

# International Journal of African Reflections

Multi-, Inter- and Trans-  
disciplinary Perspectives

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## About this journal

The *International Journal of African Reflections (IJAR)*, which is housed at Walter Sisulu University (WSU), publishes multi-, inter- and transdisciplinary peer-reviewed articles that encourage and support researchers in all fields and disciplines, especially female, black and young researchers, by providing a platform to publish their work with the aim of eventually obtaining an NRF rating. The journal also intends to act as a facilitator in building a cohort of scholars from among the master's, doctoral and postdoctoral graduate students through the articles that are published in the journal. It is hoped that new epistemological ideas will emerge, and that this will contribute to improving the quality of teaching, research and learning.

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# Preface

The core of academic work lies in the pursuit of knowledge and its dissemination. It is with this understanding that Walter Sisulu University (WSU), in partnership with Juta and Company (Pty) Ltd (Juta), proudly presents the launch issue of the *International Journal of African Reflections: Multi-, Inter- and Transdisciplinary Perspectives (IJAR)*. This new journal emerges in response to the changing landscape of research, particularly that emanating from and pertinent to the African continent.

*The IJAR* bridges the gap between established academic traditions and new research voices and aims to increase accessibility to the publication of research. It welcomes contributions from a wide range of scholars – from postgraduate students and early-career researchers to experienced academics. Its underlying objective is to encourage submissions from previously disadvantaged groups, especially black women. This inclusive approach positions *IJAR* as a valuable outlet for a wide spectrum of scholarly work, one that fosters a more representative academic discourse.

Few journals in South Africa are multi-, inter- and transdisciplinary in nature. Therefore, the multi-, inter- and transdisciplinary methodological approach of *IJAR* sets it apart in the conventional South African academic publishing sphere. This methodological breadth not only reflects the complex, interconnected nature of contemporary challenges, but also provides a platform for researchers who may find their work occurring at the intersections of traditional disciplines. Moreover, the journal embodies WSU's vision as an African university committed to meaningful societal impact by upholding the principles of ethical research, academic rigour and sustainable practices.

In alignment with WSU's 2030 Vision, which emphasises the promotion of research capacity and productivity, *IJAR* positions itself as a crucible for empirical research that confronts the multifaceted developmental challenges of South Africa and the broader African continent. While it is rooted in the specific context of the Eastern Cape province of South Africa, the journal welcomes contributions that resonate with African realities and global perspectives.

For this reason, we invite contributions that not only link research to contemporary African needs, but also push the boundaries of African discourse. We seek articles that are innovative, critical and transformative, based on research that not only affirms the existence of African perspectives but actively shapes them.

In presenting this first issue, we extend our gratitude to the contributors, the reviewers and the editorial team who have brought this journal to life. We look forward to the scholarly conversations, debates and discoveries that will unfold in the pages of *IJAR* in the years to come.

**Professor RN Songca**  
*Vice-Chancellor and Principal*  
*Walter Sisulu University*



# Editorial

## A new dawn for African scholarship

It is with great pride and keen anticipation that we introduce the inaugural issue of the *International Journal of African Reflections: Multi-, Inter- and Transdisciplinary Perspectives (IJAR)*. The gestation of this journal, born out of the intellectual fervour at Walter Sisulu University (WSU) in the Eastern Cape province, South Africa, marks a significant milestone in pursuing Afrocentric academic discourse. This journal aims to carve a distinctive niche in the global academic landscape in which the richness of African knowledge systems and their intersections with global thought can flourish.

In an era where the boundaries between disciplines are increasingly being blurred, the need for scholarly platforms that embrace multi-, inter- and transdisciplinary approaches has never been more pressing. The inception of *IJAR* is indeed a timely response to this need, offering as it does a space in which diverse academic traditions and scholarship can converge, challenge one another and co-create knowledge deeply rooted in African contexts – and yet still continue to be globally relevant.

This inaugural edition reflects the journal's commitment to fostering an inclusive academic environment. It features a broad spectrum of research, ranging from indigenous knowledge systems, cultural studies and socio-economic analyses to innovative explorations in science and technology. Each article is a testament to the journal's dedication to quality, rigour and relevance, echoing the ethos of WSU as a bastion of academic excellence in the Eastern Cape province of South Africa.

Launching this journal is not merely an academic endeavour; it is also a celebration of an African intellectual heritage. It seeks to amplify historically marginalised voices in mainstream academic discourse, providing a platform for African scholars to lead the conversation on issues that matter most to the continent and the world. By fostering dialogue across disciplines, the *IJAR* aims to break down silos by encouraging the cross-pollination of ideas that can take on the complex challenges facing Africa today.

This new journal will also contribute to the improvement of the university's research profile in general. Unlike other in-house journals, this innovative academic publication has an African and an international editorial board and every effort will be made to ensure that it attains the status of an accredited journal within five years.

*IJAR* will enable not only WSU, South African and African researchers to publish their findings, but also other researchers across the world doing work of relevance to the African continent and its manifold communities. The multi-, inter-, trans-disciplinary methodological approach it has adopted will make it possible for scholars who pursue a wide range of disciplines to publish their work in the journal. Giving a voice to and developing researchers – especially those from designated groups such as female, black and young academics, research assistants and postgraduate students (master’s and doctoral candidates) who have experienced obstacles in getting their articles published in established journals – will be an important aim of this journal. Academics from these groups in particular are therefore encouraged to publish in *IJAR*. This will contribute to increasing not only the research outputs of WSU, but also those of individual researchers who will author the articles published in the journal in the years to come.

