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Editor's Preface

The main binary opposition in gender studies refers to the concept of femininity and masculinity. The second important one is, in my opinion, the concern of dichotomy: subordination/domination. In the most recent past this dichotomy has been rather clear. Subordination has been attributed to women and domination has always belonged to men. But in the fragmented world with the increasing fragmentation of identity this dichotomy is not so simple. There are various, often contradictory and sometimes strange trends and tendencies in the emerging trajectories of subordination and domination. This same one which in one social order can be simple tracked as a being deprived of empowerment in other social order can be seen as a source of emancipation. And this one which in one social order is obviously full of power can in the second one be relativized into various battles of meanings. Another dimension can be traced in the context of the relationship between individual and structure. We can explain the gender differences and inequalities by the social structures which inevitably create the practical and symbolic reality or can we assume that just individual or individuals can reverse or at least decrease the power of structured reality? The meta-concept in this discussion could be described as a freedom. Freedom of thought, and giving meanings, the freedom of altering the power inscribed in social dimensions, freedom of reading and writing, freedom of creating one's identity which reverse the surrounding circumstances. This is not essential freedom. It is again fragmented, but it has the power of being a human in the world in which femininity and masculinity are intertwined with themselves as well as many other of social phenomena. All these problems and question are considered in various ways in articles include in this issue of the Journal of Gender and Power.

Agnieszka Gromkowska-Melosik
Editor-in-Chief



ARTICLES



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Vedika Luthra

University College Utrecht (Holand)

Aliens No More? Addressing Feminist Critiques to Human Rights with Regard to Sexual Violence in the West

ABSTRACT. This paper will examine why the feminist critique to human rights is still relevant even in so-called 'progressive' Western societies today, with specific attention to sexual violence. The first part of this essay will explore the feminist critique concerning the public/private sphere, paying attention to its historical emergence, and effect on the progression of women's rights in the area of sexual violence. This will be followed by a discussion of what has formally been done to address the issue, and a general discussion on shortcomings that exist today, with particular attention to the Larry Nassar case in the United States.

KEYWORDS: Feminism, Critiques, Sexual Violence, Sexual Assault, Larry Nassar, Human Rights

Introduction

Debated during the Enlightenment period, demanded during the French and American independence movements, and officially acknowledged after the Second World War, human rights have now become an integral part of both, national and international law. The aim of human rights is to grant all individuals certain rights and protections simply because they are human (United Nations. *Human Rights*). In this regard, human rights are said to have universal effect, in that their content and application are not restricted to nationality, gender, color, religion, language or any other status (United Nations. *Human Rights*). Although human rights have been lauded for promising a better world, they are highly contested (Dembour, 2014, p. 53–54). For instance, human rights are supposedly universal, but some critics might argue that they do not adequately represent the rights and interests of various groups in society. This is a prevalent view in feminist scholarship. Feminist perspectives are complex and varied, incorporating numerous factors such as

race and sexual orientation (Crenshaw, 1990, p. 1241). However, regardless of which school is followed, critics stress the the falsely constructed dichotomy between private and public life, which perpetuates certain gender roles (Parisi, 2010, p. 1) as well as the androcentric approach to human rights. Both critiques are highly pertinent to the topic sexual violence against women. The WHO defines sexual violence as:

any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work (World Health Organization, 2002, p. 149).

Sexual violence may be phrased as 'the violent use of sex' which results in the creation of a victim who is 'exploited or abused by it' (Roark, 1987, p. 368). The term is multifaceted, including rape, sexual harassment and sexual assault. What is important to note in all instances is that there is a lack of, or unwillingness to give consent to the other party. In recent years, attention has been drawn towards sexual violence in everyday life through the #MeToo movement, where millions of women around the world shared their experiences related to sexual violence online. This movement has highlighted that although women's rights have vastly improved in comparison to a decade ago, a lot remains to be done in practice. This paper will therefore provide a general view on why the feminist critique to human rights is still pertinent today in terms of everyday sexual violence, with particular focus on Western society. To do so, theafore mentioned feminist critiques to human rights will be discussed in greater depth. Next, significant legal developments in terms of sexual violence will be outlined, followed by a discussion on why sexual violence remains a problem in society with particular attention to the Larry Nassar gymnastics case in the United States.

Feminist Critique of Human Rights and Developments

Because of how multidimensional human rights are, many critiques exist to address their shortcomings. A feminist critique examines the distinction between the public and private sphere. The public-private split refers to an artificial, socially constructed distinction between home and the workplace (Parisi, 2010, p. 3). There are three components

that stem from this distinction. Firstly, that the public/private dichotomy has resulted in a socially constructed hierarchy in which men have a more elevated status compared to women, secondly that human rights are more focused on granting protection to rights in the public sphere, and finally that women suffer from the lack of regulation in the private sphere. The public/private divide concept has been embedded in political discourse for centuries. In Ancient Greece, citizens were granted particular rights to enable their participation in society. However, citizenship was only allocated to male subjects, excluding women and slaves (Parisi, 2010, p. 5). These groups were classified as 'aliens' (Romany, 1993, p. 87) who were seen as 'inferior' to citizens. Then in the 19th century Enlightenment period, scholars such as Locke and Rousseau envisioned a similar state with a gendered public/private dichotomy (Castro, 2010, p. 143) where, like in Ancient Greece, a woman's role was relegated to the private sphere, to provide sexual, reproductive and emotional services for men (Castro, 2010, p. 144). In regards to the second component, the first notions of 'human rights' were initially civil and political, made to grant citizens (who were, at the time men) certain protections from the State. Even in matters of the private sphere, legislation was originally crafted to limit state involvement, such as the right to privacy or government non-interference in matters of family and relationships (Radacic, 2007, p. 451). But it is precisely here that women suffered—this is representative of the third component. Because women were not traditionally consulted in matters of governance, the protection they were entitled to was were limited, situated in the shadow of their male counterpart. This component also concerns the universality of human rights. Specifically, feminists have commented on the androcentric nature of human rights. For instance, when the UN first emerged as an international human rights body, nearly sixty nations from around the world participated in the drafting of the UDHR. However, Boaventura de Santos maintains that the UDHR lacked the universality it wanted to highlight because it 'was drafted without the participation of the majority of the peoples of the world' (Frick, 2013, p. 23). The drafting committee of the UDHR consisted of nine primarily white members, of which only one was a woman. Female delegates did take part in the drafting process; however, they were a minority. This meant that although certain rights favoring women were pushed for (such as the right to enjoy family life), it was not necessarily as though the opinions of women were substantially represented, since their place was

at home not in politics. The only way in which gender inequality was dealt with in the UDHR was through Article 2, the non-discrimination provision, which stipulates that everyone is entitled to the rights and freedoms regardless of 'race, color, sex' etc. (Universal declaration..., 1948, art. 2).

The feminist critique highlights the need for further human rights protection guaranteed to women, since women suffer from different types of human rights violations (Radacic, 2007, p. 444). This is problematic since most gender-based violence occurs in the private sphere, behind closed doors (Parisi, 2010, p. 5). For instance, marital rape has only recently been considered a criminal act, this too in only some states (Parisi, 2010, p. 6). In short, the public sphere is where legislation is created and implemented. Because men have traditionally had greater authority in this domain, it is their view that is represented in the rules and regulations that are drafted. This results in greater protection of rights they consider fundamental, such as civil and political rights. Obviously, these rights are also fundamental for women. However, women also suffer from a whole other category of human rights violations that have not adequately been taken into account, such as rights violations in the private sphere. This is illustrated by the preamble of the recent 2018 UN resolution 63/155 on the intensification of efforts to prevent and eliminate all forms of violence against women and girls: sexual harassment (Intensification of efforts..., 2018, preamble), which states that:

Violence against women and girls, including sexual harassment, is rooted in historical and structural inequality in power relations between men and women, seriously violates and impairs or nullifies the enjoyment of all human rights and fundamental freedoms by women and girls and constitutes a major impediment to their full, equal and effective participation in society, as well as economic and political life.

Because the public-private dichotomy is so deeply engraved in society, it will take time for this criticism to be fully tended to. However, it is important to note that women's rights have evolved significantly, thereby addressing these critiques. Barack Obama wrote in an article for Glamour magazine that:

one thing that makes me optimistic for [my daughters] is that this is an extraordinary time to be a woman. The progress we've made in the past

100 years, 50 years, and, yes, even the past eight years has made life significantly better for my daughters than it was for my grandmothers. And I say that not just as President but also as a feminist (Obama, 2016).

Women only acquired the right to vote 100 years ago—since then, much has changed. After the Second World War, subsequent human rights documents such as the Convention on the Political Rights of Women (1952) emerged to grant women equal civil and political rights in comparison to men (Parisi, 2010, p. 6). Such documents emphasized ‘equality’ between men and women, but did not necessarily recognize women’s unique experiences (Parisi, 2010, p. 6). The 1979 UN Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) was a drastic step towards recognizing women’s rights, identifying all forms of discrimination against women, such as reproductive rights, as well as intersectional elements such as race, sexuality and religion (Convention on the elimination..., 1979). CEDAW also plays a substantial role in addressing the public/private dichotomy, acknowledging gender stereotypes, women’s contributions to the private sphere as well as the discrimination they face in the public sphere (Convention on the elimination..., 1979). Violence against women has only become a topic of concern more recently: With the UN Declaration on the Elimination of Violence Against Women in 1993, gender-specific violence is now considered as a legitimate human rights issue (Parisi, 2010, p. 6). Furthermore, the ICC has deemed violence against women as a punishable offence (Parisi 2010, p. 6). In the US, 1rape was pronounced a crime in each state by 1993. In addition, in May 2002, the 1976 European Union Council Directive on the equal treatment of men and women in employment was amended in 2002 and later in 2006 to include a prohibition on sexual harassment in the workplace, deeming it ‘contrary to the principle of equal treatment between men and women’ as well as ‘discrimination on the grounds of sex.’ (European Parliament and European Council, 2006, para 6 and 7). As an EU Directive, all member states were obligated to adopt laws in regards to sexual harassment or amend existing laws to reflect the content of the Directive. In 2014, The Council of Europe Convention on preventing and combating violence against women and domestic violence came into force (European Parliament and European Council, 2006). As of March 2019, the document has been ratified by 46 member states as well as the European Union. All of these steps signify that there is a significant amount of legislation in the West (and world-

wide) that addresses violence against women. Nonetheless, progress is still to be made in practice: the #MeToo movement, which spread virally in October 2017, demonstrated the ubiquity of sexual violence.

The Larry Nassar case

On 24 January, Dr. Lawrence Nassar was sentenced to 40–125 years, 40–175 years and 60 years in three different courts for first-degree criminal sexual conduct as well as for child pornography (Mountjoy, 2019, p. 57). Nassar was an osteopathic sports physician who worked with young female gymnasts through the Sports Medicine Clinic at Michigan State University (MSU), the national American gymnastics team (USAG), the gymnastics center Twistars (Nassar case para 7) and a member of the US Olympic medical team (Mountjoy, 2019, p. 57).

Over the course of his career, Nassar is said to have sexually abused approximately 256 female athletes from 1998 to 2015 (Mountjoy, 2019, p. 57, case para 19). Plaintiff (one of initiating parties, unnamed to protect identity), recounted that Nassar had ‘raped, sexually assaulted, abused and molested’ her between 1992 and 2016 by ‘nonconsensual vaginal and anal digital penetration or by rubbing and sucking on her breasts, and without the use of gloves or lubricant’ (Erika Davis, Plaintiff v. Lawrence Nassar, 2018, para 9). Nassar acted without completely explaining the ‘treatment’ and without obtaining consent from Plaintiff or their parents (para 26). This failure ‘robbed them of the opportunity to reject the ‘treatment’ (para 28). Consequently, Nassar abused his position of ‘trust and confidence’ to abuse his patients, causing them to suffer not only psychological injuries such as shock, humiliation, emotional distress, but also physical manifestations including embarrassment, loss of self-esteem, disgrace, and depression (para 29). In her victim impact statement, gymnast Kyle Stephens said that, “sexual abuse is so much more than a disturbing physical act. It changes the trajectory of a victim's life, and that is something that nobody has the right to do” (Mountjoy, 2019, p. 57). Additionally, 2000 Olympic bronze medallist Jamie Dantzcher recounted that she suffered from depression, anorexia, bulimia and had attempted suicide as a consequence of her abuse (Mountjoy, 2019, p. 57). What is particularly disturbing about the Larry Nassar case is how many women came forward, relaying similar experiences of abuse—how many women it took to sentence him.

Shortcomings in Practice

Legislation on a global scale is constantly developed to protect women from subsequent human rights violations. After Larry Nassar, the US Congress passed the Protecting Young Victims from Sexual Abuse Act of 2017 to grant greater protections to minor or amateur athletes (2017). However, because sexual violence was such a widespread historical practice and is only being legally acknowledged in the past few decades, gaps still exist in practice. In her recent *New York Times* article, feminist scholar Catharine MacKannon illustrates this notion, stipulating that even though an act might be illegal, it does not necessarily mean that people do not continue engage in it, especially if such acts are built into structural social hierarchies (MacKannon, 2018). MacKannon writes that although equal pay has been prescribed in law for decades, it still does not exist. Furthermore, racial discrimination is banned in many forms, yet it is still used against people of colour (MacKannon, 2018).

The same goes for law concerning sexual violence: Although legislation exists to protect victims, sexual violence is still prevalent in the West. In many instances, it goes unreported. For example, in the United Kingdom, rape and sexual assault are believed to be two of the most under-reported crimes (Grubb & Turner, 2012 p. 443). Even in cases that are reported, there is often a requirement for female victims to be unnamed in case law. This is done to shield their identities in the event that public association will result in societal backlash, such as victim blaming (Thomson, 2018). This includes being labeled as 'characterless,' as 'a bad woman,' or being accused of lying, as well as receiving threats from perpetrators as a consequence (Bhattacharyya, 2018). Victims may also fear being degraded and 'disbelieved by those in the Criminal Justice System' (Grubb & Turner, 2012 p. 444). In regards to prosecuting Larry Nassar, although dozens of complaints had been filed from 1997 onwards, MSU did not take action to investigate the cases (case, para 17). Instead, it took a decade of women filing claims, and a series of investigative reports by newspaper, *The Indianapolis Star* for Nassar to be tried (Hauser and Astor, 2018). This case demonstrates the system's reluctant to believe victims of sexual violence.

Victims may also be deterred to come forward because they believe that the legal system may undermine their experiences by failing to punish the perpetrator even if the crime is reported (Grubb & Turner,

2012, p. 444). This is evident in the recent Brett Kavanaugh case. Several sexual assault allegations were made against US Supreme Court nominee Brett Kavanaugh. Kavanaugh had 'ranted, raged, cried and apparently lied' while testifying, yet despite this, his position to the Supreme Court was still confirmed (Gessen, 2018). Kavanaugh's example illustrates that even if the victim comes forward, the perpetrator can easily escape liability, as if the victim had never spoken. Not only do researchers claim that justice mechanisms fail to punish the perpetrators of sexual violence, but this process is often exacerbated by 'unsympathetic authorities' (Grubb & Turner, 2012, p. 444). Gymnast McKayla Maroney, one of Nassar's victims, was offered a non-disclosure agreement in which she would receive \$1.25 million dollars to remain silent about her experiences in late 2016 (Barr, 2017). If this is how sexual violence is dealt with, it is natural for a victim to feel as if naturally the victim would feel as if their story is insignificant.

Sexual violence is a highly nuanced topic. It often occurs behind closed doors and where bystanders may not necessarily be present, or willing to come forth. This makes it easier to deem an accusation false, and is also likely the reason why dozens of victims must testify against a single perpetrator. Cases of sexual violence are even more complicated when other factors such as substance abuse are involved. Alcohol prevents victims from consenting properly since they might be incapacitated, and causes perpetrators to act more severely (Klein et al., 2018, p. 8). For instance, sexual violence is prevalent on college campuses, where alcohol and drug consumption is common: approximately 50–70% of sexual assault on campuses involves alcohol (Klein et al., 2018, p. 8). The use of alcohol adds a layer of doubt and disbelief in regards to a victim's claim, and further deters a victim from speaking up.

It is important to also note that typically sexual violence occurs when there is an abuse of power in the relationship (Mountjoy, 2019, p. 59). In the case of Larry Nassar, the physician was in a position of power over his victims, who were young, injured athletes. In case of sexual harassment at the workplace, perpetrators may also abuse their position to lure victims, such as film producer Harvey Weinstein who used his position to abuse young women, inviting them to hotels with the promise to help with their careers if they complied to his demands (Davis, 2018, p. 1059). The public-private dichotomy also comes into play, since women were deemed as less powerful to men, and

their voices therefore not heard as prominently (Radačić, 2007). This highlights that in order for change to be implemented, long-lasting values need to be changed.

Conclusion

Although women's rights have come a long way in the past century with regard to sexual violence, there is still a lot of progress to be made even in Western societies. The #MeToo movement has not only demonstrated the magnitude of sexual violence but has also amplified the collective voice of women: those who had been ignorant towards sexual violence became more aware, and those who had experienced it were able to share their stories (Gilmore, 2017). Now more than ever, sexual violence is being taken seriously, and women's voices are valued. #MeToo is a large step forward. What is needed now is a continuation of awareness-raising and an increase in prevention measures, for instance through education—especially in schools and universities, and an avenue to ensure that a victim has the agency and voice to speak up if they have encountered such experiences and feel secure while doing so, whether.

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Dawn Battles

California State University (USA)

Melinda R. Pierson

California State University (USA)

Teaching Self-Determination Skills to Male Adolescents with Mild/Moderate Disabilities

ABSTRACT. The importance of teaching self-determination skills to all students is extremely important, but it is especially vital that all adolescent males learn these skills as they seem to struggle the most with self-advocacy, communication skills, and self-efficacy. This article will focus on many facets of self-determination and will present interventions specifically for adolescent males.

KEYWORDS: Self-determination, mild/moderate disabilities, male students, adolescents

Introduction

The Education of Handicapped Children Act (Luft, 2015, p. 94–142) passed in 1975 in the United States to ensure that every child with a disability received a free and appropriate education (U.S. Department of Education, 2010). This led to the revelation of inadequacies in post-secondary outcomes with transition skills (Ryndak et al., 2014). In 2004, the Individuals with Disabilities Education Act (IDEA) added the mandate that schools would need to develop a way to facilitate access for students in a variety of postschool activities that included employment, post-secondary education, vocational training, participation in the community and living independently. With this declaration, it has become imperative for students to learn skills that help them advocate for self, set goals, make informed decisions, and take responsibility for their own actions. Hence, this is known as self-determination, and it is the ability to have control of one's own life with purpose and value (Field et al., 1998).

Additionally, in 2013 the United States Department of Education reported that due to the lack of opportunities through the education process, students' post-secondary outcomes were negatively impacted (Luft, 2015). Furthermore, when self-determination skills are not developed adequately it can affect the overall quality of life, along with having the negative feelings of efficacy, satisfaction, fulfillment, empowerment, and sense of belonging (Brown, Hatton & Emerson, 2013). Hence, promoting self-determination skills of students with disabilities has become a best practice in secondary education and transition services (Test et al., 2009). The purpose of this article is to examine the effects of teaching self-determination skills to male adolescents in a segregated setting and to determine if they can use these skills in the general education classroom.

Importance of Teaching Self-Determination Skills

Research has revealed the importance of learning self-determination skills for students with mild/moderate disabilities such as mild autism or learning disabilities, curricula developed to teach these specific skills, and in some studies, the research was based on assessments that were given to the students to complete to determine if students had self-determination skills.

Wehmeyer and Schwartz defined self-determination as "acting as the primary causal agent in one's life and making choices and decisions regarding one's quality of life free from undue external influences or interference" (Wehmeyer & Schwartz, 1998, p. 22). Eventually, the definition was rewritten to include behaviors that are self-determined are actions that are voluntary to help improve an individual's quality of life (Wehmeyer & Field, 2007). Overall, an individual's quality of life will improve when that person is able to self-regulate. Therefore, when an individual is able to show self-determination, they demonstrate independence, and have the ability to control impulses and emotions. An individual that is self-determined is able to respond to situations with confidence and control. Consequently, with the development of self-determination skills an individual has the proficiency to understand strengths and limitations and are able to make decisions that are informed (Wehmeyer & Abery, 2013).

For adolescents, it has become best practice in special education and transition services to promote self-determination for multiple reasons (Field et al., 1998; Wehmeyer et al., 2011; Wehmeyer et al., 2007). Meanwhile, studies have provided evidence that there is a correlation between students who possess self-determination skills with the ability to be academically successful (Konrad et al., 2007; Lee et al., 2010) along with positive transition outcomes that include more employment and independent living (Martorell et al., 2008; Wehmeyer & Schwartz, 1998). This is especially true of males.

Equally important are the multiple studies that have shown that a person's corresponding self-determination is affected by individual and environmental factors (Nota et al., 2007). Moreover, male adolescents who receive instruction on self-determination skills in secondary special education affords them the ability to become more autonomous in their own learning, attain self-regulation and decision making skills while the levels of self-determination increase. Learning self-determination skills may be a major factor influencing adolescents in attaining important post-school outcomes (Wehmeyer & Palmer, 2003; Wehmeyer & Schwartz, 1998), and this is in association with an improved quality of life (Wehmeyer & Palmer, 2003; Wehmeyer & Schwartz, 1998). Therefore, male adolescents with disabilities that have developed self-determination skills have taken on a more noticeable role in their discussion of transition and support services (Eisenman, 2007; Field & Hoffman, 2002; Lane & Carter, 2006).

Special Education Teachers and Self-Determination Skills

Research has determined that teachers are aware of self-determination and its importance; however, the emphasis placed on the significance for curriculum, teaching practices, transition planning, and IEP development has not been a high priority (Mason, Field & Sawilowsky, 2004; Wehmeyer & Schwartz, 1998). Fortunately, educators understand the importance of teaching students self-determination skills and the benefits it provides (Carter et al., 2008; Thoma et al., 2008). Consequently, it has become more prominent to teach students with disabilities to become more engaged in their own self-determination behavior when discussions arise in regards to supports for these students (Eisenman, 2007; Field & Hoffman, 2002; Field, Sarver & Shaw, 2003; Lane & Carter, 2006).

Research has revealed through various disability categories, and it has been reported by teachers, that they have not received adequate training or information to enable them to promote self-determination in the classroom setting. Meanwhile, teachers do not have the ability to control out-of-school experiences of their students. However, they are capable of providing classroom circumstances that may create engagement of certain situations, develop interests, and encourage the development of internal motivational resources (Deci, 1995; Hidi & Harackiewicz, 2000; Reeve, 1996; Sansone & Morgan, 1992). In addition, special education teachers understand and are more familiar with how self-determination works, even though general education teachers agree that students with disabilities have the capability to learn and practice the skills to develop self-determination in school. Subsequently, these concepts can be applied in college preparation classes, as well as career technology classes when all teachers understand the importance of self-determination (Grigal et al., 2003).

Interventions for Self-Determination Skills

Self-determination intervention objectives may vary from single skills to more complex, multiple step skills. The common instructional objectives include learning skills and procedures associated with choice making, decision making, problem solving, goal setting and attainment, self-advocacy, self-efficacy, self-awareness, and understanding self-observation, evaluation, and reinforcement (Algozzine et al., 2001). Consequently, multiple studies have indicated that when male adolescents receive interventions on self-determination with explicit instructions to promote these skills they can become involved in their own educational planning. Therefore, males especially will benefit from these interventions and it will enhance their self-determination and all related skills (Wehmeyer et al., 2013). Wehmeyer et al. (2013) indicated students who were consistently exposed to interventions involving self-determination subsequently showed an increase that was significant in the development of self-determination skills that went beyond what occurs naturally.

Moreover, it is important to understand the basic concepts underlying self-determination are not bound by culture. Thus, across all cultures and families, it is evident that competence and autonomy are needed. However, the adaptation of self-determination interventions must meet

varying expectations of families and their cultures for their child's developmental milestones and social roles (Kalyanpur & Harry, 1999; Turnbull & Turnbull, 1996). Thereupon, when planning their futures, students will take into consideration their families' goals, expectations, and decisions (Trainor, 2005).

Curriculum and Supports

Carter and Kennedy (2006) stated that schools are now held accountable for providing educational goals based on standards that coordinate with the general education curriculum for those students with disabilities, cognitive or significant, and they were not exempt from these new expectations.

Many teachers believe that students would succeed during and after high school if they were taught self-determination skills (Wehmeyer et al., 2011); therefore, self-determination is an important curricular area (Carter et al., 2008). Hence, the promoting of self-determination skills can be a means for students with disabilities to progress effectively with the general education curriculum as they learn how to problem solve and make decisions. Consequently, there are student-directed strategies, and other various ways to address the general education curriculum content. Additionally, state standards usually include the skills of goal setting, problem solving, decision making, and making choices, as a result, all are behaviors that are part of self-determination skills. Subsequently, there are a variety of instructional and curricular designs that can enable teachers to implement instructional focus (Test et al., 2000; Wehmeyer et al., 2003; Wehmeyer & Field, 2007).

Luckner and Sebald (2013) argued educators are the people who have the abilities to provide opportunities that are meaningful by embedding self-determination skills in the curricula. When developing self-determination skills, it can be a means for students to be productive in moving forward with the general education curriculum due to helping them learn skills, such as problem solving and decision making. Along with teaching students directed strategies for learning, it is a way to address general education curriculum content because most states have standards that contain self-determination objectives with self-determination skills, such as goal setting, problem solving, decision making, and choice making (Wehmeyer et al., 2004).

Accommodations and Self-Determination Skills

Students with Individualized Education Plans (IEP) have accommodations included in the plan in order to provide supports that help students be successful in the general education classroom. Moreover, academic accommodations change the “input and/or output method used by the teacher and/or the student related to the intended instructional outcome” (King-Sears, 2001, p. 73).

According to Prater, Smith Redman, Anderson, and Gibb (2014), it is the responsibility of the general education teacher to ensure that students with disabilities can attain access to the general education curriculum. Furthermore, when accommodations are provided it helps promote a student’s access and success with the curriculum. Subsequently, when students can self-advocate for their accommodations they can directly affect their own learning.

Additionally, Prater et al. (2014) developed four self-advocacy lessons that were taught to three special education English classes of high school students with learning disabilities. Moreover, self-advocacy skills were a necessity for students with learning disabilities to be successful in the general education classroom and for life after high school (Prater et al., 2014). Furthermore, when students are taught skills that involve self-advocacy they have increased confidence in the classroom and are willing to participate on a greater level compared to before the students learned their self-advocacy skills (Stang et al., 2009).

Equally important, when students need to be taught how to self-advocate it will take more time and effort on the part of the special education and general education teachers. When students are able to identify the accommodation that is needed and understand their own strengths and weaknesses, it will give them the control over their own education, henceforth, taking more responsibility for their own education (Prater et al., 2014). To this end, when students learn self-determination skills, including self-advocacy, the likelihood they will be able to use these skills in every aspect of their life increases (Stang et al., 2009).

Transition and Self-Determination

Based on federal regulations in the United States, it is mandated that schools must implement evidence and research-based practices for transitions, especially in regard to students with disabilities. Thus, empha-

sizing the significance of student-centered planning, the student's self-determination and involvement, along with the importance of taking the family's view point into consideration. Therefore, it is apparent from research-based practices that both perspectives of the student and family must be taken into consideration on how they interact with the school and community (Cumming & Smedly, 2017).

