pressure	Yes	46(27.9)	119(72.1)	0.062	**0.804**
	No	51(26.7)	140(73.3)		
Marriage status	Single	66(25.6)	192(74.4)	1.312	**0.252**
	Married	31(31.6)	67(68.4)		
Knowledge	Yes	73(25.4)	214(74.6)	2.452	**0.117**
	No	24(34.8)	45(65.2)		
Formal Training	Yes	73(41.0)	105(59.0)	66.522	**0.000*****
	No	24(13.5)	154(86.5)		
Attitude	Positive	84(30.8)	189(69.2)	7.327	**0.007****
	Negative	13 (15.7)	70(84.3)		
Institutional factors					
Membership to boda Boda Associations	Yes	73(61.3)	46(38.7)	104.838	**0.000*****
	No	24(10.1)	213(89.9)		
Road infrastructure	Good	85(30.0)	198(70.0)	5.412	**0.020****
	Poor	12(16.4)	61(83.6)		

Significant at 5% level

Age: ordinal scale as 1- 18 – 25years, 2- 26 – 35years, 3- 36 -45 years and 4 - Above 45 years; Education level: ordinal scale as (a) None […] (b) Primary […] (c) Secondary […] (d) Tertiary […];Lifestyle: a nominal scale as (a) Yes to use of drugs for medical purposes (b) Alcohol (c) Mairunji and (d) Others ;Succumbing to Social pressure: a nominal scale as (a)- Yes, (b)- No; Knowledge: a nominal scale as (a) Yes and (b) No; Training: a nominal scale as (a) Yes and (b) No ;Attitude: a nominal scale as `(a) Negative, (b) Positive; Training capacity: a nominal scale as `(a) Yes, and (b) No.; Membership to boda-boda association: a nominal scale as `(a) Yes, and (b) No.; Road infrastructure state: a nominal scale as (a) Good [….](b) Poor [….].; Road safety measures: a nominal scale as (a) Partially, (b) Fully Complaint.

Age: the study results as in table 2 above show that full compliance with road safety measures among Boda-boda riders aged 18 to 35 was low 12(5.1%) and high 85(70.2%) among respondents aged 36 years and above. This variation in percentage complying with road safety measures across age groups was statistically significant (X^2=170.981, df=1, P<0.01).

Education level: Use of helmet and having a valid permit as measures of compliance with road safety measures is lowest among Boda-boda riders who had studied up to secondary education level 83(26.9%) and highest amongst Boda-boda riders that had studied up to tertiary level of education 14(29.8%). This difference was not statistically significant (X^2=0.176, df=1; P= 0.675).

Lifestyle: Compliance with helmet use and possession of a valid permit, as road safety measures, was very high among

Boda-boda riders who don't use alcohol 34(31.2%) and lowest amongst Boda-boda riders that rider after taking alcohol 63(25.5%). This difference was not statistically significant (X^2=1.234, df=1; P= 0.267).

Social pressure: the study results indicate that full compliance with road safety measures is lowest when Boda-boda riders are influenced by social pressure 46(27.9%) and highest when Boda-boda riders do not yield to social pressure 51(26.7%). This difference was also not statistically significant (X^2=0.062, df=1; P= 0.804).

Marriage status: study findings also indicated non-compliance with helmet use and having valid permit among non-married riders doubles 66(25.6%) that of married riders 31(31.6%), but this difference was not significant (X^2=1.312, df=1; P= 0.252).

Level of Knowledge: Having a high level of knowledge about road safety measures surprisingly illustrated that full compliance with road safety measures is slightly lower among Boda-boda riders who reported to know road safety measures 73(25.4%) and nine percentage points higher amongst Boda-boda riders that have limited knowledge 24(34.8%). This difference was not statistically significant (X^2=2.452, df=1; P= 0.117).

Training in Boda-boda riding: the results revealed statistically significant outcomes for compliance with road safety measures when a Boda-boda rider had received training for riding (X^2=66.522, df=1, P<0.01). Those who have ever received formal training in Boda-boda riding were highly compliant with helmet use and had valid driving permits 73(41.0%) as compared to their counterpart who had never visited any training centre for Boda-boda riders 24(13.5%).

Attitude towards road safety practices: Compliance to helmet use and valid permit was two times higher 84(30.8%) among respondents with a positive attitude towards road safety (measured by recommending a friend to use the helmet or renew a rider's license) compared to those who wouldn't recommend a friend to use road safety measures 13(15.7%). This variation in the compliance with the road safety measures based on attitudes was statistically significant (X^2=7.327, df=1, P= 0.007).

State of Road infrastructure: Having good road infrastructures (roads, sign posts, training centers) increase the level of compliance of riders 85(30.0%) while having poor road infrastructure reduces compliance to helmet use and possession of a valid riders' license 12(16.4%). This difference was statistically significant (X^2=5.412, df=1, P=0.020).

Association membership: Similar findings indicate that full compliance with Road safety measures is highest amongst those Boda-boda riders who are members in certain Boda-boda associations 73(61.3%) and lowest amongst members who do not belong to any association 24(10.1%). The variation in the proportion complying to the road Safe-

ty measures is statistically significant (X^2=104.838, df=1, P<0.001).

Factors affecting road safety practices among Boda-boda Riders in Kampala

All the significant variables were used in a binary logistic regression at a 95% confidence level. A two-step modeling approach was applied, the first step considered six individual factors [Age group, Education level, Attitude, Formal Training, Peer influence, Marital Status] while the second step considered eight variables with the inclusion of two institutional factors [Road Infrastructure, Association to a group] to the model.

Table 3: The Binary Logistic Regression: Factors for Compliance to Road Safety among Boda-boda riders

	MODEL 1				MODEL 2			
VARIABLES	B	S.E.	Exp(B)	Sig.	B	S.E.	Exp(B)	Sig.
Constant	-4.131	0.997	0.016	0.000	-10.304	1.727	0.000	0.000
Age group	4.227	0.460	68.535	0.000	3.647	0.560	38.373	0.000
Education level	-1.564	0.604	0.209	0.010	-1.752	0.729	0.173	0.016
Attitude	0.586	0.458	1.797	0.200	3.511	0.824	33.485	0.000
Formal Training	2.171	0.540	8.768	0.000	3.424	0.679	30.681	0.000
Peer influence	-1.146	0.412	0.318	0.005	-1.718	0.499	0.179	0.001
Marital Status	-0.622	0.439	0.537	0.156	-0.712	0.518	0.491	0.169
Road Infrastructure					1.861	0.605	6.433	0.002
Association to a group					4.062	0.729	58.079	0.000
-2 Log likelihood	205.428				151.271			
	X^2 =211.592, N=356, df=6, P<.001				X^2=265.748, N=356, df=8, P<.001			
Nagelkerke R Square	64.9%				76.2%			
Hosmer and Lemeshow Test	P=.116				P=.421			
Classification Accuracy	88.2%				91.3%			

**Significant at 5% level, DV: Full Compliance with road safety [Helmet use and Possession of Driving License]*

Young Boda-boda riders (aged 18-35 years) were 68.5 times more likely to not fully comply with the road safety regulations of having a helmet and did not have a valid riders' license. The .209 odds ratio for Education in the opposite direction (B= -1.564) indicates that the odds of having a lower level of education reduces the likelihood that the Boda-boda cyclist would not fully comply with helmet use and possession of a valid driving license. The effect of having formal training on road safety is significant, such that having to attend any formal training is associated with the odds of full compliance with the road safety increasing by a multiplicative factor of 8.768. The 0.318 odds ratio for Peer influence indicates that there is a 31.8% likelihood that a Boda-boda cyclist who is influenced negatively by the peers has a less likelihood of fully complying with the road safety regulations. Attitudes' effect is not significant and the .537 odds ratio for Marital status was not significant in the first model and the second model.

The second model, which considers the institutional factors, namely; Association membership and the State of the Infrastructure increases the accuracy from 88.2 to 91. 3% and the variance from 64.9% to 76.2% In this model the membership of Boda-boda cyclist to Associations explains much of the likelihood for Boda-boda cyclist to comply with road safety. Non-compliance is 58.079 times high among those with no association to Boda-boda Associations than those with membership. Yet the Poor infrastructures, like roads, increase the likelihood of the Boda-boda cyclist not complying with the road safety measure by a multiplicative factor of 6.433. In the second model, the explanation power of age reduces while that of Attitudes becomes significant and that of Peer groups influence becomes significantly strong than in the first model with individual factors only.

Discussion

This study shows that age, membership of a Boda-boda cyclist to a commercial motor cycle association and formal trainings are the key drivers of compliance with helmet use and possession of a valid permit. Cyclists of 36 years and above tend to have high responsibility and thus are highly concerned with their road safety. Younger riders often have less regard for the negative consequences of speeding and report greater intentions to speed (Lawton, Parker, Stradling, and Manstead, 2014). This is similar to findings by Beenstock & Gafni (2009) and Delhomme and Meyer (2009) who reported that adolescents and young adults were more frequently involved in accidents compared to other age-group categories due to failure to observe safety measures in place. Related to Morrison *et al*. (2011)'s findings, married cyclists are responsible that they avoid consequences of not using the road safety measures. Thus, age nfluences-decision-making and compliance with rules and regulations. These results are similar to those earlier studies in which the educational level of commercial motorcyclists has been associated with their knowledge of safety protective devices (Sufiyan, 2012) and correlated with traffic accidents (Factor et al., 2008).

Peer groups influence and negative atti-

tudes towards use of helmet could be attributed to negative impact on the sense of judgement by cyclists. The peer influence and attitudes are also linked to alcohol use, which Asbridge, Poulin & Donato (2014), Morrison et al. (2011) and Vachal and Malchose (2009) found to affect road safety and compliance. The motorcycle rider's behaviour is affected both directly and intentionally as well as indirectly and inadvertently by peers. Therefore, as Scott-Parker, Watson and King, (2013) observed, young motorcycle riders who believed that their friends were supportive of their risky riding behaviour were likely to undertake road safety measures to impress them.

The general understanding is that lack of knowledge about traffic rules and regulations increases that risk of serious injuries and fatalities among riders. These findings are quite similar to those earlier found by Hurt *et al.* (2012) who observed that motorcycle riders involved in accidents were essentially without training. These results are quite different from those by Gregersen, (2010) and Hatfield & Job, (2009) that found out that overconfidence following training may also potentially impact on subsequent crash involvement.

Although infrastructure, like roads and sign-posts didn't have a strong impact, it is important to note that the state of the road infrastructure affected compliance to road safety measures. These implies that cyclists are often victims of poor road infrastructure design (Wilson, 2012). Infrastructural development is a sign of urbanization and in the case of Uganda where many people especially the youth are migrating from rural communities to urban centres in search of socio-economic opportunities. Therefore, safety and security are key elements that should not be under looked or overlooked especially on roads. In 2015, 17 UN Sustainable Development Goals were rolled out and seconded by World leaders from 193 countries. Among the Goals is Goal 11 on making cities and human settlements inclusive, safe, resilient and sustainable (UNDP, 2015). The Government and all key stakeholders have the responsibility to ensure that the safety of cyclists and motorists is paramount. Traffic rules and regulations have to be enforced and be followed by every road user.

Conclusion

For any developing urban center to increase compliance to road regulation and reduce injuries due to non-compliance involving helmet use and possession of a valid driving permit, the government and other stakeholders need to evaluate the factors that influence non-compliance among road users especially Boda Boda riders. This study highlights the key factors that need to be explored in the context of Kampala city. Authorities responsible for the city have to control young adults and impose mandatory formal training through the various Boda Boda Associations in order to effect mind set change and reduce reckless behaviors while on the road brought about by peer group influence. Personal factor alone is not a hindrance to compliance, but institutional factors such as road infrastructure and Associations of Boba-boda cyclists are significant as they can play a critical role in educating and influencing the riders under their umbrella body. This study recommends that further research is needed to investigate the interaction between the study factors as mentioned above.

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(Re)Contextualization of the Poesy of the Voiceless Subaltern in Okiya Omtatah Okoiti's Voice of the People

Jim Oboth[11]

Abstract

The study undertook to analyze Okiya Omtatah Okoiti's play to uncover injustice against the marginalized section of society. The study was premised on the knowledge that character portrayal is a vital element for delivering the message of a literary scholar. The study therefore sought to investigate the rationale behind Omtatah's depiction of the two main characters in his text to aid analysis of the voiceless subalterns championing the cause for social justice and the status quo through activism. In an environment where researchers seem to explore characterization for embellishment, few critical works have been done to texts that celebrate little known people, especially women, challenging entrenched patriarchy. Therefore, the study was motivated by the wide gap evident in the African literary scene where researchers shun such texts, and mostly focus on texts that celebrate elitist female heroism. The first objective was to identify and analyze examples of the female and the male characters that highlight the author's sensitivity to cross-gender collective conscience. The second objective sought to establish the significance of placing characters in opposites – those contesting the powerbase and those defending the status quo. Rational sampling was used to select the text in Voice of the People. The findings of the study showed that Omtatah used the knowledge of characterization as a powerful tool to aestheticize his work and project his social vision. This helped expose self-serving patriarchal system that provided avenue for activism and call for liberation from retrogressive forces to build a modern pro-people institution.

Key words: subaltern, voiceless, activism, patriarchy

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Introduction

Okiya Omtatah, the playwright and human rights activist, was born in Kenya on 30th November, 1964. He grew up in Teso South and was baptized in the Catholic Church. He went to St Augustine Senior Seminary, Mabanga where he pursued Diploma in Philosophy. Here he met a missionary priest who greatly influenced his convictions.

He did some writing majorly inspired by his grandparents. His activism began back in high school. While in St. Peters School, students freely expressed themselves in an area commonly referred to as the 'Stone of Wisdom' without fear of victimization. While he was there, he began to appreciate the importance of freedom of speech.

Many factors influenced him to join activism. First was the priest he met during his training for priesthood who taught him the principles of the Good Samaritan. His other inspiration was from the social doctrine of the Catholic Church taught during his Catechism on being a brother's keeper. The teachings of the Old Testament are also influential to his activism. He believed religion should play a role in facilitating the will of justice, love and fairness.

The late Professor Wangari Maathai is his other inspiration through her activism. He remembers the struggle she went through protesting against the construction of the Kenya Times Media Trust Complex at Uhuru Park and when she camped and began a hunger strike for the release of fellow political prisoners. To see an individual who could make the Government refrain from committing unjust acts against its citizens really inspired Omtatah to be an activist. (From Omtatah's Facebook page posted July 10, 2017). Okiya Omtatah Okoiti has frequently used courts to challenge policies that limit people's constitutional rights. He has written majorly two plays, *Lwanda Magere* and *Voice of the People*. Besides writing plays, Okoiti is also a short story writer and media commentator on social, cultural, political and religious matters. His play, *Voice of the People,* depicts the importance of the law as the last frontier for the voiceless people to seek refuge to rediscover their 'voice' through activism.

Omtatah affirms, "My activism, I don't know if it's madness. Sometimes people say I am crazy but sometimes you have to be crazy to live in a crazy world." (2016) Okiya Omtatah's activism shields and defends the voiceless Kenyans at the risk of his own security. To that end, authorities have arrested and detained him several times, which has not dampened his resolve to fight for justice for the common person. He further asserts, "One thing I am most grateful of activism is that it put me in police cells. Like in Nairobi, I have slept in all the cells. I have met all characters." (2016). Generally, characters in his plays, *Voice of the People* and *Lwanda Magere* reflect this endurance and sacrifice in agitation for civil liberties, at the risk of being labeled a lunatic.

To that end, post-colonial theory helped to analyze what Césaire refers to as "European civilization … shaped by two centuries of bourgeois rule … incapable of

solving the two major problems to which its existence has given rise: the problem of the proletariat and the colonial problem…". The theory, for that reason, guided the study of Omtatah's play by establishing how the author resists the colonialist system through negative portrayals of the colonized.

Influence of Colonial Enterprise on Kenyan Woman

The study attempted to establish the writer's social vision by employing feminist, deconstruction and post-colonial theories. Therefore, postcolonial and deconstruction criticisms aid the interpretation of how Omtatah's books, *Lwanga Magere* and *Voice of the People* depict the author's disapproving attitude towards patriarchy. The study further adopted a qualitative approach utilizing library research, which involved textual analysis of the primary text *Voice of the People* and secondary data, *Lwanda Magere*.

Furthermore, in the study, the European is a metaphor of the postcolonial African male with a position of influence, which he wields to serve his interest in the subjugation of those under his charge. Therefore, analysis of alliance of colonial powers with the Black elite to control and dominate the underprivileged forms the bedrock of the study. To this end, the paper internalizes the cultural binaries in order to deconstruct existing stereotypes, prejudice about the marginalized, and thereby assert their (marginalized) right to equality. Special attention is given to groups who undergo overlapping discriminations, that is, gender and/or sexual orientation. In essence, the analysis is to expose the denial of woman's voice and to help foster a positive social image of the marginalized people as a whole.

Feminist interpretation of Okiya Omtatah Okoiti's plays is central in uncovering gender conflict that depersonalizes mostly the female character. Feminist reading guides identifying of gender inequalities and injustice in *Voice of the People,* but also exposes the end to which they have been applied. This study is in line with the notion that feminism is a movement for social, political and economic equality of men and women. According to Nelly Njoki, Program Coordinator, Amani Communities Africa (ACA) in a Report on Feminist Leadership and Movement Building Institute (2011) "feminism deconstructs patriarchy and it promotes gender equality and advocates the transformation of all social relations of power that oppress, exploit or marginalize any set of people on the basis of their gender, age, sexual orientation, ability, race, religion, nationality, class, caste or ethnicity." Indeed, Omtatah depicts the danger of patriarchy by promoting the notion of gender equality through social transformation in order to resolve any forms of exploitation and discrimination.