The topics presented in this first issue of the publication are driven by and reflect the multi-, inter- and transdisciplinary approach that seeks to unite knowledge as a force with which to research, debate, discuss and find solutions to common African and international problems through intellectual partnership and collaboration. If we believe that two things can never be true at once, then academics must consider integrating their disciplines, field of study, research methodologies and techniques in order to solve common problems.

As an introduction to ascending the multi-, inter- and trans-disciplinary platform, this inaugural issue of *IJAR* commences with an article titled “‘I am not a criminal!’: social semiotics and ideology in cartoons related to the #EndSARS movement’. In this piece, Samuel Akindeji Akinmusuyi examines the verbal and non-verbal communication strategies employed in cartoons associated with the #EndSARS social movement in Nigeria. Akinmusuyi analyses the way in which non-verbal resources such as symbolism and iconic representation have played a vital role in representing the power dynamics, social inequalities and oppressive structures prevalent in Nigerian society.

The article titled ‘Peer-to-peer facilitators’ perceptions of gender-based violence in a higher-education institution’ by Tandiwe Veronica Mangxa, Khuzekazi Ntakana and Prince Dabula leads readers to a better understanding of the ways in which gender-based violence (GBV) on higher-education campuses can lead to poor academic performance, student dropouts, depression, emotional trauma, suicidal behaviours and violations of human rights.

In ‘Safeguarding dance, body archives and living traditions: exploring the Bamoun *kpalùm* traditional dance’, Mirelle Flore Chamba Nana explores the concept of dance as a living archive and its

relevance to the preservation of traditional dance. In this contribution, Chamba Nana delves into the embodied knowledge present in reviving the *kpalùm* dance. She discusses the way dancers and choreographers bring a dance's past to life and emphasises the relationship between past, present and future in re-enactment and dance presentation.

In a complete change of gear and to enhance and embrace the concept of multi-, inter- and transdisciplinarity further, in this first issue of *IJAR* Baseza Wonderfull Totobayo, Sookdhev Rajkaran and Cebile Ntuli present their thoughts on the 'Cost of reskilling employees versus the profitability of a business: a reflection on selected small businesses in Mthatha, Eastern Cape'. After surveying a group of small business managers and gathering their views on the alternatives of either dismissing their current employees who would not fit the requirements of the Fourth Industrial Revolution (4IR) and employing new staff or, alternatively, retaining and reskilling or upskilling their current employees, they collated the various variables that emerged. Based on their data, these researchers came to the conclusion that reskilling the current workforce would not only improve the profitability of businesses, but is also a more cost-effective solution because it builds on staff loyalty and longevity and provides employment in a region where the level of unemployment is high.

Still situated in the Eastern Cape province, the final article, on 'Revamping the productivity of rural firms: a strategy for developing a transformational rural employment, welfare and capital accumulation attitude' by Yiseyon S Hosu and Fikiswa Mpopoma-Conway, provides insights into the ways in which readily available natural resources can be inspanned to attract abundant labour to create jobs and reduce poverty. The study examined the ways in which working for a rural company can improve an individual's well-being and affect their welfare status, especially when measured against economic components such as their income, savings and consumption expenditure.

In their article, 'Migrant integration for sustainable socio-economic and political development: insights and suggestions from immigrant adolescent learners in South Africa', Agrippa Mabvira, Roshini Pillay and Poppy Masinga argue that, despite the cultural, social and linguistic barriers they face, immigrant adolescents can be integrated into learning institutions to acquire a proper educational foundation in order to be better conditioned to contribute to the socio-economic and political development of their host countries.

In 'The art of writing a judgment: an appraisal of the form and content of a judgment of a trial court under the Cameroon Criminal Procedure Code', Cameroonian Akame Winslow Melle walks the reader through the correct and concise ways in which a true and proper judgment must be delivered in a court of law in Cameroon

for a case not to be dismissed on a technicality. Technicalities could include irregularities such as a missing suit number or signature, non-compliance with the mandatory formalities required by the Civil Code, inept translations from French into English or the omission of one or more of the three principal parts of a proper judgment – the heading, evaluation of evidence and the verdict. The author concludes with an insightful section on the evaluation of evidence in trials and the many reasons why judgments could be rendered null and void.

The piece by Emily Oghale God'spresence and Azuka FN God'spresence on 'Reviewing artificial intelligence (AI) in the 21st century: a study of David Hanson's *Sophia – a gynoid*' lifts the veil on the human-like products of AI to provoke an ethical, theological, philosophical and legal debate about how AI could have an impact on the natural laws in the human world, a world plagued by human rights violations, material poverty and immorality. After introducing readers to a variety of gynoids, robots, humanoids and fembots, the authors regale us with several entertaining presentations by and conversations with *Sophia, a gynoid*. The authors conclude their article by expressing their view of AI as being a threat to, and not as an asset of, human existence and security.

All the articles presented in this inaugural issue of *IJAR* contribute immensely to the solid formation and development of the multi-, inter- and transdisciplinarity theory. This scholarly potpourri also represents a distinct breaking away from the traditional silo mentality of solving problems – whether it be in law, economics, finance, the arts, health or education. Each in its own way bears a relation specifically to the laws of change or dialectics that the truth is a totality and a whole and that two things can never be true in one.