Cameron (2012) revealed that from a special education viewpoint, transition planning usually refers to individual education and vocational supports to prepare students for life after high school. Presently, the importance of students experiencing multiple transitions throughout their years in school cannot be disputed. Subsequently, having a learning disability can cause the difficulty of transitions to be exacerbated. When transition planning occurs, it normally involves not only the student, but their parents, teachers, community members, and outside agencies (Cummings & Smedley, 2017).

Meanwhile, it is crucial for students with learning disabilities, along with their families, to receive the necessary transition support during early transitions as it can have a great impact on these students and their families (Forlin, Kuen-Fung Sin & Maclean, 2013; Hanewald, 2013; McIntyre, Blacher & Baker, 2006). Furthermore, students with learning disabilities experience common transitions, which include home to early childhood education (pre-school), early childhood education to elementary school, elementary school to middle (junior high) school, middle school to high school, and from high school to post school (Cummings & Smedley, 2017).

Kohler (1993) developed techniques for transition programming and identified five necessary areas for effective transitioning. However, Landmark, Ju, and Zhan (2010) have recently recommended eight practices that were built on Kohler's original five practices. Subsequently, the research that has been recently published includes 1) work experience, 2) participation in an employment program, 3) enrollment in general education, 4) family involvement, 5) social skills training, 6) daily living skills, 7) self-determination training, and 8) community or agency collaboration (Cumming & Smedley, 2017).

Facilitating student involvement in transition and educational planning along with making decisions is an area of primary focus for interventions to promote self-determination (Martin et al., 2006; Mason, Field & Sawilowsky, 2004; Test et al., 2004). Hence, this involvement has the possibility to impact student self-determination in various ways.

Thereupon, the process of transition planning is goal oriented, includes problem solving and decision making activities, and adds context for students to learn and practice these components of self-determination behavior. In addition, when students are able to contribute to their own future planning, it teaches the students that they can self-regulate and self-direct the action for their future. Research shows that there is a reciprocal relationship between student involvement and self-determination, hence, student involvement promotes self-determination and increased self-determination promotes greater student involvement (Williams-Diehm et al., 2008).

Assessment of Self-Determination Skills

Shogren, Garnier Villarreal, Dowsett, and Little (2014) revealed the need for careful assessment of self-determination and creating an understanding of contextual components because that will influence each student individually on interventions that are based on key factors for self-determination. Therefore, when a higher understanding of the significance of the contextual components across the varied ecological systems exists in the form of community, school, student, and family, it subsequently derives the possibility to allow an understanding that is greater for the development of self-determination (Bronfenbrenner, 1979; 2005).

The National Longitudinal Transition Survey 2 (NLTS2) assessed students' self-determination directly, as well as, gathered data from areas that included families, teachers, administrators, and records from schools with a variety of environmental and personal factors. Furthermore, the data that was compiled from the NLTS2 took place over a 10-year period from a sample of youths with disabilities that compiled secondary and post secondary experiences of students' nation wide. Consequently, this allowed the opportunity for factors to be examined at the student, family, and school level (Shogren et al., 2014).

Shogren et al. (2014) indicated that the understanding of specific factors in regards to self-determination is necessary to design an effective intervention, as well as implement and evaluate the intervention for students in order to promote self-determination with diverse disabilities. However, it has been determined that there is limited amount of information on the impact of ecological and individual factors on stu-

dents' self-determination (Shogren et al., 2014). As a result, the researchers used Arc's Self-Determination Scale and the AIR Self-Determination Scale to examine the relationship between ecological factors and various individual factors for students who self-reported their level of self-determination and it was determined that opportunities at the school was not a predictor of a student's level of self-determination (Shogren et al., 2014). Additionally, it was identified that a student's attendance at their own IEP was not a predictor of self-determination, however, the student's rating on the transition empowerment showed the student's level of self-determination (Shogren et al., 2014).

Consequently, research has determined that methods to increase self-determination for males in both educational settings are necessary and activities need to be developed, evaluated, and shared with teachers (Shogren et al., 2014). Meanwhile, Halloran (1993, p. 214) identified self-determination as the "ultimate goal of education" and; hence, declared it to be a critical component for a successful transition to adulthood (Field et al., 1998) and a major element for an individual's quality of life (Schalock, 1996).

High Poverty Youths and Self-Determination

Male students with disabilities are faced with additional challenges that are related to their disability including a spectrum of medical, communication, cognitive issues, and a lack of various supports (Emerson, 2007; Parish, Rose & Andrews, 2010). Furthermore, the negative effects of poverty on these students are especially noticeable due to being disproportionate members of society as a single parent, low-income, and racially or ethnically diverse homes (Fujiura & Yamaki, 2000).

Research has indicated that self-determination skills, such as goal setting, problem solving, and self-advocacy may be conducive in addressing the challenges in high-poverty schools and neighborhoods that are under resourced. It has been suggested that oppression, segregation, and discrimination, which are often associated with high-poverty environments, hinder the development of self-determination skills especially when it exists with a disability (Wehmeyer et al., 2011).

Meanwhile, research emphasized the teaching of self-determination and self-advocacy skills to male adolescents with disabilities to provide

them with opportunities to use these skills in their daily activities in an inclusive school setting and within the community that is outside of the self-contained special education classroom.

Summary

In the United States since 1975, every student with a disability is guaranteed to receive a free and appropriate education (U.S. Department of Education). Since 2004, it has been mandated that schools must provide students with ways to promote post school outcomes, such as living independently, employment, post-secondary education, vocational training, and participation in the community (Field et al., 1998).

Rowe et al. (2015, p. 27) expressed that self-determination is defined as “the ability to make choices, solve problems, set goals, evaluate options, take initiative to reach one’s goals, and accept consequences of one’s own actions.” Hence, self-determination interventions taught in high school can build upon a student’s internal motivation that is needed to be successful in school and as young adults. Meanwhile, male adolescents who experience lower levels of self-determination than their peers usually experience lower rates of school completion and success as an adult (Wehmeyer & Field, 2007). However, male adolescents with disabilities who experience success in their adult lives and obtain employment have developed higher levels of self-determination (Wehmeyer & Schwartz, 1998).

Teachers who teach special education are aware of and understand the importance of self-determination skills; however, the emphasis placed on curriculum, teaching practices, transition planning, and IEP development is not a high priority (Mason, Field & Sawilowsky, 2004; Wehmeyer & Schwartz, 1998). However, when male adolescents receive self-determination interventions they can become more involved in their own educational planning when given definitive instructions (Wehmeyer et al., 2013).

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Simisola Mercy Odeyinka

Obafemi Awolowo University (Nigeria)

Victor Ogbonnaya Okorie

Obafemi Awolowo University (Nigeria)

Friday Asiazobor Eboiyehi

Obafemi Awolowo University (Nigeria)

Gendering academic positions: Does gender equity project count in Obafemi Awolowo University Nigeria?

ABSTRACT. The paper analyzed dynamics that shaped disproportionate academic positions occupied by men and women at the Obafemi Awolowo University (OAU), Nigeria between 2003/2004 and 2013/2014 academic sessions. It demonstrated that disparity between men and women in academic positions is not natural but social. The gap is, thus, susceptible to social intervention. The paper identified Carnegie Project as a major interventionist project that has influenced the positions occupied by women in academic positions within the period under review. Before, during and after method was used to establish the influence of the project on gender gap. The data used for this study were obtained from the Budgeting and Monitoring Unit and Centre for Gender and Social policies Studies of the University. The data were summarized using descriptive statistics and while inferential statistics such as Analysis of Variance (ANOVA) was used to make deductions. The results showed that out of 1,041 academic staff in 2003/2004 academic session, 876 were males (84.0%) while 165 (16.0%) were females. The 2007/2008 academic session had a higher proportion of 22% showing an increase of 6% within a period of six years. The 2009/2010 academic session recorded the highest proportion of female academics in the University with 24%. The periods 2007/2008 to 2009/2010 were the peak of the Carnegie programme when there were female scholarships and Fellowships and when a lot of sensitization and motivational workshops were held for female students and female staff. However, by 2012/2013 the percentages of female academic staff declined from 24% in 2009/2010 to 16%. Four factors were found to have accounted for this change. These were the stoppage of female scholarship programmes, awareness campaigns on radios, television and OAU—Carnegie Gender Equity Initiative Bulletin, sensitization and motivational workshops. These results greatly affected the female staff and students whose ambitions were to pursue Ph.D. programme. The paper suggested therefore, that there is need for the university to put in place structures that will enable female academic to develop themselves and thus reduce gaps in employment of academic posts. There is also need to encourage a gender friendly environment for staff and revisit the Sensitization and awareness programmes / motivational workshops. The influence of the project began to be significant on the gender gap three years after its inception.

KEYWORDS: Gender Equity, Academic Position, University, Nigeria

Introduction

Gender differentiation is well pronounced in patriarchal societies where a group of individuals has been tagged and groomed to be the decision makers for another group considered to be inferior, weak and subordinate (Gauley, 1987). Put differently, being male or female is merely a cultural division that is universally accepted. However, the divisions are so distinct that through the growing years an individual is given the socialization that suits the role that is expected by culture and society (Afonja et al., 2001). In this regard, the division in gender is distinct from biological division between male and female which is based on one's physiological make up. In many of these societies, there is the general belief that men and women are situated differently and unequally. In the labour force, for example, the level of segregation is so high that it necessitated local, national, regional and international treaties to check rising gender inequalities in employment. Similar disparities are being addressed in the health and agriculture and in the education sectors (Afonja et al., 2001). Thus, one of the most reoccurring issues in the debates over gender equality has been the unequal access and control that women have as compared to men over productive resources.

Issues of gender equality in education have been the subject of debate during the past decades and have become a prominent topic of discourse worldwide. It is therefore not amazing that issues bordering on inequality and inequity in education and other spheres of life are often addressed as forms of discrimination against women. Furthermore, education is believed to be the most powerful and dynamic instrument for social, economic, political, scientific and technological development of nations.

However, academic position in the university is an occupational area where women are severely underrepresented. Studies have shown that there are a few numbers of women in academic positions in the universities compared to their male counterparts (Blackmore, 2002). Bush (2006) also opined that women are greatly underrepresented in senior positions in education as in many other occupations. According to him, men dominated numerically in senior positions in all phases of education with the exception of nursery and infant schools. Duyilemi (2007) also observed that the percentage of females in the academic sector is still very low and that in tertiary institutions most females are in junior cadre of administration. In their study, Ajayi, Goma and Johnson (1996)

also found that the percentage of women in tertiary institutions in Sub-Sahara Africa is only 25% of the total enrolment and this is much lower than the secondary level and the latter is much lower than the primary level. In their research into the recruitment, promotion and appointment of women to academic and administration positions in Nigerian Universities, Onokala and Onah (1998) established that although there has been an increase in the number of female academic staff recruited into Nigerian Universities, the female percentage of total academic staff is still very low. They argued that in Nigeria, gender disparities in education exist at all levels and are especially glaring at the tertiary level. Data gathered in 2001/2002 academic session revealed that an average of 4.6% of the academic staff of 23 Nigerian Universities were female professors. It was observed that about eight (8) of the 23 Universities sampled had no female professor (Abiodun-Oyebanji & Olaleye, 2011; Eboiyehi, Fayomi & Eboiyehi, 2016). Ogbogu (2011) and Eboiyehi et al. (2016) noted that in Nigerian universities, women hold less than 35% of academic posts, and are mainly represented in the lower and middle level academic and administrative positions. According to Ogbogu (2011), women's participation relative to men decreases at higher levels. Data from University of Ilorin showed male/female ratio of 88.4% to 11.6% (Olaogun et al., 2015). At the University of Nigeria, Nsukka, it was 73% to 27%; at Federal University Technology, Owerri 83% to 17%; at Enugu State University of Technology 66% to 34%; at Imo State University 87% to 13%; at University of Ibadan 82% to 18%; at University of Calabar 82% to 18%; and at University of Port Harcourt 88% to 12% (Nwajiuba, 2011; Adebayo & Akanle, 2014; Eboiyehi et al., 2016).

Over the years, Nigerian women have had various challenges in obtaining equal education with their male counterparts. Citing Singh (2002), Egunjobi (2009) notes that from time immemorial, academic profession, like any other profession was a single sex profession. Aina et al. (2015) attributed the poor representation of female professors and female chief lecturers at professorial level to poor representation in the management cadre. This assertion is corroborated by the observation of the Punch Newspaper, that since the establishment of the first university in Nigeria in 1948, only 12 women have so far occupied the position of university vice-chancellor in over 138 federal, state and private universities (The Punch News, 2015). They include Grace Alele-Williams (University of Benin), Jadesola Akande (Lagos State University), Aize Imouokhome

Obayan (Covenant University), Comfort Memfin Ekpo (University of Uyo), Oluyemisi Oluremi Obilade (Tai Solarin University of Education), Ekanem Ikpi Braide (Federal University of Lafia), Rosemund Dienye Green-Osahogulu (Ignatius Ajuru University of Education), Margee M. Ensign (American University of Nigeria), Charity Angya (Benue State University), Cordelia Ainenehi Agbebaku (Ambrose Alli University), Juliet Elu (Gregory University) and Sidi Osho (Afe Babalola University) (Eboiyehi et al., 2016). Except for a few universities, other academic positions like provosts of colleges, deans, heads of departments and directors of Institutes and academic units have also been dominated by men (Abiodun-Oyebanji & Olaleye, 2011).

Like in several other professions, discrimination against women in academics in the past existed throughout the world. According to Egunjobi (2009), some women were even refused employment despite the fact that they were qualified because it was felt that the women would be a distractive influence in the laboratory working in an all-male career.

However, in Europe and America, the Second World War had in fact unlocked the opportunity to women emancipation prior to the introduction of any University in Africa. Thus, although the situation of women in academics has improved in some countries, the number of women in academic remains low in most developing countries. For instance, the percentage of women employed as full time academic staff ranges from the highest of 50% in Jamaica to the least of 9.5% in Ghana, with a Commonwealth average of 24%. Thus, in Africa, the smallest percentages were found in Ghana 9.5%, Zimbabwe 9.8%, Zambia 10.9%, Tanzania 11.0%, and Nigeria 13.6%, all in Africa (Egunjobi, 2008). Thus, the current gender roles as constructed in African societies tend to enhance and foster female subordination. Thus, the gap in academic positions between male female employees in African Universities is often found to be a consequence of this subordination. It is against this backdrop that that this paper focuses on gendering academic positions in Obafemi Awolowo University, Ile-Ife Nigeria to ascertain women in between 2002/2003 and 2013/2014 academic sessions (i.e. prior to, during and after the Carnegie Equity Programme) with the aim to determine whether there is improvement or not. The specific objectives are to:

- 1) examine male and female in academic positions prior to Carnegie Gender Equity Program;

- 2) compare the female and male in academic in the university between 2003/04 (before the Carnegie Gender Equity Project) and 2013/2014 (after the termination of Carnegie Gender Equity Project);
- 3) examine factors inhibiting female from taking up academic positions in the university;
- 4) ascertain why some faculties have higher number of female academics than others;
- 5) examine the impact of Carnegie Gender Equity Project intervention on females taking up academic positions.

Gendering Academic Positions in Obafemi Awolowo University Prior 2002/2003

The Obafemi Awolowo University was established in 1962. Presently, it has 13 faculties administered in more than 93 departments and academic units. At its inception, the University's founding fathers/mothers embraced the liberal principle in matters of administration and governance, and engraved the principles in matters of students' and staff welfare (Obafemi Awolowo University Gender Policy, 2009). While qualified men were employed as academic staff, their wives were employed as non-academic staff such as administrators, typists, secretaries, cashiers, messengers, etc. This was with the intention of reducing gender gap in the university employment. It is not surprising therefore that majority of those who took up teaching appointment are men as it was widely believed that academic jobs were prerogative of men. Other factors such as lack basic educational qualifications, domestic, children and family demands, socio-cultural/religious beliefs and poor mentorship also contributed to underrepresentation of women in academic positions in the University (Eboiyehi et al., 2016). It was obvious that before the 2002 Situation Analysis Report on gender issues at Obafemi Awolowo University was conducted, major academic positions were held by men. As husbands encourage their wives to further their education particularly in Faculties of Education and Arts, a few women were later employed as academic staff in faculties considered as women their numbers still remain minimal as compared to their male counterparts.

The Establishment of Centre for Gender and Social Policy Studies

As part of its activities to mainstream gender into academic programmes, the Obafemi Awolowo University established the Programme at the Department of Sociology and Anthropology in 1986. It was named Programme in “Women Studies and National Capacity Building Programme for Child Survival and Development”. With Senate approval in 1996, it was renamed ‘Centre for Gender and Social Policy Studies’ (CGSPS) and was established as an autonomous research Centre with its own Board and accounting procedures. The Centre was established to support the University’s interests in pro-poor development issues and to design appropriate development policies and programmes in order to attain sustainable development and improved living standards for both men and women. At its inception, the Centre worked steadfastly during the WID years in pursuance of its mission.

Between 2003 and 2006, a major effort at institutionalizing gender equity principles and practices in the university came with a generous funding from the Carnegie Corporation of New York under the Phase 1 of the OAU—Carnegie Gender Equity Project. Phase 1 of the Gender Equity Project (GEP) derived from the Situational Analysis (SA) data collected from the university in 2002/2003 showed wide gender disparities in student enrolments, staff employment and decision making. The data from the 2002 Situation Analysis also showed that in over 40 years of its existence then, female academic staff constituted 13.6% of the total population of academic staff of 1,101 in 2001/2002. The disparity in academic staff employment was more pronounced in the faculties of Law, Science and Technology where female academic staff accounted for less than 5%. These faculties were seen as men’s domain. Gender gaps also existed in the Faculty of Arts, for example, there had been no female academic in the History Department. Furthermore, data on leadership showed that men occupied strategic administrative and academic positions, and therefore were in control most of the decision-making machineries in the University. Conversely, female participation in decision making in the university was very limited. Of the 19 statutory committees, male representation was approximately 10 times that of female on 6 committees and 5 times on 5 committees. The gender gap was widest in Senate where the ratio was 19 males to 1 female. As at 2002, of the

206 professors at OAU, only 9 (4.3%) were female. From 2002 to 2006, there was no female Dean of Faculty and there was only one female Vice Dean. Of the 68 heads of Academic Departments, 12 (15.0%) were females. From the findings from the Focus Group Discussions, the situation Analysis Report (2002) suggested that gender inequalities in the university are as a result of gender inequalities in task allocation. It was alleged that men were usually allocated more work than women. Others added that women were usually given preferential treatment on account of family, domestic or health reasons. Ironically, these same reasons were later used to hinder women's access and promotion in the workplace. FGDs also highlighted deep-seated paternalistic attitudes and biases against women. Based on these findings, the Centre for Gender and Social Policy Studies consulted widely with key stakeholders within the University community and formulated a draft Gender Equity Policy as an affirmative action strategy to redress the identified gender imbalances.

With grants from Carnegie Corporation of New York, the Female Scholarship Scheme was established at Obafemi Awolowo University in 2003. The goal of the Female Scholarship Scheme was to support female students facing financial constraints to access funds to complete their studies and contribute to female enrolment. To ensure greater enrolment, retention and improved performance a total of one thousand, eight hundred and ninety (1,890) undergraduate female scholarships, 176 female postgraduate female students scholarship and 50 female staff fellowships were awarded between 2002/2003 and 2012/2013 academic sessions. The undergraduate scholarship was to allow more female undergraduate students to benefit and ensure that those currently on the programme receive a contentious support to successfully complete their education. The Female Scholarship Scheme also provided support for female students on a merit basis such that they would be motivated to excel in their studies. In the third phase, the Female Scholarship Scheme has focused on female students in Science and Technology where the gender gaps are highest. In order to redress gender gap, and to create a pool of female postgraduate students for recruitment into the academia, one hundred and seventy six (176) female postgraduate scholarships covering tuition, laboratory experiments and fieldwork, tenable at OAU Ife were awarded. The fellowships were offered staff under the split postgraduate studies, where awardees spent 3 months abroad building international linkages, and using state of the art equipment and libraries

for scientific research. Conducted Motivation and Sensitization Seminars to enable Staff and students receive awareness and skills in gender concepts and principles; lately they have also been motivated to uptake and excel in their careers in Science and Technology.

Implementation Strategies

- I. Achieve a 70:30 ratio (male and female) in the appointment of headship positions in the Department/Unit/Centres;
- II. Encourage better participation of women in elective positions by giving incentives to gender compliant faculties;
- III. Ensure that all data emanating from departments and units are gender disaggregated;
- IV. Ensure 70:30 ratios (male and female) of membership of all University Committees;
- V. Build the gender sensitivity of men and women currently occupying leadership positions in the University;
- VI. Strengthen the GCSPS and Create appropriate Committees to mainstream gender into the University system.

Recognising that Carnegie Corporation grants would terminate in 2012, the Centre for Gender and Social Policy Studies of the University initiated the Female Scholarship Endowment Ceremony in 2009, the sum of Two Hundred and Fifty Thousand Naira only (N250,000:00) was raised at the first endowment ceremony. The Centre continued the tradition with sums of Five Hundred and Forty thousand Naira (N540, 000:00) and One Million two Hundred Thousand Naira (N1, 200,000:00) raised in 2010 and 2011 respectively. The last scholarship endowment ceremony was held on September 14th, 2011; scholarships award letters were distributed to 194 undergraduate and 33 post graduate students.

Methodology

The research was conducted in Obafemi Awolowo University Ile-Ife, Nigeria. Before, during and after method was used to establish the influence of the project on gender gap. Relevant documents for the were obtained from the Planning, Budgeting and Monitoring Unit (PBMU) and

Centre for Gender and Social Policies Studies (CGSPS) of the University. Data collected compared the number of male and female in academic from 2003/2004 (before the Carnegie Scholarship/Fellowship Project and 2013/2014 academic sessions (i.e. after the Carnegie Scholarships and Fellowship were terminated and strategies used by the Carnegie project to promote gender equality in the University. Other information was sourced from published scholarly articles. The data were described using descriptive statistics and while inferential statistics such as Analysis of Variance (ANOVA) was used to make deductions.

Gendering Academic Positions in Obafemi Awolowo University During and After Carnegie Gender Equity Programme

Like the 2002/2003 academic session, the data on the gender distribution of academic staff at the commencement of the Carnegie Gender Equity Programme in 2003/2004 session by faculties indicate that women were also underrepresented in all the academic positions in the university. Out of 1,033 academic staff, 872 (84%) are males while 161 (16.0%) are females. The results of the data presented in Figure 1 below show the gender distribution of academic staff in 2003/2004 academic sessions by Faculties. The results indicate that women were underrepresented in all the academic positions in the university. Out of 1,033 academic staff, 872 (84%) are males while 161 (16.0%) are females. In the same academic session, there was no female Professor in Faculties of Education and Dentistry. There was also no female Senior Lecturer in the Faculty of Administration. Females in lecturers/Research Fellows and Assistant lecturing cadres were also very low (80% male lecturers to 20% female lecturers; and 82% males to 18% females respectively). There was no female lecturer I and II in the Faculty of Law. There was also no female Assistant Lecturers in the Faculty of Administration, Basic Medical Sciences, Clinical sciences, Dentistry, Education, Law and Social sciences. Of the 256 professors, 231 (89.0%) were males while only 25 (11.0%) were females; of the 271 senior lecturers, 232 (86.0%) were males and 39 (14.0%) were females. Of the 374 lecturers, 301 (80.0%) were male lecturers and 73 (20%) were females and of the 132 Assistant lecturers, 108 (82.0%) were males while 24 (18.0%) were females. The

results also indicate in 2003/2004 session females were underrepresented in all the Faculties and cadres except in the Faculty of Education where male and female lecturers/Research Fellows were equally represented (15 each).

The low representation of women in academic positions was again apparent in 2005/2006 academic session. As shown in Table 2 below,

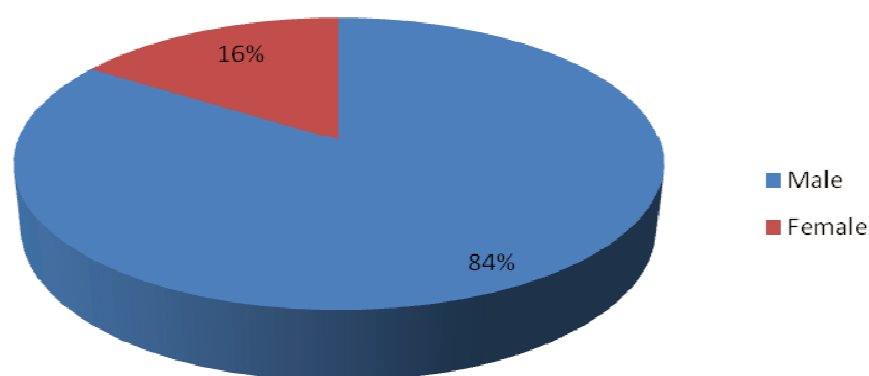


Figure 1. Percentage Distribution of the Gender of Academic Staff in 2003/2004 Session

Source: Planning, Budgeting and Monitoring Unit (2015)

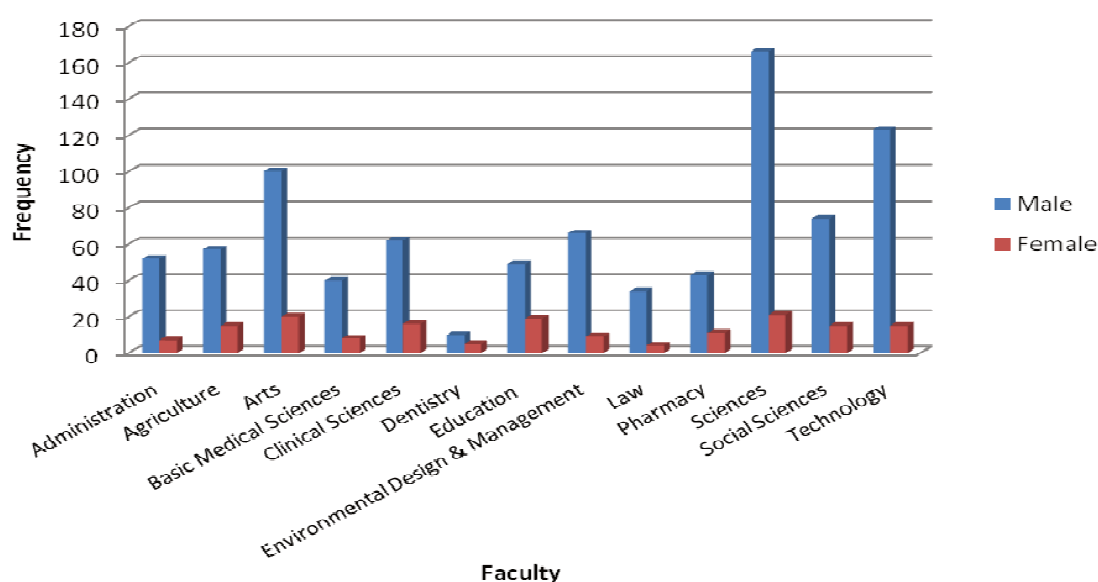


Figure 2. The Frequency Distribution of the Gender of Academic Staff in 2003/2004 Session by Faculty

Source: Planning, Budgeting and Monitoring Unit (2015)

out of the total number of 1,044 academic staff, 877 (84%) were males while only 167 (16%) were females. Of the 264 Professors, only 29 (11.0%) were females. The gender distribution by Faculties also indicated that there was no female Professor in Faculties of Dentistry and Education. Faculty of Social Sciences had the highest number of Professors (that is, 8 female Professors against 17 male Professors). This was followed by the faculties of Technology (4), Science (3) Arts (3), Agriculture, Law, Clinical Sciences and Pharmacy (2 respectively). The Faculties of Administration, Basic Medical Sciences, Environmental Design and Management had 1 female professor each.