Besides, the characters and themes in *Voice of the People* and *Lwanda Magere* contextualize their attitude from a feminist perspective. For example, Indondo, a male character, is a strong supporter of feminism in his alliance with Nasirumbi, a female character, in denouncing injustice. Therefore, in this study, feminism is a weapon to fight the status quo because

feminist theory aims to understand the nature of inequality and focuses on gender politics, power relation and sexuality. While generally providing a critique of social relations, much of feminist theory also focuses on analyzing gender inequality and the promotion of women's rights, interests and issues. According to Nelly Njoki, themes explored in feminism include "discrimination, stereotyping, objectification (especially sexual objectification), oppression and patriarchy" (2011).

Besides, deconstruction helped in studying layers of the binaries to allow the interpretation and analysis of domination and victimization of the voiceless and the powerless. Through a deconstruction frame, the study adopts the view that colonialism is an appendage of the progressive movement. At the outset, Enlightenment philosophers focused on the injustice of class system and underrating the gender issue. A Swiss-born French philosopher Jean-Jacques Rousseau (1995), for example, portrayed women as "silly and frivolous creatures, born to be subordinate to men."

To this end, Omtatah and other postcolonial African literary scholars renounce Rousseau's sexist view. The writers therefore, consciously show that in many parts of Africa, for example, the status of women had begun to diminish significantly only with the arrival of European colonialism. To judge women as frivolous without appreciating the emergent crisis of colonialism and its effects is unjustifiable.

Moreover, the African turned out to be a slave of the Western imperialism, which Omtatah in *Voice of the People*, personifies in Boss, Head of State, as an explication of the slave of Western interests. The colonial enterprise influenced patriarchal ideologies into the educational scheme tilted in favour of boys to join school. It also cultured men to oppress women which Nasirumbi, the protagonist, consistently resists throughout the *Voice of the People*. Thus, male domination disempowered the African woman socially, politically and economically, causing gender conflict, which ultimately undermined the stability and economic development of Kenya.

Wole Soyinka in *The Lion and the Jewel* places his women, especially Sidi, as suffering a double jeopardy. In the study by Mohammad Kara titled "The Inferior Sex; A Third World Feminist Approach to Wole Soyinka's *The Lion and the Jewel*" (2015) notes the ambivalence resulting from "the colonization process that makes it much harder for the female colonized twice due to the colonisation of their nation and the inherent patriarchal system. (2015: 861). She is colonized both by Lakunle who symbolizes the colonizer, and by the indigenous patriarchy embodied in Baroka, who even 'deflowers' her. Like female protagonists in postcolonial literary landscape, Sidi is equivocal about her rights and self-image and is easily manipulated and victimized.

Therefore, the female suffers the colonial influence in the first place while at the same time they endure cultural domination through patriarchy. Sidi is encum-

bered by her traditional role but she also pays allegiance to colonial symbols of appearing in the Lagos magazine, which she gloats over as a boost of her self-image. Similarly, Omtatah's female characters mirror this same double jeopardy of fighting off colonial establishment and prescription while also having to contend with objectification that overlooks their potential and aspirations.

According to Elinor Burkett (1998), female intellectuals of the Enlightenment period argued the "lack of inclusivity and the limited scope of reformist rhetoric." For her part, Olympe de Gouges (year), a noted playwright and feminist, published "Declaration of the Rights of Woman and of the Female Citizen" 1791, declared women to be man's equal and his collaborator. The following year Mary Wollstonecraft's *A Vindication of the Rights of Woman* (1792), the seminal English-language feminist work, was published in England also challenged the view that women are mandated to give pleasure to men. Besides, she suggested that women and men should have equal rights. Wollstonecraft challenges Jean-Jacques Rousseau's bias, and defended women as equal to task as men are. She argues that if women are injudicious, it is only because of the patriarchic setting that relegates them to the periphery. (1792). This angle is in line with the objective of the study.

Just like Ngugi wa Thiong'o, most postcolonial writers, including Omtatah, show this cultural bias by intellectualizing female characters in he mission- to dismantle patriarchy. The writers provide historical evidence to prove that African women during pre-colonial era had economic independence. For his part, Ngugi wa Thiong'o, in nearly all his books, characterizes the Kenyan women participating actively in social, cultural, religious and political movements. Similarly, Ahmad Jasim Mohammad Alazzawi in his paper, A Feminist Perspective in Ngugi wa Thiong'o's Novel *Petals of Blood* (2018) articulates that *Petals of Blood* in particular and several of Ngugi's works focus on women's issues and Kikuyu culture to reveal a woman's major contribution in liberating the society from male domination in all colonial eras. This observation is in line with this study where Omtatah consciously characterizes Nasirumbi as a voice of liberation of the shackled woman and the enslaved society.

However, Ngugi further points out that colonialism did not liberate the woman but it betrayed her instead. It diminished the rights the woman had enjoyed during pre-colonial era as demonstrated in Wariinga and Wangari in *Devil on the Cross*. Wangari fought in the war of liberation of Kenya from the British rule but in post-independence Kenya, she is impoverished, victimized and betrayed. She observes with dismay the reversal of the gains of independence struggle.

For her part, Wariinga confronts the new morally depraved middle class of post-independence with violent resistance. The Rich Old Man impregnates her as a schoolgirl and abandons her with the child; consequently, she drops out of school. Coincidentally, she meets

Gatuiria years later who takes her to his home to introduce her formally to his parents as his prospective wife. Wariinga is shocked to discover the Rich Old Man is Gatuiria's father, who asks her to abandon his son and instead become his mistress. Now mature and revolutionised by Muturi's radicals, Wariinga resists the second attempted assault on her dignity. Using the gun that Muturi has given her earlier at the Cave, she shoots the father of her fiancé dead to the bewilderment of the guests at the party, and walks away.

Symbolically, she makes a personal sacrifice to defer comfort in order to liberate the girl-child (the people) from a morally degenerated class of post-independence power brokers. From the preceding argument, one should note that Ngugi's female characters are usually victims of sexual molestation. Just like Wole Soyinka's female, Ngugi's female also suffers Western domination and traditional colonialism.

In addition, Omtatah Okoiti's Nasirumbi in *Voice of the People* and the Makayi in *Lwanda Magere* serve as betrayed women, also reflected in Ngugi's women, despite their attempt to right wrongs implanted by post-colonialism. For her part, Eleanor Burke, an American anthropologist in her book *Woman and Colonization* asserts that the relation between men and women were equal in many fields of basic life, but colonialism overlooked this setup and instead oppressed women (1980). The centrifugal force that has created an added momentum to the gender crisis stems from colonialism. For his part, Ngugi in *Decolonizing the Mind* makes the following observation: "I shall look at the African realities as they are affected by the great struggle between the two mutually opposed forces in Africa today: an imperialist tradition on one hand, and a resistance tradition on the other." (1986). He underpins the crisis that later writers like Omtatah articulate in their works about people continuing to search for their voice in an environment dominated by an imposing patriarchy.

Development and Growth of Feminism in Kenya

Ironically, colonialism in the initial stages led to the development and growth of feminism in Kenya and largely the whole of Africa. It opened the world of the African to the reality beyond his/[her] surrounding through Western education. Therefore, the products of the education from abroad, facilitated or sponsored by the colonial government, returned to their home country with new vision and sensibility. The Western educated Kenyan women formed groups to incentivize fellow women in line with feminism on "Western ideologies of domesticity and offering training in related skills." (Tranberg Hansen) The Kenyan women consequently came on board to resist tendencies they regarded as contradicting the Western practices and norms on gender equality.

Similarly, Tranberg Hansen maintains that in colonial and postcolonial Africa "Cultural re-orderings of space and time, changing patterns of family organization, discourses on the body and sexuality, po-

litical dominance and resistance, colonial visions and African transformations -all come into discussion" (1992). The study concurs with Hansen in the demonstration of the effect of gender tension in Kenya on one hand, and on the other, a fracture in the post-independence government structure.

True to the aforementioned evaluation, the women's movement in Kenya has faced many challenges to gain equality in political, social and economic aspects due to the patriarchal nature of the Kenyan society. Wangari Muta Maathai, a political activist, greatly awakened the consciousness of the Kenyan woman to the cause of the feminist movement. In 1977, she formed the Green Belt Movement that aimed to promote conservation of the environment and at the same time promote women's rights. On October 8, 2004, *Washington Post* eulogized Wangari Maathai as the "Kenyan firebrand who mobilized the women of Africa in a powerful crusade against deforestation." She was committed to improve women's livelihoods by increasing their access to resources such as clean water and firewood for cooking; the movement also involved women in reforestation programmes. Indeed, Nasirumbi is a reincarnation of Wangari Maathai's political activism in her fight for environmental conservation and political consciousness in Kenya.

In her book, *Unbowed*, Professor Wangari Maathai (2006) tells the story of numerous confrontations with the viciously tyrannical Kenyan government. Besides, she came to see planting trees as a way to empower local communities and mobilize people to self-determination. *Unbowed*, just like the *Voice of the People,* "provides uplifting proof of the power of perseverance - and of the power of principled, passionate people to change their countries and inspire the world." (2006). To that end, the story of Nasirumbi is also one of principle and resolve to liberate the country and have people, especially women, reclaim their voice.

Interpretation of Omtatah's *Lwanda Magere*

Lwanda Magere celebrates the oral tradition of the Luo. At the centre of the tradition, is the hero, Lwanda Magere, greatly strong and in armed combat invincible. Thus, the Luo people look up to him as a hero. Often in concealment, the Lang'o make cattle raids into Luo territory. Nevertheless, whenever Magere reappears, the enemies suffer heavy losses and those able to escape alive soon flee. After Magere has won countless battles against them, the Lang'o elders discuss ways of ending the career of the great Magere. They decide to give Magere a Lang'o girl who might discover the secret of his strength. True to patriarchic system, a lovely and voiceless girl is offered as an inducement to satisfy the male ego. However, Magere's Mikayi, or first wife, sees that Magere is about to marry a stranger and rebukes him, "Husband," she said, "I don't like you marrying this daughter of the Lang'o. Why didn't you find a beautiful Luo girl instead of this *jambetre* who has been sent to spy on you?" Because of Magere's masculinist stature, he refuses to listen to the wom-

an's wise counsel. However, gender insensitivity is evident in Magere's underrating his wife's intelligence, as he would not listen to her judicious advice. Magere's attitude is in line with Rousseau's idea that women are "silly and frivolous creatures, born to be subordinate to men." Here Magere, just like Rousseau (1995) , is wrong. Magere does not believe in his wife's understanding that he has made a mistake in marrying a Lang'o spy.

Therefore, she indirectly challenges the conventional wisdom of Magere, in spite of his prescribed traditional authority and invincibility. Shortly, it passes that the Mikayi is vindicated when Magere's illness worsens and the treacherous young wife flees to her home after discovering that Magere's strength lay in his shadow, and not in his body. However, even the Mikayi is voiceless since her husband looks for another wife, without seeking her opinion about it. Indeed, polygamy is cancerous to the woman's dignity and integrity and it further aggravates her vulnerability. Incensed by the betrayal, Magere prepares to go to war with the Lang'o as an act of vengeance. Magere's wife again cautions him against going to war, as this would be Magere's fate. Typical of patriarchic attitude, Magere replies, "I was born a hero and I'll die a hero! I'll never hesitate to defend my people!" He denounces his wife's counsel and the Lang'o warrior kills him out of his (Magere's) tragic flaw. Similarly, in *Voice of the People,* Boss could not listen to Nasirumbi because she is a mere woman. However, at the end of the play, Boss discovers to his dismay that Nasirumbi outwits him and leads to his downfall. He too suffers a similar Magere tragic flaw.

In *Voice of the People*, Nasirumbi characterizes judiciousness and strength of character of the Mikayi. The two women stand up to men, the Mikayi in *Lwanda Magere* rails against her husband who thinks a woman is irrational and should not be trusted because she does not understand the politics of clan architecture. Similarly, in *Voice of the People*, Nasirumbi challenges the authority of Boss and Sibuor whose low opinion of women goes a notch higher of even wanting to have sex with them as a tool of domination. In the end, she and Indondo overthrow the male oligarchy in tandem with Tranberg Hansen in the observance of "Cultural reorderings of political dominance and resistance." (1992). In the two plays, the women seek to have their voice heard in articulating their need for cultural space to play their ordained matriarchic role to guide and mentor society.

Interpretation of Voice of the People

Okiya Omtatah Okoiti writes the play, *Voice of the People* in eight sequences. There are four main characters: Boss: Head of State and the strongman; Sibuor: right-hand man to Boss; Nasirumbi: a schoolteacher and social activist and Indondo, a dedicated and committed activist is an Editor of an independent local daily newspaper, *The Voice of the People.*

The main character and activist is Nasirumbi, 40, a single parent with three children from different men, which indicates men sexually exploit her in order to

dominate her. She is a secondary school teacher and the leader of The Mothers' Front, a civil society organization whose role is to protect the environment against degradation. She challenges Boss whose government has sold Simbi Forest to an investor. However, Boss insists that if the forest were cut down it would give room for investment that would lead to development and reduction in unemployment. These two conflicting ideas run parallel in the plot from the beginning to the end.

At this point, Nasirumbi asks Indondo to publish an article to launch a signature campaign in the women's support to prove that the women's cause represents the voiceless opposed to the project. However, Indondo reveals that his publisher, Mr. Dalang'i has cautioned him after Boss's order to have the newspaper exercise self-censorship. Boss, Sibuor and Indondo holed up in a private room at a hotel wait for the white woman, who was never there. Indondo in disguise and through trickery infiltrates the government machinery and coordinates the event purportedly to get a favorable Environmental Impact Assessment Report on the Simbi project.

Later, unknown people vandalise and ransack Nasirumbi's house as an act of intimidation. As a result, Nasirumbi regrets that the struggle for human rights has exposed her children to danger and missing their mother's love. She pays the ultimate price as a mother and activist in a challenging male-dominated society.

Shortly, Boss pays a courtesy call on Nasirumbi, claiming to condole with her over the vandalism. Boss wants to know what he can do to assist her. However, Boss is being hypocritical since he is behind the cowardly attack. Boss changes tact and violently attempts to rape Nasirumbi in order to put her into her place. Nasirumbi fights off the assault. The climax of the play in the last scene at the National Stadium is humorously ironical. Indondo again through trickery has taken charge as Master of Ceremony. He gives a speech about the process of the award of the shield by the World Bank Special Envoy to crown Boss with the Golden Shield of Honor for exemplary leadership**.** At this point, Indondo invites Boss to get down on his knees, stretch out his hands and wait for the crowning moment. Desperate to win international recognition, Boss obeys. There is a blackout, lights flicker for a few moments and brighten to reveal a kneeling Boss holding a child's corpse. Nasirumbi stands next to him and Sibuor is dumbfounded; he realizes too late that Indondo and Nasirumbi have fooled them through trickery.

As the play ends, Nasirumbi makes a final proclamation to the crestfallen Boss. "You killed that child and many others. She died at the National Referral Hospital for lack of medicine." Sibuor tries to sneak away but Indondo forces him to kneel next to Boss. Notably, Nasirumbi takes lead in staging a coup d'état to overthrow male oligarchy and reassert the voice of the marginalized people. Allegorically, Nasirumbi overthrows the colonial system, which is the personification of Boss.

In his essay, "The Challenge of Decolonization in Africa," Benjamin Talton (2013) succinctly captures the above relationship. He confirms why the relationship between the ex-colonizer and the colonized is a threat to the stability of the former territories. He argues, "One of the many questions that African leaders faced was whether continued economic and political interaction with former colonial powers threatened their autonomy and political viability. The ex-colonizers wanted to retain their former colonial territories within their sphere of influence." (2013) To confirm this, the dramatization of corruption at the opening scene of *Voice of the People* shocks and shows Boss fixing a deal about a villa he wishes to buy at a whopping 10 million US dollars in Europe. Ironically, he hopes to pay for the villa from the year's tea export earnings. Flippantly, he again wishes to present it to the First Lady as her birthday present. The audience further learns Boss has stashed public money in Swiss accounts and he requests his agent to get more European properties namely, office blocks, chateaux and mansions in exclusive districts … a 32-room chateau in Lausanne, Switzerland. The corrupt post-colonial black leaders run their countries as an extension of the former colonial masters' territories. For this, they mimic the luxurious lifestyle in Europe while their citizens are poverty-stricken because the leaders wish to continue associating with the ex-colonizers.

Homi K. Bhabha (1984), an Indian English scholar and critical theorist, captures the absurdity of mimicry in the following perspective, "mimicry arises from narcissistic demands imposed on the colonized to emulate the habits, culture, speech, values, and institutions of the colonizer. As the adoption of the colonizers' cultural values … mimicry always involves failure**.** This gives rise to a dialectical relationship between colonizers and colonized …". Boss fantasizes about the life in Europe as a completeness of a void in his ambition as head of State and explains his failure to serve selflessly his people. He indulges in obscene act of corruption as a means to tie the missing link that Bhabha describes as an attempt to shirk failure. As a result, resistance and counter-resistance characterize the 'dialectical relationship' as activists like Nasirumbi denounce corruption and demand for accountability by government.

Despite running an organisation that represents the voice of the people, Indondo shows that independent journalism in a dictatorship is a challenging profession. Media owners serve the interests of the powers-that-be, and are beneficiaries of- corruption. Unfortunately, instead of positively shaping public consciousness, media outlets promote conflict and peddle warped images of those in power. This trend creates further vulnerability of the disempowered. For example, Nasirumbi tells Sibour "… your government issued an international appeal for food aid to feed the starving masses in the countryside, starving because you have destroyed the environment and stolen from them." Yet Boss uses public money lavishly to buy properties abroad leaving the people destitute.