As we embark on this journey, we are mindful of the immense responsibility that comes with it. The journal aspires to be more than just a repository of knowledge; it aims also to catalyse change and to inspire new ways of thinking and acting. We invite scholars, practitioners and postgraduate students alike to engage with the ideas presented in these pages, to reflect on their implications and, even more so, to contribute to the ongoing discourse that *IJAR* seeks to cultivate.

We sincerely thank the contributors, the reviewers and the editorial team who have worked tirelessly to bring this inaugural edition to life. Your dedication and passion have laid a solid foundation for what we believe will be a long and impactful journey. We also acknowledge the support of the Vice-Chancellor and Principal of Walter Sisulu University, Professor Rushiella Songca, whose vision and commitment to academic excellence have made the gestation and launch of this journal possible.

As we turn the pages of this first edition, we do so with optimism and excitement for the future of African scholarship. *IJAR* is more than simply a publication: it embodies and reflects our collective aspirations, shared challenges and unwavering belief in the inherent power of knowledge to transform societies.

Welcome to the *International Journal of African Reflections: Multi-, Inter and Transdisciplinary Perspectives*. Now let the journey begin ....

*Managing Editors*

**Professor Sone Enongene**

**Dr Thoahlane Thoahlane**



# 'I am not a criminal!': social semiotics and ideology in cartoons related to the #EndSARS movement

Samuel Akindeji Akinmusuyi\*

## Abstract

The #EndSARS social movement in Nigeria garnered considerable attention in 2020 as activists employed diverse means of communication to increase awareness of police brutality and advocate justice. This research aimed to examine the verbal and non-verbal communication strategies employed in cartoons associated with the #EndSARS social movement. Drawing upon the theoretical framework of Kress and Van Leeuwen's (2006) Social Semiotics, this study sought to unveil the underlying ideologies and socio-political messages conveyed through the strategic use of semiotic resources in the cartoons. The research undertook a qualitative analysis of 12 cartoons purposively selected and published on various social media outlets between October and December 2020. The study reveals that non-verbal resources such as symbolism and iconic representations played a vital role in representing the power dynamics, social inequalities and oppressive structures prevalent in Nigerian society. The analysis also reveals that textual elements in the cartoons, including captions, inscriptions, speech bubbles and headlines, were strategically employed to reinforce the ideologies and socio-political messages conveyed in the cartoons, complementing the visual messages. The ideologies and socio-political messages evident in the analysis include power dynamics, resistance to oppression, police brutality, youth empowerment, social inequalities, accountability and justice, and profiling and victimisation. The study concludes that the strategic use of visual metaphors, iconic representations, facial expressions, body language, colour and verbal resources allows cartoonists to communicate the urgency for justice, challenge authority, call for social change and mobilise support for the #EndSARS social movement.

**Keywords:** cartooning, ideology, Nigeria, social semiotics, #EndSARS

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## 1. Introduction

The #EndSARS social movement in Nigeria garnered considerable attention in 2020 as activists employed diverse means of communication to increase awareness of police brutality and to advocate justice and accountability. Throughout the movement, different forms of media and communication played a vital role in disseminating information, mobilising supporters and shaping public opinion. One prominent medium which was employed during this period was cartooning. The #EndSARS movement sparked a wave of creativity and activism, leading to the production of numerous cartoons that circulated on social media platforms and in newspapers. These cartoons not only captured the attention of a wide audience but also served as potent tools for expressing dissent, raising awareness and challenging power structures.<sup>1</sup> Through their unique blend of visual imagery, textual elements and symbolic representations, cartoons possess the potential to communicate complex ideas in a concise and impactful manner.

By employing the theoretical framework of Kress and Van Leeuwen's Social Semiotics,<sup>2</sup> this study examines the various semiotic resources used in cartoons associated with the #EndSARS movement. Verbal resources such as captions, speech bubbles and textual elements are examined to understand how linguistic choices contribute to the construction of meaning and the representation of social and political issues. In addition, non-verbal resources such as visual symbols, colours and compositional arrangements are analysed to uncover the visual strategies employed to convey specific messages, evoke emotions and challenge dominant narratives. The research also explores the underlying ideologies and socio-political messages embedded in the cartoons in order to identify the values, beliefs and perspectives that inform these cartoons and provide insights into the collective aspirations, concerns and grievances of the movement. The study's research problem seeks to respond to the following questions:

- How do verbal resources deployed in cartoons associated with the #EndSARS movement contribute to the construction of meaning and the representation of social and political issues?
- What non-verbal resources are used in the selected cartoons to evoke emotions and challenge dominant narratives?
- What are the underlying ideologies and socio-political messages embedded in cartoons associated with the #EndSARS movement?

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<sup>1</sup> D Ezegwu, E Ntegwung, G Nwodu & A Nengi 'Analysis of select Nigerian newspapers framing of cartoons on EndSARS protest' (2022) 5(1) *GVU Journal of Communication Studies* 61–71.

<sup>2</sup> G Kress & T van Leeuwen *Reading Images: The Grammar of Visual Design* (Routledge 2006).