Out of the 272 Senior Lecturers or Research Fellows in the same academic year, only 39 (14%) were females. The gender distribution by faculties indicates that of the 19 senior lecturers and senior Research Fellows in the Faculty of Administration, there were no female Senior Lecturers. Faculty of Agriculture had the highest number of female Senior Lecturers (5 out of 17). Of the 31 Senior lecturers in Faculty of Arts, only 4 were females. This was followed by Faculties of Basic Medical Sciences (4), Education (4), Clinical Sciences (4), Pharmacy, Environmental Design Management (EDM), Social Sciences and Science (3 each). Others, such as Faculties of Law, Dentistry and Technology had two female senior lecturers each.

Of the 376 Lecturers or Research Fellows, only 75 (21%) were females. The break down indicates that Faculty of Education had highest number of female Lecturers/Research Fellows with 15 out of 30 lecturers/Research Fellows. This implies that both male and female lecturers were equally represented. This was followed by Clinical Sciences (10 out of 41 lecturers), Arts (9 out of 44 lecturers) and Faculties of Administration (6 out of 21 lecturers) and Technology (6 out of 49 lecturers). Faculty of Law had no female lecturer during the academic session under review.

Out of the 132 Assistant Lecturers/Junior Research Fellows, there were only 24 (18%) females. Gender distribution by Faculties reveals that there was no female Assistant Lecturer in the Faculties of Administration, Education, Law and Social Sciences. Surprisingly, there were no male and female Assistant Lecturers in the Faculties of Basic Medical Sciences, Dentistry and Clinical Sciences. The Faculty of Science had the highest number of female Assistant Lecturers/ Junior Research Fellows (10 out of 43 Assistant Lectures) compared to Environmental Design and Management (EDM) with 1 out of 13 Assistant lecturers.

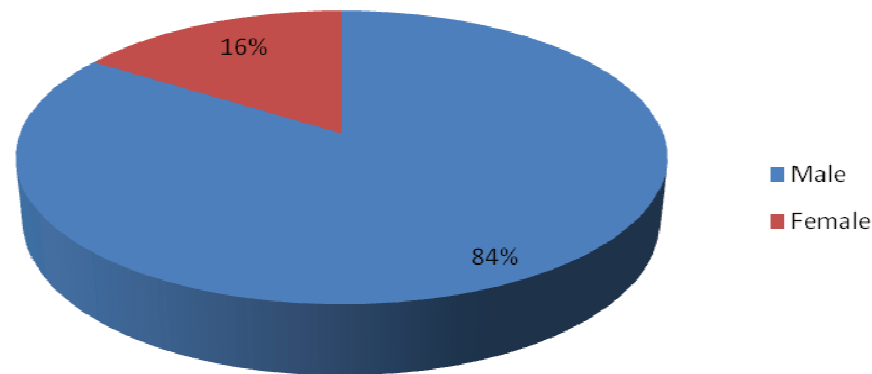


Figure 3. Percentage Distribution of the Gender of Academic Staff in 2005/2006 Session

Source: Planning, Budgeting and Monitoring Unit (2015)

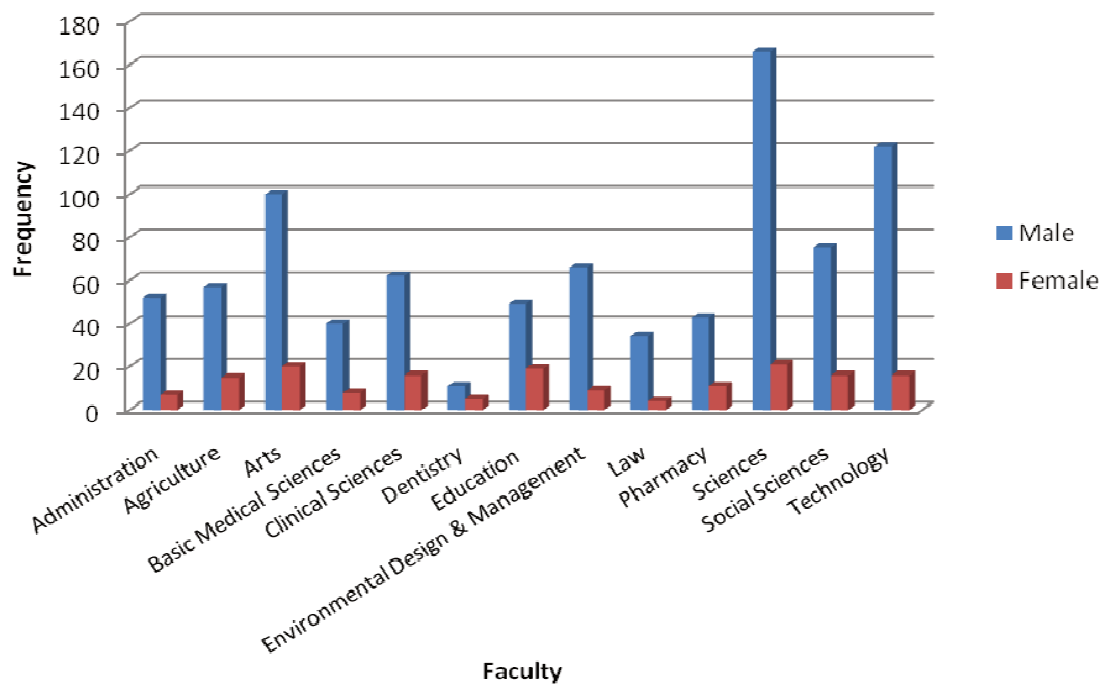


Figure 4. The Frequency Distribution of the Gender of Academic Staff in 2005/2006 Session by Faculty

Source: Planning, Budgeting and Monitoring Unit (2015)

As shown in Figure 5, the gender distribution for the 2006/2007 academic year revealed that there was no remarkable improvement in the number of female academic staff in the university especially when compared to the previous academic sessions covered by this study. Of the 1046 academic staff in the University during the academic session,

only 164 (16%) were females. The distribution of academic staff by Faculties also showed that out of the 483 Professors, only 60 (12%) were females. Although the Faculties of Clinical Sciences and Social Sciences had the highest number of Professors (9 each), the results indicate that the proportion of female Professors in those Faculties was quite low compared to the number of male professors (46 and 31 male professors respectively).

The data also show that female Senior Lecturers/ Senior Research Fellows were underrepresented. As shown in the Table no. 1, there were only 15 (13%) female Senior Lecturers compared to 105 (87%) male Senior lecturers. Faculty of Education had the highest number of female Senior Lecturers (9 out of 19). Out of the 34 Senior Lecturers in EDM, only 2 were females. The underrepresentation of women in Senior Lecturership position cut across other Faculties as indicated in the Table no. 1. There were no male and female Senior Lecturers/ Research Fellows in Faculties of Administration, Agriculture, Arts, Basic Medical Sciences, Science, Social Sciences and Technology.

The results were however, different for those in lecturership position. For instance, of the 296 lecturers in the University, only 56 (19%) were females. Female lecturers were also underrepresented at the Faculty level except in the Faculty of Pharmacy where they were equally represented (7 each). However, there were no male and female lecturers in the Faculties of Clinical Sciences, Dentistry and Law.

Women were also underrepresented among those in the rank of Assistant Lecturers/ Junior Research Fellows. Out of the 147 Assistant

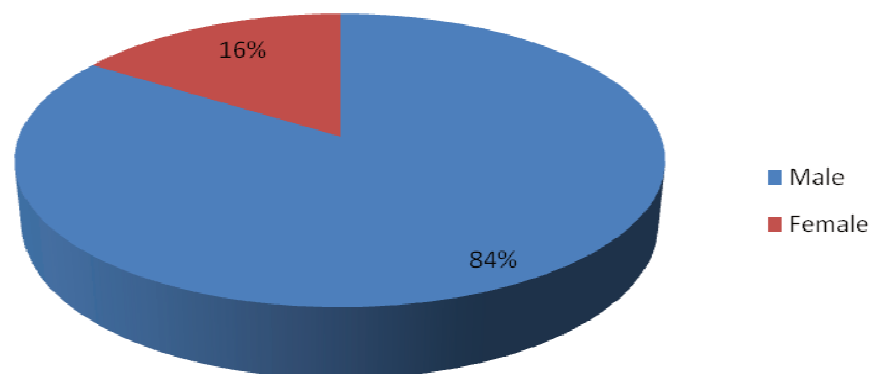


Figure 5. Percentage Distribution of the Gender of Academic Staff in 2006/2007 Session

Source: Planning, Budgeting and Monitoring Unit (2015)

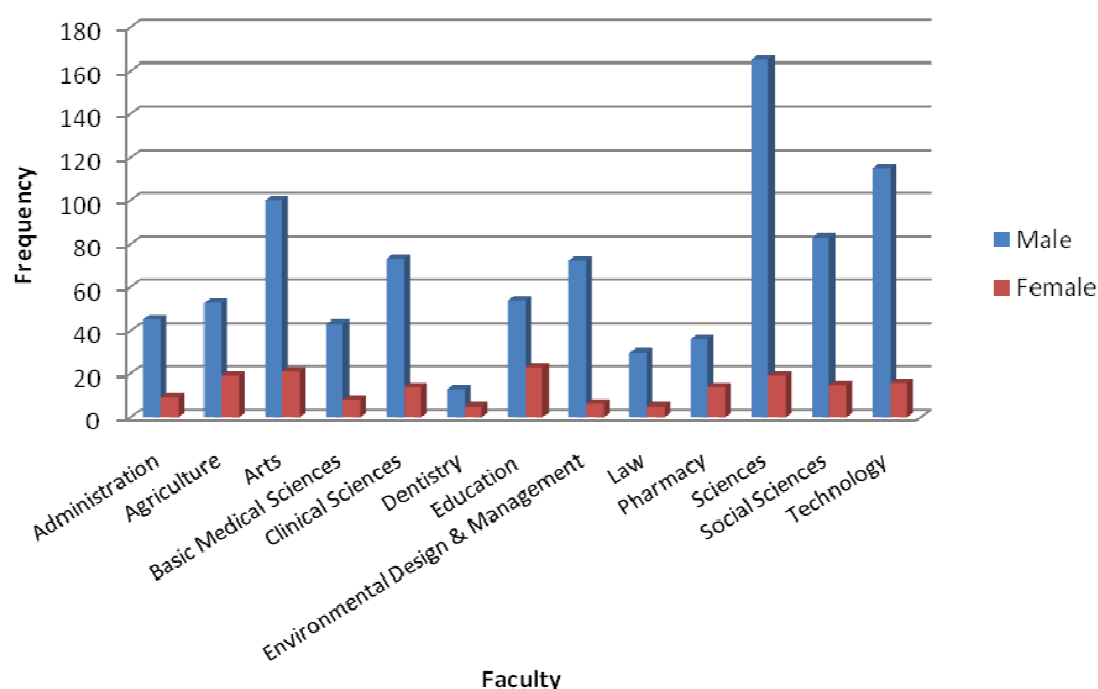


Figure 6. Frequency Distribution of the Gender of Academic Staff in 2006/2007 Session by Faculty

Source: Planning, Budgeting and Monitoring Unit (2015)

Lecturers/Research Fellows, only 33 (22%) were females. However, it was only in the Faculty of Agriculture that both male and female Assistant Lecturers were equally represented (6 each). In other Faculties, they were either underrepresented or there was no female Assistant Lecturers at all.

The overall results indicate that out of 1,354 academic staff 1058 (78%) were males while 296 were females (22%). The distribution of the academic staff by Faculties shows that there were 257 (91%) male Professors and 24 (9%) female professors; 217 (79%) male Senior Lecturers as against 57 (21%) female Senior Lecturers; 318 (69%) male lecturers and 145 (31%) female lecturers while Assistant Lecturers/Junior Research Fellows consisted of 240 (79%) male and 98 (21%) of female Assistant lecturers/Junior research Fellows.

The results also reveal that women were underrepresented among the Professorial and Senior Lecturership cadres. For instance there was no female Professor in the Faculties of Administration, Basic Medical Sciences, Education and EDM. Faculties of Arts and Clinical Sciences had the highest number of female Senior lecturers with 11 out of 34 Senior

Lecturers and 10 out of 45 Senior Lecturers respectively while Faculty of Technology had the least number of female Senior Lecturers (1). Apart from the Faculty of Law which had the highest number of female Lecturers (29 out of 30) that is, 98.7% against 1 (3.3%) of male lecturers, females were not adequately represented in other Faculties. Same is applicable to those in Assistant Lecturership cadre. For instance, there

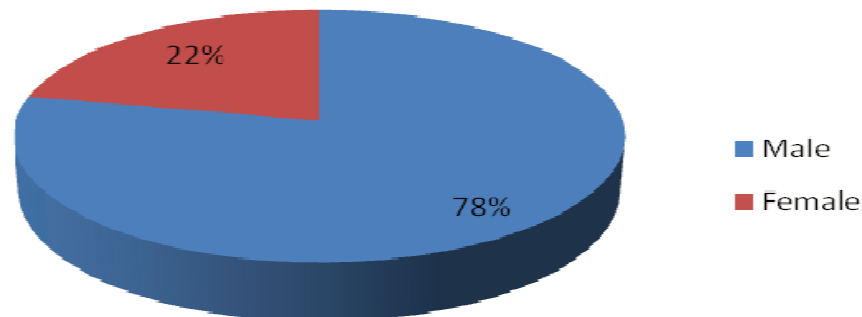


Figure 7. Percentage Distribution of the Gender of Academic Staff in 2007/2008 Session

Source: Planning, Budgeting and Monitoring Unit (2015)

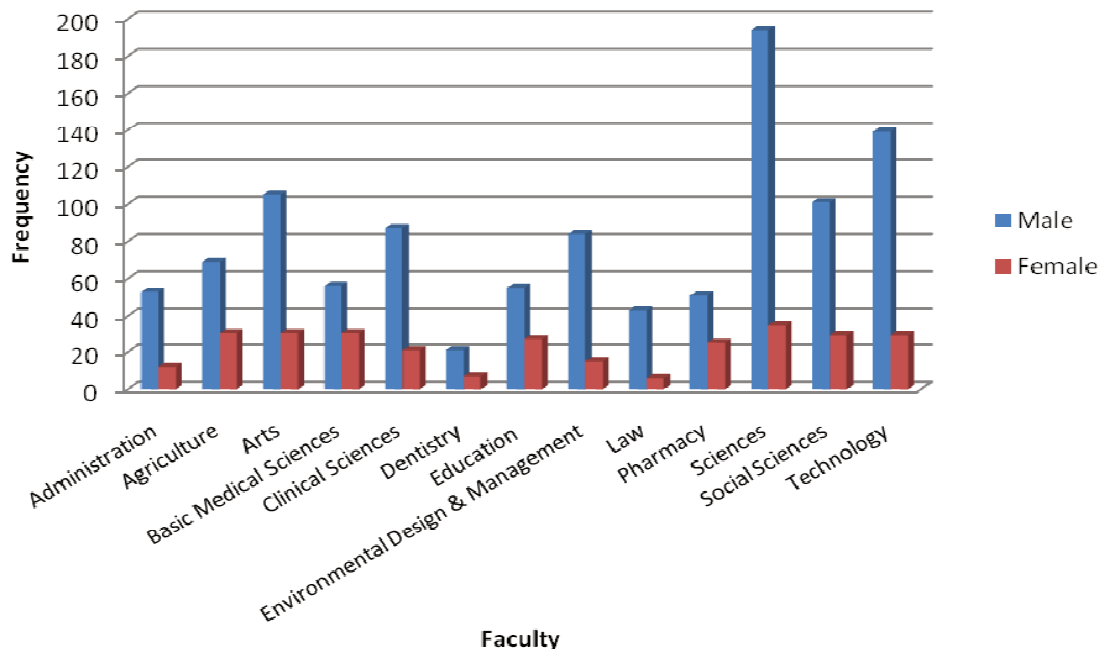


Figure 8. Frequency Distribution of the Gender of Academic Staff in 2007/2008 Session by Faculty

Source: Planning, Budgeting and Monitoring Unit (2015)

was no female Assistant Lecturer in the Faculty of Dentistry while Faculty of Science which had the highest number of Assistant female lecturers out of the total number of 71 Assistant lecturers. Of the 25 Assistant lecturers in 12 were females while 11 of the 27 Assistant Lecturers in the Faculty of agriculture were also females.

Figures 9 and 10 revealed that the representation of women in academic positions in the 2008/2009 academic session was equally low

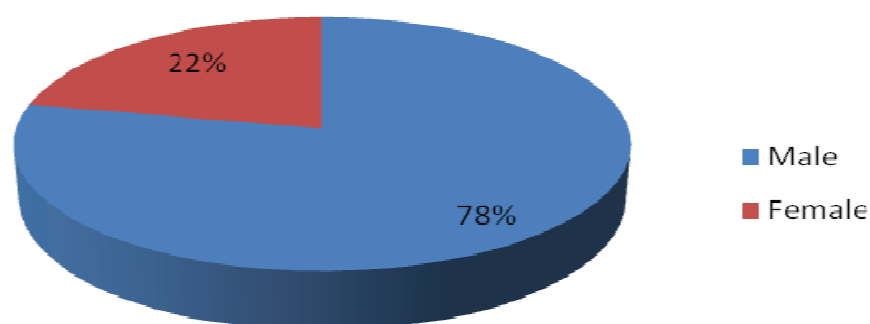


Figure 9. Percentage Distribution of the Gender of Academic Staff in 2008/2009 Session

Source: Planning, Budgeting and Monitoring Unit (2015)

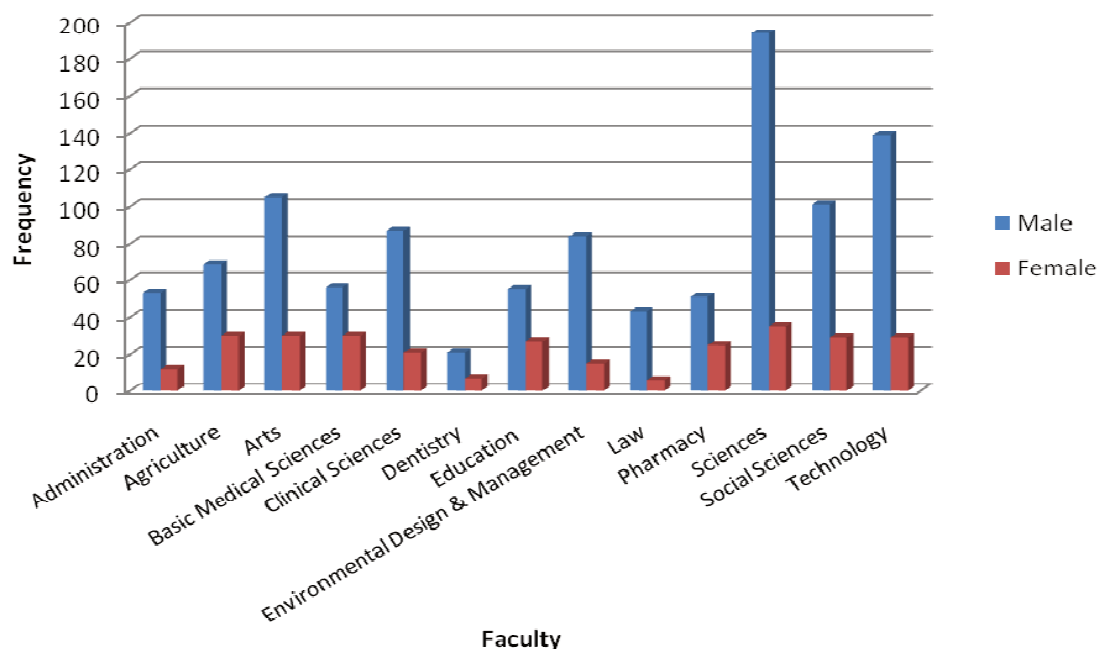


Figure 10. Frequency Distribution of the Gender of Academic Staff in 2008/2009 Session by Faculty

Source: Planning, Budgeting and Monitoring Unit (2015)

compared to their male counterparts. Out of the 1,357 academic staff, there were only 296 (22%) females while 1,058 (78%) were males. The data also indicated that there was no female Professor in the Faculties of Administration, Basic Medical Sciences, education and EDM. There was only 1 female Professor each in the Faculties of Clinical Sciences, Dentistry and Sciences. Female Professor the Faculties of were males. Out of the 273 Senior Lecturers/Senior Research Fellows in the University, only 56 (21%) were females. Faculties of Arts and Clinical sciences had the highest number of female lecturers/Research Fellows with 13 each while 11 and 10 respectively while Faculties of Law and Technology had the least female Senior Lecturers with 1 each. Faculties of agriculture and Technology had the highest number of Lecturers/Research Fellows while Faculties of Law and Dentistry had the least representation of female lecturers of 3 each. Of the 315 Assistant Lecturers /Junior Research Fellows, only 97 (29%) were females against 238 (71%) for males. The gender distribution of academic staff across the faculties showed that there was no female Assistant Lecturers in the Faculties of Dentistry and Law. Faculties of social sciences had the highest number of female Assistant Lecturers/Junior Research Fellow (16 out of 71 Assistant lecturers) while Faculty of Clinical Sciences had only 1. The above results imply that a very few women occupied academic positions in the University compared to their male counterparts.

Figures 11 and 12 showed the distribution of Academic Staff by rank, gender and Faculties in 2009/2010 academic session. Men were more dominant in all the cadres. Out of 1,279 academic staff in the University, 978 (76%) were males while only 301 (24%) were females. At the Faculty level, there were only 24 (9%) female professors against 240 (91%) male professors. The data also showed that there was no female professor in the Faculties of Administration, Basic Medical Sciences and EDM. Faculty of Social Sciences had the highest number of Professors (5) against male Professors (21). This was followed by Faculty of Arts with 26 male Professors and 4 female professors Out of the 32 Professors in the Faculty of Technology, only 3 were females and of the 20 professors in the Faculty of Agriculture, only 3 were females. At the Senior Lecturership position, there was no female in Faculty of Law. Faculties of Arts and Clinical Sciences had the highest number of female Senior Lecturers with 10 each out of 34 and 30 academic staff strength respectively. Out of 417 lecturers and Research Fellows, only 114 (27%) were females. The results also showed that number of female lecturers was lower in all

the faculties. As indicated in the Table, of the 332 Assistant Lecturers, 228 (69%) were males while female Assistant Lecturers were 104 (31%). The gender distribution of Assistant lecturers across the Faculties showed that there was no female Assistant Lecturers in the Faculties of Dentistry and Law. Faculty of Science had the highest number of female assistant lecturers (18 out of 75 assistant lecturers employed in that faculty). However, the number of female assistant lecturers was higher in

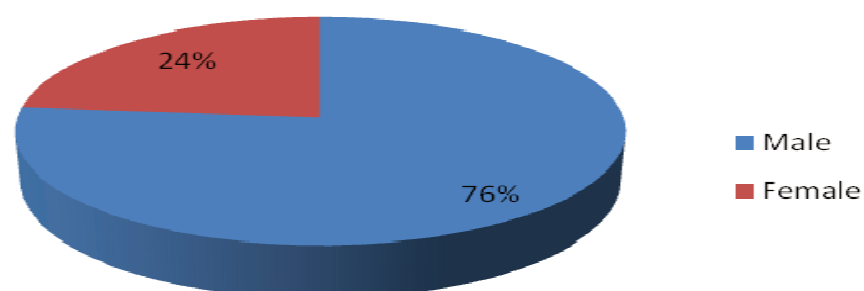


Figure 11. Percentage Distribution of the Gender of Academic Staff in 2009/2010 Session

Source: Planning, Budgeting and Monitoring Unit (2015)

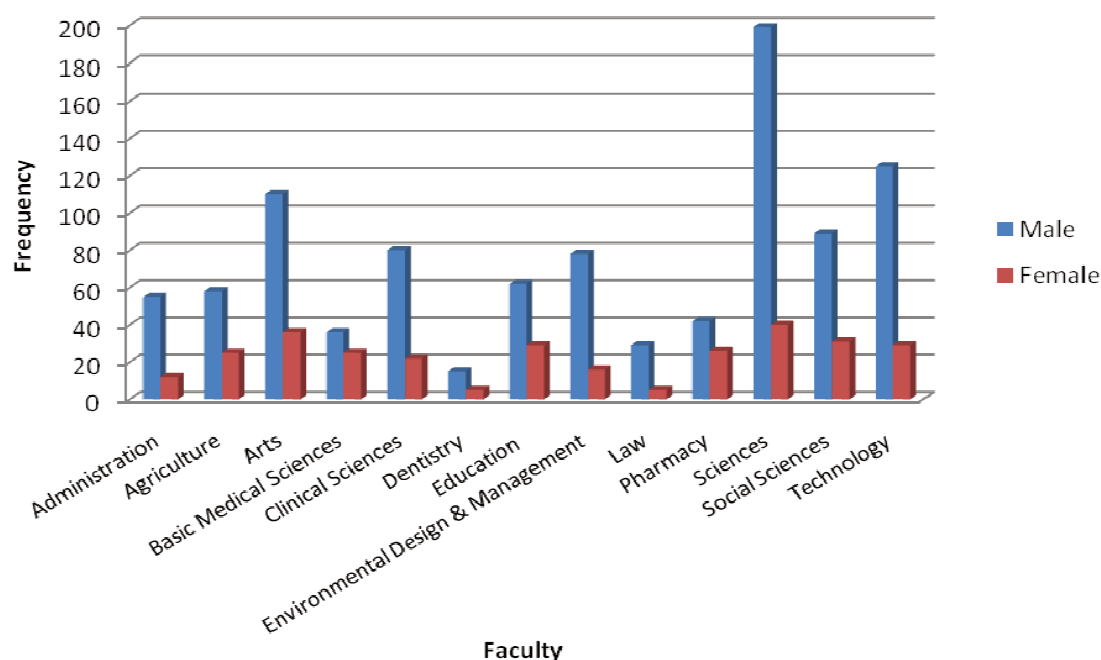


Figure 12. Frequency Distribution of the Gender of Academic Staff in 2009/2010 Session by Faculty

Source: Planning, Budgeting and Monitoring Unit (2015)

the Faculty of Basic Medical Sciences where 11 out of 20 assistant lecturers were females.