This study is in line with Homi Bhabha's thesis "The Postcolonial and the Postmodern" in the following quotation, "It is from those who have suffered the sentence of history - subjugation, domination, diaspora, displacement - that we learn our most enduring lessons for living and thinking." (1994). According to postcolonial criticism and interpretation, history has relegated the majority voices to the backyard as evidenced in the play. For the minority wield an instrument of authority for dominance and exclusion of the majority. For this reason, Indondo's publisher, Mr. Dalang'i cautions Indondo after Boss's order for the newspaper to exercise self-censorship or risk their license revoked.

In an environment of restricted freedom, dissenting voices emerge seeking freedom and rights. Nasirumbi, as an activist, pursues her cause determined that the women will not embrace impunity and accept that Boss's officialdom as above the law. Driven by passion and principle, she adheres to her agenda despite the fact that the compromised judiciary allows the impunity of the powerful to gag the voice of the people. For example, Indondo urges people not to be blind to the fact that most of the "conventional avenues for political engagement – legislation, elections, courts, single-issue campaigns and labour fights – are so co-opted by the predatory elitist system" that makes it difficult to realize self-determination and legitimize people's voice of conscience. It is for this that Boss and his stooge, Sibuor, are incapable of threatening Indondo and Nasirumbi. For the duo affirms that the encroachment on Simbi Forest is a direct attack on people's livelihoods since the country will lose valuable biodiversity, water resources and other Simbi benefits.

Therefore, the play presents an intricate operation of a corrupt dictatorship. The journalists work in a hostile and restricted environment that threatens press freedom and thereby stifling people's voice. For example, Boss demands that the activities of the newspaper be checked for he is disinclined to allow The Mothers' Front have a favorable coverage in the Front's mission to conserve Simbi forest. Obviously, this is a cover-up order of a huge fraud meant to muzzle the voice of the people on the Simbi project.

According to Takudzwa Hillary Chiwanza writing in *The African Exponent* his paper, "The Fallacy of Democracy in Africa: How we have been Deceived" argues that, "hypocrisy and deception enshrouding the concept called democracy is the reason why that concept never yields satisfactory results for the people."(2020) Chiwanza castigates African intellectuals who condemn the political elite for not subscribing to the democracy; for them "what works in the United States, the United Kingdom or France must definitely work in Africa." (2020) Regrettably, this justification gives room for political leaders to preside over massive corruption and abuse of state institutions to give themselves a free rein as Omtatah asserts.

For instance, Boss is hypocritical when he pretends to support Nasirumbi's activ-

ities and suggests that the Education Minister should appoint her to Board of Governors. True to her resistance to Boss's hypocrisy, Nasirumbi declines to be part of the patronage network. Incidentally, Boss tries to disorient her from achieving the objectives of her lauded activism.

However, Nasirumbi boldly challenges Boss to admit that his government plans to cut down Simbi Forest, which is a threat to environmental conservation. She refers to a report quoting World Bank funded foreigners who wish to invest in the area. However, Boss deceptively claims the experts are still studying the documents before they advise on the next course of action. Yet the forest has been put up for sale to a fake investor. In fact, Boss and Sibuor intend to put up their private investment where Simbi stands. Sibuor reveals it thus, "Whether the people like it or not, we are going to build a modern tourist resort where Simbi stands. We have the power and we have decided. You parrots have no chance pitted against businessmen like me."

From this revelation, the *Voice of the people* has been hijacked and to the arrogant Sibuor, the subaltern has been relegated to a mere parrot. Sibuor is ambivalent in the use of pronoun "we" to appear as if consensus has been reached through a democratic process.

Yet he is deceitful in claiming the debate is open to give the people the voice to determine their interests. On the contrary, the people are voiceless and Nasirumbi proves that Boss is corrupt and he actually muffles people's voice. Besides, Boss's argument that the democratic process is the best mechanism for determining the will of the people through healthy debates is a bluff since all state institutions are directly under his firm control. To refer to democratic process is a deceptive subterfuge to hide his dictatorial tendency.

Boss and his lieutenant, Sibuor, execute manipulation of the people to render their charges vulnerable. For example, to break Indondo's work ethic, Sibuor brings out nude photographs of Indondo in an adulterous relationship with his secretary in a hotel room. This blackmail is a crafted deception to stifle Indondo's voice as Sibuor warns him: "Another senseless word from you and your world will crumble." Being the Editor of the independent newspaper, Indondo commits himself to defend the voice of the voiceless in spite of threats. Therefore, he gives prominence to the ideology of progressive forces to protect the environment against Boss's intention to sell Simbi to World Bank-funded investors. The so-called investor is an accomplice in the scheme to grab Simbi, as a proxy agent of Boss. To this end, Indondo cautions Nasirumbi to be on the lookout for double agents. For instance, the newspaper that represents the voice of the people is infiltrated, thus closes avenues for self-expression. The last act of the play exposes Boss's corrupt dictatorship, which ironically gives the people their voice and legitimacy.

The title of the play, *Voice of the People* is about rights, responsibility and patriotism. Through their reforestation proj-

ect, The Mothers Front organizes rural women to plant trees in the countryside, which has made them popular. The women's cause is justified for the people will not benefit from the government project of cutting down Simbi Forest. It will only benefit the rich/ the middle class, even though the government deceptively insists the poor will be the beneficiaries. That is why the play is a resistance against anti-people phony projects.

Furthermore, Indondo would vote Nasirumbi for he finds her honest, honorable and suitable for political office. He supports the view that upright politicians should take centre stage to replace the generation of post-independence corrupt leaders. For his part, Fanon argues, "The ex- colonizers wanted to retain their former colonial territories within their sphere of influence. This continued relationship benefited African politicians and the small middle class but did not benefit the national majorities. The result was tension between the ruling classes and the majority population." (1964). The question though is whether Nasirumbi would be immune from the control of colonial powers if she assumed leadership of the state.

Fanon (1964) rightly asserts that the continued control of political apparatus by the former colonial powers in the former colonies delegitimizes the leaders and the people. This notion actually provides the premise for this study that the majority have become voiceless as the state and the few corrupt political elite control resources in complicit with the ex-colonizers. For this, civil societies and the media, as in the play, have continued to fight for the delegitimized rights of the victims of colonialism.

However, vying for political office would be an indication that Nasirumbi was in the struggle for personal reward. Nasirumbi asserts, "If you fight for power, you don't fight for change." True to Fanonian reading, Nasirumbi is conscious of the pitfalls of absolute power against the backdrop of colonialism. Therefore, she again suggests that the salvation of the people does not lie in the messiahs but in servant leaders. The patriotic ordinary folk, just like Muturi, the peasants and workers in Ngugi's *Devil on the Cross*, will save the country because they symbolize the voice of the voiceless in their selfless mission to rescue the 'enslaved' people from dictatorship. Nasirumbi affirms this notion to Indondo by insisting, "The voice of the people will not be silenced!" This is so despite the dictatorship having hijacked the judiciary and attempting to do the same to the media. Indondo makes this observation, "media owners don't like investigative journalists." Besides, the fact that media owners do not want to antagonize the powers-that-be, they abdicate their cardinal role of being custodians of the people's voice. It is a tragic betrayal for the people's watchdog to shift allegiance in pursuit of profit.

In a show of moral courage, Nasirumbi questions the patriotic people, in the last scene. She wonders why they have been bystanders and letting the decadence preside over them all this long. In

other words, the patriotic people should be agents of change. Nasirumbi conscientizes them to the reality of their role as citizens. Indondo winds it down with a philosophical quip "silence in the face of injustice amounts to complicity." The two characters are so morally blended in their patriotic mission that they are indistinguishable in their sacrifice for the greater good. For example, Boss wishes to bribe Nasirumbi to scuttle her activism. He observes, "My only fear is that money might mean absolutely nothing to her. She looks like the proverbial activist fool – the type that's sold out to ideological mirages." Nasirumbi's activism reflects the author's extremism as reported by the media, Jun 21 2016 where Omtatah asserts, "My activism, I don't know if it's madness. Sometimes people say I am crazy but sometimes you have to be crazy to live in a crazy world." Nasirumbi gives the Boss a headache just as Omtatah does to the Kenyan political establishment.

According to Macharia Kamau writing in The Standard, 08th January 2019 "Okiya Omtatah: Litigious activist whose actions win both friends and foes" Omtatah asserts, "Kenya's problems lie in failure by its leadership, and generally Kenyans, to observe the laws that they have put in place." Omtatah reflects his fictional characters' activism to have leaders observe constitutional order for socio-economic transformation.

The playwright denounces in the play several instances of injustice as revealed in Nasirumbi's case against the Simbi project at the High Court that was dismissed with costs. The Judge notes that though The Mothers' Front has a moral obligation to protest, he distinguishes between moral obligations and legal ones. Justice Opoti argues that Nasirumbi is not mandated to represent the people; and two, the forest is not the people's private property; there is no legal basis in the law to apply for an injunction. This is a typical travesty of justice, which shows that the court ironically disempowers the voiceless through partisanship, legalese and empty semantics.

Besides, the court gives the Nasirumbi group fourteen days to appeal. Nasirumbi is convinced the masses are ready to append their signatures in droves. However, Indondo, the author's voice of conscience, is of the view that the same court may turn around and accuse the Nasirumbi adherents of forging the signatures, and charge them with perjury. This scenario shows that the women are regaining their voice to question institutions that have abetted injustice. This is in line with an editorial in a Nigerian Journal of Clinical Practice published in the Commission for Africa Report (2005) titled "Religion politics and ethics: Moral and ethical dilemmas facing faith-based organizations and Africa in the 21st century-implications for Nigeria in a season of anomie" that states,

"Critical to this, effectiveness is the capacity to organize and deliver policies and accountability in how the state answers to its people and provides the fundamental human rights to life and security. In this climate of insecurity and poor governance, corruption, mismanagement

of natural and human resources, there is a proliferation of politicians, religionists, charlatans and religious demagogues, who prey on the people's insecurities and fears encouraged by a weak government and leadership."

This study concurs that at the centre of this crisis is a weak polity where abuse of fundamental human rights abounds. Nasirumbi and Indondo call for a transparent government that embodies the voice of the people; which call goes unheeded. Omtatah himself believes the progress of Kenya can be attained only if corruption is checked as captured by Judie Kaberia on Capital News quoting Omtatah thus, "To restore lives of downtrodden Kenyans, the activist believes corruption has to be eliminated." (Jun 21, 2016) This is pivotal to Omtatah's activism equally immersed in his literary works.

As mentioned above, radical feminists regard sex as a tool that men use to dominate and control the woman thus further disempowering her. Through trickery, Indondo pretends he wishes to take the non-existent World Bank envoy to a hotel for sex and have her give a favourable Environment Impact Assessment Report. This confession is Indondo's façade in being in the same league with Boss and Sibuor to prepare for the showdown at the end of the play.

Likewise, in "Can the Subaltern Speak?" Gayatri Chakravorty Spivak notes, "… the notion of the feminine (rather than the subaltern of imperialism) has been used in a similar way within deconstructive criticism and within certain varieties of feminist criticism. In the former case, a figure of 'woman' is at issue; one whose minimal predication as indeterminate is already available to the phallocentric tradition ... Subaltern historiography raises questions of method that would prevent it from using such a ruse. For women themselves can plot the 'figure' of a woman, the relationship between woman and silence; race and class differences are subsumed under that charge." (1988). The woman has been depicted as the "Other" in the masculinist manifestation of power and domination whose existence is reckoned only in silent submission. However, Omtatah effectively presents Nasirumbi as a powerful image confronting the "phallocentric tradition" which she eventually demystifies as an overblown rhetoric.

Moreover, male domination has systematically used women for sexual gratification and boosting of the male ego. For example, Boss grabs Nasirumbi in an attempt to rape her and put her in her place saying, "I am the cock. You are nothing but a mere woman." Though weaker, she holds out and fights back with her strength to protect her dignity. True to a male sense of self, Boss says, "I love tough women. They bring the best out of me." Nasirumbi kicks him in the crotch and he is hurt. Nasirumbi charges, "That'll teach you a lesson." This sensualist scene of attempted rape represents the broader question of gender conflict and abuse of human rights by the powerful in society. For

his part, Andrew Gilmour, Assistant Secretary-General for Human Rights, OHCHR (Office of the High Commissioner for Human Rights), maintains in "Violence against Women in Politics" Expert Group Meeting Report & Recommendations (2015) how deeply damaging this is not only to women, but to all of us. Every vote that is not cast, every voice that is not heard, takes us farther from realizing our full potential as local and national polities and as a global community." Indeed, gender issues remain at the forefront of societal growth and development globally. Empowering women and girls to have a voice and to fight discrimination is paramount (UNDP, 2015). Nasirumbi, for her part, demonstrates the weak as fighting to claim and protect their dignity, rights and voice from the indomitable political construct. From the foregoing Gilmour's stance, this lone resistance is cause for further marginalization and violence. Nasirumbi is still determined that the voice of the people will not be silenced and places a lot of faith in the media as the only medium to check wanton abuse of power. Moreover, *The Voice of the People* acts as a mechanism for liberation of the people from tyranny and corruption.

Furthermore, Omtatah's play articulates succinctly Homi Bhabha (1994) who locates resistance in the spaces between colonial expectations and the native's response, so that the oppressed can calculate strategies to 'alter' and 'displace' authority within these in-between spaces (Jeffress, 2008). In this approach, the study in one way or another agrees with Jeffress, that subverting colonial authority is possible because power is never total or absolute. This study subscribes to this viewpoint of cultural resistance where Nasirumbi and Indondo attempt to reconstitute the powerbase to empower and legitimize the marginalized to get back their voice.

However, in "Can the Subaltern Speak?" Spivak makes a critical examination in cautioning about "a dependence upon western intellectuals to 'speak for' the subaltern condition rather than allowing them to speak for themselves will in fact re-inscribe their subordinate position in society." (1995) Nasirumbi and Indondo are actually Western intellectuals who provide the voice for the poor and illiterate sections of the population. Undeniably, failure to speak for the voiceless people, even by western intellectuals, will result in the people's further defenselessness.

Along this line, the activists have suggested that people should explore new arenas of struggle. The struggle should embody alternatives that will give people the voice and opportunity to create new political realities. Nasirumbi regrets that the struggle for liberation has made her children exposed. Nevertheless, she values her commitment as a price she has to pay for the greater good for she is convinced that any liberation struggle involves personal sacrifice.

Finally, the study thus succeeds in delineating Nasirumbi, true to feminist ideology, as the voice of the voiceless. It is

evident the country has a poorly facilitated infrastructure, just like the people's livelihoods, leading to high mortality rate especially among children and mothers. The close touch between the colonized and the ex-colonizer has been analyzed as a cause for the voicelessness, thus precipitating conditions for activism and resistance. Reducing inequality within and among countries stands out as the tenth global Sustainable Development Goal. World leaders from 193 countries recognized the need to adopt policies that create opportunities for everyone regardless of who they are or where they come from (UNDP, 2015).

Conclusion

The study sought to analyze Okiya Omtatah Okoiti's play *Voice of the People* in order to expose social conflict and marginalization premised on the assertion that character portrayal was fundamental in delivering the playwright's philosophy.

Much in the *Voice of the People* is true to the deconstruction theory where the Indondo-Nasirumbi vs. Boss-Sibuor plot runs in a dialectical relationship. Therefore, the "superior" side of Boss's government in the binary system ends up in fact to be the inferior as they lose power. Nasirumbi, the woman activist, reawakens the population to the new dawn away from decadence that the regime is. Omtatah's writing is a vote of no confidence in postcolonial leaders; suggesting a rewriting of a new blueprint to have conscionable people take centre stage. The study underlines the danger of colonialism, patriarchy and gender inequity that result in devocalization and social fracture.

To this end, the study is inconclusive for Omtatah, just like other literary scholars, who have thrown a challenge for further study about the subaltern and whether the subaltern voice can be rescued by a fellow subaltern or by Western-educated elite speaking for them. This study therefore inspires further interrogation to mediate between the reader and the writer by helping readers to appreciate the manipulation of character portrayal to advance social activism.

Besides, the question the study has left unanswered is whether the overthrow of political establishment without reconstructing inherent institutional checkpoints is a silver bullet for an all-inclusive society.

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Re-writing the Aesthetic Code of Indigenous Material Culture of Uganda through Structural Textile Design: The case of the Ganda Mat.

Babirye Prisca Nakaima[12]

Abstract

The material culture of traditional African societies has been a subject of research for several centuries. The material culture of the Baganda of central and southern Uganda hereafter referred to as Ganda material culture is among those widely studied by anthropologists, ethnologists, visual artists and art and design historians. Mats are key artifacts in Buganda. The study practically explored the possibilities of re-writing the aesthetic code of kasiisira/kisakaate and kaguudo-ka-leerwe Ganda mat-weaving styles into cloth using two methods of weaving namely: twill-weave and tapestry. Twill weaving involves interlacing two warp threads with one filling thread in alternate rows, while tapestry involves multi-colored filling yarn to generate picturesque fabrics commonly used as wall-hangings. Data for the study was collected using document review, direct observation, digital translation and studio experimentation. The results suggest that kasiisira/kisakaate and kaguudo-ka-leerwe Ganda mat-weaving styles can be reconfigured for textile handloom weaving using both the twill-weave and tapestry although twill-weave presents more possibilities for upholstery fabric for modern household settings. The study revealed that by using design, and making use of available handloom weaving technology to explore the aesthetic code of local artifacts, textile designers can influence new innovations that can make the Uganda textile industry more competitive in the region and globally.