This study contributes to the existing literature on communication, social movements and visual culture by examining the role of cartoons as vehicles for expressing socio-political messages. By employing a social semiotic approach, it offers a comprehensive understanding of the verbal and non-verbal communication strategies employed in the cartoons associated with the #EndSARS movement, unveiling the underlying ideologies and socio-political messages conveyed through their strategic use of semiotic resources.

## 2. Multimodality and socio-political cartoons

Multimodality investigates the ways in which different semiotic modes or resources are combined within a given socio-cultural domain in order to create a semiotic event.<sup>3</sup> This theory is predicated on the idea that verbal communication cannot be expressed fully without making reference to non-verbal communications such as painting, images, symbols and colours. Ariyo<sup>4</sup> affirms that:

multimodal discourse analysis is essentially concerned with the theory and analysis of semantic resources at the semantic expansion which occur as semiotic choices combined in multimodality phenomena.

Socio-political cartoons are among the most potent form of multimodal media for conveying meaning by combining verbal and non-verbal semiotic aspects.

A socio-political cartoon is an illustrated depiction that typically offers commentary on contemporary events or individuals.<sup>5</sup> It falls into a distinct genre of political journalism, characterised by visual representations that portray political and social matters and occurrences in a concise, simplified form.<sup>6</sup> Political cartoons are typically concise and straightforward, yet they contain substantial information that requires decoding through an initial grasp of the context, that is, the circumstances in which they are presented. This expressive technique, involving pictorial depictions, is marked by the use of humorous portrayals of events and individuals. It employs irony and satire skilfully to criticise and humorously highlight someone's shortcomings in a playful, clever and artistic manner.

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<sup>3</sup> G Kress & T van Leeuwen *Multimodal Discourse: The Modes and Media of Contemporary Communication* (Arnold Publishers 2001).

<sup>4</sup> K Ariyo 'Satirizing the Nigerian climate: Multimodal discourse analysis of selected political cartoons from *TELL* news magazine' (2017) 3(4) *Asian Research Journal of Arts and Social Sciences* 1–10.

<sup>5</sup> I Omolabi & M Zakariyah 'A critical pragmatic analysis of selected political cartoons in Nigerian newspapers' (2018) 1(1) *New Explorations in Applied Linguistics and Literature Festschrift in Honour of Prof Samuel K Tswana* 1–10.

<sup>6</sup> G Test *Satire: Spirit and Art* (University of South Florida Press 1991).

Socio-political cartoons are ‘enormously rich in the complexity of their evaluative meanings, and verbal and visual resources are mobilised and deployed to construct these meanings’.<sup>7</sup> Therefore, being multimodal texts, these cartoons integrate different forms of communicative mode, both verbal and non-verbal, to convey cognitive effects with the aim of enabling readers to comprehend the whole meaning of the communicative act.<sup>8</sup>

### 3. Literature review

Several research studies have been carried out from the standpoint of multimodality and social semiotics in various forms of communication with the aim of understanding how meaning is constructed and conveyed through multiple modes of communication, including language, visuals, gestures and other non-verbal elements. Bezemer et al<sup>9</sup> show how learning can be investigated using a multimodal social semiotic approach. They apply the approach to three different institutions – a school, a museum and a hospital – illustrating key concepts and raising issues about pedagogy and technology in contemporary society.

Stoian<sup>10</sup> deploys Kress and Van Leeuwen’s grammar of visual design to analyse an image advertising honeymoon packages with the aim of illustrating the key points presented by the theory to the readers. The study concludes that Kress and Van Leeuwen’s model is applicable to many domains, such as promotion, websites, teaching materials, tourism and/or cultural aspects of non-verbal communication, among other domains. Yang,<sup>11</sup> using a social semiotic approach, analyses the representational, interactive and compositional meaning of the school badge of Xi’an Jiaotong University, China. The study reveals that school badges have rich connotations and the ability to read them should be given due importance.

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<sup>7</sup> J Lemke *Visual and Verbal Resources for Evaluative Meaning in Political Cartoons* (Faculty of Linguistics and Applied Linguistics, University of Vienna Conference 1997) 3.

<sup>8</sup> M Rivas-Carmona ‘Cartooning for gender equality: A multimodal expression of “humour” and “vindication”’ (2014) 4(24) *Research on Humanities and Social Sciences* 8–19.

<sup>9</sup> J Bezemer, S Diamantopoulou, C Jewitt, G Kress & D Mavers *Using a Social Semiotic Approach to Multimodality: Researching Learning in Schools, Museums and Hospitals* (National Centre for Research Methods Working Paper 2012).

<sup>10</sup> C Stoian ‘Analysing images: A social semiotic perspective’ (2015) 14(1) *Scientific Bulletin of the Politehnica University of Timișoara Transactions on Modern Languages* 23–30.

<sup>11</sup> Y Yang ‘A social semiotic approach to multimodal discourse of the badge of Xi’an Jiaotong University’ (2016) 6(8) *Theory and Practice in Language Studies* 1596–1601.

Amore and Atoloye<sup>12</sup> analysed some cartoons connected to Nigeria's 2015 general elections with a view to identifying the way in which verbal and non-verbal meaning is communicated through them. The analysis shows that social semiotic reference is pivotal in the relationship between political discourse and ideology, confirming O'Halloran's position<sup>13</sup> that metaphorical constructions of meaning take place across linguistic and visual elements. Omolabi and Abiodun<sup>14</sup> explore social semiotic theory perceived with the use of language in political cartoons in order to bring to the fore the covert meanings concealed in them and to correct societal ills in witty and humorous ways. Their study reveals that more meaning would have been lost, if not for the advancement of scholars on the exponent of multimodality. Nevertheless, this present research offers a distinct advancement in the field of multimodality and social semiotics by using Kress and Van Leeuwen's Social Semiotics<sup>15</sup> to expose the hidden ideologies and socio-political messages conveyed through the deliberate use of verbal and non-verbal strategies in specific cartoons associated with the #EndSARS social movement.