Figures 13 and 14 showed that there were more males in academics than females. The results also showed that there was a decline in the percentage of the overall number of women in academic for the 2010/2011 academic session compared to the previous session especially during

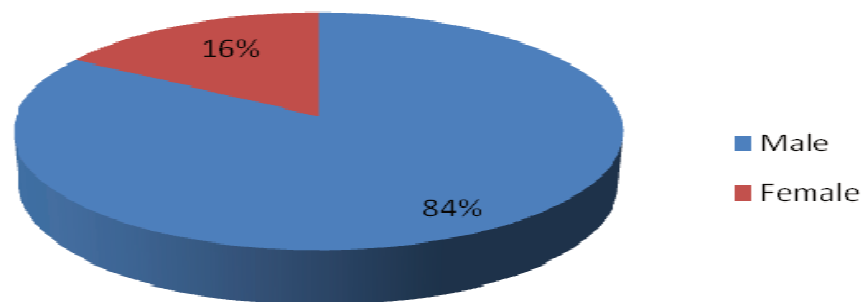


Figure 13. Percentage Distribution of the Gender of Academic Staff in 2010/2011 Session

Source: Planning, Budgeting and Monitoring Unit (2015)

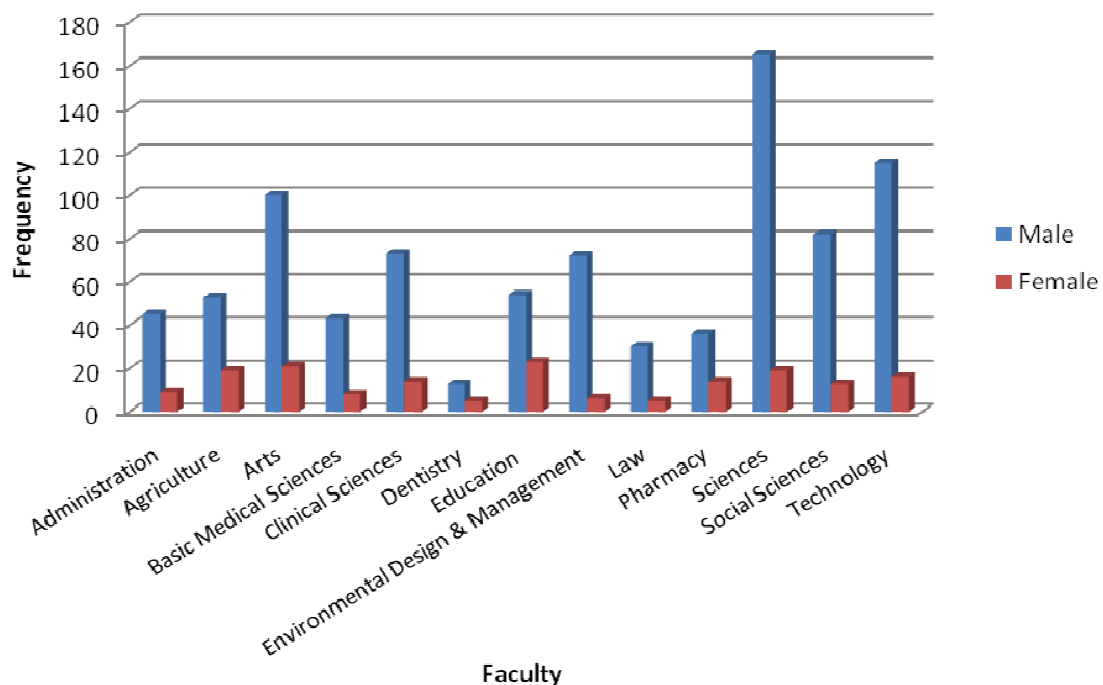


Figure 14: Frequency Distribution of the Gender of Academic Staff in 2010/2011 Session by Faculty

Source: Planning, Budgeting and Monitoring Unit (2015)

Carnegie Scholarship and Fellowship period. For instance, out of the 1,053 lecturers in the university only 172 (16%) were females. The result also showed that there were fewer female Professors across faculties 19 (7%) of the total number of 260 professors). There were no female Professors in Faculties of Administration, Basic Medical Sciences, Education, EDM and Sciences. Faculty of Social Sciences had the highest number of female Professors (6) while Faculties of Clinical Sciences, Dentistry, Law and Pharmacy had only 1 female Professor each. Compared to their male counterparts, there were only 39 (27%) of female Senior Lecturers in the university. There was no female Assistant Lecturer in the Faculties of Administration, Basic Medical Sciences, Clinical Sciences Dentistry and Law. The reason for this decline in the number of female academic staff could be as a result of the non existence of sensitization and motivational workshops for female staff and students as it was done during the Carnegie era.

Figures 15 and 16 also shows a further decline in the proportion of the number of women in academic positions in the university for the 2011/2012 academic session. Out of 1,227 academic staff during the academic session under review, only 16% of them are females. This again could be linked to the stoppage of sensitization and motivational workshops during the programme. As shown in the Table no.1, there were only 10% of female professors, 13% female senior lecturers 17% female lecturers and 24% Assistant female lecturers during the academic session.

The results further show that there was decline in the number of Professors in some Faculties compared to Carnegie era. For instance, Faculty of Social with 9 female Professors in the 2006/2007 academic session had only 5 female Professors in the 2011/2012 academic session. Faculty of Arts with 8 Professors in 2006/2007 had only 5 in 2011/2012 and Faculty of Clinical Sciences with 9 female Professors had only 4 in 2011/2012. Worse hit was Faculties of Education with 7 female professors in 2006/2007 academic session and EDM with 2 female Professors but had none in 2011/2012 academic session. This means a very few women were promoted to the rank of professorial cadre after others had retired or left the system. Compared to 2006/2007 academic session, there was a slight improvement in the number of female academic in Senior lectureship positions in some faculties. For instance, the Faculties of Administration, Arts, Agriculture and Basic Medical Sciences with no female senior lecturers now had 2 female senior lecturers each in the 2011/2012 academic session. However, the percentage of female senior

lecturers was the same (13%) meaning there was no improvement. There was a decline in the percentage of female academics in the lecturership position (from 21% to 17%) and improvement in those in Assistant lecturership post (from 17% in 2006/2007 academic session to 24% in 2011/2012 academic session). However this percentage is still small when compared to their male counterparts with 76 percent.

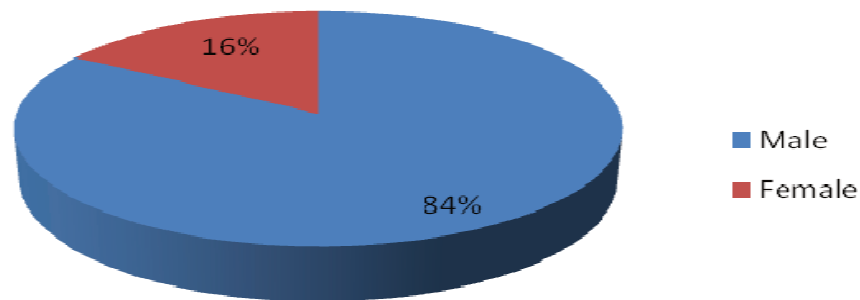


Figure 15. Percentage Distribution of the Gender of Academic Staff in 2011/2012 Session

Source: Planning, Budgeting and Monitoring Unit (2015)

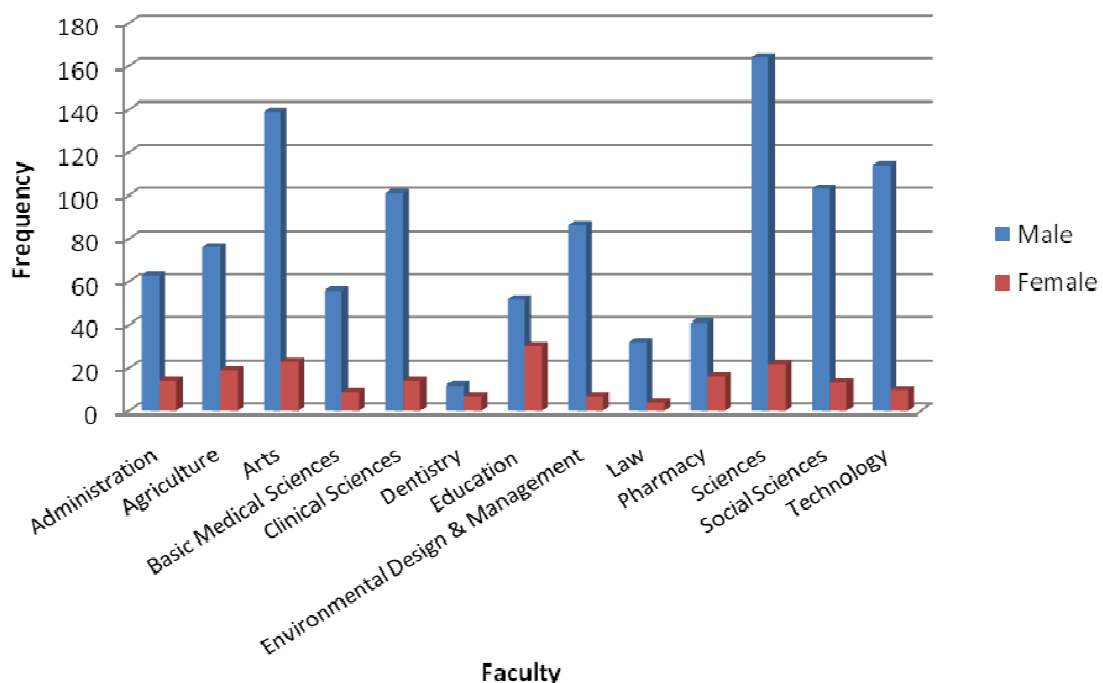


Figure 16. Frequency Distribution of the Gender of Academic Staff in 2011/2012 Session by Faculty

Source: Planning, Budgeting and Monitoring Unit (2015)

As indicated above, there was no improvement in the proportion of female academic staff during 2012/2013 academic session. There were only 16% of females in academic compared to their male counterparts. The percentage of female professors in all the faculties has also reduced from 10% in 2001/2012 to 8%. Surprisingly, there were no female professors in Faculties of Administration, EDM, Basic Medical Sciences and

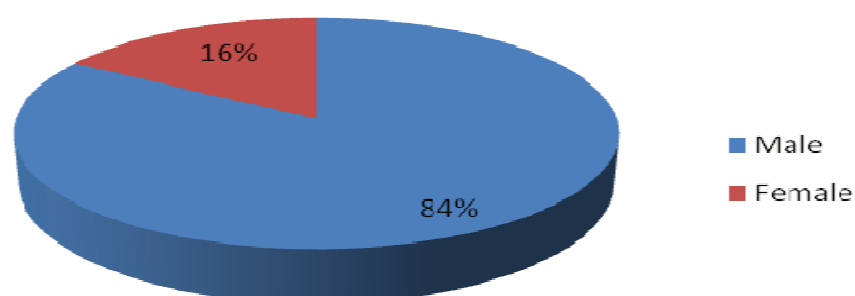


Figure 17. Percentage Distribution of the Gender of Academic Staff in 2012/2013 Session

Source: Planning, Budgeting and Monitoring Unit (2015)

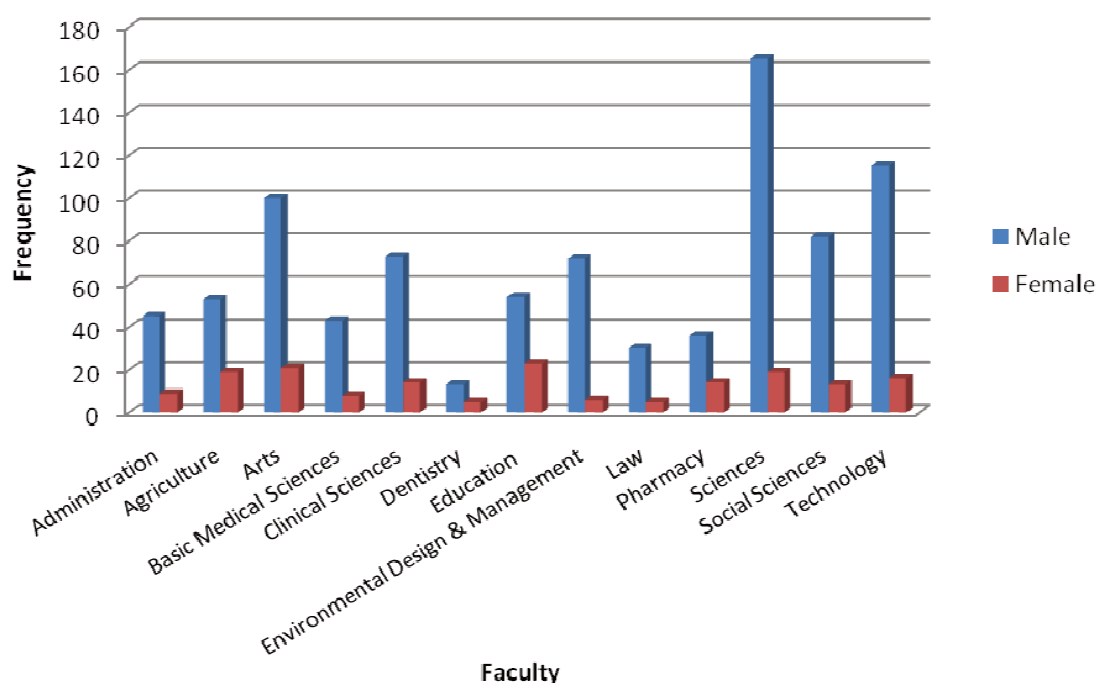


Figure 18. Frequency Distribution of the Gender of Academic Staff in 2012/2013 Session by Faculty

Source: Planning, Budgeting and Monitoring Unit (2015)

Sciences. However, the percentage of female senior lecturers has increased from 13% to 18% while those in lecturership and Assistant lecturership positions remain constant (17% and 24%) respectively. When these results are compared with 2009/2010 academic session (i.e., the session the Carnegie Scholarships/fellowship ended), one could conclude that there were reduction in the percentages of female academic in the University. For instance, the percentage of female professor which was 9% in 2009/2010 reduced to 8% in 2012/2013; Senior Lecturers (from 22% to 18%); Lecturers (from 27% to 17%) and Assistant Lecturers (from 31% to 24%).

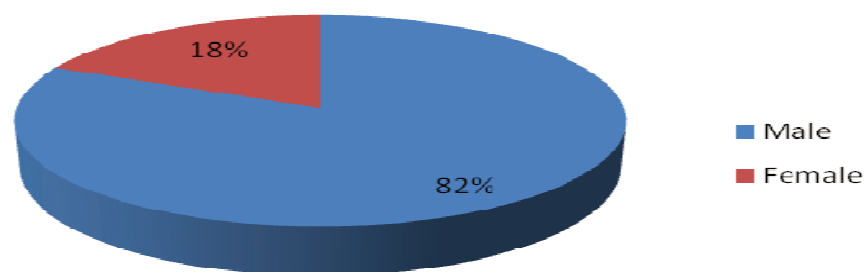


Figure 19. Percentage Distribution of the Gender of Academic Staff from 2003/2004 Session

Source: Planning, Budgeting and Monitoring Unit (2015)

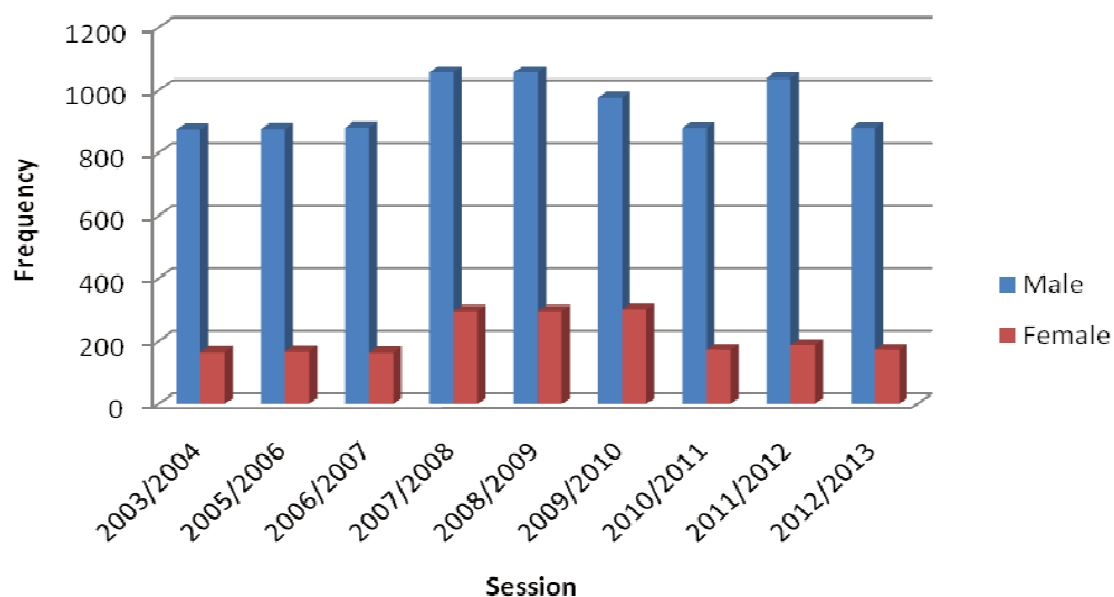


Figure 20. Frequency Distribution of the Gender of Academic Staff by Session

Source: Planning, Budgeting and Monitoring Unit (2015)

Figures 19 and 20 below indicate the summary of male and female academic staff from 2003/2004 to 2012/2013 academic sessions. Table no. 1 shows that between 2003/2004 and 2012/2013 there were 8,530 academic staff in the university. Out of this total, there were 8,530 male academic staff and 1,921 female academic staff representing 82% and 18% respectively (Figure 19). There is large gap between the population of male academic staff and that of the female staff. Figures 20 and 21 also show that 2007/2008, 2008/2009 and 2009/2010 academic session recorded highest proportion of female in academic. This was the peak of the Carnegie programme when a lot of sensitization and motivational workshops were held for female students and female staff. The 2011/2012 to 2012/2013 sessions were when the Carnegie Scholarship came to an end hence, the declined.

Table no. 1 shows the ANOVA result of the distribution of female Academic Staff per Faculty before Carnegie, at the peak of Carnegie and after Carnegie. There was significant difference ($P < 0.05$) in the average number of female Academic Staff per faculty during the different periods. The average number of female academic staff per faculty for the peak of Carnegie (session 2007/2008 to 2009/2010) was significantly ($P < 0.05$) higher than that of periods before Carnegie (session 2003/2004 to 2006/2007) and periods after Carnegie (session 2010/2011 to 2012/2013).

Table 1. The ANOVA result the Distribution of Female Academic Staff in a Faculty at different periods of Carnegie introduction

Parameter	Before Carnegie	Peak of Carnegie	After Carnegie	Probability
Average number of female academic staff per Faculty	3.21±0.25 ^b	5.84±0.36 ^a	3.67±0.21 ^b	<0.0001

a, b, c, d – Means within each row with different superscript of are significantly different ($p < 0.05$)

Discussion of Findings

The overall, results shows clearly that males dominated the academic positions in the university. The reason for this could be attributable to the fact that most women in the academia are confronted with multi-faceted challenges of synchronizing their professional academic worklo-

ads with reproductive roles (pregnancy, child delivery and upbringing), domestic work in the home front. The combination of these roles may slow down the rate of women's academic progress in terms of academic publications compared to their male counterparts. The percentage of female academic in 2001/2002 before the Carnegie Corporation of New York came on board was 13% (OAU—Carnegie Gender Equity Initiative Bulletin, April, 2009). The results show that by 2007/2008 it increased to 22% showing an increase of 9% within a period of six years. However, after Carnegie, the percentages of female academic staff decline from 22% in 2007/2008 to 16% in 2012/2013. The decline could be traced to stoppage of awareness campaigns on radios, television and OAU—Carnegie Gender Equity Initiative Bulletin, sensitization and motivational workshops. The end of Carnegie Gender Equity Project has also marked the end of some female students who had the ambition of pursuing their studies to Ph.D level but had to drop out due to lack of fund.

Conclusion

Based on the results of the study, the paper concludes that compared to their male counterparts the proportion of women in academic is still low in OAU. The patriarchal nature of University, religious/cultural beliefs and indirect discrimination against women in appointment into academic positions may be responsible for this.

Recommendations

Considering the results of this study, the following recommendations are proffered:

1. There is need to formulate policies that will address equal participation of men and women in academic positions if both are qualified.
2. For the policy to be more functional, there is need for OAU management to implement its Gender Equity Policy.
3. The university should put in place structures that will enable female academic to develop themselves.
4. Proper mentorship for female academic should be encouraged for career development.

5. Sensitization and awareness programmes / motivational workshops should be organized regularly for female staff that women can also be at the top of the careers.
6. The Management in OAU should try and sustain the Carnegie female student scholarships and female academic staff fellowship programme to enable women pursue their careers.
7. Efforts should also be geared towards increasing female enrolment and completion of higher education.

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Vera Gyamera

University of Lleida (Spain)

The Interface: Language, Gender and Power

ABSTRACT. Language, gender and power are major concepts in many academic disciplines. These concepts are expressed in different ways by different societies. The interface of these concepts is the focal point of this paper. The paper brings to fore how gender affects language use in the society and how power is demonstrated using language citing examples from African and Western context. The study reveals that, language is used to construct gender in that, we use language to demonstrate and convey what society anticipates from both sexes and power is demonstrated and achieved through language.

KEYWORDS: Language, Gender, Power, Interface

1. Introduction

Studies on the connection between language, gender and power is an interdisciplinary field which has come to the forefront in applied linguistics, linguistic anthropology, gender studies, linguistics, sociolinguistics and its related studies. Many linguists, sociolinguist, sociologist, psychologist and many more have explored the interaction between these concepts. Biological difference between men and women (sex) is mostly associated with gender (what is socially expected from a male or female). However, while sex is naturally given, gender is constructed by societal norms, roles etc. The interface between language, gender and power is closely related to social attitudes. Men and women are expected to be socially different, in that society provides different social roles for them and expects different behaviour patterns from them. Societal perception of these different roles and behaviour patterns expected from men and women, empowers some, while disempowering others. One way of enacting power is to control the context of a speech situation which involves language used and the people involved (gender). Language is used to construct gender in that we use language to highlight and carry what society expects from both sexes. The article explores the interaction between language, gender and power with illustrations from African and Western context.

2. Earlier studies related to language, gender and power

Lakoff posits the relationship between language, gender and power. She argued that women speak differently from men and that, women's language or way of speaking express powerlessness. She asserted that women's way of speaking reflects and produce a subordinate position in society. According to her, women's language is rife, with devices as mitigators (example; sort of, I think) and inessential qualifiers (really happy, so beautiful). She is of the view that language is fundamental to gender inequality and this can be found in the way in which language is used about women and the way women used language. The way society expects women to speak makes women speech uncertain, powerless and insignificant. These societal prescribed speeches disqualify women from position of power and authority. With that, language becomes a tool of oppression, which is imposed on women by societal norms and thus, keeps women in their place. Lakoff claims women and men talk differently and the differences in their speech are the support of the male dominance. Her claim brought about the **differences** and **dominant** approaches (Lakoff, 1975).

3. The dominance and differences approaches

Lakoff claims were viewed in two different and even conflicting theories. Two broad classes of explanations for gender, language and power effects have been presented as: *dominance theories and difference theories*.

3.1. Dominance approach

Robin Lakoff 1975 proposed the Dominance approach stating that men are naturally more dominant than women mainly through speech patterns or behaviour towards or around women. In her other theories of Tag questions, however, the dominance approach also shows that women act less dominant around men, in that, women use tag questions more than men not only for politeness but uncertain whether they are correct and needed a male opinion to ascertain their view points. Women are known of using more tag questions than men since men naturally act dominant around the women. Consequently, to make the

women conversation viable, she requires a male reassurance or idea. The difference in style of speech between the two sexes results from male supremacy and possibly an effect of patriarchy.

According to the dominance theories, men and women inhabit the same cultural and linguistic world, in which power and status are distributed unequally, and are expressed by linguistic as well as other cultural markers. In principle, women and men have access to the same set of linguistic and conversational devices and use them for the same purposes. Apparent differences in usage reflect differences in status and in goals. Analysis related with dominance framework usually argue that differences between women and men's speech arise because of male dominance over women and persist in order to keep women subordinated to men.

Associated with the dominance framework were works like Julia Penelope (1990) *speaking freely: unlearning the lies of the father's tongues* and scholars such as Dale Spender, Don Zimmerman and Candace West.

3.2. Differences approach

Deborah Tannen is well known to the Difference approach. She publicised that male and female individuals' lifestyles are often presented as being different cultures. Thus, men and women inhabit different cultural (and therefore linguistic) worlds.

"Even if they grow up in the same neighbourhood, on the same block, or in the same house, girls and boys grow up in different worlds of words. Others talk to them differently and expect and accept different ways of talking from them" (Tannen, 1990, p. 20). She categorised this theory into;

- **Status verses Support**—men through their speech gain status and are seen as more powerful and dominant in society while women use their speech to comfort and support others.
- **Advices verses Understanding**—whereas, men will try to find a solution to the problem, women seek to find comfort and sympathy for their problems.
- **Information verses Feeling**—men's conversation is message-oriented communicating or taking information, whereas, women conversation strive to build relationships and strengthens social links.

- **Orders verses Proposals**—Men like to use direct imperatives (example; “shut the door”) when communicating. However, Women conversations are full of super polite forms (example; “would you mind if...?”).
- **Conflict verses Compromise**—While, men would not mind having conflict to show their power, most women try to avoid conflict as much as possible and try to compromise situations.
- **Independence verses Intimacy**—according to the theory, men want to be independence whereas, women like to seek intimacy in general.

Tannen advocates that, difference is an approach of equality and the varying communicative styles of men and women is as a result of differentiating men and women as belonging to different 'sub-cultures' as they have been socialised to do so since childhood. Thus, gender differences in language is associated to cultural differences, comparing conversational goals, she argues that men tend to use a “report style”, aiming to communicate factual information, whereas women more often use a “rapport style”, which is more concerned with building and maintaining relationships.

4. Explanation of concepts

4.1. Language

Over the years, Scholars all over the world have given language several definitions and explanations. Some of them are; “Language is the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts.” (Henry Sweet, an English phonetician and language scholar) “A language is a system of arbitrary vocal symbols by means of which a social group cooperates” (Bernard Bloch & George L. Trager, American linguists¹).

Generally, language is a system by which human beings communicate ideas either in speech or in writing. It is a body of words and the systems for their use common to a people who are in the same community or nation, the same geographical area, or the same cultural tradition. The

¹ [Online] Available from: <http://www.britannica.com/EBchecked/topic/329791/language>. [Accessed: 29th April 2019].

word „language” has two meanings: language as a **general concept** and „a language” a **specific linguistic system**. Language as a general concept could be explained as a mental faculty, organ or instinct, a formal symbolic system and a tool for communication. ‘When described as a system of symbolic communication, language is traditionally seen as consisting of three parts: signs, meanings and a code connecting signs with their meanings’. Language as a specific linguistic system are dedicated to specific languages or specific language families (e.g. German Studies, English language studies, etc.). These specific programs are chiefly interested in describing the unique properties of a given language or language family and the contingencies of its history. The scientific study of language is called linguistics.