Key words: Baganda, design, material culture, handloom weaving technology, textile industry

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Introduction

The Baganda tribe, which is the largest Bantu tribe in Uganda has created a variety of techniques to modify and make improvements on the mat by creating patterns, designs and assigning of names with meanings. These patterns are an intricate blend of colour and mathematical patterns, and patterns derived from joining strips (Gombe, 2007:123). Most of these patterns and craft skill prelude the introduction of formal education into the [B]uganda region, social status, new items in the environment, cultural norms, history, nature, politics, as well as textiles of that time. The knowledge and skills of mat weaving has been passed on informally from generation to generation mainly by women, youth and in very rare circumstances by men. Each mat design is completely different from the other and because of the complexity involved, the mathematical counts and differences in the blend of color pattern differ from one piece to another.

The Baganda (hereafter referred to as *Ganda*) are Bantu speaking people of the kingdom of Buganda (in Central and Southern Uganda). They are the largest single ethnic group in Uganda. The Kingdom of Buganda is the largest kingdom in the present-day Uganda headed by the *Kabaka* (King). The Baganda are identified according to names, totems and clans. They are a patriarchal society with 52 clans each headed by a Clan leader, *omukulu w'ekika*.

According to Lugira (1970:78), the Ganda society has been known for their fast adaptation to their environment and has been successful for a long time. Consequently, the Baganda have exhibited a tremendous sense of creativity. They have been known for making bark cloth, iron smelting, basketry, pottery , mat-weaving among others.

In this study, the researcher examines the technical and aesthetic potential of the Ganda mat and how it could be explored to generate new designs and ideas applicable to the textile structural design through hand loom weaving. By technical and aesthetic potential, the researcher means the ability to adopt the mathematical plaiting counts, exquisite color usage and patterns created as an inspiration for the structural textile design.

The Process of Mat weaving in Buganda

The mukeeka is a widely used textile among several communities in Africa, Asia, and the Far East. It is known as ensansa in the local language of the Ganda tribe of central Uganda. The fronds are harvested, dried, and dyed

They are then split into the required lengths and then plaited into long stripes; two or three inches wide. The colored fronds are used to design patterns in the mats based on the established mathematical counts that later develop into a long stripe (Lugira, 1970:78). This stripe is later stitched together in a cylinder-like structure using raffia and later cut open to form a mat. The ensandaggo (edge),

which is usually plaited in a single color, is sown around the cut mukeeka to play the role of a hem in a process known as okusandagga.

Mathematical counts that later develop into a long stripe which is later stitched together

Purpose: The mat, has since served different purposes among the local communities within and outside of Africa. The purposes of the mat range from functional, religious, symbolic to decorative. In Uganda, the Kasubi Royal tombs[13*]; for example, has mats being used for floor covering and carpeting of the interior of the tombs. Robertson (2007:9) remarks that, "as you slip off your shoes and step inside, you see dozens of mats covering the sacred place. Your feet move along the soft textured surface of colors, never touching anything but hand-woven mats. More so while showing loyalty to their King, the Baganda are known to cover the path of the Kabaka with mats when he is visiting a given region. This is a way of welcoming him as reported in the New Vision on 29th July 2011.

The mat has been used in many traditional societies in Africa. For example, among the Baganda of central Uganda, the mat is used as a tool for sitting on, for interior decoration, and for transporting beddings among other functions. This study thus examines the use of the Ganda mat as an inspiration for twill and tapestry weaving. It makes a contribution to the broader study of textile design in general, and weaving in particular. In addition, this study has tried to extend the boundaries of knowledge with regard to the technology of mat-weaving in Buganda-a subject that has attracted limited scholarly attention. The researcher investigates how the Aesthetic Code of Indigenous Material Culture of Uganda can be re-written through Structural Textile Design through hand loom weaving.

Historical background of the art of mat-making in Buganda

Nakazibwe (2005:125) in discussing the b*ark-cloth of the Baganda People of southern Uganda* states that, from the nineteenth century, mats became a popular item for embellishing the floors of the royal courts, and as a fabric to sit on. She adds that mat weaving became a distinctive traditional design, which the Baganda women engaged in in order to display ingenuity. The purpose and service to be rendered by a particular mat is determined by the weaving skill, technique and pattern network created. The rougher the mat, the simpler it must have been to weave, taking into account the time spent, the quality and beauty displayed. For this reason, the Baganda weave their mats with utmost care, skill and concentration. Mat weaving remains an important social-cultural activity for many women in Buganda today. It is unusual to come across a home in Buganda without a mat because all its uses suit the

[13*] A cultural site for keeping royal regalia belonging to the Buganda tribe and also a UNESCO heritage site.

day-to-day running of life among the Baganda.

Several scholars like Muwonge-Kyazze (1985), Kabiito (1997), Robertson (2007), and Gombe (2007), have made an effort to examine the history, beauty and functions of the Ganda plaited mats. Muwonge-Kyazze (1985), in discussing mat weaving in Buganda documented the history of mat plaiting, including the purposes and the different counts affiliated to the different mat designs. Meanwhile, Kabiito (1997) while writing about "*Painting inspirations from Ganda cultural material"*, was inspired by the Ganda mat designs for painting whereby he used the mat designs on *living in harmony*, and also paints on the mats and canvas. Furthermore, Gombe (2007:123-127) among others, made an effort to find out about mat-weaving in Buganda. She illustrated how the intricate designs of the mat have been blended in color pattern, mathematical pattern, a combination of color and mathematical pattern, complex mathematical motifs (wall hangings), and patterns derived from joint strips. Robertson (2008:6) on the other hand, while writing about *Beauty and perspective on the Ugandan Mukeeka,* was able to document a great deal about the beauty and function of the Ganda mat. The incorporation of the mat design in contemporary artistic practice has also been very evident in graphic works like the Art and Design Consortium Consultants that has designed the current Uganda currency banknotes (2009). This family of notes has been skillfully woven together into individual bank notes that share in the background, designs drawn from the mats as well as the underlying idea of a common background. Among these designs are some taken from the Ugandan mats which are exquisite in their rendition and ubiquity throughout the country (see Plate 1.7). In fashion, Scott explores the pidgin plait for fashioning cross-cultural communication through craft as part of her PhD study (2011).

Plate 1.7

The researcher particularly looked at the Baganda people because of the tremendous production of a range of mat designs which have been used for different purposes within their society, for example, a mat as a tool for sitting on, as a floor covering and as a decoration. The mat has continued to be plaited, with more designs being discovered by the Baganda women and the information being passed on, informally, from generation to generation. However, even with these designs, an aesthetical code has not been tackled onto a structural textile in order to come up with new ideas and concepts. Thus, this study was inspired by two selected Ganda mat designs namely: the kasisira*/kisakaate* and *kagudo-ka-leerwe.* The *Kasiisira/kisakaate* design has hut-like structures similar to the traditional Ganda hut. The design name is also associated with reed courtyard fence that graced the homesteads of Chiefs where the young generation in Buganda was being prepared and initiated into adulthood. *Kaguudo-ka-leerwe,* on the other hand, means a design similar to the railway line.

Origins of the tradition of mat making

The origin of the technology of palm leaf mat weaving in Buganda remains unclear. Different scholars have stated that the Ganda adopted the art of mat weaving with the arrival of the Arabs and Swahili people who came to the interior of East Africa around the 1840s (Roscoe, 1911:413; Insoll, 1974:389; Muwonge-Kyazze, 1985:11). According to Lugira (1970:78), the Ganda adopted the art of mat weaving and made improvements accordingly. Insoll (1974) claims that the arrival of the Swahili Arab traders carrying prayer mats as well as other items like cloth, might have led to the Ganda royals adopting some of these items. Furthermore, the Arab traders are believed to have introduced soap, wheat, tomatoes, pomegranates, pawpaw, reading and writing in Arabic (1974:389). Muwonge-Kyazze argues that "with the quick transformation of new ideas into their culture, society was later influenced by the Arabs and Swahili people who introduced the new technique of mat making" (1985:10-11). However, according to an heiress of the *Kaddu Lubaale*[14] of Kanyange Cultural Center, at the *Lubiri*[15] for the *Namasole*[16] of Kabaka Wamala (in an interview with a researcher on 11th July, 2011), she explained that the Ganda people learnt mat weaving from the Nubians who came to [B]uganda from Sudan many years ago.

Besides the Buganda region, mat plaiting has been practiced in so many societies in Uganda for a very long time. However, the researcher was particularly interested in the mat designs plaited among the Ganda people because of their exquisite color, design and mathematical count. The Ganda also plait their designs with utmost care and skill to come up with motifs that have a common resemblance to the structure of their environment and events of their time. Thus, they give names to their designs depending on names of the features they resemble. For example, the B*ulange* design for the Bulange roof, *kasiisira* for the *nsiisira* (Ganda-hut) Plate 1.10, *kaguudo-ka-leerwe* Plate 1.11 for the Kenya-Uganda railway and *Kitengi* for the African kitenge design to substantiate these examples.

Despite the great effort put in by several scholars like Muwonge- Kyazze (1985), Kabiito (1997), Robertson (2007) and Gombe (2007) in examining the history, beauty and functions of the Ganda woven mats; the potential of re-writing its Aesthetical code through Structural Textile Design has attracted limited scholarly attention. This study therefore focuses on two characteristic designs of the Ganda mat, namely: the *kasisira/kisakaate* and the *kaguudo-ka-leerwe* as sources of weaving inspiration. The researcher has specifically used two methods of weaving: the twill-weave and tapestry, in order to explore the aesthetic qualities of

[14]*Kaddulubaale* is the title given to the first wife of the Kabaka

[15]*Lubiri*, the royal palace

[16]*Namasole* is the mother of the Kabaka, while *Nnabagereka* is the queen.

the Ganda mats. Twill weaving involves lines produced by the interlacing of two warp threads with one filling thread in alternate rows, while the term *tapestry* is used in weaving to refer to a woven picture.

Despite the different information from several sources, the mat has been an artifact in Buganda even before the arrival of the foreigners. The researcher argues that, with time, the mat has been improved upon in design, pattern, and quality, through the application of dye to the fronds, usage of different mathematical plait counts and joining of strips. This technical and aesthetic indigenous valve could be explored to generate new design ideas in structural design.

Nomenclature

There are many designs of the Ganda mat that have been developed over centuries. For example, there is a design called the *kalanamye*, literally translated to mean something straight.

"Omukeeka gufa ntobeka" which is literally translated to mean the beauty of a mat is contingent upon the way in which a weaver manipulates different colored fronds to make pattern. This is a common statement made by many mat weavers in Buganda, when asked how they come up with the different designs.

For that ,matter, therefore, the researcher examined a wide range of exquisite Ganda mats and focused on two characteristic designs namely: *Kasisiisra/Kisakaate* (see plate 1.8) and *Kaguudo-ka-leerwe* (*see plate 1.9*)

These two were selected because of the historical, social, and political connection they have with the day-to-day development of the Buganda Kingdom or region. *Kisakaate* is a Luganda word which means *enclosure*. Historically, the homesteads of the county-chiefs were enclosed with a reed fence called *ekisakaate*. Within the *kisakaate*, the children of the *baami* (chiefs) were groomed and taught the cultural norms and practices of their land. It was from this occasion that the Kabaka would get to select another generation of Chiefs, Palace officials or even spouses. Because of the beauty of its designs, the *Kisakaate/kisisiira* mats would be given out as presents to the newlyweds. The mats were also offered to visitors as sitting tools. On the other hand, *kasiisira* is the local name for the Ganda hut whose grass thatched roof runs down canopying its walls to the ground. No wonder this particular mat is plaited with hut-like structures which look like the *ensiisira* (Ganda hut)

Needless to say, the plaiter plaits the mat in blue and yellow colours that are more attractive and eye catching thus exhibiting a more decorative purpose than the usual natural color of the raw materials used to build the *ensisira* (Ganda hut). The raw materials are mainly spear grass, reeds and wattle. Also, *ensiisira* comes with some technically complex designs for plaiting in terms of mathematical count as compared to all the other Ganda-mats and the design is well balanced with the strip. Technically, *kasisiira/kisakaate*

is plaited using thirty-three fronds in two colours with a mathematical count that follows: the left hand side which is 2,2,2,3,1,2,3,1,3,1,2, and the right hand side which is 2,4,3,1,2,1,1,1,1,1,1,1,1,2.

Kaguudo-ka-leerwe, which is literally translated to mean railway line, is a continuous twill design in the middle of the strip. The design follows a connection made to the construction of the Kenya-Uganda railway (See plate 1.11 above).

This is a well-balanced design of *kaguudo-ka-leerwe* mat in fronds' original and natural color combined with the colour green or any other colour as shown in plate 9. Nevertheless, depicting the image of a railway line through weaving and tapestry is unique and interesting. The intricacy and complexity of patterns, colour match and designs not only show the level of creativity that the weavers possess or possessed but the skill with which they tried and are still trying to add variety to their designs and output. The *Kaguudo-ka-leerwe* is woven with the same count from both sides that is the left has: 2, 2, 2, 4, 3, 2, 6, 2 and the right has: 2, 2, 2, 4, 3, 2, 6, 2.

Methodology

The researcher used a qualitative research approach employing a case study research design. The researcher used several methods to generate the necessary data including interviews, observation, practical studio experiments and document reviews. In using the case study design, the researcher was able to visit the different places like the Uganda Museum, Kasubi Royal Tombs, Kanyange Cultural Centre, Bombo Cultural Centre and National Theater in order to get an in-depth understanding about the case under study–the Ganda mat. The researcher spent considerable time in the various locations gathering information and interacting with the different participants who shared knowledge on the history, processes, and gender roles associated with mat-weaving activity in Buganda.

Study population: The study population was selected depending on their knowledge, skill and experience in the specific field related to the study. For example, mat weavers, mat collectors, mat users, mat lovers and researchers who had knowledge and skills about mat weaving in Buganda were of interest to the study. Other key informants selected were helpful because of their experience in the socio-cultural history of Buganda; specifically, the origin, course and development of the Buganda mat. These informants included the *Bazaana* at Kasubi Royal Tombs and the Heiress to the *Kaddu-lubaale*[17*] of Kanyange Cultural Center. Also, handloom weavers, painters, and graphic designers were selected according to their interest and experience in the use of the Ganda mat design for different artworks and designs. Mat sellers and traders especially in craft shops/craft villages were also selected to find out more about the source of the different mats that they possess. The re-

* [17]*Kaddu-Lubaale* is the title given to the first wife of the Kabaka

searcher was also able to approach the different mat users in and around the Buganda region to find out the way they used the mats and what purpose they attached to the different designs that they came across. The researcher also contacted other researchers who have attempted to carry out research studies on the Ganda mat like Scott (2011) and Robertson (2007). The interaction with these sets of individuals assisted the researcher in gaining in-depth knowledge about the origins of the different mats, their names as well as the designs and uses.

Sample size and sampling: Several respondents were interviewed and a total of thirty-six (36) informants were selected for the study according to how exclusively they had information on mat-weaving. Of these, fifteen (15) were mat weavers and ten (10) were mat-collectors and sellers selected using purposive sampling because the researcher was directed to places where to find "the would be" respondents. Then five (05) were handloom weavers selected using snowball sampling where one handloom weaver would refer the researcher to another handloom weaver. Another five (05) informants were users of the Ganda mat some of whom were selected using purposive sampling because the researcher was again referred to them and others were selected using convenient sampling where the researcher would accidentally meet them along the way. One (01) informant was a Botanist who was purposively sampled. The interest the researcher had in a Botanist was so that the scientific names of some local plant dyes used to make mats would be obtained.

Studio Experiments: Studio-based experiments were conducted to practically explore the possibilities of re-writing the aesthetic code of *Kasiisira/Kisakaate and Kaguudo-Ka-leerwe* Ganda mat-weaving styles into cloth. Two methods of weaving namely the twill-weave and tapestry were identified. The final products of weaves with designs derived from the *Kasiisira/ Kisakaate* and *Kaguudo-ka-leerwe* were made using a four-shaft treadle loom, at the Department of Industrial Arts and Applied Design - Margaret Trowell School of Industrial Arts, Makerere University.

Results

Analysis of *Kasisira/Kisakaate* mat design

The study findings indicated that the *Kasisira/Kisakaate* mat-design is one of the complex mat-designs that can be plaited in terms of a mathematical plait count. Technically, *Kasisiira/Kisakaate* is plaited in two colors for example yellow and blue using thirty three fronds;16 fronds on the left-side, and 17 on the right-side respectively.In the process of weaving the *Kasisiira/Kisakaate* mat design, the mat-weaver lifts and drops the fronds in a calculated plaiting sequence.The mathematical plait count for the left-side fronds is: 2,2,2,3,1,2,3,1,3,1,2, based on the colour sequence Y, B, Y, B, Y, B, Y, B, Y, B, Y, while the right-side plait count is 2, 4, 3, 1, 2, 1, 1, 1, 1,1,1, 1, 1, 2 represented in a sequence of B, Y, B, Y, B, Y, B,

Y, B, Y, B, Y, B, Y. Below are examples of the digitally generated designs

a) Digital simulation of *kasisira/ kisakaate*- mat design using DB-Weave 5 CAD Programme

b) Draft and Visual Interpretation of the *kasiisira/kisakaate*-mat design.

c) The initial findings indicated several possibilities of generating structural fabric designs derived from the *Kasiisira/Kisakaate*-mat design structure.