#### 4. Theoretical framework

This research adopts Kress and Van Leeuwen's Social Semiotic approach to multimodality, which traces its roots back to Functional Linguistics, particularly the research conducted by Halliday (1978).<sup>16</sup> This approach has subsequently evolved into a theory of creating multimodal signs through the contributions of Hodge, Kress and Van Leeuwen.<sup>17,18</sup> According to Hallidayan theory, language is a result of social processes. The linguistic resources of a language are influenced by the functions it has acquired to meet people's communicative needs in their daily lives. Hodge and Kress<sup>19</sup> expanded Halliday's framework beyond language to encompass sign-making in a broader sense. They argue

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<sup>12</sup> K Amore & L Atoloye 'A systemic functional-multimodal discourse analysis of some cartoons connected with Nigeria's 2015 general elections' (2016) 13(1) *The Nigerian Journal of Communication* 23–46.

<sup>13</sup> K O'Halloran 'Systemic functional-multimodal discourse analysis (SF-MDA): Constructing ideational meaning using language and visual imagery' (2008) 7(4) *Visual Communication* 443–475.

<sup>14</sup> I Omolabi & A Abiodun 'A semiotic study of selected political cartoons in Nigerian newspapers' (2020) 8(1) *All Nations University Journal of Applied Thought* 151–164.

<sup>15</sup> Kress & Van Leeuwen (n 3).

<sup>16</sup> MAK Halliday *Language as Social Semiotic: The Social Interpretation of Language and Meaning* (Edward Arnold 1978).

<sup>17</sup> R Hodge & G Kress *Social Semiotics* (Polity 1988).

<sup>18</sup> Kress & Van Leeuwen (n 3).

<sup>19</sup> Kress & Van Leeuwen (n 3); Hodge & Kress (n 17).

that societies develop and shape all semiotic resources to serve specific social functions and convey a social group's values, knowledge systems (referred to as discourses), structures and power dynamics. Hodge and Kress provide various examples from diverse social contexts involving different modes of communication, with a primary focus on writing and visual elements in 'print' media such as magazines and billboards.

Kress and Van Leeuwen<sup>20</sup> expanded upon Halliday's work by introducing the concept of meaning as choice, which formed the basis for their social semiotic approach to the visual and their understanding of the visual as a mode. This development, according to Omolabi and Abiodun,<sup>21</sup> paved the way for the exploration of multimodality, enabling a discussion of important concepts such as composition, modality and framing. The exploration of mode and multiple modes gained prominence in social semiotic research during the early 2000s, and this resulted in the expansion of multimodality and a re-evaluation of the boundaries of individual modes. This also involved an examination of the shared principles underlying multimodal communication.

Social semiotics aims to comprehend the process of creating cultural representations and their impact in their respective social contexts. This involves investigating their role and potential meanings in the realm of communication.<sup>22</sup> By examining the textual characteristics, social semiotics scrutinises the way these representations reflect social dynamics, power dynamics, the act of signification and the intentions of those who create the signs, the intended audience and the social objectives achieved through the texts. Kress and Van Leeuwen<sup>23</sup> note that the key idea behind this approach is that cultures shape and structure communication media into various systems for creating meaning in order to express the specific meanings required by different communities based on their practical and social needs.

Kress and Van Leeuwen<sup>24</sup> adopted Halliday's metafunctions (ideational, interpersonal and textual) as a theoretical framework for analysing semiotic ensembles. They demonstrate how verbal and visual signifiers in a semiotic ensemble communicate various meanings. In visual grammar, Kress and Van Leeuwen<sup>25</sup> propose three metafunctions: representational, interactive and compositional meaning. When applied to visual systems, the ideational metafunction

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<sup>20</sup> Kress & Van Leeuwen (n 3); G Kress & T van Leeuwen *Reading Images: The Grammar of Visual Design* (Routledge 1996).

<sup>21</sup> Omolabi & Abiodun (n 14) 154.

<sup>22</sup> Kress & Van Leeuwen (n 3).

<sup>23</sup> Kress & Van Leeuwen (n 20).

<sup>24</sup> Kress & Van Leeuwen (n 20).

<sup>25</sup> Kress & Van Leeuwen (n 20).

governs the relationships between ‘represented participants’ to depict the world around us. The interpersonal metafunction manages the interaction between represented participants and viewers and the textual metafunction brings together the different elements to form a cohesive and complete image.<sup>26</sup> Kress and Van Leeuwen’s Social Semiotics is a suitable theoretical framework for this study as it enables a comprehensive analysis of the verbal and non-verbal communication strategies used in cartoons related to the #EndSARS social movement and helps to uncover the ideologies embedded within them, providing a deeper understanding of their social and cultural significance.