4.2. Gender

Gender relates to the different roles and responsibilities that society assigns to the two sexes. The definition of gender varies from discipline to discipline. While others interchange it with sex some also separate the two concepts. Legal specialists and literary analysts view gender as a person’s biological sex. However, social scientists also associate ‘gender’ with non-biological factors. Rothwell views sex as biological, that is male and female and gender as ‘social role behaviour (feminine-masculine) (Rothwell, 2000, p. 36).

Gender is the manifestation of what culture makes out of the “raw materials” of the biological sexes.’ In the studies of ethnography of speaking, “gender” refers to sociocultural and psychological, shaping, patterning and evaluating of female and male behaviour. For the purpose of this study gender is taken from ethnographic perspective.

Unlike sex differentiation that signifies biological differences between males and females, there are gender differentiations or stratification which is briefly explained below:

4.2.1. Gender Stratification

Gender stratification is a system whereby the positions occupied by men and women are associated with different amounts of income, prestige, agriculture, education, politics etc. Gender roles are specified in most cultures and may differ from society to society. For instance, most

societies based their gender stratification on the warrior nature of men in the past. Men in societies used their warrior and economic roles to reinforce the social and economic oppression on women. An example of stratified society is Javanese. This stratification is exhibited mostly in the public political realms where men are usually in this realm while women, on the other hand, engage in economic chores in the home. This kind of stratification is also predominant in most African countries.

However, since society is dynamic, gender system as flexible also changes with time and space. Hence, the more advance and developed a society is the narrower and more neutralised is its gender stratification.

4.3. Power

Power refers to the process of having the authority, resources and the ability to control and determine the living conditions of people based on their socio-cultural ideology. Moore and Hendry describe power as ‘...the force in society that gets things done, and by studying it, we can identify who controls what, and for whose benefit’ (Moore & Hendry, 1982, p. 127).

Power can be enforced through individual such as Judges, Police officers and politicians whose job give them the right to affect other people’s live. Again, various roles people play in the society can give them power. For instance, teachers, employers and parents have powers as a result of their roles they play in the society to control their subordinates. Thomas and Wareing classified such power as ‘personal power’ (Thomas & Wareing, 2003, p. 11).

4.4. The interface between language, gender and power

4.4.1. Language and gender

The link between language and gender is not ‘natural’ but culturally constructed (Foley 1997). This is so because societies associate certain forms of language for the different sexes (male/female). A lot of research concerning male and female speech proved that certain linguistic features are associated to either men or women only (Lakoff, 1975; Romaine, 1994).

Generally, in most societies’ women are expected to speak more formally and more politely than men. Femaleness is associated with

respectability, gentility and high cultured, contrary to manliness which is associated with 'toughness' and direct speech. These behaviours that society expects from the male and female predetermine their choice of words (language).

Many scholars have described women's speech as being different from that of men. Biologically, females have certain characteristics which are different from men. Females weigh less, mature quickly, live longer, and are less strong and less muscles than males. Again, the voice quality of the various sexes differs. Women have thinner vocal cords while men have thicker vocal cords. As a result, there are differences in voice quality as women have high pitches and men have low pitches.

However, these differences again, may have social factor. Wardhaugh affirms this by saying that 'women may live longer than men because of the different roles they play in the society and the different jobs they tend to fill' (Wardhaugh, 1992, p. 303).

The different voice quality may also be how the society expects them to sound as stated earlier. Various investigations done on how men and women use language especially in a conversation show that:

- Men conversations sentence more on business, politics, legal matters, taxes and sports. While women talk about social life, books, food and drinks, life's troubles and lifestyles.
- Men speak forcefully while female's speech is less forcefully.
- Men focus talks on competition, teasing, aggression, take initiative in conversation and tend to explain things to women. Men interrupt, challenge, ignore more and try to control in conversations.
- Women talk on feelings, affiliation with home and family or others, they ask more questions than men and tend to apologize more than men. They dislike domination in conversation.
- Women used more question tags and hypercorrection pronunciations and grammar.

Certain clichés such as „men never listen” and „women find it easier to talk about their feelings” support the above findings.

Further investigations show that there are phonological, phonetics, morphological, syntactic and pragmatics (linguistics) differences in the speech of male and female. This speech differences have been noted in variety of languages.

For instance, in Gross Ventre, an Amerindian language of the North East United States, women have palatalized velar stops where men have

palatalized dental stops. An example is 'bread' which females pronounce it as 'kjatsa' while males pronounce it as djatsa.

Moreover, Yukaghir a North East Asian language, women and children used /ts/ and /dz/ whereas men have /tj/ and /dj/ (Wardhaugh, 1992).

Syntactically, in terms choice of words, Japanese women use 'ne' at the end of sentence when they speak.

English, French, Latin, Greek, Russian, Spanish and many more languages make sex distinction through their pronominal systems. For example, 'he' and 'she' in English, 'le' and 'la' in French, 'hun' and 'han' in Norwegian language.

Nevertheless, among the Akan's gender distinction exists between male and female personal names. For example, a male child born on Friday in Akan will be called 'Kofi' while a female child born on the same Friday will be called 'Afia'.

With the family names, a lot of male names also have their corresponding female names in most Ghanaian societies. For example, in Akan by attaching the suffix -waa, -maa, -bea, or -ba to the male name we have its female counterpart.

Few examples are illustrated below:

Table 1. Akan male names with its female counterpart

Male (name)	Female (name)
Ampofo	Ampofowaa
Kyei	Kyeiwaa
Antwi	Antwiwaa
Ado	Adobea
Ofei	Ofeibea

Source: Author's construct (NB: the author is a native speaker she used her intuition and interactions with expert opinion to generate this table).

These distinctions of names can also be seen in many western countries as well. For example, Alexander/Alexandra, Andrew/Andrea, Charlie/Charlotte, Felix/Felicity etc.

The interface between language and gender is also seen in our African setting particularly, in Ghanaian society certain diction may be acceptable for male but may not be appropriate for female. Profanity does not seem suitable for females but may not be frowned upon when

same profane words are uttered by their male counterpart. Ghanaian Pidgin English according to many researches is male dominated in Ghana (Huber, 1999).

Furthermore, archaism, proverbs and many figurative devices are used by more men than women. Another instance is in Dyirbal, certain variety may be a taboo to women while to the men it is not. In Ghanaian context certain important communicative situations and performances where aspects of oral literature and performance are gender sensitive. The following table illustrates some oral genres in Akan society and their performers.

Table 2. Some akan oral genres with their specific performers

Oral genre	Performers
Funeral Dirge	Women
Marriage Contracts	Women
Folksongs	Women
<i>Amannebo</i> 'recounting one's missions' example after travelling or journey.	Men
Orator or linguist (' <i>ɔkyeame</i> ')	Men

Source: Author's construct (NB: the author is a native speaker she used her intuition and interactions with expert opinions to generate this table).

The different speech styles, distinction in names, different choice of words and gender sensitive performances of some genre among male and female across society are due to the role the various societies assigned to the different sexes and expect them to behave. The various roles allocated by the society to the different sexes are executed using language because, it is through language (words, sayings, songs, jokes, stories and poetry etc.) that we construct gender. Hence, the connection between language and gender.

4.4.2. Language and power

Power is often demonstrated through language; it can also be achieved through language. Political power for instance, exists by way of language, through speeches and debates. Laws are also codified and discussed in language; individuals also give orders through language.

This form of power being implemented through language is not only in the public sphere but also in individual homes (Thomas & Wareing, 2003, p. 311).

Societies have preserved certain roles in their oral and traditional customs, institutional powers and predetermined gender related roles and norms. This gender-based systems seek to control both sexes. As a result, there are institutional conflicts, thus, the control of institutional power about who will get to speak and with what effect, where can the different sexes speak and how. The control of representations occurs in social, institutions and in verbal interaction, how these are displayed, communicated and reproduced equally are sources of social power. Coulmas affirms this by saying that, 'Sex variation in language behaviour is seen as expressing and reinforcing power differentials (Coulmas, 2005, p. 39).

In most societies 'men tend to control and dominate women while women struggle to emancipate. These 'dominance' and 'emancipation' are observed in our daily activities, jobs, naming, proverbs, idioms etc. which are all expressed using language. Therefore, the more power you have, the more language you can use.

In most Ghanaian societies, key political and traditional portfolios that are strictly related to communicative functions are usually **male-dominated**. These include positions of chiefs, lineage head, counsellors, diplomats, chiefs spoke person (linguist-*ɔkyeame*), master drummers of the talking drums and the arbitrators of the chiefs' courts. There is no doubt that the verbal wit of women is directly or indirectly limited.

In addition, to demonstrate that certain positions or jobs are male dominant and controlled by men in most societies, women holding such positions are often described reemphasising their feminine forms in terms of men. For example, a woman who is a judge, chairs a program or is a doctor would be referred to mostly in our daily speeches or conversation as female judge, madam chairman, lady doctor respectively.

Another context in which power and gender interacts is naming, in Akan for example, the suffix 'bea' or 'wa' meaning 'small' which is attached to male names to form its female counterpart denote the diminutive form of female names. Examples. *Asante*—*Asantewaa*, *Opare*—*Oparebea*, etc. (see table 1 above for more examples).

Furthermore, power in terms of dominance is seen in naming after marriage, women tends to take their husband's names in addition to their names after marriage just as children are given their fathers' na-

mes in addition to their first names. Some men sometimes address their spouse or lovers '*baby*' signalling a comparatively small or immature of its kind, a sign of being weak or pampered or being overprotective towards. Similarly, the marital status of a woman is easily known with 'miss' or 'Mrs' attached to her name but that of a man is not easily detected. 'Mr.' is used for both married and unmarried man (i.e. Any grown man, marital status irrelevant). Have you wondered why men don't have titles that indicate their marital status?

Generally, women do not engage in profanities and obscenities as men do. There are figurative uses to show that women should be virginal, inexperienced, untried, and fresh in the world. Examples are found in expressions such as *maiden voyage*, *maiden speech*, *maiden flight* which refer to the first occasion or event of a kind. Most of these manifestations reveal the relationship between power and gender and the struggle of dominance and emancipation.

In Ghanaian community especially in Akan, certain proverbs, idioms or adage such as *a woman sells garden eggs, but she does not sell gun powder* portrays male dominance and power.

The following Akan proverbs further illustrate how different power and societal roles could be distributed to male and female through the use of language

- *“ɔbaatɔtuoa, etwerebarima dan mu.”*

Woman buy gun CONJ stand man room inside.

“When a woman buys a gun, it is kept in the man's room”.

- *ɔ-baayeturo mu nhwiren ;ne kunuye ne ban*

SG-woman is garden inside flower CONJ. husband is 1SG.OBJ. fence.

‘A woman is a flower in a garden; her husband is the fence’

- *Akokɔbedee n—nyin'anowɔbadwam.”*

Hen NEG-remove POSS mouth there durbar grounds

“The hen does not talk at the durbar grounds”

- *Akokɔberenimadekyee nsɔɔ-hweakokɔniniano.*

Hen knows morning CONJ SG look cock mouth.

‘The hen knows that it is dawn, but it looks up to the mouth of the rooster to crow’

- *ɔ-baa kwaseanaɔ-kɔawareɛa ɔ-nyaadeɛ.*

SG woman foolish that SG-go marriage CONJ 3SG-get something

‘A foolish woman gets ‘something ‘in marriage’ (Appiah et al., 2008).

These wise sayings restrict the performances and speeches of women and make them submissive to males. The Proverb are sources of

social norms and values as well as an embodiment of culture and tradition in Akan. Proverbs 3 and 4 above portray how society expects woman to be silent, calm, listen but not to talk. In the context of proverbs 1, 2 and 5 above women are expected to be submissive while men dominate and protect them.

Silence is observed by women to indicate their subordinate status. Wives are expected to keep mute in front of their husbands. A woman who talks too much is not admired by Akan societies. She is often nicknamed *ɔbaakokɔnini* 'a woman rooster' or sometimes a witch because the societal conventional wisdom in proverbs reinforces these negative stereotypes.

This culture of women remaining silence is not peculiar to only Akans it also happens in some culture like Birifor of Northern Ghana where the lips of women were perforated to prevent them from talking. Among the Aurochian of Chile an idle woman is supposed to keep quiet in the presence of the husband. The new bride in entering the husband's house is supposed to face the wall and can only talk after several months.

The interface of language gender and power is also portrayed in the Christian doctrine. Women are supposed to listen rather than being heard. The Apostle Paul wrote 'let a woman learn silence with all submissiveness. I will permit no woman to teach or to have authority over man, she is to keep silent' (1 Timothy 2: 11–12). The verse illustrations portray that power influences language which is performed by the different sexes and the more power one has the greater its use of language.

Previous researches on language, gender and power addressed the issue of 'women's language' either using linguistic features or social norms. These features were believed to be tied to women's subordinate status and made women seem as if they were tentative, hesitant, trivial and lacking in authority. Until recently, the speech of women was ignored, because women were devalued, so were their language. The stereotype of women's speech is that it is more polite than men. Lakoff 1975, identified the following features as 'Women's language' which is associated with women's greater politeness.

- Hedges, e.g. sort of; kind of, I guess;
- (Super) polite forms e.g. would you please...I'd really appreciate it if...
- Tag questions;
- Speaking in italics, e.g. emphatic so and very, into national language;
- Empty adjectives, e.g. charming, sweet, adorable;
- Hypercorrect grammar and pronunciation;

- Lack of a sense of humour e.g. poor at telling jokes;
- Direct quotations, e.g. „Vera said that he said...”

With these features, Lakoff (1975) and many researchers believe that women's language which is associated with greater politeness render their language the “language of powerlessness”. Brown and Levinson (1987) states that the level of politeness is expected from ‘inferiors to superiors’ this rendered women speech as inferior.

We deduce that the difference between these concepts is as a result of culture and not so much of a linguistic problem. It means that men and women are expected by society to have different interests and roles, hold different types of conversation and react differently in same or different situations. Although, access to power and influence are mostly linked to education, social class and regional origin, gender also plays a vital role in relation to language variation and power. Women and men are expected by the society to fill or perform distinctive roles and are mostly brought up differently. In other words, interface in language, gender and power may be social in origin rather than linguistic.

5. Current trends and neutralisation of gender, language and power

Modernisation and changes in people's way of life have resulted in changes in the use of language and power sharing by the different sexes (gender). With literacy and modernisation, the norm of gender inequity has decreased. There are a lot of top positioned jobs such as presidents, prime ministers, lecturers, lawyers, judges, parliamentarian, police officers, commentators, analysts and media practitioners etc. which are occupied by women. In African, on the 25th of October, 2018, Sahle-Work Zewde was elected president unanimously by members of the Federal Parliamentary Assembly in Ethiopia to be the first woman to hold the office of presidency in Ethiopia, other African countries with women as their leaders include, Namibia from 2015 had SaaraKuugongelwa-Amadhila, Mali from 2011 had Cissé Mariam Kaïdama Sidibé. More women leaders in the Western world include; Angela Merkel, Chancellor of Germany, Helle Thorning-Schmidt, Prime Minister of Denmark, Dilma Rousseff, President of Brazil, not to mention but a few. This changes in roles as women being leaders empowers women and thus, affects their language. Consequently, these women leaders use language as a way to construct their power and as a manner to maintain it. Most languages

are evolving according to the changes in societal norms and values, for instance, in English most gendered words are being replaced with new vocabulary, For example;

- Early man is now Early human
- Salesman can refer to as Salesperson
- Common man becomes Ordinary person
- Chairman is recently addressed as Chairperson
- mailman is currently called letter carrier
- firemen is now referred to fire fighters
- Steward or stewardess the gender-centric word is now replaced with a gender-neutral term, flight attendant.

Again, the traditional women's courtesy titles "Miss" (single woman or girl) or "Mrs." (married woman) is now "Ms." (grown woman, marital status undetermined) also, to avoid gender biasness, words like her/him, his / her, he /she is now common to neutralize gender.

6. Conclusion

Language itself may not be anti-woman (sexist), men and women use language to achieve certain sociocultural, political, economic and religious purposes as society expects from each of them. There is a relationship between language, gender and power. Men and women use language as means to construct their power and to maintain it. Power may be exercised through coercive (force) means but it can also be established or maintain mainly using language or discourse, thus, public discourse (the media), or private discourse. Gender relations are basically power relations and hence power is demonstrated and achieved through language.

Appendix

List of abbreviation

CONJ—conjunction
 DEF—Definite marker
 FUT—Future tense
 NEG—Negative
 PERF—Perfect aspect
 POSS—possessive marker

PST—Past tense

SG—singular

SUBJ—Subject

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Yagnamurthy Sreekanth

Regional Institute of Education (Manasagangotri, India)

Cross-border Objectification: Implications for the objectified women in the East

ABSTRACT. Objectification theory says that females are socialized to think of their bodies as objects and to internalize an observer's viewpoint of their bodies (Fredrickson & Roberts, 1997). While feminist literature in developed countries is profuse with objectification of women within their national boundaries, they ignore the objectification committed against women of other countries, and especially the developing countries. Although, Nussbaum has extensively dealt with objectification, her analysis and much of the literature on objectification, document intra-national rather than international objectification, which I describe as cross-border objectification. In cross-border objectification, objectifier traverses one's national boundaries to perpetrate objectification. I explain the cross-border objectification of women with the example of Thailand, a developing country, and how it is swayed by the developed world. The characteristics of cross-border objectification surpass the features of 'objectification' as they are defined in the west. Some of the specific characteristics observed as part of cross-border objectification are—providing alternate means and access to financial gains in order to exploit them; old men seeking unsustainable pleasure and company of young women; and finally, transitory emotional and non-sexual/sexual relationships, betraying social relationships of an enduring society. Further, it is exacerbated through the malicious circle of communication and transportation-beautification-objectification. The issue of cross-border objectification requires a special attention of the international community and largescale empirical researchers are necessary to investigate the nature of the problem and how remedial actions could be initiated.

KEYWORDS: Cross-border Objectification, External Objectification, Thailand

Introduction

Objectification theory says that females are socialized to think of their bodies as objects and to internalize an observer's viewpoint of their bodies (Fredrickson & Roberts, 1997). Referring to objectification, Nussbaum (1995) views that there are seven notions involved in objectification that include instrumentality, denial of autonomy, inertness, fungibility, violability, ownership, and denial of subjectivity. Although, Nussbaum has extensively dealt with objectification, her analysis and

much of the literature (Feldhusen, 2008; Koepsell, 1999; Gruenfeld et al., 2008) on objectification document intra-national rather than international objectification, which I describe as cross-border objectification. Internal objectification refers to the objectification by society of which affected women are part of, while external objectification refers to the objectification of these women by Western standards of beauty and physical appearance (Becker, 2015, p. 14). The terms internal and external are vague and do not delimit political frontiers where the objectification occurs. Further, external objectification need not be viewed from the point of western standards alone.

In cross-border objectification, objectifier traverses one's national boundaries to perpetrate objectification. I describe in this paper, the cross-border objectification of women, which largely ensues in developing world. Due to globalization, the interaction among developed and developing world is rapidly growing. The social relationships undergo significant change, with the increased interface. New dynamics emerge with the growing interaction that have far reaching implications on the people living in both developed and developing world. It is clear that tourism, prostitution, and development are interconnected in multiple and intricate ways and have implications for the health and well-being of the people involved in them (Mason, 1999, p. 61). Cross-border objectification of women is one such consequence of the growing interaction. Though I do not intend to draw any generalizations, its criticality lies in the fact that the objectified and objectifier belong to different places of origin, and the geographical dimension holds the key.

Cross-border Objectification: How it is different

I explain the cross-border objectification of women with the example of Thailand, a developing country, and how it is swayed by the developed world. Dependence on tourism, and uneven development are some of the unique features of this country. Although not an official colony, Western influences in Thailand cannot be overlooked as they have played a significant role in shaping the society of Siam into what is currently Thailand (Merisa, 2016, p. 15). At the same time, the country is also facing an identity crisis to maintain its cultural distinctiveness in the light of increased western influence. Thailand has also undergone a process of rediscovering traditional culture to counter the popularisation of

western cultures in the country, to remind people of their roots, and embed a sense of patriotism and desire to preserve what is considered tradition of Thailand or 'Thainess' (Merisa, 2016, p. 24).

Thailand is a very popular ethnic tourist destination for the people around the world. *Ethnic tourism* is defined as a type of travel aimed at visiting "alien" and "aboriginal" cultures and highlights the local inhabitants and their cultural practices as main objects of interest (Trupp, 2014, p. 346). Tourist destinations are chosen on the basis of scenic beauty, accessibility, availability of good food, receptive population etc. A country like Thailand, has all this in abundance. The politeness and supposed submissiveness that is perceived to be typically Thai by many non-Thais, is also what motivates many Western men to look for a partner in Thailand (Becker, 2015, p. 18). It is a vibrant place due to steady inflow of tourists who wish to explore the country at leisure. Thailand is also dependent on the tourism industry for its survival and progress. Tourism as an agent of change has had enormous benefits for the economic positioning of Thailand, but it has also placed it in a position of dependence on wealthy 'First World' nations (Mason, 1999, p. 59).

Apart from tourism and trade, an increased people to people contact has resulted in objectification of women. Some of the specific characteristics of this cross-border objectification are—providing alternate means and access to financial gains in order to exploit them; old men seeking unsustainable pleasure and company of young women; and finally, transitory emotional and non-sexual/sexual relationships, betraying social relationships of an enduring society. Cohen (1996, p. 274) has described the different forms of relationships between western males and Thai sex workers. Further, it is exacerbated through the malicious circle of communication and transportation-beautification-objectification.

Tourism is an international phenomenon that acts on a global scale bringing about unprecedented changes in many countries. Sex tourism is one such change that has been wrought in a number of Southeast Asian countries, such as Thailand (Mason, 1999, p. 51). Tourist destinations thrive on the income generated through large inflow of tourists. While tourists are interested in leisure and pleasure, the receiving destinations try to maximize the returns for the services provided. In this process, attempts are made to explore ways and means to maximize financial gains. The rules framed by the host country, their implementation and facilitation significantly influence the inflow of tourists. Thailand has paved a liberal approach in entertaining the tourists and accordingly, the

country is used variedly by the people of other countries. As part of this, services such as massage parlors, escorts (providing company to the visiting guests) and dance bars etc., are offered to the tourists. At the same time, they have also provided a shot in the arm for those interested in making quick bucks, through extending the services beyond these designated services. Monk-Turner and Turner explore how the experience of receiving massage in Thailand differs by four types of establishment (street front, massage schools, spas, and high-end resorts) and whether or not unsolicited sexual services are offered (Monk-Turner & Turner, 2017, p. 57).

The majority of Thai sex workers are women from the countryside, who either were lured to this line of work without their consent or because of its remunerative prospect (Van Esterik, 2000). This is one of the considerations, leading to objectification of women of the financially deprived sections of population and/or those impacted by modernization. The sex workers lead dual lives every day. Prostitutes involved in the sex industry generally live on the fringes of poverty and waver back and forth between times of relative affluence and destitution (Mason, 1999, p. 54). In the absence of these alternate opportunities, the communities would have found their own ways and means of livelihood, and perhaps lived less-luxurious lives that their ancestors led for centuries. Montgomery views that 'children in Baan Nua turned to prostitution only after they had tried a variety of other jobs such as scavenging, working in sweatshops or begging. Prostitution paid them considerably more than these jobs and they perceived it as less physically demanding' (Montgomery, 2008, p. 908).

An important characteristic feature of the inbound tourist population, which is either ignored or understated is the demographic nature of the population that seek pleasure from the services rendered by the local population and especially women. Exploration of geographical and scenic beauty is an important dimension that attracts tourists and especially the older age-groups. The services provided by women as mentioned above comfort especially older population across the world. Combined, they attract large number of foreign tourists on regular basis. The services provided as mentioned above comfort especially older population across the world. This has resulted in old men, well past their youth to seek the company of young women. Old aged clients who are retired and have surplus money find affordable vacation destination like Thailand as safe-heaven. There is a steep raise in the inbound old-aged

tourist population. They made up about 19% of all tourists traveling to Thailand in 2015, up from 16% in 2009. Arrivals of seniors here are growing at the rate of 18% per year on average (Sutapa et al., 2017, p. 23).

There is an exchange of service for the financial gains, but beyond this there is an unconventional relationship, often with an immense age difference between the objectified and objectifier. Visiting a prostitute in the West or as in Thailand 'taking a girl off' from a bar is seen by the majority of us non-buyers as something depraved, as something that we condemn as an act that 'you just don't do if you have a slight respect for a human being' (Re, 2003, p. 41). It is more so, if there is an age difference between objectifier and objectified. Montgomery narrates (2008) how child abuse by western world is widespread in Thailand. Referring to the child abuse he views 'That this was happening under the guise of tourism was particularly objectionable and the idea that Western men were travelling the world, abusing their financial, social, gender and ethnic privileges by buying sex from children was rightly condemned' (Montgomery, 2008, p. 904).

Compatibility of age in terms of sharing love and affection among members of civilized society is accepted all over. Man and Woman, approximately of the same age are considered to be more compatible than otherwise. Prevalence of widespread difference in age between the objectifier and objectified runs contrary to this belief. While there could be exceptions around the world and especially in the west, pertaining to male-female relationships with wide age difference, they are either intended to be long lasting or considered exceptional. The Age difference between the objectifier and objectified is the key element of objectification that goes against the interest of objectified, who is forced to enjoy the company of the objectifier.

A woman serving in the massage parlor and offering services to a male client may seem to be a business transaction. It is not the sexual pleasure that the men seek, but a desire to be serviced by a woman. The other forms of interactions such as dance bars and escort services have far more implications for those people who are objectified. The bar is a metaphorical encounter between two cultures. It is the meeting of two worlds, two desires, two ways of fulfilling needs that apparently cannot be exhausted in another manner. It is the encounter of a Thai woman and of a Western man (Re, 2003, p. 50). All this shows Thai women in poorer light among the community and before the westerners, and result in Cross-border objectification. Perhaps, what makes it unique is the

exclusivity of services offered by Thai women to western men. Re (2003) views that 'My decision to focus on the Western demand was motivated by the fact that the women I interviewed and that were working in the bars in all the tourist resorts I visited were ONLY catering for westerners' (Re, 2003, p. 6). The services one cannot obtain in one's own geographical space either due to immense cost factor or lack of anonymity, is responsible for cross-border objectification. As the client finds it convenient to move away from one's own locality, the ability to interact and display free-spiritedness are accentuated.

Communication-beautification-Objectification

The extensive communication through mediums such as Facebook and WhatsApp serve as platforms for sharing information between objectified and objectifier, belonging to two different geographical locations. These platforms facilitate communication among strangers on regular basis, enhance networking and facilitate cross-border objectification. Communication on real time basis enables the objectifier and objectified to know each other's movements better. The improved transport network, and especially air transport has augmented the mobility of people. Highly accessible and competitive fares of transportation have made it possible not only for the rich, but even not so affluent in developed countries to opt for these destinations. Spreading communication among the objectifier population about the availability of scope for objectification, has boosted the momentum.

Communication happens in the language of the objectifier, then the objectified. It is paradoxical that the objectified has to communicate in the language of the objectifier, in her native geographical space. Interactions take place in form of sign language rather than direct spoken communication, which leads, amongst others, to an un-willingness to participate in tourism due to the possibility that *farangs* "might laugh at me because I cannot speak their language" (Dolezal, 2015 p. 176). The objectifier has no intent to learn the language of the objectified, as he is only a pleasure-seeking tourist. Contrarily, for the objectified woman, it is her survival in the competitive market place. Invariably, a woman is forced to learn the foreign language.