The digital simulation required thirty (30) shafts to be able to encode the *Kasiisira/ Kisakaate* mat design into a woven fabric yet for the available handlooms in Uganda, they have a capacity of 4 to 8 shafts. This study thus focused on re-articulating the *Kasiisira/Kisakaate* mat design into a four-shaft weaving plan which could be woven using the standard four-harness handloom weaving technology available in Uganda. This implied that the *Kasiisira/Kisakaate* design could not be reproduced in totality but instead selected features of the design were visually analyzed and organized in a mirror-repeat in order to create an X-shaped and oval structures. Several drafts were prepared based on:

Threading plan:4, 3, 2, 1, 2, 3, 4, 1, 2, 1, 2, 3, 2, 3, 4, 3, 4, 3, 4, 3, 2, 3, 2, 1, 2, 1, 4, 3, 2, 1 **and repeat,**

Treadling:3, 3,2,2,2,1,1,1,4,3,2,1,2,3,4 ,1,1,1,2,2,2,3,3,3,3,3,3,2,2,2,1,1,1,3,2, 1-4,3, 2,1,2,3,4,1, 2,1,2,3,2,3,4,3,4,3,4,3, 2,3,2,1,2,1,4,3,2,1

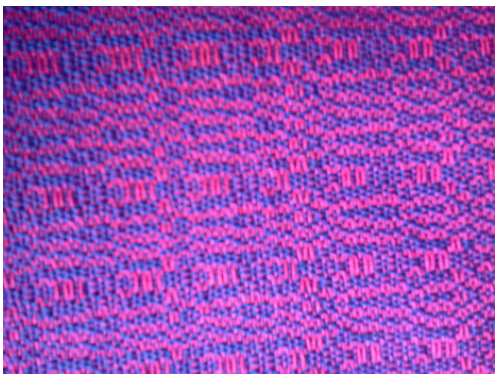
for (Image e below) Same as the threading plan using blue warp-

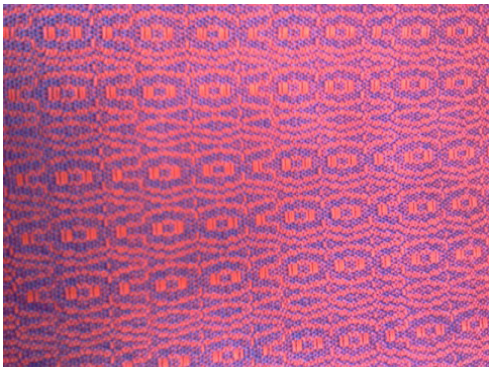
1, 1, 2, 2, 4, 4, 4, 4, 1, 1, 1, 1, 2, 2, 4, 4, 3, 3, 1, 1-1, 2, 2, 3, 3, 3, 4, 4, 4 ,4

yellow weft (widened diamond twill) - (image h below);



1, 1, 2, 2, 4, 4, 4, 4, 1, 1, 1, 1, 2, 2, 4, 4, 3, 3,(random drops of weft threads)





in hot-pink weft using a tie-up of (12,23,34,41) and repeat, respectively. In a bid to appreciate the aesthetic concept of colour and pattern embodied in the Ganda mat, a conscious selection of bright colours was made to match those commonly used by the Ganda mat plaiters. Whereas the Ganda are neutral towards natural colors, when it comes to mat-weaving, they embrace the full color spectrum. The study thus adopted brilliant colour combinations like blue and yellow, green and hot pink, blue and pink which are among the commonly applied colours. Blue and pink combination makes the fabric look purple yet it exhibits a great deal of aesthetic value of colour as used on the Ganda mat.



Analysis of Kaguudo-*ka-leerwe*-mat Design

Kaguudo-ka-leerwe (railway) design, which has a continuous line in the middle of the strip, was another of the typical characteristic mat that was investigated. Woven in two colours, *Kaguudo-Ka-leerwe*-mat design required23 fronds on either side thus totaling forty-six fronds. In the process of weaving the *Kaguudo-Ka-leerwe*-mat design, the mat-weaver lifts and drops the fronds in a calculated sequence. The mathematical plait count for the left-side fronds was: 2, 2, 2, 4, 3, 2, 6, 2 and tie, based on the colour sequence B, Y, B,Y,B,Y,B,Y while the rightside fronds were plaited in a similar sequence but with a slight variation in the colour distribution based on the Y,B,Y,B,Y,B,Y, B order. This sequence implied that the mat-weaver started by dropping the yellow fronds, then lifting the blue fronds on the right side, and reversing the order of colour sequence for the left side.

Kaguudo-*ka-leerwe*-mat Design

In order to encode the *Kaguudo-Ka-leerwe* design into cloth, a visual concept was made and translated into a technical draft using DB-WEAVE 5. While examining the railway line structure, the common resemblance to the diamond twill family was noted. The designs were experimented by the structure directly into the draft as illustrated. The first design acquired was similar to the diamond twill with the weaving plan as illustrated below:

Threading: 1,2,3,4,1,2,3,4,1,4,3,2,1,4,,3 2,1 and repeat.

Treddling: 2,3,4,1,2,3,,4,1,4,3,,2,1,4,3, 2,1

and repeat. (tie up 12,23,34,41)

The drafts exhibited lines of crossing diamond-like structures forming more diamond structures within.

However, there was still room to create several intricate designs using the *Kaguudo-Ka-leerwe*-mat design. For this reason therefore, more ideas were developed on how to explore and come up with more designs. Using the design similar to the diamond twill, the threading and treadling plans were worked upon further to come up with a wider motif of the same design.The threading plan was divided into two where the middle thread was omitted, thus creating a 1, 2, 1, 2, 3, 2, 3, 4, 3, 4, 3, 2, 3, 2, 1, 2, 1, pattern which was later inserted in the middle for the threading plan to acquire a design similar to that of the railway line which is- 1, 2, 3, 4, 1, 2, 3, 4, 1, 2, 1, 2 , 3, 2, 3, 4, 3, 4, 3, 2, 3, 2, 1, 2, 1, 4, 3, 2, 1, 4, 3, 2, 1 and this became a new plan. For the threading plan, shaft number one was repeated four times to make the design wider. In the end the Treddling plan appeared as: 2, 1, 4, 3, 2, 1, 1, 1, 1, 2, 3, 4, 4, 3, 2, 1, 1, 1, 1, 2, 3, 4, 1, 2.

While Still working on the same warp the next experiment was developed with shaft number two repeated three times to form a design as shown below

Threading: 2, 2, 2, 1, 4, 3, 2, 1, 1, 2, 3, 4, 1, 2, 3, 4, 1, and then repeat the process again.

Conclusion

The researcher observed that the Baganda people practiced the art of mat making even before the arrival of foreigners to their region of B[u]ganda. The researcher has analyzed the contribution of various foreigners like the Swahili/Arab traders, and Christian Missionaries to the development of several designs in the Ganda mat. As the Baganda embraced the arrival of foreigners, they took the opportunity to borrow motifs of the features around them in order to create new designs that were depicted on the mat. This was acquired mainly through colour insertion, mathematical plaiting counts, and joining of strips. Ever since then, the mat has been used for many purposes such as a tool for decoration, sitting on, beddings and gifts to important visitors and newly weds. But what is spectacular about this traditional art work is the splendid designs that are full of imaginations that even a number of scholars have shown interest in studying about them.

Similarly, this study has proved that the Ganda mat through hand loom weaving can be used to generate a variety of designs suitable for structural textile. Therefore, there is evidence to show that there is plenty of room for further investigation on the intricate designs and mathematical counts adopted in the making of the Ganda mat and the following has been recommended. Also, the artwork and beauty of the Ganda mat is a skill that needs to be passed on from generation to gener-

ation. This in a way will not only preserve the Ganda culture of mat weaving but will promote the cultural heritage of a people and a country. Mat weaving, if well supported, can be a source of livelihood for so many people in the country. The existence of decent work for people will ensure economic growth as people can support themselves and their families. Therefore, policies that encourage entrepreneurship and job creation (UNDP 2015) should be put in place and appreciation of the different and intricate skills that individuals have should be promoted.

Recommendations

The strength of this research lies in the fact that it is an extensive approach in order to bring to attention the development of the Ganda-mat design through generations and the roles the mat plays in the day-to-day activities of the Ganda society. It has been drawn from the theories of the History of B[u]ganda, and its impact on the social, cultural, political and religious life styles to the people of B[u]ganda.

To future researchers, the results of this study could serve as an investigating prototype for use of the palm-mat design, on loom-weaving and other forms of textiles. This study would be a guide into other researches within the general study of the mat design, not only in Buganda but in other societies that practice the art of palm mat-weaving around the world. It has not been very possible within the scope of looms available for the researcher to explore all the designs in their origin forms. Therefore, the researcher cannot claim that she has exhaustively explored the topic under investigation; thus, she believes there is plenty of room for further investigation.

The researcher has observed that different artists and designers have successfully re-introduced the designs of the Ganda mat on paintings, graphics and textiles. The most significant has been the use of the mat-design on the new Uganda notes in 2010, showing how aesthetically and pleasing they are especially in the Ugandan material culture. Thus, the researcher believes that the growth of hand-loom weaving would increasingly depend on the support of the already existing designs in other arts. Therefore, it would be important to engage in further studio experiments to find out the possibilities of the Ganda-mat design by creating interactions between indigenous knowledge, invention of design, science and technology.

This study has presented evidence that the Ganda–mat design is capable of exhibiting very interesting designs on loom-weaving. For a wider study, these designs could be used on different textiles which include, machine weaving, printing, tie-and-dye, batiks, and embroidery. This research contributes to the development of the textile industry through hand-loom weaving and brands the mat to stand out in the craft industry thus increasing the creativity on the textile industry.

The study has proved that the aesthetic indigenous knowledge, displayed in the mats plaited by the local Ganda people can be helpful in the use in modern artifacts. This can be made possible through interactions between the artisans who have acquired the knowledge locally and scholars who can document the information into literature and find out how much it can be put to importance in society.

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Youth Livelihood Program and Employment Creation: A Critical Analysis

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Abstract:

Youth unemployment remains a serious development challenge in most developing countries within sub -Saharan Africa. The rapid growing population of youth in Uganda is not matched by an equal increase in jobs despite numerous efforts by the government. This paper analyzes the implementation of youth livelihood programs by qualitatively investigating implementation and factors for the success of youth employment creation initiatives in Makindye Ssabagabo Municipal Council,Kampala in Uganda. The study employed a self-administered questionnaire to 81 respondents, seven key informant interviews and three Focus Group Discussions. The study reveals three key findings: employment creation through youth start-ups was reported to be high, but not sustainable; youth trainings instill an entrepreneurial culture and financial literacy; high misuse of funds by recipients and technocrats.

Key words: Youth Livelihood program, Unemployment, Employment creation, Uganda

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Introduction

Youth unemployment remains a serious development challenge in most developing countries within sub -Saharan Africa and Uganda in particular. According to the report by United Nations (2013), Africa's youth population is the fastest growing in the world with over 60 percent of the population currently younger than 25 years. The rapid growing youth population is not matched with creation of jobs which increases the number of people in poverty (Gregory and Sheehan,1998; King, 1998). Unlike uneducated youth who indulge in agricultural activities and other unprofessional jobs, the educated youth are the most affected by unemployment (Cling *et. al.*, 2007).

Youth unemployment has remained a complex international development challenge with a total of 73.3 million youth having been unemployed by 2014 (ILO, 2015). Before the 1990s the youth did not pose a serious threat to political and social stability in most countries in the sub-Saharan Africa (SSA) that addressing the needs of the disadvantaged youth was not, thus on the development list of priorities for most governments and donor agencies. Although the link between youth and conflict in SSA has not been properly explored, evidence shows increasing crime with the proliferation of youth ,gangs, however, the recruitment and deployment of child soldiers has become widespread. Youth unemployment poses a risk of political and social unrest. When there are insufficient job opportunities at a time [of] rapidly young labour, there is [a] high likelihood of social unrest and political instability (Ministry of Gender Labour and Social Development (MGLSD, 2012).

The World Bank (2014) reveals that as much as improvement has been recorded in most continents, it has not been universal, where almost 43 per cent of the global youth labour force is still unemployed or working, yet living in poverty. More young people in developed economies are now finding work but the quality of jobs is below their expectations and still too many remain stuck in long-term unemployment.

The growing level of youth unemployment across the different countries has been the major motivation for the setup of youth funds. Importantly, youth livelihood initiatives including enterprise support and promotion have been identified as a strong component under the Youth Employment Network (YEN) of the United Nations. Through their partnership under the Youth Employment Network, ILO and World Bank identified entrepreneurship as a key priority in the promotion of youth livelihoods and employment (ILO, 2009). Entrepreneurship development funds in many African countries have been introduced as a key priority strategy in promoting youth livelihoods and employment. This strategy has reduced the rate of unemployment internationally.

Uganda has one of the youngest populations in the world with 75 per cent under 30 years; 22.5 percent are between 18–30 years; and fertility rate stands at 5.8 per

woman (UBoS, 2014). In Uganda, youth unemployment stands at more than 65 percent (United Nations Population Fund (UNFPA), 2014). Hence, in the Uganda National Development Plan (2010/2011 to 2014/2015) promotion of non-formal skills, start-ups and youth entrepreneurship were identified as part of the Government's strategies to address the challenges of labour and employment in the country (MGLSD, 2013). Consequently, the Government of Uganda responded to the high youth unemployment problem by introducing the Youth Venture Capital Fund (YVCF) in the year 2010 whose purpose was skills development and job creation among the unemployed youth as a strategy to reducing the high unemployment problems in the country. The YVCF initially faced challenges including corruption which affected the impact of the program. Subsequently, the Youth Livelihood Programme (YLP) was launched in 2013 earmarking a total of 265 billion Uganda Shillings to benefit the youth through livelihoods, skills development and institutional capacity building. The purpose of the YLP was to empower youth in Uganda to harness their socioeconomic potential, increase self-employment opportunities and income levels (MGLSD, 2013). The YLP has benefited 14,195 groups comprising of over 175,341 youths with a total of Ug.Shs 106,867,484,586 having been used. The beneficiaries of the YLP are relatively few and the numbers are skewed towards the male members of the population (55%) (MGLSD, 2018).

This paper focuses on Makindye Ssabagabo Municipal Council located in Kampala, the capital city of Uganda. Despite the implementation of the Youth Livelihood Programme, youth unemployment in the Municipal Council remains high. Large proportions of unemployed youth enter the job market every year, and at least 112,086 unemployed youth are found in the urban areas of Kampala including Makindye Ssabagabo (Miranda *et al*., 2016). Very few studies have been undertaken in this particular context of urban areas in Uganda and to the best of our knowledge; there is no study that has critically explored the level of implementation of the Youth Livelihood Programmes in urban areas. Thus, the key objectives of the study are: (1) To analyze the implementation of Youth Livelihood Programmes in Makindye Ssabagabo Municipal Council; and (2) To qualitatively investigate factors for the success of youth employment creation initiatives.

The next section presents the methods and instruments used. The third section of this study presents the results and discussions of the key findings.

Research Methods and Instruments

The study employed a mixed methods design where a self-administered questionnaire to 81 respondents, key informant interviews to 7 respondents and 3 Focus Group Discussions were conducted to seek information from the respondents in Makindye Ssabagabo Municipal Council.

The target population was 101 youth from the six Makindye Youth Entrepre-

neurship groups registered as having benefitted from the Government's Youth Livelihood training and Entrepreneurship Enhancement programme. A sample size of 81 youth respondents was used based on the proportional allocation sampling formula by Kothari (2010) in collaboration with the sample size of the target population derived by Morgan (1970). This study employed purposive sampling and simple random sampling techniques.

The Key informants were highly knowledgeable on the subject matter. One was the Community Development Officer, whose roles included assessment and screening of the groups that meet the study requirements. In the case of the other Key informants, these were youth group leaders, whose first-hand information regarding the topic under study was vital.

In the case of the three focus group discussions, each group discussion comprised of between 6-7 participants and in total 19 participants were involved. Participants from each group were recruited through nomination by the group leaders. Each one of them was called to confirm interest and availability. They were then given a date, time and location of where the focus groups would be held and their verbal confirmation was secured. The important information from the group discussions was then summarized. These instruments were appropriate in providing valid investigation of variables under study.

To ensure validity, a pre-test was conducted on 15 respondents, from which a few questions had to be restructured and included in the final revised data collection tools. The multiple regressions established the effect of vocational training and entrepreneurship support in creating jobs for the youth in Makindye Ssabagabo Municipal Council. The qualitative data was analyzed through content analysis to obtain meanings and implications emanating from the respondents' information.

Results and Discussion

The demographic factors:

Results in table 1 below indicate that majority of the respondents were between 19-22 years (40.7%), 23-26 years (25.9%), 27 and above (23.5%) and 15-18 years (9.9%). The majority of the respondents were females (64.2%) and the males were 35.8%. The majority of the respondents had attained a secondary level education (39.5%) and primary and below were (23.5%). The majority of the respondents had been working for 3-4 years (58.0%), others had worked for 1-2 years (32.1%) yet few had a work experience of 5 years and above (9.8%). The majority of the respondents were involved in informal businesses: such as hair salon (27.2%), poultry (25.9%), hardware (14.8%), bakery (25.9%), soap making (12.3%) and produce dealer (6.2%). An overwhelming number of respondents mentioned that vocational and entrepreneurial training was never conducted (93.8%).

Table 1: Demographic Characteristics of Respondents

Variable	Frequency	Percentage
Gender		
Male	29	35.8
Female	52	64.2
Age		
15– 18	8	9.9
19– 22	33	40.7
23– 26	21	25.9
27 and above years	19	23.5
Educational Status		
Primary and below	19	23.5
Secondary level	32	39.5
Certificate	9	11.1
Diploma	7	8.6
Degree	14	17.2
Nature of enterprise		
Hardware	12	14.8
Poultry	21	25.9
Produce dealers	11	13.6
Hair saloon	5	6.2
Soap making	10	12.3
Total	**81**	**100.0**

N = 81

Source: **Primary Data, 2017.**

Level of Implementation of the Youth Livelihood Programme Financial Support to Enterprise Development

Results in Table 2 show that the Government financial support was high (agg. mean = 2.84, SD = 0.79) according to the likert scale used in the study. The findings imply that respondents in the study agreed that Government support was available. They noted that they were able to access funds at a minimal interest rate.