## 5. Methodology

The data for this study are cartoons published during the height of the #EndSARS social movement, which emerged in Nigeria to protest against police brutality and demand the disbandment of the Special Anti-Robbery Squad (SARS) unit. In order to ensure a diverse range of perspectives on this discourse, 12 cartoons published on various social media outlets between October and December 2020, including *The Punch*, *Nairaland*, *News Telegraph*, *Daily Trust*, *Twitter* and *Deutsche Welle (DW)*, are purposively selected to examine visual elements such as colours, symbols, facial expressions and composition and also linguistic features such as captions, speech bubbles, inscriptions and slogans. The study adopts a qualitative approach in the analysis of the data. Kress and Van Leeuwen’s Social Semiotics<sup>27</sup> serves as the theoretical framework for this study with the aim of unveiling the underlying ideologies and socio-political messages conveyed through the strategic use of verbal and non-verbal resources in the selected #EndSARS social movement-related cartoons.

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<sup>26</sup> Yang (n 11) 1597.

<sup>27</sup> Kress & Van Leeuwen (n 3).

## 6. Analysis



Cartoon 1

www.newtelegraphng.com – November 2020

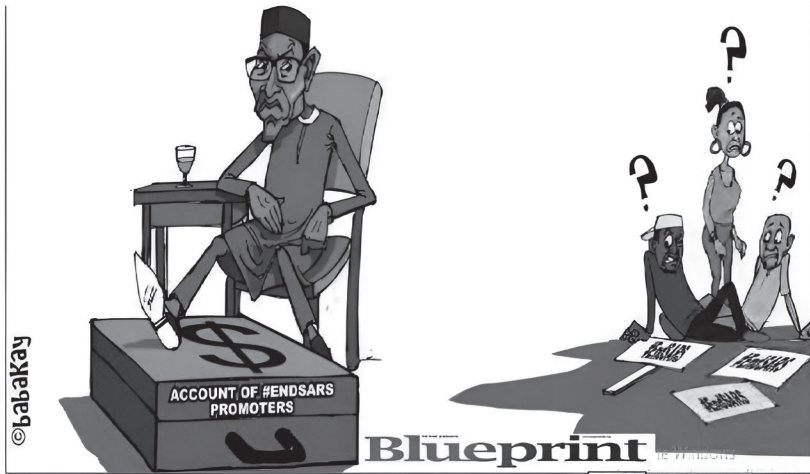
The cartoon depicts a policeman about to leave for duty, carrying a gun, while his wife sheds tears and pleads with him not to go back to the location of the #EndSARS protests.

**Verbal resources:** The woman's utterance, '*After surviving the #EndSARS protests? You can't go back there ... I'm too young to become a widow!*' highlights the dangers associated with the #EndSARS protests, suggesting that they were violent and potentially life-threatening. By expressing her fear of becoming a widow, the woman emphasises the potential loss of life and the devastating consequences of the husband's return to the protest location.

**Non-verbal resources:** The cartoon portrays the husband as a policeman carrying a gun, indicating his role in law enforcement and his potential exposure to danger. This choice aligns with the context of the #EndSARS movement, which aimed to deal with police brutality in Nigeria. The wife's emotional state, shedding tears and holding onto the husband, signifies her fear and concern for his safety. The cartoonist's decision to dress the woman as a 'typical Nigerian wife' in a wrapper, blouse and scarf reflects cultural markers associated with traditional gender roles and Nigerian attire. This depiction serves to emphasise the personal and domestic dimension of the wife's plea and situates the narrative in a Nigerian socio-cultural context. The husband's expression of surprise and confusion conveys his lack of understanding of the wife's deep emotions and fear. This facial expression suggests a disparity between the husband's duty as a

law-enforcement officer and his wife’s perspective on the potential dangers associated with his job.

The cartoon uses these verbal and non-verbal resources to draw attention to the perceived dangers of the protests, potentially framing them as violent and life-threatening. The cartoon also touches on gender dynamics, depicting a concerned wife pleading with her husband not to return to the protest location out of fear for his safety. This representation draws attention to the potential impact political movements have on individuals’ personal lives and calls for empathy and understanding from those in positions of power.



Cartoon 2  
www.blueprint.ng – November 2020

The cartoon portrays former President of Nigeria, Muhammadu Buhari, sitting on a chair and placing his leg on a box which has the inscription ‘Account of #EndSARS Promoters’. The cartoon also features three participants who look dejected and frustrated.

**Verbal resources:** The use of the term ‘#EndSARS promoters’ highlights the social movement that emerged in Nigeria in 2020 to call for the disbandment of the Special Anti-Robbery Squad (SARS), a controversial police unit. Referring to them as ‘promoters’ suggests a positive stance towards the movement and implies that they are actively advocating change.

**Non-verbal resources:** By portraying former President Muhammadu Buhari sitting on a chair and placing his leg on the account of #EndSARS promoters, the cartoon uses non-verbal resources to convey power dynamics. Buhari’s seated position signifies his authority and control, while placing his leg on the account suggests an act of confiscation or control over the movement’s financial resources. The three dejected and frustrated participants on the right side of the

cartoon represent the protesters. Their facial expressions and body language indicate their dissatisfaction and despair resulting from the confiscation of their account. These visual cues emphasise the negative impact Buhari's actions have on the movement and convey the emotional state of the protesters.