At times, a good language competency turns out to be a disability. Re views in a study that 'men do not want girls that can speak English

fluently. The motive, she said, is that the customers think that a woman that speaks English has worked for a long time with customers' (Re, 2003, p. 39). But in general, a woman's chances of survival improve with increased ability to speak in a language like English, when objectifier intends to socialize for the duration of vacation. This symbolizes the dominance of the objectifier over the objectified. Communication between the objectifier and objectified also happens to the bare minimum, due to inability of the objectified to acquire mastery over the foreign language.

The centrality of objectification is the beautification of women. Becker views that 'Globalization, especially its repercussions on the interconnectivity of media and information exchange on an international level, have altered the way Thai womanhood is defined. Often, Western standards of beauty and attractiveness are reflected in local Thai media' (Becker, 2015, p.17). Attributes of *farang* such as an English language ability, fair skin, and light hair colour are adored and desired by local Thai people (Merisa, 2016, p. 21). Objectified needs to survive in the market open for competition. The younger and, beautiful a woman is, the better is the opportunity to face the competition. Communication enables awareness generation to match to the current trends, and provides conducive environment about the latest fashions to survive in the competitive market. Since beauty is shared in exchange for money, more the beautiful, higher the remuneration. Beautification is often achieved through starvation to keep oneself fit. Beautification is also defined by the preferences of alien men. Although there are different standards of beauty..., the dominating standards of beauty still remain prevalent in a society as seen in the media where lighter skin colour, slim body and flawlessly made up faces are popularised and represented in magazines (Merisa, 2016, p. 24). Beautification is not a pursuit in itself or for one's own fulfilment, but to serve the interests of someone else. For young girls serving the old takes away their essence of being living creatures, and brands them as mere puppets in the hands of clients.

Conclusion

Cross-border objectification is an under-examined research area. While feminist literature in developed countries is profuse with objectification of women within their national boundaries, they ignore the

objectification committed against women of other countries, and especially the developing country like Thailand. The Western world's desire for imperialistic domination over Asia relates to its desire for sexual domination over Asian women. ... Without first undermining the White sexual imperialist regime, Asian feminists cannot effectively achieve sexual-racial equality for Asian and Diasporic Asian (Woan, 2008, p. 31).

The characteristics of cross-border objectification surpass the features of 'objectification' as they are defined in the west. They are perpetrated against women of other countries, who are deprived socio-economically and educationally. It is aggravated by the fact that older males are the objectifiers and young girls are the objectified. Literature is replete with references to the young girls, but does not acknowledge the profiles of male clients. The Girls are Oppressed in their own country by being forced to speak in an alien language, in which they fail to speak many a time as reported above. Their failure to communicate puts them to shame and lowers their confidence. In moving around with an old male client as Part Of Escort Service, a girl's self-esteem is further lowered before other members of the community. The issue of cross-border objectification requires a special attention of the international community and largescale empirical research is necessary to investigate the nature of problem and how remedial actions could be initiated.

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Eziwho Emenike Azunwo

University of Port Harcourt (Nigeria)

Re-tilting the Dramatic Realism: the Obari Gomba's *Guerrilla Post* Experience

ABSTRACT. From the past centuries, realism and its attendant understanding has been the subject of numerous academic and artistic discourses, observations, analysis, findings and recommendations. Today, the shape of realism and her scholarly projections therein is gradually becoming outdated and has subsequently transformed into contemporary artistic movements. The drive to be constantly engaged in academic postulations have kept academics restless, pontificating in different intellectual round-tables, which have led to adaptation, alteration, imitation, replication, and above all, freshness of ideas and scholarly improvements in all ramifications. This article reflects on the prism of re-tilting the dramatic realism as the only adequate mirror in concretely reflecting the society the way it is. This paper anchors its analysis on Obari Gomba's *Guerrilla Post* with the character of Kafta on the centre of magnetism. This research relies on the Lifestyle theory which alleges that human beings are targeted as a result of their lifestyle choices. The aim of this consideration is to show how *Guerrilla Post* interrogates and reflects the modern day Nigerian society with the pockets of agitations, insurgencies, insurrections, hate speech propaganda, political inconsideration, rape, and police brutality thereof. The paper recommends that equitable distribution of wealth, political appointments and justice for those killed by the state apparatus and insensitive administration is the only panacea for national stability and economic productivity.

KEYWORDS: Realism, Brutality, Drama, Victimisation, Agitation, Leadership Question

Introduction

In each individual case, the picture given about life must be compared, not with mere picture, but with the actual life portrayed (Brooker, 1992).

It will not be out of place to submit that the theatre movement known as Realism tilted towards the definition of life as it really was, without any atom of pretence. Realism as a movement in drama and theatre was a movement in history that investigated in one hand, dealt with real people and spoke of everyday circumstances on another hand,

and dealing with familiar and widespread predicament of the same people. Realism has been and still is a progressive theatre movement, which takes an undaunted look at the way things really are in own world and perhaps may be if serious attention is not drawn towards it. It is therefore not wrong to assert that writers in this area of the theatre crave with determination to present life as it really happens to people, with serious persuasion. It is not wrong to state that their intention is to light up humanity's struggle and concerns in an undemanding way. The realistic theatre hubs and enjoys human behaviour, that is, what people do, what they do not do and the rationale behind the context of their fastidious situations. The theatre of Realism can be carefully summed up as a mirror that is consciously held up so that it will reflect back to the audience in order to present to them that what is taking place on stage as a mere representation of what they (the audience) experience in their respective lives on daily basis. This brand of theatre however flourishes in the austere reality of everydayness, it shows the factual constitution of individuals when confronted with challenges and difficulties in life.

This brand of theatre rides on utmost asides and soliloquies. It discusses and presents issues of everyday conversation in a laconic and undeviating manner. Its uniqueness most times is achieved on bluntness of speech, which may appear mundane to the people. On the other hand, it is essentially incredibly instructive of character, especially when coupled with action (and the dramatic subtext of the play). The sets of realist plays stir up the emblematic workplaces, towns, and even the homes of people. These plays always are seen as persuasive manifestations of the society and culture of the people thereof. Realistic plays easily make audiences to relate to these settings, which enable them to dwell in the milieu of the play, since the plays are more relevant to them. It is a common knowledge that the everyday settings contribute to the power of realistic plays which the strong drama overlaid over an ordinary foundation which is easily understood by audiences. Their drive to showcase life the way it really is highly encouraged their settings to appear in very realistic in nature (not probable or deemed to be sham), their characters could be likened to those who really exist in our own world, and the problems depicted however were problems of everyday people, and how they face them. Henrik Ibsen, Ahmed Yerima, Julie Okoh, Tennessee Williams, Alex Asigbo and George Bernard Shaw show life as it really was for the period they wrote and still writing, they created true life

characters, settings, conflicts and language. Obari Gomba's *Guerrilla Post* which is understudy is not far from the above mentioned realistic writers as he is currently enjoying the same realistic elements in his artistic endeavors.

Worthen could not have been wrong when he asserted that theorists and critics have over uncountable decades, if not centuries flexed critical intellectual muscles over what drama should be and how it should appear in order to appeal to the conscience of men and proffer lasting solutions to numerous societal ills. Fundamentally speaking, dramatists and other literary scholars have always turned to Aristotle's commentaries especially in drama which was carefully sealed and delivered in his famous treatise which was written in 335 BCE, approximately a century after the loftiness of the Athenian theatre. This celebrated treatise is known as *Peri Poietikes (On Poetry)* and in the Greek manuscripts, and it is often referred to as *Poetics* in English. What the Greek philosopher and critic however established was tragedy, which he saw as the principal model of the dramatic form, which in totality presupposes that man must acquire knowledge from the fatal experiences of the nobles, who are the only plausible subjects of classical tragedy, the *katharsis*, aroused by the emotions of pity and fear, necessary for the unravelling of the riddles of life. In his explications of the Grecian tragedies, he held Sophocles' *Oedipus Rex* in chief esteem, and through it provided details of his perfect form of the dramatic art. His teachings however have stood significantly amongst dramatists and are a premier theoretical tool for critics in the arts over the centuries.

Realism: A Conceptual Overview

The issue of theorising drama from the Aristotelian postulations was enhanced by later scholars. In the late eighteenth and early nineteenth centuries, after the restoration period in the history of theatre, theatre experienced an arousal to break off considerably from the old traditions through a conscious attempt to unfetter drama of traditional constraints of universality and project a vision of situational authenticity, in relation to the peculiarities of an immediate environment, on stage. Life is fleeting, and adaptation to the unique changes of its fluxion is indispensable for survival. Thus, the transitory present as relative to a regional experi-

ence became the focal interest in drama. This shift in paradigm ideally became known as *Realism*. Realism sought to explore the possible dimensions of life and redress the injustices and beliefs spawned by out-moded beliefs about class, gender and workers' rights (Greenwald et al., 2001). It incorporated within its core, an apt concentration on human behaviours and how they interact with their environment; thus, art donned an elaborate social out-fit in its approaches of investigation and social problems were given primacy. However, while Romantic philosophers and literary artists laid much of the foundation for this socially conscious theatre, other important contributors like August Comte (1798–1857), Charles Darwin (1809–1892), Friedrich Nietzsche (1844–1900), Karl Marx (1818–1883) and Sigmund Freud (1856–1939) also influenced this theatre, though they were not themselves artists (Greenwald et al., 2001). Their works explored the operational mechanisms of the society and created profound awareness of possible dimensions of life: through Comte's application of the empirical methodology of the sciences to social problems, artists were inspired to see the theatre as a "bell jar" in which the precise conditions of a social problem (e.g. poverty) were recreated; Darwin's emphasis on environment determinism in his studies of *Species* provoked theatre artists to create, as faithfully as possible, the environment that created social problems; through the works of Nietzsche heredity and environment were viewed as determinants of human behaviour, and the role of Divine Providence was significantly reduced in dramatic literature; Marx argued that art was the property of the bourgeois and must reflect the plight of the proletariat, which he esteemed as rulers in a classless society; and Sigmund Freud studied the workings of the mind and popularized psychology, which spurred several playwrights of this period into the dramatic inquisition of abnormal states of mind, as in August Strindberg's *Miss Julie* and Eugene O'Neill's *The Hairy Ape* (Greenwald et al., 2001, p. 285).

Just as the spirit of Classism influenced the works of several dramatists over years even to the present day, realism has got numerous followers and admirers amongst circles of writers who adherents are to its traditions. But what has tradition got to with the contemporary Nigeria? Can a system be so passionate to address the remarkable changes in the fluxion of life ever adopt traditions for itself? Subtly or not, if realism has traditions special to it, they will definitely never be cast to the stone. So, one cannot decide if a work of art is realistic or not by finding out whether it resembles existing, reputedly realistic works which must be

counted with the parameter of such movement. In each individual case, the picture given about life must be compared, not with mere picture, but with the actual life portrayed (Brooker). Thus, it could be said that the framework of realism is the present conditions of a given society; and Obari Gomba's *Guerrilla Post* meets falls within ambit of this understanding. Obari Gomba's *Guerrilla Post* shall be used as an instrument in discussing the concept realism modern Nigeria.

Theoretical Framework: (Victimization) the Lifestyle Theory

The Lifestyle theory alleges that human beings are targeted as a result of their lifestyle choices, and these lifestyle choices expose them to unlawful offenders and circumstances, conditions in which crimes may be committed and be used against them. Going out at night alone, living in "bad" parts of town, associating with known felons, being promiscuous, excessive alcohol use, and doing drugs, etc are some paradigms of lifestyle choices indicated by lifestyle theory. In proving that victimization is not a random act, but a fraction of the lifestyle the victims pursues, the lifestyle theory however alludes to some studies that victims "share personality traits also commonly found in law violators, such as impulsivity and low self control" (Siegel, 2006). Jared Dempsey, Gary Fireman, and Eugene Wang (2006) pontificating psychologically assert that it is correlation between victims and the perpetrators of crimes, both exhibiting impulsive and antisocial-like behaviours. These behaviours may add to their victimization since they cause the individual to put themselves at higher risk for victimization than their more conservative lifestyle counterparts.

Synopsis of *Guerrilla Post*

The play is a story of a young poet known as Kaka Travan, nicknamed Kafka after the Jewish writer, Franz Kafka. He has begun to attract large readership, especially after the publication of his poetry collection, *Twenty Poems about Sex*. However, prior to its publication, Kafka's cousin, Best, had sent the collection's manuscript as an electronic mail to Rosa, a learned friend, for critical examination. Rosa's spouse, Chief Superintendent Maden, stumbles across the poems in her email

box and believes that she is having an affair. Being a senior police officer, he hijacks every conceivable tool within his disposal and launches a vendetta mission against Kafka, the supposed lover boy. He eventually dies in the feud, together with the unfortunate poet.

The play is set in Port Harcourt, Nigeria, and the details within the text provide proofs that the action presented is relative to the current waves in the country. So, a typical Nigerian reader, accustomed to the basic sensibilities of his environment, could pick it up and find in it, an accurate description of life, as it appears to him. First, there is a profound dispensation of condensed language amongst the characters in the play. These expressions are akin to that found amongst the Nigerian people today. In the playwright's note about the play he states thus:

In Nigeria, you often find Standard British English in its 'hybrid pact' with American English; you find Nigerian English so full of Naija (call it Niglish or Ninglish if you like), and you find Nigerian Pidgin which has its own multi-colouration across communities (Gomba, 2018, p. 2).

Realism in *Guerrilla Post* and the Nigeria Commentaries on Determinism and Power

The playwright explores multi-colouration in the play without a visible nervositas about strictures and multiple application of flamboyancy in the tone of his note that the verisimilitude of the play's action provides enough case for the play's claim for approval. This verisimilitude in quality extends beyond the play's language; subject matters of Biafra agitation, hate speech, illegal oil bunkers, fake news propaganda, Human Rights violations, rape, cyber crime, drug addiction, domestic violence and Child Abuse are consciously and unconsciously highlighted in the play. These issues reflect the *vox populi* among the Nigerian people, and they are idyllically positioned in the social domain.

It is not a happenstance or a twist of fate that the subject matters of Biafran agitation and hate speech propaganda were treated closely in *Guerrilla Post*. Ethnicity is a very familiar face across the communities in Nigeria, but it, unfortunately, does not put on an affable countenance. People are likely to appear detached among others from different ethnic groups. The Hausas/Fulanis of Nigeria group is believed to constitute the majority of the Nigeria population, and the Nigerian Civil War

(1967–1970) which came as a seditious revolution from the Eastern Region the country. The event left sour tastes of sentiments in the people's tongue. Recent events of physical attacks, especially in the Northern states, with ethnic and religious tones, the perceived negligence of the a region in the government's political appointments have helped to stoke the embers of these sentiments, and agitations for succession led by the "Biafrans", made a bold return into the country's public discourse. In its flourish, the use of incendiary remarks, popularly known within the country as *hate speech*, has been employed by both the agitators and the government that feels it is the targets of the remarks. This was again strengthened on the 4th of November, 2018, when the Director of Corporate Communications, National Universities Commission, Mr. Ibrahim Yakasai, made a pronouncement to use the law enforcement agencies against people who make incendiary remarks which are meant to harass, intimidate, cause fear and spread hate in the country (Alechenu & Bayiewu, 2018). Nonetheless, it is worthy of note that not every statement made by Nigerians were considered hate speech, at the time, echoed seditious tones. Most of them were expressions of dissatisfaction toward the conducts of the government. Perhaps, for the fact that the flourish of the "hate speech" coexisted with the new wave of Biafra agitations in the country, the natures of their existence were easily and quickly intertwined. This ambience however is recreated in Gomba's *Guerrilla Post*. The chief character *Kafka* is notably one with a spirit of a revolutionist, whose outlooks in the play typically posed him as a defiant towards the government, thereby allowing the Lifestyle theory to flourish against him by his lifestyle choices. Through his poems and his posts on the social media platform, Facebook, and on his blog he voices out his dissatisfaction towards the policies of the government. Unfortunately, however, upon his arrest by Superintendent Maden, the maddened spouse of Rosa, the police officer quickly takes advantage of the government's stance against 'hate speeches' in the country, in relation to Kafka's commentaries on his Facebook Timeline, in an attempt to apprehend him as an enemy of the state. One of the controversial posts on his Facebook Timeline reads:

There is a tacit endorsement for the violence of the herdsmen. Government has done little or nothing to stop the wanton destruction of lives and properties. Many persons do not believe that the government can protect them anymore. Can this President restore our faith in the state? I pray he does so (Gomba, 2018, p. 25).

This unhampered criticism against the government's laxity towards the 'violence of the herdsmen' is a reference to the blood feud blooming in Nigeria between herders of cows and local farmers. This feud has in recent times developed religious buds, and several people have been seen either subtly or expressly throwing their solidarity behind either of the parties. Governor Ganduje of Kano, one of the affected Northern states, argued that:

You'll find herdsman from a West African country moving about with a herd of cattle of 1,000 which narrow cattle routes cannot contain. Hence he needs to trespass farms in search of fodder, which often lead to very dangerous disputes¹.

It is interesting to note that president of the Nigeria, Muhammadu Buhari, reportedly said that it is humanly impossible for a man herding 400 cows not to breach someone's farmland (Odion).

As realistic as his position may be, most Nigerians, especially the Christian populace and those in the areas that have been greatly affected by the gory rampages of the herdsman, have argued that the President has been more quick to throw his support behind the herders instead of sympathizing with the victims of their incessant attacks; and assertions have been made concerning his Fulani-Muslim connection to the herders.

The malevolence germane to the infernal manifestations of the herders/farmers clash cannot be disparaged. According to findings in a review carried out by an NGO, Coalition on Conflict Resolution and Human Rights in Nigeria, as reported by Sahara Reporters, 'an estimate of 2000 lives have been lost and thousands displaced by the herders/farmers conflict' ("Over 2000"). But, be that as it may, the government's attitude towards criticism against its actions and inactions heightens the sensitivity of this subject. This situation gives Superintendent Maden a spur in *Guerrilla Post* to detain Kafka and fantasize over his downfall. He also goes ahead to hack Kafka's blog site and make incriminating posts therein in order to inculcate him further. One of these posts reads:

Before he was deposed and murdered, Gaddafi advised the North and the South to go their separate ways. Rather than flood the South with soldiers and herdsman, it is time for the North to listen to Gaddafi's advice' (Gomba, 2018, p. 81).

¹ [Online] Available from: <https://punchng.com/mixed-metaphors-arms-and-the-nomadic-herdsman/> [Accessed: 16th July 2019].

More so, the officer, in a conspiracy with Inspector Kuru, his subordinate, hijacks another means to heighten the charges created against Kafka: fake news propaganda. Having already accused him of public disturbance and sedition, they come up with a plan to add 'illegal oil bunkery' to it, through the spread of fake news in order to set the public against the poet. Portraying Kafka in such light will imply that he is a financier of the seditious Biafra agitations, of which he has already been accused of, thereby, bringing him into the government's manhunt radar. Inspector Kuru affirms that the success of this grand scheme is not unforeseeable arguing, correctly, perhaps, that the public are uncritical of knowledge.

Sir, the public will swallow anything. The country is gullible like a mob. The people will be too lazy to check the facts. Sensationalism is sure-fire. It is easier to believe a story than to doubt it (Gomba, 2018, p. 30).

In recent years, the spread of Fake News in Nigeria has become prominent in public discourse. News of this sort centres on negative and gruesome occurrences. It is typically characterized with exaggerated reports, portrayals, and chiefly aims at provoking the sensibilities of the people towards violent reactions. Its principal medium of dissemination is the Internet; and since, through the Internet and its kindred gadgets, the world has successfully become a global village according to Marshall McLuhan, it takes only a touch of the button for the news to spread like wildfire, reaching even to the outskirts of their volatile target audiences.

As was captured earlier, philosophies beginning from the late eighteenth century influenced the emergence of realism. *Guerrilla Post* highlights some of them. For instance, the matrimonial home of Rosa and Maden was reportedly great until after Maden returned from Maiduguri, a state in northern Nigeria where he had been transferred to. Apparently to immunize himself against the rough conditions of his new environment Maden had taken to hard drugs in the North, and he eventually becomes a drug addict disposed to violence. Rosa made this revelation herself thus:

Our marriage was great when we were together in Lagos, before my husband was posted to Maiduguri... into the heat of the Boko Haram crisis... You can imagine how excited I was when he was [eventually] posted to Port Harcourt. My daughter and I joined him here. But he had become a different man... in many ways. The first thing I found alarming was his use of white

dust... So I asked him: What did you see in the North East? Demons? Why have you changed so much in just a year and seven months? He chuckled and said, 'When you have death all around you, you find a way to toughen your spirit (Gomba, 2018, p. 63).

This idea about 'toughening of spirit' is correspondingly echoed by an interviewee, a volunteer in a civilian vigilante force, in a study carried out by a BBC's correspondent on the abuse of addictive drugs, particularly Tramadol, in Maiduguri, Nigeria. He said, "It (Tramadol) really helps me in fighting Boko Haram... When I go into the bush, even the way I run, the way I walk, it's different. It gives me strength." Another interviewee, a former militant fighter in the custody of the Nigerian army, collaborates thus, "When you are going for a military operation, you will be given it (Tramadol) to take, otherwise you will be killed... They told us when you take it, you will be less-afraid; you will be strong and courageous". The spread of this addiction has grown to an extent that it was estimated that "one in three young people", in the region, is addicted to the drug" (Hegarty, 2018). The inspiration implied here as highlighted in *Guerrilla Post* is that the environment influences human behaviours and decisions anchor on determinism. It is a philosophical position that all the events of the world, including all human behaviours are determined by physical causes (Mazur, 1989, p. 17). This concept which came to its fame in the late nineteenth century and was affected by teachings of Charles Darwin on evolution is prominently captured by the playwright in his discourse of modern Nigeria (Porteous, 1977, p. 135–136). Man is what his environment makes of him, and he cannot possibly oppose the external conditions in which he finds himself, but must strive to adapt to them or face extinction. Kafka's friend, Pake, is another example whose character provides more reference to this idea. Prior to his birth, his mother was in a relationship with a young clerk living in Port Harcourt city. However, when the 1967 civil war broke out in Nigeria, she was raped by Biafran Fighters one evening in the middle of chaos. This roused ire and indignation in her fiancé and he made a decision to be recruited into the Federal army in order to fight against the Biafran camp. On his return from the war, he discovers that his fiancée is a sex slave to some officers of the Federal army he had fought for, and her eventual pregnancy for one of them annihilated any possible chance of their re-union. Pake was certain of his bond to these external conditions that surrounds his birth when he revealed thus:

The ghosts of war follow me everywhere because I am a bastard child of war (Gomba, 2018, p. 69).

And after narrating the conditions of his birth, he concludes that:

I had a difficult childhood. And a difficult teenage life. I grew up on the streets. I have survived because I learnt a lesson from birth. In this country, if you run from a bullet, you could be hit by a rocket. So get into your trenches (Gomba, 2018, p. 71).

This affinity between the environment and the characters' disposition also has a psychological or, rather, a socio-psychological dimension. Realist dramatists often try to portray the complexity of human psychology, especially motivation in a detailed, subtle way (Kennedy et al., 2005). There is usually a period in the past that affects a character's current situations and visible propensity in such situations. Perhaps, this is an idea Obari Gomba had chosen to toll in his treatment of Child Abuse in *Guerrilla Post*. The subject was presented in the second scene during the building chaos affected by the inclination of the First Person and the Second Person, in Kafka's poetry reading event, which was judged explicit for a child in the audience, by the child's guardian, Professor Mante, through her presage protestation:

Look here, folks. I have a seven year old child. So you must mind your poetic taste here (Gomba, 2018, Scene Two).

There is a supposition in her tone that the inclinations and the attitude of the culprits could leave a dent on the child, psychologically, and affect her social dispositions as an adult in the future.

Irrespective of the foregoing, there is a thematic eloquence to the subjects of violence and abuse in *Guerrilla Post*. The subject of abuse in *Guerrilla Post* cuts across all facets of its application ranging from those with domestic relations to abuse within the sphere of governance. The centrality of this exploration is the abuse of social institutions. Institutions, like the family, a people's political structure, and other machineries of law and order are the pillars that ideally provide the support for the sustenance of a society. But man's abuse of these institutions will, nevertheless, occasion chaos. In the thematic context of *Guerrilla Post* there is an especial emphasis on the propensity of an abuse to cause defects beyond the self—with a suggestion that the society, basically occupied by man, is the victim of every act of abuse. Every culprit of

abuse is, therefore, a horror to the society in which he belongs; a sociopath, that projects his extremities onto those around him through the social institutions in which he finds himself. Thus, it is ideal that while exploring this subject in *Guerrilla Post*, characters should be reflected in the light of their social appellations: for instance, as father, mother, son, daughter, peer, journalist, engineer, judge, minister, clergy, governor, et cetera, for these are the manners by which people are identified in the different institutions they belong within the society. In *Guerrilla Post*, the character of the chief sociopath is embodied by the senior police officer, Maden, who is, as well, a father and a husband. Prior to the play's action, he is supposedly a character with good moral and attitudinal standards, as could be deduced from the testimony of his wife, Rosa, about him. But after he was transferred to Maiduguri, in Northern Nigeria, he took to addictive drugs as a measure of containing the harsh realities of his new environment, just like everyone else around him perhaps. This development altered his original nature, and Rosa met, in him, a new man upon their re-union after his duty in the North. Not only that she discovered the shocking reality that her husband has become addictive to hard drugs, she, as well, became, in no distant time, a victim of the disposition that drug abuse had created in him.

The police are the major representatives of the legal system in their transactions with citizens (Roberg et al., 2005, p. 21), but as a police officer, Maden becomes a deviant to the image of his task and the aim the institution of law ideally pursues. Few months after his return from Maiduguri, Rosa reveals that his men shot two teenagers in broad daylight, and the police, in an attempt to exonerate the perpetrators, claimed that the teenagers were killed by stray bullets. However, the bereaved family won the sympathy of a certain lawyer, Jeff Kiaa, who was willing to represent them (in the court of law) free of charge. But, he was quickly assassinated by Maden.

The lawyer was found dead in his car... somewhere close to Nkpolu Junction. There was no injury on his body. End of the story (Gomba, 2018, p. 64).

In the flourish of his insanity, the husband, Maden, stumbles across some sensual poems sent to his wife, Rosa, by Best for a critical review. At this juncture, the tragic muse in the play stirs out. He accuses Rosa of infidelity and abuses her physically. The husband cum police officer begins to foment means of nabbing the supposed secret lover of his wife.

Although the poet, Kafka, was not the direct sender of the poems, but because the email address through which the collection of poems was sent was created with his name, Maden marks him out as his archrival. He employs every tactics within his reach as an officer of law to wage a war against him, and, at last, he dies in the bloody conflict, but together with the poet, Kafka.