Table 2. Implementation of Youth Livelihood Program

Program Initiatives	Mean	Std	Interpretation
Financial Support to Enterprise Development			
Availability of Youth livelihood financial support	2.83	.558	High
Funds available at minimal interest rate	3.03	.872	High
Easy in procedures of group funds	2.44	.948	Low
Fund approval is based on operational guidelines	3.07	·802	High
Aggregate mean and standard deviation	**2.84**	**0.79**	**High**
Business Management Skills			
Emphasize Business environment scanning	2.96	.579	High
Business profiling exists	2.97	.611	High
Support and training for start ups	2.91	.809	High
Provision of training in customer care	3.07	.787	High
Training in Creativity/innovation	3.03	.697	High
Aggregate mean and standard deviation	**2.99**	**0.69**	**High**
Vocational Training Skills			
Attending vocational entrepreneurial training	3.00	.724	High
Satisfaction with training	2.97	.688	High
Emphasis on Goal setting	3.10	.722	High
Emphasis on entrepreneurial decision making	3.07	0.69	High
Aggregate mean and standard deviation	**3.03**	**0.85**	**High**
Grand mean and standard deviation	**2.95**	**0.77**	**High**

Legend:(1.00 – 1.75 =very low (strongly disagree), (1.76 – 2.50 =low (disagree), (2.51 – 3.25 = high (agree), (3.26 – 4.00 =very high (strongly agree)

Financial training equips and prepares the youth for the enterprises that they are to establish. This helps them to eliminate mistakes they would make if they were not trained such as consumption of alcohol. Training also instills a *"culture of entrepreneurship"*. This implies that both groups agreed that skills and finances are an important part however they would not unanimously agree about the process involved. Majority cited the complexity of the process**;** therefore, the financial and non-financial support are key factors in influencing the success and sustainability of the youth funds (Geldhof *et al.*, 2014).

Business Management Skills

The results in Table 2 show that training in business management skills was high (agg. mean = 2.99, SD = 0.69) according to the Likert scale used in the study. The respondents also agreed that they were taught how to start their own business enterprises, improve their customer care skills and creativity in running a business.

The respondents noted that the trainings emanated from the interest forms that they filled in earlier (KI 1). Various authors support the demand driven trainings than the supply driven ones (Blattman *et al.*, 2011; Coll-Black, 2014).

Therefore, a 'one size fits all" training programme does not target the right entrepreneurs or entrepreneurship ventures, as clearly stated by one Key Informant: "The challenge is that we are all put together as much as we have different interests." (KI 2, 2017).

Members in FGD 2 also noted that:

"All the groups with different interests are put together meaning at times you have to listen to the presentation of an enterprise, whose interest you don't have, for hours." (FGD 2, 2017)

The trainings provide necessary business skills and attributes for business- development and management. These trainings have a significant impact on a youth's decision to become an entrepreneur (Oyelola *et al.,* 2014)

Vocational Training

The findings on Table 2 show that skills on vocational training was high (agg. mean = 3.03, SD = 0.85). The study findings imply that respondents agreed that vocational training was availed to them. They also agreed to have attended vocational entrepreneurial training which was applicable in the business world (mean = 3.00, SD = 0.744). They also noted that goal setting and entrepreneurial decision making were emphasized. However, an ILO (2009) report states that there is need for a strategic and systematic process through which labour market actors identify and prepare for future skill needs as required to avoid potential gaps between demand and supply. The respondents noted that there was no clear strategy of the training. This was confirmed by one of the key informants

"We attend trainings because we have no alternative. You must attend in order to get the funds. Given the many different interests, you may not benefit much in your area of interest." (KI 3, 2017)

Given the high standard deviation (SD = 0.77) the findings suggest that whereas the implementation of the programme was assessed high, there was also high variation in the responses. This implies that, whereas the respondents agreed that vocational training was availed, they had varied views on how the trainings needed to be conducted. Some of the views given included; training should be included in the school curriculum from early stages, the training given should be relevant according to interest and experts should be available within the wards so that help is given whenever it is needed.

A discussant from the third focus group discussion stressed the issue that:

"It is very important that all interest groups are categorized according to their interest and then training given. For instance, all the groups interested in poultry can be met and given necessary skills for they have the same interests.

Such kind of training will give better results than bundling all the youth groups."

The CDO re-echoes the findings by saying;

"*Most youth have benefited from the trainings given; most of them can now make their own strategic plans, can fill the interest forms on their own and have the skills of handling customers in their businesses."* (CDO, 2017)

The Oxfam International report cited in the New Vision of Thursday 30th March, (2017) cites corruption as one of the factors derailing progress. The respondents noted that a number of youth fear going in for any funds as they allege that some officials demand for a percentage of the money received and yet they have to repay it.

Challenges

The procedures leading to being funded are not easy and transparent for group members. One of the Key informants revealed that:

"*The forms that are received to be filled are very complicated and each step takes too long especially with desk appraisal to be completed. You have to wait for long without being sure whether you will be able to go through to the final stage.....There are unofficial cost [bribes] incurred on the expense as the process is long and unpredictable (Group Leader, KI* 2 ,2017).

Results from the FGD showed that: *"A number of the youth who need financial support don't want to struggle with filling in any form or attending any form of training (FGD 3, 2017).* This view was however not universal, other members of the FGD echoed that: *"You don't need to struggle in order to get finances to help you start an enterprise." Members in both groups agreed that training is necessary: "You need the skills of running an enterprise" (FGD 1, 2017).*

The members feel uncomfortable meeting all groups mainly because the leaders want to save time. This is because they don't have enough manpower.

"*We have struggled to sustain our enterprises since the funds are small and we must repay the funds. We have to try and get other sources of funds in order to be in good books. We fear being arrested, you must repay whether your enterprise collapses or not. We end up borrowing more from relatives and friends"* (FGD 2, 2017)

This implies that some of the enterprises have been able to expand not only because of the funds received from the YLF but because of additional funds from other sources.

While on the ground, a number of the youth were not free to express themselves at first since the enterprises had not picked up and were unable to repay hence thinking that they were to be arrested. The CDO noted that they were making a follow up of some youth groups which had gone into hiding after failing

to repay the money they had received. The First Lady, Mrs. Janet Museveni in the New Vision of Friday April 28, 2017, page 4 thinks that more needs to be done in giving skills to the youth through training and giving more support to the youth to start enterprises. She also adds that, for the youth to benefit there is need to bring the private sector on board.

One of the members from the first focus group discussion commented that:

"The benefits of the youth livelihood programme are great. What is needed is to improve on the modalities and all will be fine especially for intelligent and hardworking youth." (FGD 1, 2017)

The findings indicate that Youth Livelihood Programme greatly affects employment creation, and there is a lack of a long-term monitoring and support framework as highlighted in one of the focus group discussion that the:

"*Youth Livelihood Programme has enabled many youths start up small businesses such as hair salons, poultry rearing and hardware shops among others thus contributing greatly to their employment initiatives but there is need to improve on the framework for continued support to a successful project."* (FGD 3, 2017)

Discussion of Results

The results reveal that employment creation was high as evidenced in youth starting up their own businesses of hair salon, engaging in poultry rearing, operating hardware shops among other employment opportunities however these were all rated generally as low. The findings imply that majority of the respondents have not benefited from the current Youth Livelihood Programme. Cooper (2013) concurs with the findings about the Youth Livelihood Programme and that they may not benefit entirely if not sensitized on the benefit of such a programme. He adds that the programme can be of benefit to the youth once it is well-coordinated and they are trained. However, the youth face a challenge of managing group dynamics especially because funding is provided to groups rather than individuals. Although skilling of the youths before attaining funding is a priority, its sustainability is doubtable. Most of the vocational trainings are organized as a one off rather than a continuous structured programme of training. Many of the youth need continuous business training and a support system that can take care of the challenge of innovation and start-ups.

Most of the youth often start their own employment as evidenced in the opening up of such business such as hair salons, poultry rearing, working in hardware among others, which helps them to sustain their livelihood. Ahaibwe *et al.* (2014) observes that creating youth employment through entrepreneurship financing is crucial in raising the standard of living among the youth. It also adds to employment creation among the youth thus providing strategic and sustainable interventions for the youth to enable

them effectively participate in national development and improve the quality of their life. The findings reveal that youth livelihood depends on Government financial support, management skill training and vocational training which are crucial in enabling the youth to create their own employment. Therefore, as Ahaibwe (2014) notes, the participation of youth in Government fundable programmes has a positive and significant influence on the ability of youth to create employment. Member countries within the United Nations recognized the need for decent work and economic growth by emphasizing the need for job growth to keep pace with the growing population (UNDP, 2015). The process of accessing financial support should not be too costly and tedious. As Llisterri *et al.* (2006) also observed that, easing the collateral and legal requirements on youth entrepreneurs and improving access to various types of finance, micro, equity venture and credit guarantee schemes are important factors in improving access to finance for young entrepreneurs.

Conclusion

The current initiatives for the Youth Livelihood Development are centered on the Government's financial support, training of the youth in entrepreneurial skills and financial literacy. Most of these initiatives, as demonstrated in this study, face implementation challenges on both the user-side [youth] and provider-side [Government]. Although participation of the youth is reported to be high, the duration between application and fund acquisition is long, tedious and corrupted. These limit the overall outcomes and achievement of the intended goals. In addition, the politicization of these Government-led and funded programmes often affects the realization of the fund's overall goals especially as the youth tend to think that such funds are a political donation not a revolving fund. For the Government, there are officials exploiting this opportunity and manipulating the system for their own personal gain. Besides the implementation challenges, the study showed that the current design of the Youth Livelihood Programme provides short term vocational training which does not consider continuous training of youth throughout their project cycle necessary; this reduces the sustainability of youth projects. It is important to consider youth participation in designing of the Youth Livelihood Fund's framework in order to factor in the local context and infrastructure that ultimately increases performance and supervision of the youth in the programme in a long-term basis. Certainly, involvement of youth groups in the designing, implementation, monitoring and evaluation of youth start-up projects in the communities where they live have a high potential for increasing the potential success rate of such youth projects and may reduce the cost and risks involved in managing

the Youth Livelihood Fund.

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Work and fertility rate in Africa: A Feminist Legal Perspective

Godard Busingye[19]

Abstract

Work and fertility rate in Africa are interconnected, albeit in a problematic relationship. That relationship is characterized by the parasitic nature of the capitalist mode of production on the readily available surplus capital on the African continent. The capitalist mode of production, re-enforced by other aspects of globalization such as abortion rights and regulated birth rates, is now firmly entrenched in the psyche of African women and men. It negatively affects Africa's fertility rates, much as it is driving the continent towards achieving the Sustainable Development Goals (SDGs). Maximizing surplus profits comes at a cost to the traditional African values, including natural fertility rates. Natural fertility rates are traded off for work hours. African women and men are inevitably engaging in family control measures to spare time for work, in order to survive in the world, where only the capitalist ideology prevails. Any additional child to the family means an increase in family expenditure, yet family incomes do not expand in comparable ratios. Childbearing then becomes secondary to the actual existence of an African worker. The decision to work or bear children is no longer within the control of the realm of African familial structures, but rather, depends on the ability of women and men to balance work life, personal survival and the childbearing role. Introduction of the hitherto unknown artificial birth control methods to an African and popularizing abortion rights for women can greatly contribute towards achievement of the SDGs. The problematic situation created by the unfolding relationship between work and fertility rate in Africa is well articulated and explained by the Marxist feminism perspective, which, critiques the capitalist mode of production and provides better option to balance work and fertility.

Key words: birth-rates, child rearing, family, feminism, fertility, work.

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Introduction

It is anticipated under the United Nations Sustainable Development Goals (SDGs) that the world should be free of poverty, hunger, disease and want, so that there is prosperity for everyone. Work and fertility life in Africa has a correlation to the SDGs in as far as each of them can either improve or impinge on the ability of Africans to move into prosperity. Unfortunately, not much has been written about this subject from an African perspective. Much of the available literature on this vital subject is by authors from the Western World, whose political, social and economic history are totally different and move at different speeds. Foreign based information inflows into the African continent are now received with suspicion because of the historical colonial ideologies that pushed Africans into disarray and away from their cultural values. The speed at which African history was steadily unfolding to inform the continent's socio-economic development, based on African values, was hijacked by the colonial revolution, which championed capitalist modes of production. Within the framework of the capitalist economy, fertility and birth rates are used to determine the development of countries. Fertility rate is the average number of children born by women of the childbearing age (15-44 years). Birth rate is the number of live births per 1,000 of the population each year (World Population Review, 2020). According to the western world perspective, high birth rates are closely linked to high poverty levels, they also impinge on the work life, especially of mothers. Suffice to note from the onset, how fallacious the criteria for determining fertility and birth rates, for Africans when generalized with the rest of the world, are. Some African women below fifteen years are fertile and bear children. Some African women beyond 44 years do bear children, too. Unlike in the western world, the work life of Africans is linked to the African cultural values, and accommodates large families. For example, in Uganda, a 64-year-old woman gave birth to a baby girl and the child was welcome with joy (Sunday Vision, 27 June, 2020). Moreover, some African women are married off, or otherwise engage in sexual relations when they are about 12 years, and produce very many children before reaching the 44-year mark set as the upper age limit for childbearing by the World Population Secretariat. Giving birth to children at any age is a welcome aspect of the African, even if the mother might be young. In the modern society, however, such a mother's work life is shortened, and may never earn enough money from her labour to be able to move out of the biting poverty levels. For example, a Ugandan woman got married at the age of 12 and by the age of 37 years, had produced 38 children (The Vanguard, 2017). Such a woman would spend much of her life attending to maternal obligations, but less time to work. Contrary to the reality on the African continent where unregulated births give bigger number of children needed for traditional African labour, the World Population Secretariat considers an average of 3.5 children per woman to be very high (World Fertility Report, 2015). Certainly, the 3.5 children per woman

cannot be for an ideal African family; and is a wrong representation of facts on the continent. High fertility rates have not yet been identified as a constraint to the familial work life of an African woman. Familial work is totally different from formal work envisaged under the SDGs and other in Western World programmes. Unlike in the Western World, where industrial production is machine led, in the case of Africa, numbers are required in the agricultural sector, which is the dominant economic activity on the continent. To date, African women provide more than 70 per cent of food in Africa, are not adequately counted in national statistics, which are reflected in world labour statistics (Mutume, 2005).

Aspects of work and fertility rates on the African continent are, however, analysed using the Western models for assessing poverty levels, which after all characterise the African continent as wholly underdeveloped, and under abject poverty. In the globalized world, the parameters used by the United Nations for assessing poverty are relevant to the African continent, because it is no longer possible for continents to live in isolation. Aspects of gender equality, reproductive health, quality education, decent work and economic growth, are as good for an African as they are for any other person on the rest of the globe (UNGA, A/RES/70/1, 2015). Attainments of the SDGs are expected to improve the quality of all peoples of the world by 2030. Realization of these SDGs, however, is progressive and country specific depending on the prevailing levels of development. The critical SDGs regarding work and fertility are contraceptive prevalence rate (CPR), adolescent birth rate, abortion rate, and availability of school sex education, all of which, unfortunately, do not answer to the practical and cultural needs of Africans. These SDGs may apply, without modification to the Western World, but would have to be adapted to the African continent, with necessary adaptions and modifications to take care of the African countries' waning cultural rites regarding work and fertility rates contexts.

The concept of work in an African perspective is lifelong. Motherhood or even fatherhood are equally perceived as lifelong processes. This form of work, and even parenthood is, however, unpaid for, and do not immediately translate in the well-being of the worker. In recognition of this fact, the United Nations, under SDG 5.4, recognizes and values unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as appropriate on a case-by-case basis.

Building on this concept, it is analogically true that every able-bodied African person is a worker in his or her own right, irrespective of the responsibility to look after children. Being able bodied is used in a broad perspective to take care of various disabilities a person may have, and the specific talent such a person has, that can be tapped into by those he or she interacts with. In the case of the traditional African society, child rearing was not

left to the biological parents of the child alone; it was a familial, clan and even a community responsibility. Child births were celebrated beyond the family and in some cases, beyond the clan to the wider community. Ganga and Chinyoka (2017), however, observe that the traditional African child rearing practices have suffered a dilution due to the influence of other diverse cultures, religion and the development of technology. Other fundamental changes in the traditional African child rearing practices have come up mainly due to changes in familial roles and structures, including transition from communal, extended family to nuclear family situations. Land tenure issues and nature of parent involvement and government policies on families and children's rights have equally diluted traditional African child rearing practices (Swadener, Kabiru and Njenga, 1997). There are also other factors, largely stemming from Africa's exposure to the rest of the world, which contribute to the changing nature of child rearing on the continent. These factors include access to maternal health rights, stereotyping practices of individualism reminiscent in the developed capitalist economies, and promotion of the rights of the child under the international human rights framework. For example, under Article 16 of the Convention on the Rights of the Children (1989), every child has the right to privacy, and that the law must protect children's privacy, family, home, communications and reputation (or good name) from any attack. The import of this Article is that a parent, and not any other person, must take care of his or her child and ensure that the child's rights are not violated by other members of society.