This cartoon conveys ideological and socio-political messages related to power dynamics, leadership, frustration and injustice in the context of the #EndSARS social movement. It criticises the actions of former President Buhari, portraying him as a figure of authority who hinders the movement's progress. The strategic placement of Buhari in a position of power, exerting control over the movement's resources, highlights the ideological perspective that leadership in Nigeria is portrayed as tough and hard on protesters. This suggests a dominant narrative that positions those in power as suppressing dissent and hindering grassroots movements seeking change.



Cartoon 3

Blueprint newspaper – 11 November 2020

The cartoon portrays a man sitting on a comfortable chair and reading a newspaper. Written on the front page of the newspaper is: 'News: #EndSARS PROMOTERS MUST FACE THE LAW – Presidency.'

**Verbal resources:** The newspaper headline: 'News: #EndSARS PROMOTERS MUST FACE THE LAW – Presidency' communicates a specific viewpoint held by the presidency, suggesting that those involved in promoting the #EndSARS movement should be held accountable and face legal consequences. This verbal resource reflects the ideology of the ruling government, which is against the #EndSARS movement. The man's statement: 'Let the sleeping dog lie!' appears to express shock in response to the newspaper's content. However, the phrase 'Let the



sleeping dog lie!’ is an idiomatic expression implying that it is better to leave a situation alone and avoid stirring up trouble. This statement reflects a passive stance towards the issues raised by the #EndSARS movement as it implies a reluctance to engage in or to take action.

**Non-verbal resources:** The man’s facial expression of surprise indicates that he was not expecting the content he encountered in the newspaper. This expression indicates the contrast between his expectations and the news, potentially suggesting a lack of awareness or deliberate ignorance of the socio-political issues surrounding the #EndSARS movement.

The cartoon presents a critical viewpoint of the government’s response to the #EndSARS movement in Nigeria. The verbal resource of the newspaper headline, along with the man’s surprised reaction, implies that the ruling government seeks to take punitive action against the movement’s promoters. The man’s surprised facial expression suggests a sense of disengagement from and complacency about the issues raised by the movement. These resources convey a socio-political message that criticises the government’s stance while highlighting societal indifference or apathy towards the #EndSARS movement.



Cartoon 4

www.newtelegraphng.com – December 2020

The cartoon depicts a multitude of people, identified as politicians, running in the same direction, seemingly in a state of panic.

**Verbal resources:** The verbal resource in the cartoon includes the dialogue spoken by one of the politicians: ‘See what #EndSARS protest has caused us. We can no longer sleep in peace in our houses with our eyes closed!’

This statement suggests that the politician is attributing a negative consequence to the #EndSARS protest. It implies that the politicians' loss of peace and security in their own homes is a direct result of the protest. This verbal resource frames the #EndSARS movement as disruptive and harmful to the political elite. It emphasises their discomfort and satirises them as victims.

**Non-verbal resources:** The cartoon depicts some politicians running in the same direction, seemingly in a state of panic, as if running for their lives. This visual representation conveys a sense of fear and threat experienced by the politicians and implies that the #EndSARS movement is a force that is causing distress and fear among the political elite. The visual composition of the cartoon, with the politicians at the forefront and running together, positions them as a collective group. This grouping implies a shared interest and responsibility for the situation they find themselves in.

The cartoon uses both verbal and non-verbal resources to convey messages that satirise the Nigerian politicians and emphasise the disruption and threat posed by the movement to the political elite. The cartoon implies that the #EndSARS movement has disrupted the status quo, disturbing the peace and security enjoyed by the political elite. This portrayal indirectly highlights the potential impact of social movements in challenging established power structures.



Cartoon 5

*The Punch* – 26 November 2020

The cartoon, which has the caption 'CNN Dares FG, Releases Second Lekki Shooting Video', has two frames. The verbal and non-verbal resources deployed in the cartoon are discussed below.

**Verbal resources:** The caption: 'CNN Dares FG, Releases Second Lekki Shooting Video' reflects the defiance of CNN, a global media outlet,

towards the Federal Government (FG) of Nigeria. It implies that CNN is challenging the FG's narrative by releasing a video related to the Lekki shooting incident during the #EndSARS protests.

**Non-verbal resources:** The man dressed in an Agbada, traditional Nigerian attire associated with politicians, represents the FG. This choice of attire associates the FG with political power and authority. The briefcase with an 'FG' tag held by the man in Agbada further reinforces his identification as the representative of the FG. In the first frame, the man representing 'press freedom' is depicted as oppressed and dejected. He is shown kneeling and gagged, conveying a sense of suppression and powerlessness. The man in Agbada, representing the FG, is portrayed as furious and aggressive and he exhibits dominance and control over the press.

In the second frame, the roles are reversed. The man representing the FG is now the one kneeling, while a white man labelled 'press freedom' is shown seated on him. This reversal of positions shows a shift in power dynamics and suggests that press freedom has gained the upper hand over the FG.

The cartoon uses visual and textual cues to criticise the FG's actions and advocate press freedom. This advocacy aligns with the objectives of the #EndSARS social movement in Nigeria. It portrays the power dynamics and tensions between the government and the press, and also sheds light on the ideological struggles surrounding the issue of freedom of expression in the country.