The philosophy of determinism is prominent in the plot of *Guerrilla Post*. Regardless of the failures of the villain's character, Obari Gomba established that he is, in the first place, a victim of a harsh environment by attributing his disposition to the circumstances of his antecedent background. This suggests man's state of helplessness in the world he finds himself. However, there is yet a proposition in *Guerrilla Post* that when man recourse to violence as a means of redeeming himself from the harsh reality of his environment, he makes the knot around his feet more severe and endangers, as well, the harmony of the society. This is the foremost thematic articulation expressed in the play; Professor Mante explains the idea to Pake, as she counsels him against the use of violence as a resistance for predicament.

We should not add to the trenches already existing. The more the trenches, the more of a graveyard the country will become (Gomba, 2018, p. 71).

Man can in inevitability only find salvation in the institutions of which his society is composed. Even when the standards of one institution have been compromised, there still exist other institutions within the society that can salvage the common man. Rosa submits that:

If we cannot get help from the police, we shall get another agency to intervene in the matter (Gomba, 2018, p. 66).

For this reason, the lawyer, wife, and mother, Rosa, a character named after the American Civil Rights Activist, Rosa Parks, conceives divorce (definitely through the arbitration of a judicial institution) as the only escape from her abusive spouse, Maden; Kafka dies because his camp choose arms and destruction as a means to defend themselves against Maden and his camp, instead of employing legal agencies; and the play's resolution was championed by the intervention of a law enforcement agency. It is not a mere coincidence, therefore, that the last statement made in the play is:

Drop your weapon! This is DSS. Drop your weapon now (Gomba, 2018, p. 98).

„Weapon” in this context is that which orchestrates violence in the society, and the order to let go of it implies that this instruction is a clarification call to tranquillity. Perhaps, there can be no other way to bring to denouement, an action of this ilk.

Characters in *Guerrilla Post*

The characters in the play were circumspectly selected and created to drive the plot. Each character has definite role to play in the success of the play creation season. Although the storyline hovers around Kafka, other characters are equally pivotal to the development of the story, as such, they were not left in obscurity, for instance.

Pake

Pake is a very emotional character. Though very sarcastic in nature, he always knows when to be serious. According to him, he has his inner man which he activates in time of danger he is hero of the play, very ruthless and self sacrificing. He addresses himself as a BASTARD, because of his unfortunate and rough upbringing. He is a corny man because he sold tickets for the poetry night without pre-information from Kafta, the organiser of the event. But regardless of those weaknesses, he is a brave and helpful friend.

Best

Best is the comic relief in the play. His sense of humour has a way of regulating tension. He is very optimistic character. He displays it when he calls a lawyer to handle Kafka's case, he was optimistic that things would get better at the end. Irrespective of the fact that things never did, Best maintained a level of inner power.

Jesse

She is Kafta's girlfriend. Her character is that of a jealous lover who wants all attention to herself. She has a way of making Kafta feel like choosing between her and his career as a poet. Even if she loves him, she does not manifest it, but she has an uncontrollable temper.

Maden

He is a ruthless man who allows his emotions get the best part of his personality. He is a master planner of evils. He is the brain behind the uproar at Kafta's event. He also masterminded other evil vices as was told by his wife. He is Kafta's murderer and victim of his career.

Conclusion

Guerrilla Post may appear as a documentary to a reader resident in Nigeria, as every fragment of its composition is a reflection of the Nigerian reality. For instance, the brutality and abuse of power displayed by Maden could be used as a case study for the examination of police institutions in different democratic nations around the world, but it may not accurately capture the holistic reality of any other nation than as it would do to that of Nigeria, at least from the perspective of the average Nigerians. This is certainly the rationale behind the Nigeria's Police Force slogan *Police is your Friend* campaign in recent years, which was, however, perceived with ridicule by the masses. Notably, in a brief commentary about *Guerrilla Post* that was featured in the back cover of the play-text, Onookome Okome, a Professor of Anglophone Literature and African Cinema in the University of Alberta, Edmonton, Canada, submits that the play „excavates and interrogates recent social and political events...". Obari Gomba would certainly expect a representation of a piece of life in the staging of *Guerrilla Post*.

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Ikenna Kamalu

University of Port Harcourt (Nigeria)

Body as Capital: Construing Experiential Knowledge of Prostitution and Sex Slavery in Some Postcolonial African Literature

ABSTRACT. Previous studies on prostitution and sex slavery in African literature have focused chiefly on the thematic concerns of the novels such as the moral dimensions of the act but none of the studies has explored the role of language as a form of representation that enables the reader to infer the psychological conditions and attitudes of discourse participants either as victims of prostitution and sex slavery or as active agents in the sustenance of the act. Working within the systemic linguistic orientation and insights from the notion of phenomenological construal, therefore, this study explores the linguistic representation of the inner feelings and attitudes of victims of sex slavery and prostitution in Amma Darko's *Beyond the Horizon*, Akachi Adimora-Ezeigbo's *Trafficked*, and Ifeanyi Ajaegbo's *Sarah House*. The texts under study represent sex slavery and prostitution as forms of physical and mental violence against the victims of the acts and a gross violation of their humanness.

KEYWORDS: Linguistic Construal, Prostitution, Sex Slavery, Experiential Knowledge, African Literature

Introduction

Literature, like any other art form, functions as a system of representation. It enables the writer to use the resources of language to represent things, ideas and relations or state of affairs in real and imaginary worlds. To Eco "Language goes where it wants to but is sensitive to the suggestions of literature... By helping to create language, literature creates a sense of identity and community" (Eco, 2002, p. 3). Language functions as the bricks with which the speaker/writer constructs and reconstructs their vision of the universe while literature, through the instrumentality of language, enables the artist to give form and shape to their imaginations. This explains the place of language in the construction and interpretation of literary discourses. The written work of art as a semiotic form attracts diverse interpretations of the realities or

illusions that a writer may have imbued it with. In the words of Eco “Literary works encourage freedom of interpretation, because they offer us a discourse that has many layers of reading and place before us the ambiguities of language and of real life” (Eco, 2002, p. 4).

The critics of African literature have approached its thematic concerns through different theoretical orientations such as sociological cum Marxist lenses, structuralist/post-structuralist perspectives, discourse-stylistic standpoints, psychoanalytical frameworks among several others. Some of the major concerns of African literature include cultural nationalism which can be found in works such as Chinua Achebe’s *Things Fall Apart* and *Arrow of God*. Themes of postcolonial disillusionment can be found in the works of Ayi Kwei Armah, Meja Wangi, Wole Soyinka, Chinua Achebe, among others. Female writers such as Flora Nwapa, Buchi Emecheta, Ifeoma Okoye and Zainab Alkali expose the negative sides of patriarchy in their fiction and imply the need for gender equality in Africa. Writers such as Femi Osofisan, Kola Omosho, Niyi Osundare, Festus Iyayi and Ben Okri are radical in their exposition of post-colonial disillusionment, particularly the immense corruption associated with military regimes of the 1980s and 1990s.

Most African writers of the 21st century such as Chimamanda Ngozi Adichie, Chika Unigwe, Akachi Adimora-Ezeigbo, Ifeanyi Ajaegbo, Kaine Agary, Chiemeka Garricks, and so many others are concerned with the many challenges that face the Nigerian and African youth and how they struggle to come to terms with such challenges. Issues such as emigration to the West in search of better social conditions, sex trafficking, sex slavery, prostitution, environmental degradation as a result of oil exploration and exploitation, militancy in the Niger Delta region of Nigeria among others have occupied the attention of some of these writers. Consequently, the critics of modern African literature can and have used theoretical methods such as eco criticism, psychoanalysis, critical discourse analysis, etc. to explore the thematic concerns of the writers.

Literature Review and Theoretical Considerations

Several African critics have examined the literary representations of domestic and international prostitution, sex slavery and sex trafficking in African literature. Some of the recent studies include Nwahunanya’s (2011) thematic consideration of the image of prostitution in postcolo-

nial African literature; Kamalu and Ejezie's (2016) linguistic study of ideational representation of prostitution and social meaning in Chika Unigwe's *On Black Sisters' Street*; and Kamalu's study of prostitution and sex slavery as part of the diasporic experience of African women in Europe and America. The present study is therefore an extension of the linguistic exploration of the literary representation of the social experiences of African women as victims of sex trafficking, sex slavery and prostitution. In particular, it is more of a "linguistic exploration of suffering" in the text under study (Kamalu, 2018, p. 7). Zoe Norridge in his *Perceiving Pain in African Literature* laments that a sensation (suffering and/or pain) which is so pervasive in African writing is relatively understudied in African literary criticism (Norridge, 2013, p. 3). To him, "one reason for this caution stems from the long-standing ubiquity of images of African distress in international media. Many critics perceive the topic of literary pain narratives as yet another homogenizing western stereotype of Africa as an 'underdeveloped' nexus of violence and death" (Norridge, 2013, p. 3–4). Based on the foregoing assumption, Norridge cautions critics of African literature thus:

To ignore the representations of pain in African literature, representations that provide rich and varied source for academic literary reflection, seems to be the greater mistake that may indeed be read as "neocolonial" in the sense that it forms yet another silencing of suffering (Norridge, 2013, p. 4).

Norridge urges African critics not to shy away from or ignore engaging in critical analysis of literary representations of pain or suffering as that may appear tantamount to denying its existence. Reporting how individuals and groups cope with the phenomenon of suffering is what Trachtenberg in *The Book of Calamities* calls giving meaning to suffering. According to him, "suffering may not inherently mean anything, but I believe that giving it meaning is the only way people can escape being ultimately destroyed by it" (Trachtenberg, 2008, p. 14). He explores suffering as a spiritual phenomenon, a condition that afflicts the spirit as well as the body (Trachtenberg, 2008, p. 4). Similarly, Norridge explores pain or suffering as both emotion and sensation and literary representations as modes for the depictions of suffering. He looks at the physical and emotional complexities of living with severe wounding. According to Norridge, "...pain goes beyond the extremes of agony and is experienced on a daily basis with many featured faces" (Norridge, 2013, p. 7) and there exists "fluid boundaries between mental and physical suffering"

(Norridge, 2013, p. 10). This implies that pain or suffering is pervasive, multifaceted and complex in nature. The systemic functional linguistic (SFL) approach of M.A. K. Halliday which this study adopts as its main theoretical anchor enables us to describe the mental and physical sufferings of victims of sex trafficking and sex slavery in the novels selected for consideration. This study considers the harsh experiences of victims of the trade as instantiations of pain or suffering.

The notion of experiential meaning in linguistics emanates from M.A.K. Halliday's configuration of ideational metafunctions of language. The concept of ideation itself proceeds from the assumption by Halliday that the resources of language enable us to construe our experiences. Halliday and Matthiessen argue that "there is no ordering of experience other than the ordering given to it by language. We could in fact define experience in linguistic terms: *experience is the reality that we construe for ourselves by means of language*" (Halliday & Matthiessen, 1999, p. 3). This implies that it is only through the instrumentality of language (written, spoken, pictorial or gestural) that we as humans can construe or express our experiences of the world that is around us and inside our heads. Halliday and Matthiessen contend that experience is usually thought of as **knowledge** but note that experience in systemic functional linguistics (SFL) is not treated as knowing but as **meaning**; and hence as something that is construed in language. Thus, SFL is concerned with the construal of human experience as a semantic system; (and) since language plays the central role not only in storing and exchanging experience but also in construing it—experience (Halliday & Matthiessen, 1999, p. 1). Halliday and Matthiessen further observe that all knowledge is constituted in semiotic systems, with language as the most central; and all such representations of knowledge are constructed from language in the first place (Halliday & Matthiessen, 1999, p. 3).

Halliday and Matthiessen consider the metafunctions as modes of meaning (Halliday & Matthiessen, 1999, p. 511). They argue that language is a system for creating meaning; and that its meaning potential has evolved around three motifs—the "metafunctions" of ideational, interpersonal and textual, with the ideational in turn comprising an experiential component (an expression of the user's experience of his real world); and a logical (an expression of the language user's experience of the internal world of his own consciousness) component. Ideational metafunction is about the natural world in the broadest sense of it. It is concerned with "ideation", the resources for construing our experiences

of the world around us and inside us. This involves the use of language to represent things, ideas and relations or state of affairs. According to Haynes, “It is this function which allows us to label things in a situation, to indicate categories and connections among them, and to show more abstract relations such as negation and causation” (Haynes, 1992, p. 23). For Martin and Rose, ideation “focuses on the ‘content’ of a discourse: what kinds of activities are undertaken, and how participants in these activities are described, how they are classified and what they are composed of. Ideation is concerned with how our experience of ‘reality’, material and symbolic, is construed in discourse” (Martin & Rose, 2003, p. 66). Halliday and Matthiessen perceive the metafunctions as aspects of the grammar since the powerhouse of language lies in the grammar. According to them:

Ideationally, the grammar is a theory of human experience; it is our interpretation of all that goes on around us, and also inside ourselves. There are two parts to this: one the representation of the processes themselves, which we refer to as the “experiential”; the other the representation of the relations between one process and another, and it is this that we refer to as the “logical”. The two together constitute the ideational metafunction, whereby language construes our experiential world. The word “construe” is used to suggest an intellectual construction—though one that, of course, we then use as a guide to action (Halliday & Matthiessen, 1999, p. 511).

On the interpersonal metafunction of language, Halliday and Matthiessen state, “**interpersonally**, the grammar is not a theory but a way of doing; it is our construction of social relationships, both those that define society and our own place in it, and those that pertain to the immediate dialogic situation. This constitutes the “interpersonal” metafunction, whereby language constructs our social collectives and, thereby, our personal being. The word, “construct” is used to suggest a form of enactment—though something on which we inevitably build a theory, of ourselves and the various “others” to whom we relate” (Halliday & Matthiessen, 1999, p. 511). Language therefore enables its users to express their experiences of the world and their relationships with others in the human society. On the textual metafunction, Halliday and Matthiessen posit:

Textually, the grammar is the creating of information; it engenders discourse, the patterned forms of wording that constitute meaningful semiotic contexts. From one point of view, therefore, this “textual” metafunction has

an enabling force, since it is this that allows the other two to operate at all. But at the same time it brings into being a world of its own, a world that is constituted semiotically. With the textual metafunction language not only construes and enacts our reality but also becomes part of the reality that it is construing and enacting (Halliday & Matthiessen, 1999, p. 512).

We can see the interconnectedness of the three metafunctions in the construction and construal of experiences and social relationships. However, our chief concern in this study is to examine how language as social semiotic enables language users in social interaction to construe their individual and collective experiences and relationships. Halliday views language as a resource essentially for construing human experiences. Working within the Hallidayan view of language, Sonderling observes:

In a fundamental way language makes it possible for us to understand and make sense of the world by providing us with words and meanings to name things and interpret the world, to represent it to our mind, talk about it and exchange information with other people. Our knowledge and experience of the world are words and meaning mediated by language. The way we organise and articulate our experiences is an interpretative process that takes place mainly in, and through, language... language stands between us and our world; by using words to describe objects in our world we re-present the world to our mind and such representation influences, shapes and also distorts our view of the world (Sonderling, 2009, p. 86).

Here, Sonderling presents language as a form of representation that enables its users to construe their experiences and relationships. Evans contends that language is more than words and phrases and disembodied sounds but rather the coming to life of social interaction where sentences may be incomplete, punctuated by voices of other or by gaps, silences, intonations, accents and accompanied by bodily gestures and facial movements. He points out that language is embodied and expresses ways of being in the world through the creation of meanings which relate to us in terms of identity (Evans, 2015, p. 3). Language therefore includes the spoken and written words, signs, semiotics, gestures and so on that enable us to express our experiences of the world and our social relationships with others. In the texts under consideration in this study, the resources of language enable us engage in linguistic exploration of suffering and pain (mental and physical) as forms of representation.

Construction of Experiential Meaning in *Beyond the Horizon*

It is through the vision of the protagonist of the novel, Mara, that we gain insight into the slavery and savagery associated with sex slavery and trafficking in the German city of Munich. She is a victim of betrayal and deceit by her husband, Akobi and his notorious and insensitive network of transcontinental sex traffickers who bring her to Europe as a bonded slave for their own economic advantage. The narrative opens with Mara's self-assessment of her physical and psychological state as a victim of sex slavery. The text below enables us to see how Mara perceives her social and physical condition as a bonded sex slave.

I am sitting staring painfully at an image. My image? No! What is left of what once used to be my image. And from my left and right, all about me, I keep hearing chuckles and pantings, wild bedspring creaks, screaming oohs and yelling aahs. They are coming from rooms that are the same as mine, rooms where the same things are done as they are in mine. And in all of them there are pretty women like myself, one in each room waiting to be used and abused by strange men (Darko, 1995, p. 1).

The resources of language enable Mara to construe her victimhood in vivid patterns. And it is through the instrumentality of language that we make inferences about how she **sees, thinks, feels** and **perceives** herself and her social, physical and psychological conditions in Munich. The predominant use of relational process (mainly **are** and **is**) and mental process (hearing) in the text above convey a state of being and the attitude of the narrator. They communicate the experiences of Mara and other women as victims of sex slavery. The imagery that is evoked in the narrative communicates a sense of helplessness on the part of Mara and the other women who have to wait helplessly in their rooms to be "used and abused by strange men." Even though Mara talks about her physical depreciation, using a metaphor that best suits the description of a distant other or distant sufferer "...an image", the interrogative (My image?) and the emphatic negation (No!) that follow reveal her suffering and despondency. She could not believe what is left of her once beautiful image as a result of being a victim of commercial sex abuse. The narrative implicitly invites the reader to make reasonable inferences about her physical, mental and psychological state. Thus, the pantings, the wild bedspring creaks and the screams that come from adjoining rooms (being occupied by other "pretty women" like Mara) cannot be taken as

an expression of excitement. They are expressions of pain, agony and suffering as recipients of abuse by the strange men that patronize them.

Mara's next self-appraisal validates the assumption that her physical depreciation equates her psychological decline. She confesses that:

I **feel** so very, very far away on my own. So friendless, isolated and cold... I **feel** so cold because this coldness I **feel** does not grip my body so much as it does my soul. It's deep inside me that **feels** this chilliness, from the dejected soul my body labours, a soul grown old from too much use of its shelter. Yes! I've used myself and I have allowed myself to be too used to care any longer. But that doesn't render me emotionless. I've still got lots of **feelings** in me, though sometimes I'm not sure if they aren't the wrong ones" (Darko, 1995, p. 1).

Mara is physically and psychologically isolated from the warmth of life. The coldness she feels emanates from her soul—a dejected soul, a suffering soul. This implies that the physical strains involved in being used and abused by strange men have taken their tolls on her mental and psychological conditions. This justifies Norridge's assertion that there exists "...fluid boundaries between mental and physical suffering" (Norridge, 2013, p. 10). She is framed as a dejected soul being haboured by an over-used and depreciated body. The feelings she has in her present situation as a bonded sex slave are "the wrong ones"—negative feelings. They are feelings that make tears build up in her eyes. She feels so depressed; according to her "...when I stare at what is left of me. They are blurring my vision and are slowly rolling down my face in an agonizing rhythm like the beating of the devil's own drum...ta...ta...ta.... Dropping down one after the other, painfully gradual, onto these two flabby, floppy drooping things I call my breasts, my tired graceless bosom. I fear what I see when I look at myself. I shiver..." (Darko, 1995, p. 2). The narrative reveals her feelings, pains and anguish as a result of the despicable and inhuman conditions she faces in Germany as a prostitute. Mental processes such as **fear** and **shiver** show her psychological state as a helpless victim in the hands of certain cabal of power that owns her life in Europe. Mara is afraid and shivers because of the uncertainties that await her in a country where she does not have any form of legal existence. She realizes that she is at the mercy of a heartless husband and his cohorts whose only concern is to make material fortune out of her pains, suffering and misery.

Mara suffers a lot of physical and psychological violence in Germany as a sex slave. Rape and violent sex appear to be a norm in the trade.

Mara describes her first sex encounter with her husband, Akobi, as "...a clear case of domestic rape" (Darko, 1995, p. 84). According to her; "...I felt sudden sharp pain of Akobi's entry into me. He was brutal and over-fast with me, fast like he was reluctantly performing a duty, something he wouldn't have done if he had his way, but he must because he must..." (Darko, 1995, p. 84). She feels dehumanized that her husband could make love to her in the bathroom, within the earshot of his friend, Osey and his wife. Osey too makes love to his own wife in the bathroom while Mara is close by. In Akobi and Osey, sex and womanhood are degraded. The apparent lack of respect for the sanctity of sex and marriage by Akobi and Osey baffles Mara but it serves as a prelude to what awaits her in Germany. Akobi's actions foreshadow the violence Mara will encounter in the line of duty in the hands of her violent and weird but "...best payers" (Darko, 1995, p. 2). She talks about the "...hideous traces of bites and scratches all over my neck..." that extend "far beyond the back of my ears, several bruises and scars left generously there by the sadistic hands of my best spenders" (Darko, 1995, p. 2). She describes seeing such marks as a "misfortune" (Darko, 1995, p. 2) and fears and loathes the sight of them. The questions she poses at Osey's wife show her worries and anxieties about their stay in Germany. To the questions, "Are you happy? Truly happy? The way things are? The situation you are in?" (Darko, 1995, p. 85), she (Osey's wife) responds; "I don't know, Mara, I am not that sad but I am not happy either..." (Darko, 1995, p. 85). The interrogatives reveal her state of mind about the situation they are into. They show she is not happy with what coming to Germany has turned out to be for her and other African women in similar situations. Osey's wife tells Mara that "...our life here is hard, you know... (Darko, 1995, p. 89). Mara suffers severe hardship, physical and psychological, in her quest to be free from Akobi and his group. She needs to work harder to buy her freedom from the cabal that controls and exploits her situation in Munich. Freedom for a sex slave like Mara means raising a huge sum of money "...to pay some German guy to marry me, so that I could get my resident papers" (Darko, 1995, p. 120). With the cooperation of Kaye, the proprietress of Peepy, Mara undergoes rapid reawakening. But the reawakening is not without a cost as Mara narrates below:

Taking on seven men a day was crucifying but I was aiming for certain amount of money, plenty of money, plenty money, and the sooner I raised it the better, since the longer the time, the greater the danger of Pompey finding

me out. When I wasn't sleeping with a man I was crouching over a bucket of steaming hot water diluted with camphor and alum. Sometimes the treatment left me with a numb vagina, so that I even feel nothing when the men were sleeping with me, but it was better than the pain. On top of it I was swallowing scores of pain killers and tranquillisers every day and taking drugs to keep me going (Darko, 1995, p. 120).

The actions being projected in the narrative above provide an insight into the physical and emotional sufferings Mara has to endure in order to survive in Germany. She undergoes different dimensions of sufferings and self-mortifications metaphorical framed as crucifixion. The notion of crucifixion captures the shameful and painful processes she goes through to raise sufficient funds to marry a German man in order to get a resident permit. Mara's experiences represent that of several other young African women who are victims of the deceit and exploitation of the transnational cabal of power that operates the sex trafficking and sex slavery network.

Experiential Representation of Prostitution and Sex Slavery in *Trafficked*

The experiences of the victims of sex trafficking and sex slavery in *Trafficked* are brought to us through individual recollections of such experiences and through flashback techniques. The reason for adopting such narrative style is that the story opens with the deportation of the young women from London and their arrival at Murtala Mohammed International Airport amidst humiliation and mockery by airport workers and other onlookers, and their eventual rehabilitation at Oasis Youth Centre for Skills Development (OYCSD). The experiences of the victims come to us mainly through the lenses provided by Nneoma and Efe. It is through their personal but identical experiences that we gain insight into what happened to the ladies while in Italy and England as bonded commercial sex workers. Earlier on arrival as one of the "trafficked women and other deportees" (Adimora-Ezeigbo, 2008, p. 13). Nneoma provides a peep into her own psychological condition and mood, and that of other women as they arrive Nigeria in shame. The narrator informs that "...she glanced at the other girls and saw a mixture of fear, anger and disappointment in their faces. She was sure her own face was equally marked by these emotions. She had left with so much hope

and aspiration; now she was returning in shame and hopelessness” (Adimora-Ezeigbo, 2008, p. 12). Thus, the narrator uses emotive words such as **fear**, **anger**, **disappointment**, **shame** and **humiliation** to mirror their inner thoughts and feelings as trafficked persons. The cognitive projection of their emotions as deportees at the beginning of the narrative prepares the reader for a larger picture of their experiences in Europe prior to deportation.

The airport experience enables us to have a glimpse at what is going on in the mind of the deportees. The narrator informs that the questioning session at the airport “had been traumatic” (Adimora-Ezeigbo, 2008, p. 14) for Nneoma. We are told of the **fear** and **panic** that rule her life as a hopeless victim of sex trafficking. The chief goal of the narrator is to project her mental and psychological state as a victim of sex trafficking and to show the psychological effect of the entire process on her and other victims. The narrator informs that “The horrors in Rome, the disorientation and savagery in London flat, the humiliation of arrest and detention plagued her mind” (Adimora-Ezeigbo, 2008, p. 14). Cognitive expression such as **fear**, **panic**, **horrors**, **plague**, **her mind** and so on communicate a picture of a worried, disturbed and emotionally unstable person. This is a discursive form of depicting mental suffering. The narrator uses her psychological state to project the negative effects of sex trafficking and sex slavery on innocent victims of the acts. Nneoma is so haunted by her experience in Europe that she becomes a withdrawn and brooding individual. Efe’s advice to Nneoma gives us some insight into her feelings:

I know we’ve both been hurt. Terribly hurt. I see it in your movement, in your silence. I’m sure you also see it in me, however much I pretend all is well. Nneoma, you brood too much. You must let go and move on. I don’t know what happened to you, but it’s not healthy to be bitter, to punish yourself like this... Nneoma, we’re all broken inside...” (Adimora-Ezeigbo, 2008, p. 97).

Nneoma and Efe are helpless victims of different degrees of violence and exploitation in Europe. Both women were deceived into believing that life in Europe was a lot better than life in Nigeria. The thread of the narrative reveals that the turnout of events in Europe, the direct opposite of their expectations, was responsible for the despondency of the young women. Efe confesses that “the experience nearly finished me” (Adimora-Ezeigbo, 2008, p. 124). Nneoma and Efe’s experiences are

identical: Efe was **sold** to a vicious Nigerian woman, Madam Gold (Adimora-Ezeigbo, 2008, p. 99), while Nneoma was **sold** to another mean Nigerian woman, Madam Dollar (Adimora-Ezeigbo, 2008, p. 128) in Italy. Both ladies **resold** Efe and Nneoma to different pimps in Italy and England. The narrative shows that women are bought and sold as one would a commodity in the open market. The commodification of humans as articles of trade is a crucial part of the business. Efe informs that “Madam Gold **sold** me to a pimp—a white man—after four years of slaving for her. I worked for my ‘new owner’ for two years before I escaped” (Adimora-Ezeigbo, 2008, p. 100). Crucial to the social meaning of the discourse is the use of words such as “sold”, “slaving” and “my new owner” which communicate the ideology that Efe is a mere article of trade that can change hands at will between prospective dealers. The word “slaving” signifies the degree of suffering, exploitation and dehumanization she went through while in the service of Madam Gold. This apparent lack of respect for human dignity as well as the physical assault from the pimps and other customers is what Efe says nearly finished her while in the service of her owners. Nneoma’s recalls her experience as a human commodity thus:

In Italy I discovered I am trafficked. I have no say in the matter. There’s a woman called Madam Dollar—nothing comes between her and money. She **owns** us and the man, whom we learn call Captain, is her body guard. She keeps us as **prisoner** in her flat. Life is **hell** in Rome—we are always walking the night selling sex to Italian men and foreigners. I hate Madam Dollar. As soon as we arrive, she **sells** my friend. I have not set eyes on her since” (Adimora-Ezeigbo, 2008, p. 128–129).