Due to the adoption of stereotypes of practices from outside the African continent, practices such as construction of perimeter walls around homes, and reduced interest of families to have many children, it is no longer necessary for parents to let their children to the wider community for care. It is also possible that the notion of working African mothers, who can afford expensive child day care services has also contributed to the reduction of the need for the extended families and the wider community to look after all the children in their environs. By way of illustration, my mother, who was a typical African house-wife, with familial and societal obligations, was able to raise seven children without the services of a house-help, apart from her husband. Even then, my father would not always be available at home, because he had to go to his workplace six days a week. Much of the support my mother got was from her mother-in-law, (my grandmother), who lived next door. My mother would leave her young children with the old woman who would also be attending to other grandchildren from other families. She, would take care of many grandchildren in the family at the same time. I personally enjoyed staying with my grandmother most of the day time, because she could tell me nice stories such as that of the lion, which she portrayed as the king of the jungle, and later likened to a man in the family. The neighbours were equally supportive of each other; they attended to their neighbours' children, when their bi-

ological parents were not able to do so, as they did to their own.

Parents would not engage in artificial birth control methods because children never constrained them in their daily work activities. They largely relied on an understanding that when a mother was breast feeding, she could remain sexually active but not conceive. This traditional knowledge worked well for a number of women. In case of my mother, there is an even spacing between her children, myself inclusive, of two years, and according to her (RIP), she only conceived once she stopped breast feeding. In that respect, the relationship between work and fertility of African women, that is, the ability to work and also produce very many children, were contemporaneously handled by the mothers. African girls are expected to get married, and one of the joys of marriage in the African perspective is have a number of children, while the mother does her family chores, which basically is work. Unfortunately, in the monetized western capitalist thinking, such un-monetized labour remains excluded from the distorted defining of work. This view is supported by Busingye (2010), who opines, "the empirical measurement of poverty is based on the known and traditionally computed 'paid-for labour per individual' in a household. It is noted with concern that the concept of 'household paid-for labour', which is used as an index in this respect, conspicuously ignores the gender configuration of households, namely the social attributes of women and men in the households and the aggregate distribution of women and men, either as children or adults, and the elderly, sick and disabled persons in any household".

The western capitalist mode of production, which informs African economies today, and, which, has actually become the substitute mind-set of the present African generations, needs to be further interrogated. Its adoption, which may not be avoided, because of its forceful intrusion into the continent via colonialism, should be done cautiously. Short of that, it can derail any meaningful debates about work and fertility rates in Africa. There is glaring confusion between one's ability to work and bear children and his or her gender roles as a family member. Gender roles are much broader than an individual's fertility and contribution towards family work. Gender roles constitute a bundle of expectations of an individual by the society in which he or she lives. On the other hand, work and fertility may be gender neutral simply because women or men can work, and also perform their biological function of procreation. In today's understanding, gender roles, which should be understood as distorted views about a person, are an amalgam of social-cultural, economic and political underpinnings of society. Clarifying on gender roles, Busingye (2009), states:

There seems to be a misconception between gender as a social-cultural or even economic and political concept and sex, a biologically or genetically determined aspect of the human being. This misconception surrounding the concept of gender does not arise in respect to sex. Sex

is determined by making reference to the visible difference in *genetalia* between women and men and the related difference in procreative function. Under this 'sexualised' determination of gender, women are human beings of the female sex, that is, the sex that gives birth.

When un-packed, gender roles of a person, which are constructed around him or her, because of his or her ability to contribute to societal needs, are clearly distinct from sexual attributes. To an African, work is gendered and reflects the social values of a particular community, its cultural undertones, economic purviews, and political set up. For example, what kind of work is each of the following expected to do for the society; a grandmother, a mother, an aunt, a grandfather, a father, siblings, and other members of an extended African family? Are African women expected to be employed in the public spheres? Are they able to bear several children and continue to work in the public arenas? It is important for a critical mind to inquire whether or not the modern understanding of the relationship between work and fertility is acceptable to the African person, and if so, at what cost? A meaningful interrogation of the anticipated answers to these questions can only be provided using the lenses of a Marxist feminist perspective.

Suffice to note that the traditional African family constituted a homely environment for the newly born, which psychologically, socially and even physically, helped parents, especially mothers, to feel relieved of their parental duties. Work forms part of the African woman, whether expectant of a child or immediately after giving birth. Childbearing is still revered as a virtue of a strong family life. The relationship between work and childbearing in the globalized world, then becomes a centre of oppression for childbearing African women, who hitherto, would not be expected to work in public arenas, especially if they were in the fertile stage of their lives. Events are, therefore, changing rapidly, and adversely against the African way of life. They are particularly negatively affecting the fertility of working mothers. The role played by Western colonialism on the African continent, and the superimposition of Western social values to an African should always be blamed for any foes of an African today. Regarding colonialism, Arowolo (2010) argues, and correctly so that:

> *Colonialism, slave trade and missionaries are the bastion of Western civilisation and culture in Africa. This is correct to the extent that colonialism serves as a vehicle of implantation of cultural imperialism in Africa. Colonialism, perceived in this context, is an imposition of foreign rule over indigenous traditional political setting and foreign dominance and subjugation of African people in all spheres of their social, political, cultural, economic and religious civilisations.*

Indeed, whatever project was started by colonialists did not die away with their physical departure from the African continent. Some bits of that project, such as those intended to regulate fertility rates of Africans are now being re-introduced

as if they were new or not intended by the colonial project. The anarchical definition of work and family life for the African in the colonial, post-colonial and now in the globalized world means that no traditional conception of an African life style stills holds truism. Instead, the ultra-modernist paradigm, which purports to empower women as espoused in the United Nations documents, but which begs the question in terms of human rights values, permeates the life of a worker in Africa today (The Beijing Platform, 1995; the Sustainable Development Goals, 2015). For example, Goal 5 of the Sustainable Development Goals provides that: 'Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world'. Achieving the normative demands of this Goal, however, cannot come on a silver plate, individual countries must come up with policies, and enact laws establishing institutions to ensure that the Goal values are operationalized. The assumption made, which is overly unrealistic to African countries, is that such a Goal's objective should be achieved at the same pace and time globally. It is also not possible for each and every African State to achieve gender equality for all citizens contemporaneously with other African States.

Moreover, there are other contradictions that exist between Africans and Westerners regarding work and fertility. It remains a fact that work and fertility in the African perspective are viewed complementary to each other, while, the ultra-modernist perspective in the Western World, these are antagonist to each other. Apart from ascending to a paradigm that is foreign, and without adequate preparation to absorb its normative demands, Africans would still produce many children and still do that work that aptly suits their social, economic and political circumstances. Regarding fertility rates, Mina (2017) argues that:

[H]igh fertility rates tend to be correlated with greater gender inequality and lower per-capita income. At least in theory, higher income enables investment in human capital (health and education) and this, in turn, induces families to have less children. Some of the channels via which fertility may impact income include children's education and health, and women's participation in formal labour markets.

This can be achieved within the ultra-modernism perspective, where theoretically, everything is possible, and correct. That, however, does not mean that whatever the ultra-modernist says is correct. The fallacies surrounding that paradigm must clearly be interrogated and rendered impotent or relegated to the gallows, for actual hanging. Even without forcing Africans to engage in unwarranted birth controls, it is possible that the desire to produce many children or even have a child at all, would gradually diminish on the continent (Anderson, 1998). Young couples would still prefer to work for long hours of their lives, and forgo the rapid childbearing aspect of the African family life. The need to have long work hours would not be a standalone aspect of the young couples; they

would have to improve their education levels or reskilling to fit in the modern work stations. They would also require to live healthy lifestyles so that they are able to be at work as and when required. The traditional African way of life would then be viewed as burdensome, particularly the women because it is stratified and gendered. The notion that each family member is expected to contribute effectively to the welfare of the family, clan or wider community, irrespective of the biological roles he or she has to bear, which overly burdens the women would suffer the wraths of the naturally emerging lifestyle trends. At the peak of African civilization, Africans would, probably pass through each and every stage that their counterparts in the Western World have passed through; and fertility rates would suffer the same fate it is suffering now in the developed economies.

The choice to have or not to have children, so that African women continue to engage in work in the public arenas, should, therefore, be articulated within the Marxist-feminism perspective, which espouses human rights for women so that no blame games are played against an individual for the life choices made in regard to work and fertility. Moreover, within this perspective, everyone is still a worker and a beneficiary of the fruits of his or her labour, in contradiction to the notion of exploitation of one's labour to generate surplus income for the employer. Right now, the toll taken on the relationship between work and fertility, gender roles and sex attributes of an African person, and that person's struggle to survive in the life-threatening capitalist economy should not be underestimated.

The inequalities in terms of economics, education and gender between the developed Western World and Africa, largely south of the Sahara are visibly wide and disparaging. These inequalities, however, are not God ordained; they were deliberately created by the Western World when it illegally bounced on the continent and forcefully trafficked Africans to work as slaves in Europe and the Americas. The later part of African colonization sealed the agenda for keeping African's poor, and desperate for any economic, political and social policy reforms developed in the capitalist Western World. Policies developed within the ambit of the United Nations framework, were initiated as a project to continue African subjectivation to the realm of poverty, as a less developed continent. Those policies are now the medium through which inequalities have worked to silence the voices of Africans. Control of births in favour of creating more work hours to produce for export to the Western World has further exacerbated the already worsening situation.

The Problem

Stereotyping concepts such as work, fertility, and family from the Western World, and applying them without caution to the African society creates a rivalry conceptual relationship. This naturally translates into conceptual flaws that cannot be contained within the virgin African perspective. The superimposition of the aggres-

sive and hostile Western World economic order to a virgin African society, blurred the Africans' thinking and compelled them to shun their traditional values that sustained society before the advent of colonialism. Within the problematic relationship created for an African, in regard to work and fertility, the African continent is no longer independent of the rest of the world. It is erroneously believed to be at par with the rest of global unethical values of work and fertility. Worst of all, the project of globalization has totally collapsed, and sovereignty no[w], based on the political, economic and military might now reigns the world order (Saul, 2005). For example, the economic and social lockdown during the COVID-19 pandemic, has revealed how unsustainable, economies which heavily rely on the western capitalist mode of production are. The Western World's economic paradigm of *quid pro quo*, in paid-for-labour-fertility relationship failed to sustain the Western economies. The economic shut down has not affected States, all over the globe equally. In any case, the worst affected families are not the traditional African families with many children and which depend on the traditional forms of work, mainly in the agriculture sector, but the solitary urban households. The latter stereotyped lifestyle of the Western World, which itself is experiencing serious economic problems right now, as exemplified by the number of riots against the economic lockdown, in favour of health. More COVID-19 related deaths are in the Western World, and the Americas, and indeed, in a few African countries, namely the Republic of South African and Egypt, which entirely adopted the Western World lifestyles. The latter heavily depend on daily, weekly, or monthly cash disbursements by the employers in form of wages or salaries. With an abrupt, unanticipated and unplanned for economic shut down, workers in the formal sector, have found it difficult to survive.

These have had to cry to government for food hand-outs and also bust the guidelines set for them by the World health Organization to tame the COVID-19 pandemic. The unfolding reality in this case has proved to the whole world, how unsustainable and unsatisfying paid for labour, for women and men, which is promoted by the sexualized western economic models of production has failed to achieve its objective. Africans who battered their fertility rates for paid-for-labour, and who cannot feed themselves on a daily basis, have become a living testimony of the problematic situation created for them by the former colonizers - superimposing on them a model of lifestyle hitherto unknown to them. To the contrary, the traditional rural African families, that have not artificially interfered with their fertility rates, have been able to feed themselves, uninterrupted and without any additional Government feeding programme. To arrive at valid conclusions and recommendations, this paper adopts a theoretical methodological approach informed by the Marxist-feminist perspective. This is discussed in the next subsection.

Research methodology

This paper is informed by theoretical-methodological approach developed within the Marxist feminist paradigm, which aptly interrogates the relationship between human rights and economics, as espoused in the western economic models. Sheivari, a Marxist-feminist scholar writes of this perspective thus:

[M]arxism and feminism examine forms of systematic inequalities that lead to the experiences of oppression for marginalized individuals. Marxism deals with a form of inequality that arises from the class dynamics of capitalism. It understands the class inequality as the primary axis of oppression in capitalist societies. Feminism deals with another form of inequality which is the inequality between the sexes. Feminism understands gender inequality as the primary axis of oppression in patriarchy societies. The goal of the Marxist feminist framework is to liberate women by transforming the conditions of their oppression and exploitation (Sheivari 2014).

The theoretical orientation, adopted by the Marxist-feminist scholars, is a determined and more or less correlated set of general principles used for explaining elements and relations within a particular field of the theoretical observation. It is unlike the scientific methodology, which is an intellectual standpoint of observation and analysis that provides a view of a particular field of the scientific problems that are separated from all others for the sake of theoretical explanation (Ivković 1999). Further, and of specific interest to this paper, is the emphasis that Marxist feminism has grown rapidly as both a multidisciplinary voice advocating for change and an area of scholarship and theory building (Lay and Daley, 2007). To this view, Hesse-Biber (2012) adds:

[F]eminist perspectives also carry messages of empowerment that challenge the encircling of knowledge claims by those who occupy privileged positions. Feminist thinking and practice require taking steps from the "margins to the centre" while eliminating boundaries that privilege dominant forms of knowledge building, boundaries that mark who can be a knower and what can be known.

The Marxist-feminism is, therefore, adopted for this paper, both as a methodological and theoretical approach to elicit the required information about the relationship between work and fertility in Africa. As a methodological approach, it helps readers to understand who are those that are at the centre, controlling those at the margins, and vice versa. Indeed, work and women fertility, are inextricably related in the complex economic, social and political globalized world, where, because of the fallacious notion of sovereign equality, every State considers itself equal to each and every other State in the world. The outcome of such erroneous assumptions is the perpetration of socio-economic and political inequalities between the African continent and the rest of the world, largely the Western economic powers, and underground, the Eastern developed economies of Russia and China. Marxist feminism also makes a clear-cut case for women's cause in the

complex labour-fertility relations. It challenges the public-private split of society and the common belief that a woman's activity in the male-dominated public sphere will result in her depravity. Within the male-dominated public sphere, women are angels in the home, and mad in the public (Balaky and Sulaiman, 2016). The paper brings out the Marxist-feminism ethic of care, which enables women to engage in work without abandoning their biological role of motherhood. The Marxist-feminism ethic of care is directly opposed to the Western capitalist ethic of care which seeks to either lock women out of the open labour markets or constrain their birth rates, if they must come out of the backyard domain to the open labour market arenas. The Marxist feminism perspective is relied upon in this paper because it takes into account women's daily experiences, as workers and child bearing members of society, in the oppressive gendered world (Busingye, 2018).

The conceptual framework

The Western capitalist oppressive economic regime was constructed and has continued to be self-re-enforcing through the medium of patriarchy. Patriarchy is potentially the rule of the dominant, largely, the masculine (Beckers, 1999). In scholarly works, Marxist-feminist writers use the concept of patriarchy to explain the systematic subordination of women by both overarching and localized structures. Beckers asserts that: part of the problem is the failure of feminists, particularly feminists working for legal change, to look at the big picture: a social structure that is male-centered, male-identified, male-dominated, and which valorizes qualities narrowly defined as masculine (Beckers, 1999). These structures work to the benefit of men by constraining women's life choices and chances both in regard to making choices about their fertility and also about work. Marxist-feminism analyses point to the fact that the roots of patriarchy are often located in women's reproductive role and sexual violence, interwoven with processes of capitalist exploitation. The main 'sites' of patriarchal oppression have been identified as housework, paid work, the state, culture, sexuality, and violence (Reeves and Baden, 2000). Paid work becomes a site of oppression because the capitalist-oriented employer does not guarantee equal pay for equal work between women and men. The same employer ignores the biological function of women to procreate other human beings as being a vital contribution to the development of humanity. It is a misconception of the fact, and science, to expect a mother to make the same contribution in terms of work as a man, who has no biological constraints upon his health.

Incentives to work for women who are in the fertile range, and have a natural ability to bear children must not be based on the same yardstick as that used for men. Due to the blackmail gendered project enunciated within the Western capitalist economic order, African employers, just like their Western counterparts, give men higher chances of rising to higher managerial positions in the economic enterprises, and also dominate the lower

echelons of workforce in the same establishment. This is because of the inherent greed embedded within the ideology of capitalism, which purports to be taking care of women's fertility rights, when its actual intention is to compel them to give up their fertility rights in expenses for the monetary so-called rewards. The crux of the problem, which the Marxist-feminism paradigm identifies clearly, therefore, is how to unpack the deceitful project of the ideology of capitalism that is gendered and against natural fertility and yet does not provide a viable solution to the foes of Africans, who now live below the set yardstick for poverty levels. A scan through a few African countries such as the Democratic Republic of Congo (DRC), the Republic of South Sudan, the Central African Republic, Cameroun, and Somalia, where the entrenched Western exploitative tentacles are firmly rooted, exonerates the Marxist feminist scholar who avers that the Western capitalist blackmail project is a realty on the African continent. By not pointing out the conceptual flaws in the ideology of patriarchy, which they have an obligation to point out, Marxist-feminist scholars promote the fertility rights of their mothers, sister wives, siblings, and the whole of humanity. The work of a Marxist-feminist is overt, and should never be done covertly, because the oppression of the ideology of patriarchy is overt as well. Indeed, Beckers (1999) fears that:

[A]s we reach the turn of the century, feminism seems to be at an impasse. Young women agree that women should receive equal pay and equal treatment as workers, but many insist that they are not feminists. Women have made strides in educational institutions and as workers during the current wave of the feminist movement, yet progress now seems to be at a snail's pace. Most women continue to do most caretaking and domestic work at home and now also work for wages. Most men are aware of women's second shift and its unfairness, but are uninterested in change.