The text above shows that Madam Dollar, just like Madam Gold, owns her slave women as one would own a piece of furniture. The notions of prisoner and hell communicate the ideation that Madam and her group have no regards for the dignity of the women under their service. Their chief interest is just to make money from the pains and sufferings of the women. We are informed that Madam Gold and Madam Dollar and their cohorts “**bought** women and **sold** them regularly as if they were merchandize” (Adimora-Ezeigbo, 2008, p. 135). It is the feeling that they are owned by a certain cabal that does not have regard for their humanness that affects the women psychologically and emotionally. Norridge, drawing from Fanon’s work within the context of colonial project, asserts that “...in order to inflict suffering, those in power seek to deny

the essential humanity of the other” (Norridge, 2013, p. 8). Madam Gold and Madam Dollar appear not to recognize the essential humanity in their victims. Nneoma conveys her dilemma and helplessness in the circumstance she finds herself this way: “There is no hope of escape. I do not speak Italian. I know no one in the city. I fear the police like plagues as I don’t have valid documents” (Adimora-Ezeigbo, 2008, p. 131). Expression such as **nohope, know no one, fear the police** show her psychological and emotional state as a helpless victim of sex slavery and sex trafficking. It is this mood that those who claim to own her life in Italy exploit to her disadvantage.

Linguistic Expression of Ideation in *Sarah House*

All the actions in *Sarah House*, unlike those in *Beyond the Horizon* and *Trafficked*, are set in the city of Port Harcourt, Nigeria. Here, what obtains is a case of domestic sex slavery operated by Nigerians, with the connivance of both Nigerians and some foreigners but with Nigerian women as sole victims. Inhuman experiences such as deceit, psychological disorientation, commodification of humans, physical violence, rape, economic exploitation and so on that characterize transcontinental sex trafficking and slavery also obtain in the domestic pattern represented in the world of this novel. The narrative is a shocking revelation of the bizarre and inhuman practices that thrive in the city of Port Harcourt. The physical and psychological effects of the “work” (Ajaegbo, 2013, p. 23) make “the girls look(ed) lifeless and defeated” (Ajaegbo, 2013, p. 17). Nita informs that “...Tega walked into the room first, her steps unsteady on wobbly legs...Matti came in after Tega. She looked as tired. Beneath her left eye, a huge bruise nestled in the folded flesh” (Ajaegbo, 2013, p. 18). The use of the relational process “look” and attributions such as “wobbled” and “tired” early in the narrative is intended to communicate a lot about the physical and psychological state of the victims of the inhuman trade. It also foreshadows the type of life the girls will have to endure in their captivity. The narrative suggests that the girls are overworked, drained and maltreated in the process of meeting certain targets and expectations of their masters or owners.

Ajaegbo discursively frames the social experiences the girls endure in the line of duty as a form of slavery. Tega educates a naïve Nita on what life holds for them as captives as “...life of prostitutes. The life of

slaves. You do what they ask you do” (Ajaegbo, 2013, p. 40). The life of slavery that the girls are subjected to range from economic exploitation to diverse forms of physical assault such as being beaten, raped or killed as a form asserting authority and control. Tega captures their helplessness this way:

There is nothing we can do. We are locked up in this place and we cannot leave. We cannot run away. They take us to the place where the men wait for us. Sometimes they bring them here, but this rarely happens because they do not want the police to know about this place. Or about us. When the men finish with us, they do not pay us. They pay them. Even when the men make a mistake and pay us, Slim and Fatty or any of the others will be at hand to take the money from us (Ajaegbo, 2013, p. 41).

Nita, the protagonist of the novel, contemplates suicide after being raped by a stranger organized by Slim and fatty as a way of making her get “...comfortable with strangers” (p. 69). Slim and Fatty have to invite a professional rapist to teach Nita how to get comfortable with strangers because she resisted working as a prostitute for the group. She communicates her feelings thus: “I was beginning to **think** that the only way out of this mess was to kill myself. But how? No, I did not **feel** all right... But I **feel** like dying knowing that the other girls in the room had heard about me getting comfortable with strangers. I had just been raped and violated, my womanhood invaded. I did not **know** what to **think**” (Ajaegbo, 2013, p. 68–69). The experience being represented here is that of physical and mental pain of the victim of rape. Mental processes such as **think**, **feel** and **know** are used to provide an introspection into Nita’s psychological state as a helpless victim of rape. The actions in *Sarah House* intertextually tie with those in *Beyond the Horizon* and *Trafficked*. In *Sarah House* girls are bought and sold as commodities as in the two texts already discussed and the pattern of experience of the girls in *Sarah House* echo those of the young women in Darko and Ezeigbo’s novels.

Madam of Sarah House pronounced the girls as “Good products” (Ajaegbo, 2013, p. 89) after a thorough inspection of the human commodities presented to her by Slim and Fatty for purchase. “I **felt** like an animal being looked over before a **buyer** made an offer” (Ajaegbo, 2013, p. 89), is Nita’s own way of describing their individual and collective feelings as debased humans in the hands of their captors. Being inspected seems like a vital ingredient of the business. Nita informs that even

friends of their captors and other customers “...looked over us like **prized commodities** displayed for the benefit of **buyers**” (Ajaegbo, 2013, p. 140). The ideology that underlies the narrative implicates that the cabal of power that operates the sex trafficking network has no human feelings and make no distinction between business and human dignity. The metaphorical construction of the victims as animals or commodities is a discursive form of projecting their humanlessness in the estimation of their captors. The whole notion of buying and selling humans as commodities is a form of delegitimising the other and implicitly denying them their humanness. As Chilton points out, the extreme form of delegitimation “...is to deny the humanness of the other” (Chilton, 2004, p. 47). Madam explicitly expresses some form of self-legitimation and delegitimation of the other when she counters Nita’s resistance, “He **sold** you to me...I **paid** good money for you” (Ajaegbo, 2013, p. 156–157). The expression is not just to intimidate Nita but to also communicate the impression that she (Nita) is now one of Madam’s personal possessions since she has paid good money to have her.

Nita herself describes Madam as “...our new **owner**. Slim and Fatty had **sold** us to her” (Ajaegbo, 2013, p. 107). She further informs that “Madam had **paid** Slim and Fatty for us. She **owned** us now and could tell us to do whatever she wanted. She had **bought** us the way other people bought useful item at the market” (Ajaegbo, 2013, p. 109). Even though material processes have been predominantly used in the discourse they however give us an insight into how the victims feel as being perceived as commodities that people could purchase in the open market. This implied feeling of being so debased and dehumanized as subhuman is what disturbs the narrator. Madam, on her own, exudes enormous power of legitimation and dominance over the “good products” she purchased from Slim and Fatty. Nita informs that “Madam made it clear that **we are her possessions**. We did not make the rules here. We obeyed them” (Ajaegbo, 2013, p. 119). She is depicted as a beautiful but ruthless business woman who “...**bought** and **sold** people as if they were objects” (Ajaegbo, 2013, p. 157). The metaphorical representation of humans as mere objects in the world of the narrative is intended to show the attitude of Madam and members of her group to human dignity. The victims who are bought and sold like objects or prized commodities are the objects of delegitimation in the hands of the cabal that owns them.

Ajaegbo tries in the novel to represent this form of dominance as modern day slavery that has both physical and emotional repercussions on its victims. The physical dominance manifests in diverse forms such as the violent and bizarre sex styles the girls are compelled to undergo in the hands of their partners. In one of the several such experiences the narrator constructs a graphic image of the physical exhaustion of the girls. "Miko came in first. She **shuffled** towards her bed and corner of the room... **Fatigue** was etched into every line and pore of her face...she **moved wearily** to her bed and **lowered** herself down" (Ajaegbo, 2013, p. 101-102). As for Sele, she "**collapsed** against Tega's body... she cried out in pain as the supporting arms touched an injury we could not see... Sele's body was a **mass of bruises** and **burns**. Some of the injuries were minor. The others were open wounds oozing a clear white fluid mixed with blood. A thin film of sweat coated her brow" (Ajaegbo, 2013, p. 103). Expressions such as **shuffled**, **fatigue**, **wearily**, **lowered**, **collapsed**, **injuries**, etc. communicate the degree of physical torture, with their emotional consequences, that the girls have to endure to work money for their owner, Madam. The narrator informs that Madam's bizarre sex culture is another source of pain on the girls. According to the narrator, "Madam used whips and belts. She did not burn and tear at her partners. Yet she was not better than Lothar. Pain is pain regardless of who inflicted it, when it was inflicted and how" (Ajaegbo, 2013, p. 105). Madam and her ilk are apparently insensitive to the pain the girls have to go through in order to meet her material expectations. The physical and emotional pain makes Tega say to Nita; "I can't take this anymore" (Ajaegbo, 2013, p. 219). She tries to escape from captivity but is caught and murdered by the killer squad of Madam, Slim and Fatty.

Conclusion

It is always said that victims of pain and suffering are often denied the opportunity to speak or talk about their pain. Denying them the opportunity to talk about their experiences is also a denial of assertion of right to self-representation. Critical studies reveal that those who control power also control and manipulate discourse to their own advantage. However, some of the victims of pain and suffering we encounter in the novels studied expressed their feelings, attitude and provide insights into their condition within the narrative space allotted to them.

The resources of language enable users to construe their diverse experiences and social relations. Thus the ideational world of the victims of sex trafficking and sex slavery comes to us through the instrumentality of language. It is through their use of language that we encounter their physical and mental pain and suffering. Their physical and mental pain enable readers of the texts to perceive sex trafficking and sex slavery as evil.

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Harasankar Adhikari

Monihar Co-operative Housing Society (Kolkata, India)

Is Gender Equity Possible in Indian Society?

ABSTRACT. Gender differences are social ideals that develop within the matrix of compulsory heterosexuality. Gender differences in Indian society are deeply rooted. The movement and action for women's equity and justice are also miss-rooted. It pushes women into to more danger. Therefore, achievement of women's equity and justice in Indian society is far away. This paper focuses this argument and shows that matrix of gender education and gender practices should be changed and it should not be free from sexual lens. Otherwise, gender equity is far away or never be achieved to make gender balance in our society.

KEYWORDS: women, gender differences, gender equity, compulsory heterosexuality

According to Simone de Beauvoir (1953), 'women are not born but made'. The men's and women's behaviour is ingrained, reflecting innate and essential differences between the sexes. Sex signifies 'the anatomical and physiological characteristics as masculinity and femininity, which are defined by social, cultural and psychological attributes in a particular society at a particular time' (De Beauvoir, 1953). The 'gender system' underpins the patriarchy, 'a system of male dominance, legitimized within the family and society through superior rights, privileges, authority and power' (De Beauvoir, 1953).

The Marxist Theory of Gender tells that gender is an isolated piece of reality; it has to be seen in relation to the social whole (totality) (Geetha, 2002). As a social and economic system, the masculinity and femininity exist in our society. In the capitalist system, they are interlinked through two material processes—production and reproduction to make their own lives (Engels, 1948). This production and reproduction relations have been separated by the activities as performed by both genders in a family and society. 'The right to property and the emergence of the marriage institution transformed the women as men's property', by which female sex was defeated and patriarchy emerged. From that period, females are considered as 'the second sex' (De Beauvoir, 1953). Thus, the female lives are trapped within the realm of reproduction, and

male sex takes the place of superiority as 'first sex'. Fredrick Angels (1948) argued that the emancipation of women and their equality would be possible when they would take part in production on a large social scale and domestic duties would be minor. But according to social and historical contexts, production-reproduction relationship is being criticized because it does not fit in all contexts (Scott, 1986).

The critics also find that Engels' arguments about the origins of male power are problematic. They justify that male's control over production does not make their dominance rather their control over reproduction makes them powerful because the women are the exchange of 'gift' (Mcillassoux, 1981; Levi-Strauss, 1971). Through this process of exchange women become objects. They lose their accessibility to their bodies and sexuality. They are trapped within their reproductive growth. The critics also opine that the liberation of women can be achieved without the destruction of patriarchy, patriarchal attitudes and relationship. Thus, women's participation in the workforce is a battle against patriarchy (Scott, 1986).

According to Mitchell (1971), the liberation of women can be achieved if production, reproduction, socialization and sexuality are integrated and transformed in relation to overall production.

Freud and Freudians share that masculinity and femininity are differed by the individual psyche (Freud, 1953). Thus, a girl takes to mothering and child care while a boy assumes to take public roles and responsibilities. Further feminist historians argued that gender differences are not hereditary. It is a social norm where man manages to gain control over woman's reproduction power, rendering women powerless and dependent on their sexual lives (Dworkin, 1981; Lacan, 1981; Rich, 1981). So, gender differences are social ideals that develop within the matrix of compulsory heterosexuality. Gender differences in Indian society are deeply rooted. The movement and action for women's equity and justice are also miss-rooted. It pushes women into to more danger. Therefore, achievement of women's equity and justice in Indian society is far away. This discussion focuses the above argument.

Gender differences

The norms of gender difference reflect and express the complex economic and social relationships of power in society. In this sense, the human body becomes the locus of sexual identity, of familial and social

roles, as well as sexual self-awareness and expectation. Therefore, gender is referred to as practice of the body that mean the expression of femaleness or maleness or it is the bodily experience of sexual love, sport, religion, motion of discipline, restraint and control. Thus, human body is schooled into looking, acting, desiring, expressing and controlling its movements in certain ways through a range of institutions and agents as well as ideas and beliefs (Geetha, 2002).

Appearance that means beauty is a physical marker to distinguish women from men. Beauty is associated with women while men are virile (Geetha, 2002). It is a common notion that women would take care over their appearance, whereas men do not care about their beauty. But they care about their energy and ability. It significantly allows them to act as they wish. This notion of beauty is normal rule which women's body must adhere to. It is a cultural practice that has drawn from the historical epoch. Sometimes, in some cases women's images are considered as the mother of God or various queens and aristocratic women' (Geetha, 2002). The beauty calls attention to a woman's modesty, chastity and goodness of temper. Fundamentally, beauty is a product of ideas, opinions, entertained and expressed by men about women. It is framed by the male gaze which treats women as objects, and objectification of women is the notion of pleasure, gratification and desire. It cultivates a sense of bodily good-looking. Therefore, beauty does not promote power and independence to women. Beauty strengthens only the notion of an object. In the era of globalization, education and participation in work forces imprint the culture of beauty. But till date, a good family is one where the women of the family are honourable, and their chastity is protected by their counterpart in their everyday lives. 'The chastity of a wife, a concept which has not fierce determination is very essential to her family's stability' (Geetha, 2002).

Gender practice—myth & reality

In the present context, we find that gender competition is a very common cultural practice and gender violence is rampant. Women's education, employment and awareness as well as the movement towards women's liberation and equity are unable to bridge the gender gaps in the third world like India. Government of India has taken various policies i.e. reservation of seats for women from lower house to upper

houses, reservation of seats in education and so forth and different programmes including amendment and enforcement of laws and orders for women's justice and equity. This reservation and enactment of laws and orders are the process of undermining the privilege sections. Therefore, it is evident that women are considered still as 'second sex' and it is an impediment of ultimately women's equity and justice in our society. Practically, women imitate male like behavior and compete for gender equity. Their imitation includes their fashion, beauty care, employment in the male gazing profession (i.e. media, event management and advertisement, etc.). Their imitation of gender equity is making them arrogant against male. But they are dependent on male, and they have much more faith on their male partners. Majority of women, regardless of their education and economy have firm faith and belief in marriage because they think that it is the only path to liberty and their usual discourse is restricted within the realm of love and marriage partner. 'They involve in body show off including body revealing dress and other sex-related outlook to attract male partners who might be under her control'.

Conclusion

Are feminism and the movement for women's justice rightly teaching women for their justice and equity? Or is it separating female as special class rather it makes them second-class citizen? Does the emergence of women rights wing/organization indicate it? It reminds that women do not cover under human rights. Therefore, women's' movement for equity and justice is miss-rooted. It pushes them into a new world of male deprivation. The bad impact of gender rights is revealed in their daily lives. As consequence of this, their behavior is imitating and they are in illusion because of their tendency for self-love, level of poor satisfaction, suffering from an identity crisis and so forth. For this behavior, they are deprived of and they are also exploited when they are involved in conditional consent to sexual relation. The incidents of premarital sex, love victims, marital conflict, extra-marital relations and divorce are increasing day by day. Imitation of gender equity increases violence against women within family and outside. They are treated as sexual object. Therefore, matrix of gender education and gender practices should be changed and it should not be free from sexual lens. Otherwise, gender equity is far away or never be achieved to make gender balance in our society.

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BOOK AND JOURNAL REVIEWS

Elisabeth Badinter. *The Conflict: Woman and Mother (Le Conflit: La Femme et la mère)*. Warsaw 2013: PWN. Pp. 216.

Elisabeth Badinter's book *The Conflict: Woman and Mother* addresses the subject of (re)building the role of women over the years and changes but also the shifts in the social meaning of femininity in the twenty-first century. The author refers to the previous years and the dominant discourse—biological essentialism (Czarnacka, 2014, pp. 121–122), which uniquely differentiates female and male roles in the society. Being aware of the changes that have taken place since the glory of this theoretical and thought perspective and the parallel social changes, she tries to synthetically present a number of current roles, tasks and requirements for women in the era of postmodernism, progressive emancipation and saturated with constant change—which often requires women demonstration of adaptive abilities—fluent modernity (Bauman, 2006, pp. 75–98; 2000, p. 133–153). All in the light of the ongoing and decisive ideological struggle.

The starting point for the considerations undertaken in this position is motherhood understood as a biological trait as well as the duty of women (in particular considering the inability of men to perform this function). While in the 60s of the last century, we were witnessing the preference of lifestyles' diversities in the first place, which involved a conscious decision to postpone or completely give up having children (when women "could give priority to personal ambitions, enjoy marrying or living together without a child, or to fulfill the desire for motherhood, combining them—or not—with professional activity" (p. IX) as far as in modern times we are dealing—what a paradox—with renewed concentration and return—in the name of those gaining social support for naturalistic tendencies—to the traditional model of femininity and women's fulfilment of social functions and tasks resulting from being a mother („as in the times of Jean Jacques Rousseau women are tried to be convinced to renew their contact with nature and return to the roots, and the pillar of this process is supposed to be a maternal instinct. However, unlike in the 18th century, women today have three options: to agree, refuse or negotiate—depending on whether they give priority to their personal interests or to the role of the mother") (p. XII).

The author of the book addresses a few selected themes related to the role of women and motherhood in the twenty-first century. It divided the book into three parts, titled: "Local Vision", "Offensive of Naturalism" and "Overloaded Barge". In the first place it refers to the so-called "ambivalence of motherhood". It evokes the perspective of understanding motherhood and its social role in the light of two concepts and perspectives: traditionally understood femininity (within

biological essence) (Bem, 2000, p. 9) and contemporary role and meaning of women (referring to social constructivism) (Urban, 2014, pp. 142–143). She refers to the traditional role of motherhood equated and resulting from the “natural instinct, religious duty and duty which helps to survive the species” (p. 5), as well as to the modern vision of motherhood, which is increasingly correlated with the universal—reigning in the era of consumption—the primacy of hedonism and pleasure. Recalling contemporary research results, she proves that the decision to have children is often motivated by the desire to enrich and raise the subjectively understood quality of life, or by referring to feelings and “instinct”, which are often placed above issues related to dedication and devotion (p. 7). The author refers to the hedonistic dilemmas of women that arise from the changes of contemporary times which are related to the growing individualism and primacy of personal development and oscillate between motherhood and freedom—all due to the expansion of the range of ways in which a woman can realize and embody her femininity as such and due to confirmation of her own worth as a woman (Melosik, 2012, p. 62–87). While freedom of choice is greater, the responsibility for these choices and the number of obligations arising from them also increase. In this context Elisabeth Badinter writes as follows: “in a culture where ‘I am above all’ has become a principle, motherhood is a challenge and even a contradiction” (p. 10). She refers to some chosen contemporary phenomena, which are visible in developed countries, such as: social inequalities, lower female fertility, late motherhood, growing women’s aspirations, greater participation of women in the labour market and diversification of their lifestyles.

Another context of considerations is related to the “offensive of naturalism” observed today. This is a kind of response to the uncertainty of contemporary reality, which is governed by the principles of the free market and the consequences of growing competitiveness or a series of disappointments that we experience in postmodernist times, such as lack of stable employment, certainty about obtaining adequate—in accordance with qualifications and skills—work or broadly understood status and socio-economic position. All these can raise women’s doubts whether it is worth giving up having children in a situation where the career is not a certain and long-term issue. Therefore, we have to once more appreciate the return of the role of the woman-mother as an equally valuable and corresponding to the times of the female role that is worth taking. The naturalistic approach is connected with the conviction about the importance and value of the existence of “maternal instinct”, the appreciation of what is natural and ecological, and the concern to restore the lost harmony between human and nature. Naturalists deny the ruinous “progressiveness” of modern times and women, interference in fertility, chemistry in food, contraceptives, chemical pollution, medicalization, “unnatural” and harmful consumer phenomena and others. Badinter draws attention to the renewed promotion of maternal instinct, long breastfeeding, the importance of bonds built between a mother and a child in the first years of life (bond theory) and the philosophy of care that is the ethics of women. The author analyzes these issues from three perspectives: ecology, human sciences (based on ethology) and feminism (essentialist) (pp. 35–128).

The last context of considerations refers to the growing number of duties falling on contemporary mothers. It includes considerations regarding the dispersed and multitasking vision of a contemporary woman, who has to meet many responsibilities simultaneously and with equally high efficiency (which the society requires), carry out a number of roles and tasks assigned to her or consciously (in the name of freedom) chosen by her. These difficulties and challenges may result from the diversity of women's desires including such phenomena, "types" of women and issues such as: woman-mother (called to motherhood), childlessness (both involuntary and self-chosen), deliberately postponing or delaying the decision to have a child or unwillingness to have a child. All analyzed in the light of social pressures and its strength, the weight of norms in a given culture, the phenomena of favouring and discriminating mothers, the interiorization of an ideal mother model or the emergence of new styles of life and the ability to reconstruct your own identity (p. 133–194; Melosik, 2013, p. 62–87).

Elisabeth Badinter's book undertakes a difficult and still controversial topic of maternity. However, she does it in an objective way—from the perspective of a researcher and an observer of contemporary reality—showing two contradictory ideologies and thus two parallel visions of reality in which the fact of having a child determines in a clearly defined way the fate of the woman. At the same time, she determines the possible paths of choice and, consequently, raises the everlasting dilemmas of women facing the choice of "having or not having a child". This decision, as it turns out, entails a number of social consequences. And all in the light of current norms and socio-cultural phenomena and in the name of the eternal struggle of discourses. The struggle of two conflicting ideologies that are in dispute to have the status of the dominant one. As well as two contradictory visions of the reality of women who, in the era of consumerism and liquid modernity (Bauman, 2006, p. 12–35) mix with each other and can often make you dizzy. Without a doubt, this book is worth reading in order to individually look at the topics and issues raised in it. Written by a woman, and seemingly it could seem mainly for women, in an accessible, but embedded in the scientific theory of narrative, the book will certainly become a source of new knowledge or will allow to organize everything that we are witnessing (taking into account the referred issue) in the course of everyday interaction with the socio-cultural world.

Emilia Grzesiak

Adam Mickiewicz University, Poznan (Poland)

DOI: 10.14746/jgp.2019.11.009

ORCID: 0000-0001-5667-4600

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Michał Klichowski. *Learning in CyberParks. A theoretical and empirical study.* Poznań 2017: Adam Mickiewicz University Press. Pp. 266.

Michał Klichowski, an author of numerous texts about the use of the digital technologies in the learning process, has written another interesting book, which is a continuation of his research interests. The volume *Learning in CyberParks. A theoretical and empirical study* focuses on the question how CyberPark as spaces for technologically-enhanced outdoor activities can improve the quality of life of the contemporary human. It represents an innovative approach to learning in parks using Information and Communication Technologies. The issue of implementing them in green spaces to raise learning possibilities up until now has not been raised neither in Polish nor in foreign literature. Particularly valuable is that the book is based on empirical studies, which were part of a larger survey carried out by an international team of scientists from different disciplines. The work is characterised by great professionalism and at the same time clear explanations and practical nature. It should be emphasised, that this text is an important contribution to the global achievements of sciences, not only in the field of education, but also in social science, anthropology, urban planning and in many others.

This book has a clear structure, it is divided into two main parts: theoretical study and empirical study. Each of them comprises of three chapters. Chapters are preceded by a foreword written by Carlos Smaniotto Costa, acknowledgments, general introduction and background.

In the first part of the book the author shows theoretical background of learning in CyberParks. At the beginning he depicted concept of technology-enhanced learning, its history and the perspective of recent studies. It is clearly explained what technological solutions can be used in these spaces and how to influence students to facilitate the process of learning. This part also touches on a problem of lack of contact with nature, what leads to a lot of problems with health. Another mentioned reason why societies need CyberParks is a sedentary lifestyle of contemporary citizens. ICT implemented in green space therefore can be a motivator to change life and answer to the aforementioned problems. However, as Michał Klichowski claims, this combination of physical activity and cognitive activity – using ICT tools, at the same time, causes some negative effects, what is called dual-task cost. This concept suggests that such cognitive-motor interference can weaken both abilities. It's the general conclusion of these theoretical considerations are that learning in CyberParks takes the form of technology-enhanced outdoor learning. The great value of these

chapters is illustrated theory by many graphs, drawings and examples of newest research.

The second, empirical part of the book, is much shorter, but not less valuable, it presents two experiments, which were conducted with the use of mobile EEG. The first one was conducted under natural conditions, the second in laboratory conditions. They show that dual-task cost is present also in the context of CyberPark. Students during dual-tasks were more stressed and less focused, what led to weakening effects on both cognitive and physical tasks. This observation was the main reason why idea of CyberPark has been modified. Outdoors activities may be encouraged by ICT tools, but using an application should not require movement. The last chapter raises the question of effectiveness of learning outdoor and indoor. The result of comparing analyses presents a significant difference between them, much more effective is learning outdoor. On this basis the author suggests that, in designing CyberPark, beyond technological infrastructure it is necessary, to think about making sitting spots for using learning technologies.

This pioneering book should find a broad audience among education experts but it might be valuable reading for teachers and practitioners in urban planning as well. At the same time I hope that it is not the last step in improving public spaces as hybrid learning environments. Research should be continued in other areas of the city, not only in parks as a green space. It can have a big impact on citizens and their standard of living. The text probably has already inspired a lot of its readers to implement some of the ideas in their spaces, so we can expect that soon around us there will be created many CyberParks. I would like to conclude by highlighting exceptional innovation of this work, the great writing style and clarity of explanations. It is worth recommending to anyone who cares about the good of education and urban life. *Reading Learning in CyberParks. A theoretical and empirical study* can be a great intellectual pleasure.

Agnieszka Kruszwicka
Adam Mickiewicz University, Poznan (Poland)
DOI: 10.14746/jgp.2019.11.010
ORCID: 0000-0001-7834-2316



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