The foregoing analysis shows that conceptually, work does not mean the same thing for women and men both in the African and Western World. Whereas men have only one 'shift' ahead of them, women have more than one; these include the menstrual period, which undoubtedly is stressful to them at work, carrying the children in their womb for nine months, the stressful period of giving birth, and naturally, tendering the newly born, all demanding aspects of their lives. Conceptualizing the relationship between work and fertility by Africans, using the lenses of the Western capitalist ideals, therefore, becomes problematic and inapplicable to the African in his or her daily life situation. For instance, the Western World concept of work is that aspect of one's lifestyle that is for self-aggrandizement, but is also used as a tool by those with immeasurable economic and political power to generate surplus capital for their survival, at the expense of the worker. Due to conceptual flaws in the ideology of patriarchy, which informs the Western Capitalist mode of production, attempts by the postcolonial Marxist-feminism to liberate women so that they can enjoy their full

potential regarding their sexual rights, and hence control their fertility have not yet yielded specific positive results. It is important to note and even clearly understand that much as women and men have equal rights by virtue of their being humans; the weighing scale for the determination of enjoyment of such rights has not historically taken into account the exogenic and endogenic factors that hinder women from running at the same speed as men. The most important consideration must be whether, because of their biology, women are running or not. The obvious answer to this question is that women are running, albeit the heavy biological burden they carry on behalf of all humanity. Running 'slowly, but sure, women have the potential to achieve the employers' set goals at work.

Without shredding the words, and hence joining the patriarch project of subjecting women to a lower level of humanity because of their noble biological function, Marxist-feminists must condemn the discrimination women suffer at work, solely based on their sexual and biological attributes, upon which society constructs their gender. In support of this observation, and the general conceptual fallacies espoused both by African men and women and men in the Western World, Tyagi (2014) contends that:

[P]ostcolonial feminist theory is primarily concerned with the representation of women in once colonized countries and in western locations. While a postcolonial theorist struggles against the maiden colonial discourse that aims at misrepresenting him as inferior, the task of a postcolonial feminist is far more complicated. She suffers from "double colonization" as she simultaneously experiences the oppression of colonialism and patriarchy. She has to resist the control of colonial power not only as a colonized subject, but also as a woman. In this oppression, her colonized brother is no longer her accomplice, but her oppressor. In his struggle against the colonizer, he even exploits her by misrepresenting her in the nationalist discourses. Not only that, she also suffers at the hands of Western feminists from the colonizer countries who misrepresent their colonized counterparts by imposing silence on their racial, cultural, social, and political specificities, and in so doing, act as potential oppressors of their "sisters".

The poor, exploited and socially discriminated against, African child bearing mothers strive to access work arenas hitherto a preserve of the elite postcolonial women masters or their agents, but all in vain. African child bearing mothers, just like men, compete for similar office jobs, which remain scarce, at the expense of their health and that of their children (Mueni, 2016). Lamentations, however, cannot help the childbearing mothers out of their predicament. Through their agency, women have been able to fight hard and beat the odds superimposed on them by the Western economic order, and much more today, the globalized economic order. They have been able to understand that they either die or take on some of the bad habits of the Western World or regulate their fertility, albeit against all

odds (Meer, 1997; Snyder, 2000; Matembe, 2002). In addition to these views, de Walle and Foster, 1990 observe that:

[T]o match the demands of the employer, child bearing mothers unwillingly seek for contraceptive tools, including forced abortions, to space their child bearing intervals, minimise the chances of getting pregnant during their work life. In extreme cases, they adopt permanent means of preventing pregnancies.

The undesired outcome is a reduction in the fertility rates for working women in Africa. The cord linking work to fertility rates in Africa is, however, never succinctly interrogated and remains least understood by the post-colonial African political leaders, who are mandated to enact laws that protect the fertility rights of child bearing women against the scrupulous employers.

Work and fertility relationships in Africa, therefore, are faced with a multi-faceted wedged sword. When the ideology of patriarchy is unpacked, it becomes clear that the main tool of oppression of the perceived weak, and in this case women, is culture. Culture is a multidimensional concept that encompasses the 'collective reality' from which all attitudes, behaviours, and values are formed and reinforced by people. It is culture that leads the behaviour, rituals, expectations and worldview of its members (Zaker and Boostanipoor, 2016). The traditional attitudes of Africans towards fertility are not culture neutral. The celebration of birth of children in the diverse African communities reflects cultural undertones of each group. For example, giving birth to twins or more children in some communities in Africa is hailed as a sign of family blessings, while in other cases, it viewed as a curse. In one of the communities in Kenya, a mother lost her newly born twins because: their mother was barred from entering her house by her father-in-law before special rituals were conducted to ward off the bad omen that the babies' birth allegedly portended (Standard Team, 2017). It is also a taboo in some African communities for a woman to engage in modern birth control systems. Birth control falls under the broader category of African unwritten sexual taboos. The purpose of a sexual taboo is to regulate, through myths, an unacceptable act or practice among a certain category of persons. For example, some communities consider it a taboo for a woman to break a cooking pot. They liken the pot to a woman's uterus, in which she carries her children for nine months. So, when a woman breaks a cooking pot, she is considered to have destroyed her entire lineage (Ngugi, 2017).

The concept of fertility within the context of traditional African life style, needs to be made clear. For example, barrenness, for women, and impotency for men, although gendered in nature, were regarded a curse (Shahid, 2020). Regarding the fertility of a newly married woman in Africa, Sigauke states (2015) that:

[T]he way a marriage ceremony is celebrated in African society is overwhelming. Relatives gather and ululate for the

new bride, who is a symbol of fertility in the home. The elderly people begin to eagerly anticipate that within the next few months, the bride will be holding a baby in her arms. The marriage celebrations will have barely ended, and the in-laws are already daydreaming and anticipating the baby's gender and the names they will give to their grandchild. No matter how capable she is with other things, failure to produce children will make her a *muroora*-an outcast.

Sigauke's averments resonate well with the rhetoric statement 'a woman's glory is crowned in childbirth', which pressurises African women to go to great lengths to conceive a child of their own (Baloyi, 2017). Quoting Mbiti, Baloyi states: [I] t is believed in many African societies that from the very beginning of human life, God commanded or taught people to get married and bear children (Baloyi, 2017). It suffices, to note, however, that African society is not homogenous, and no specific theory can best describe what happens in Africa regarding work and fertility. Moreover, the long exposition of Africans to the Western World social values, economics and politics right from the time of slave trade through the colonial period to the present collapsing globalism, has fundamentally changed the hitherto status quo in Africa regarding the work and fertility relationship.

Current status of work and fertility relationship in Africa

The current status in terms of work and fertility in Africa is problematic. Africans must adapt themselves to the United Nations SDGS parameters for them to fit in the globalised world economic order. According to the recent United Nations Population Secretariat, in 2015-2020, global adolescent fertility was still relatively high, with 80 births or more per 1,000 adolescent girls aged 15-19 years, in 34 countries, of which 29 were in Africa. For some of these countries, the rate exceeded 140 per 1,000, including six in Africa (Angola, Chad, Equatorial Guinea, Mali, Niger and Mozambique) (United Nations, 2020). Sub-Saharan Africa has one of the highest rates of child marriage in the world. Nearly four in 10 girls marry each year before their 18th birthday, many of them becoming mothers at a young age. Child brides are much more likely to drop out of school, completing fewer years of education than those who marry later. They are also more likely to have children at a young age, adversely affecting their health, and the health and education of their children (Ghanem, 2020). Child marriage costs the African region tens of billions of dollars in lost earnings and human capital wealth. It leads to high fertility rates and population growth that has outpaced economic growth for the last four years (Ghanem, 2020).

The African continent is geographically one bloc, but with different historical socio-economic and political backgrounds, and development challenges. It is, therefore, fallacious to talk about a uniform African culture, African history or even custom. The continent of 54 countries has developed slowly, but steadily, under the auspices of the Organization of African

Union (OAU), *cum* African Union (AU). Broadly, the African continent is categorized as a Third World continent, by its western former colonizers, much as some countries on the continent are fairly well developed and may comparably be much more developed than some of the countries in Western Europe. Theoretically, therefore, it becomes important not to assume that a single development paradigm can be relied upon to determine the level of socio-economic and political development of the continent.

The legal frameworks for human rights, gender equality and equity on the continent are equally diverse, and cannot give a realistic picture of the continental fertility and work rights. The Western capitalist model of production, which is used to determine the working definitions of key concepts such as work and fertility, cannot adequately describe the reality of what needs to be done or undone, in an African purview. The Western capitalist model is riddled with distortions of the ideology of patriarchy's economics and politics, which formed the bedrock for the western powers to raid the African continent for slaves, and later colonize African people. The current state of affairs on the African continent in terms of fertility rates and work, therefore, must be understood within the existing, but failing Western World views, which have been left bare by the outbreak of COVID-19 pandemic and the tools used to curb it. The reasons why governments in the Western World insist on regulating birth rates, would be praised if it was to provide better economic conditions, including health for their nationals. Failure of the western economies to provide the much-needed care among others, for the frontline COVID-19 health workers reveals, at a minimum that even in their realm, there is no need to confuse economics with biology. Fertility rates, ought to be naturally regulated, instead of promoting advocacy for birth control and abortion rights.

In order to better the relationship between work and fertility on the African continent, a human rights-based approach, largely espoused in the Marxist-feminism paradigm, needs to be adopted and utilized by African leaders. It should also be sensitive to the nature of the failing globalism scheme (Saul, 2005). The purpose here should be to ensure that national, sub-regional and continental frameworks regarding fertility and work rights are sensitive, first to the unique socio-economic and political conditions of Africans, and secondly to the gender and biological differences of women and men of the continent. The outcome of this should be a clear understanding and operationalization of a continent-specific fertility-work model relationship that works for Africans. This should be done at the backdrop and understanding that the exposure of Africans to colonialism and globalization has taken a toll on the ethics and mind set of some of the leaders on the continent. A Marxist-feminist perspective, which unpacks the Western capitalist model of production, and its embedded evils associated with colonial mentality, is preferred as a torch-bearer for a meaningful dialogue about fertili-

ty and work in the present African context. Regarding colonialism, in the case of Uganda, for example, the lockdown of the economy disgraced the so called-middle class business persons, and the white-collar jobbers, including the Lawyers, who cried out to the Government for food hand-outs (maize flour and beans). The slogan 'Government help us' which is threatening to surpass the country's National Anthem, is recited by many of these categories in urban areas. This outcry points to the fact that the COVID-19 pandemic, which struck as lightening, found many elite unprepared to oblige to its commands. With fewer mouths to feed, the urban elite would be expected to survive much longer without any Government support than the poor rural dwellers, whose lifestyle is characterized by large extended families, high birth rates, and, in some cases, polygamous familial relationships. Moreover, the rural economic activities, mainly agricultural in nature, continued unabated during the total urban economic lockdown. In the case of the elite urban communities, where modern work has become a substitute for child bearing, it ceased to be whether or not one had children, but what kind of work one engaged in prior to the economic lockdown. No wonder, Presidential Directives, in many parts of Africa had to be enforced with brutal force from Government law enforcement bodies, in order to prevent the starving elites and other urban dwellers from returning to their work places, which would have exposed them to more risks of contracting the deadly COVID-19.

From a human rights perspective, which the Western capitalist economic mode of production is devoid of, those persons needed help in form of food items so that they could stay at home, and survive starvation and even COVID-19. The economic lockdown brought to the fore the reality about choices that people make, to have children and remain in the traditional work-life in the agrarian economy, or to have few of them, or not at all, and engage in forms of work that cannot sustain you when one is temporarily out of office.

The analysis has further shown that giving birth, a biological function of women, whose sex is determined at birth, is not given special attention by those who employ women of childbearing age in formal jobs. Rather than understanding why a woman would wish to have children according to her choice, the modern employer insists on seeing the employee at work in total disregard of her biological make up and function. This is basically stereotyping the inappropriate working ethics from the Western World to the African continent. In the case of the traditional African society, the employer is society which assigns roles to each person, largely based on one's sex and gender roles.

Much as the African society celebrates women fertility and child birth in a special way, the mother, is, however, not given ample time to recover from child bearing and birth effects. She conceives, carries the pregnancy for nine months, while working, until she gives birth, the routine chores never cease for her. When

she gives birth, she does not get automatic maternity leave to enable her rest and regain her lost blood, and energy. For example, among the Banyoro, Batooro, Banyankore and Bakiga communities in the Western and Southern Districts of Uganda, after giving birth to a girl child, a woman rests for only three days, and in case of giving birth to a boy child, the resting period is only four days. After those days, a woman resumes all her socially assigned routine business, including sexual relations with her husband or sexual partner. Some of the women conceive immediately after resuming sexual relations with their husbands or sexual partners. It is, therefore, not unusual to find a woman giving birth twice in a period of approximately twenty months. Such a woman's work life is frequently interrupted by regular pregnancies, and her strengths to effectively deliver at work is greatly reduced. According to the Western World values, which cannot be condemned it totality, the resting period would be termed maternity leave and ranges from one month of uninterrupted resting to six months. Regarding the understanding of maternity leave, Zintl (undated), avers:

[M]aternity disability or medical leave refers to the period of time (usually six weeks for a normal vaginal delivery and eight weeks for an complicated caesarean delivery) after the birth, during which you are medically unable to work as you recuperate.

In formal employment, the right to maternity leave may, however, only be strictly observed in the public service sector, where the Government is the employer. The private sector works differently, and a woman may lose her job if she is unable to report to work after giving birth, in exercise of her right to maternity leave. It is also rare for husbands to be granted paternity leaves, when their spouses give birth.

The child bearing maternal rights remain the least recognized and protected in the formal private sector, yet human rights instruments equate social, cultural and economic rights to the civil and political rights (Oloka-Onyango, 1995). Unfortunately, women, the only child bearing humans, remain discriminated against in terms of social, cultural and economic rights, their voices demanding for better work rights are silenced by African customs and even the dearth of labour laws crafted within the Western capitalist patriarchal ideology setting. The seemingly good laws providing for maternity leave for childbearing mothers, are so restrictive and do not compel employers to recognize the uniqueness of motherhood.

In sum, the problem that abounds in regard to work and fertility relationship in Africa can clearly be presented as failure of the African workers to understand the inherent weaknesses in the Western mode of production, and their rush to abandon the traditional forms of lifestyle, which, undoubtedly, had supported them for centuries. Agitation by agents of Western capitalist economies, such as the International Monetary Fund (IMF) and the World Bank (WB) to change the lifestyles of African workers, when interrogated

using the Marxist-feminism perspective, appear inappropriate, untenable and inapplicable to African realities in terms of work and fertility rates. Moreover, the cry for economic stimulus packages when the COVID-19 pandemic has not been defeated in the world's wrongly perceived rich economies, where a number of people do not have children, punched holes in the economic, social and political strategies adopted in those economies. The foregoing analysis shows that a solitary working-class person has failed to survive for a few days in an economic lockdown brought about by the COVID-19 pandemic. He or she is now crying out for economic stimulus cheques from Government, yet an African rural farmer, who depends on family numbers to survive has remained economically stable and with adequate food to feed the multitude numbers of family members.

Deductions

It is possible that when the Western capitalist and oppressive paradigm of work and fertility relationship is critically interrogated using the lenses of Marxist-feminism, appropriate meaning of the same concepts and relationship, can be obtained, basically to fit in the African context. Work and fertility can continue to be enjoyed and satisfying to an African without necessarily embracing the Western models of production, especially after the defeat of the COVID-19 pandemic and entering the phase of a meaningful 'new normal life style'.

The author, therefore, recommends a deliberate unpacking of the exploitative African patriarchal customs and Western labour laws that compel childbearing African mothers to forego their human right to bear children as and when they need to do so in exchange for paid for work. Moreover, a combination of the economic demands and the oppressive legal labour regime, that strongly protect the rights of the employer, do not affect men and women equally, much as both are subjects of exploitation by the capitalist employer. The viability of the traditional African way of life in current hard times has been put to a measure crafted in the Western World. That is untenable, inappropriate and inapplicable to an African without necessary modifications to take into account the traditional relations between work and fertility. The desire to totally replace the traditional African relations of work and fertility by the superimposed Western World labour regimes on the African society through slave trade and colonialism has failed to achieve its intended objective that is embedded in the blackmail economic and political project. This puts an African at cross-roads, to abandon the tradition and embrace modernity, which he or she least understands, or remain a traditionist and suffer the modern societal condemnation. The vital role played by high fertility rates in sustaining the economy and family life in Africa, has, therefore, remained least understood and will continue to be condemned in the modern times Africans live in today.

Conclusion

Using the lenses of the Marxist-feminism perspective, the paper has, by weaving through the elements of work-related and fertility ideologies, brought to the fore the root causes of a forced reduced fertility rate paradigm in Africa. The role of the fertility rights liberating Marxist-feminism perspective, however, has been demonized by Western economists, and proponents of the perspective are stigmatized to the extent that they now shy away from their noble role to advocate for the removal of fertility restricting laws in favour of the childbearing African women human rights. A combination of cultural prohibitions and oppressive Western patriarchal ideologies, to Africans, in general, and African women in particular, work together to regulate fertility rates for African women, and also prevent them from fully utilizing their abilities to work. The ultimate is that the African in general remains subordinate to the Western capitalist entrepreneurs, who exploit the cheap surplus labour only available on the African continent. By introducing birth control measures, which include abortion rights, to Africa, the Western capitalist economists, moreover, using the United Nations framework, have been able reduce the capacity of the African to reproduce in large numbers. Human capital is gradually being replaced with machine capital. Mechanized capital enables the Western capitalist economists to reap high, while the African remains under-employed and hence poor. At the end of the long story, there is need to strike a balance between the African cultural norms related to work and fertility and the western world models of production which undoubtedly are supported by the United Nations SDGs in totality. The SDGs are on board, and shall determine the future of everyone on the globe.

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