Cartoon 6

*Daily Trust* – 26 November 2020

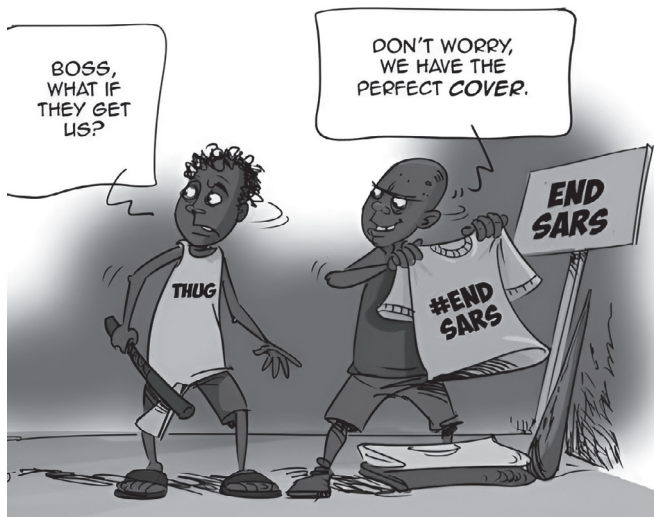
The cartoon is set in a graveyard and features a young man who represents the Nigerian youth bleeding from his head, holding a shovel and looking battered and angry.

**Verbal resources:** The inscription on the gravestone, '*HERE LIES SARS 1992–2020. Killed by its misconduct and oppression of innocent*

*Nigerians'*, is a symbolic representation of the cause of SARS' demise. It conveys the idea that SARS was responsible for its own downfall due to its misconduct and oppression of innocent Nigerians.

**Non-verbal resources:** The use of a graveyard as the setting creates a somber and serious atmosphere as it evokes a sense of loss and finality. This choice of setting implies that SARS is permanently laid to rest and will not return. The young man in the cartoon represents the Nigerian youth and is depicted as bleeding from his head, holding a shovel and appearing battered and angry. These visual cues indicate that the youth have suffered and fought against SARS. The bleeding head suggests physical violence and the anger reflects the frustration and resistance experienced by the Nigerian youth. Despite the injuries depicted, the young man stands confidently, signalling resilience and determination. This posture conveys the idea that the Nigerian youth are unyielding in their pursuit of justice and the dismantling of SARS. The gravestone serves as a central visual element. It displays prominently the inscription detailing the reasons for SARS' demise. This symbolises the accountability demanded by the Nigerian youth for SARS' actions and reinforces the idea that the misconduct and oppression of innocent Nigerians led to its downfall.

The cartoon's explicit criticism of SARS aligns with the #EndSARS social movement's core message of addressing police brutality and advocating police reform. The portrayal of the young man bleeding but standing confidently with a shovel signifies the strength, resilience and determination of the Nigerian youth in challenging SARS. It conveys a message of empowerment and positions the youth as agents of change in the fight for justice.



Cartoon 7

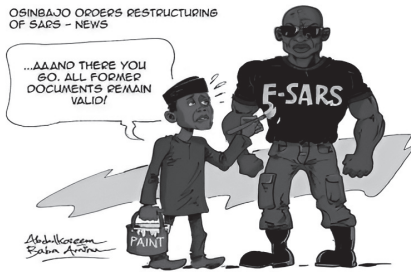
*Nairaland* – 9 December 2020

The cartoon represents two participants, portrayed as thugs; one of them is seen holding an axe and wearing a singlet with the inscription ‘thug’; the other is holding a shirt, which has the inscription ‘#EndSARS’.

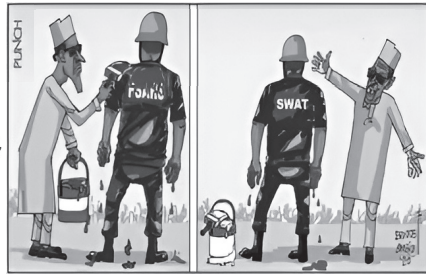
**Verbal resources:** One of the thugs is depicted wearing a singlet with the inscription ‘thug’. This verbal resource serves to label and identify the character as a thug and emphasises their involvement in violent activities. The thug expresses concern about potential consequences, asking ‘Boss, what if they get us?’ This dialogue indicates that the thugs are aware of the risks they are taking and suggests a lack of concern for the potential harm they may cause during the #EndSARS protest. The other thug is depicted holding a shirt with the inscription ‘#EndSARS.’ This verbal resource reveals their intention to disguise themselves as #EndSARS protesters, indicating a deceptive strategy to infiltrate the movement. The thug holding the #EndSARS shirt reassures the other thug by saying, ‘Don’t worry. We have the perfect cover.’ This statement implies that the thugs believe their disguise as #EndSARS protesters will protect them and allow them to carry out their disruptive activities unnoticed.

**Non-verbal resources:** The thug holding the axe is depicted in a threatening posture. This indicates the potential violence associated with their presence. It suggests their intention to instigate chaos and harm during the protest. The setting of the cartoon is during an #EndSARS protest. By situating the cartoon in the protest context, it highlights the vulnerability of the peaceful protesters to the disruption caused by these disguised thugs.

One of the ideologies represented in the cartoon is the criminalisation of the #EndSARS movement. The cartoon portrays the presence of thugs in the #EndSARS protest and suggests an attempt to associate the movement with violence and criminality. This reinforces a negative stereotype that seeks to discredit the legitimate grievances and demands of the protesters. The cartoon also aims to convey a message about the perceived threat of external actors seeking to undermine the movement’s goals by inciting violence and chaos.



Cartoon 8  
Twitter (Abdulkareem Aminu) – 4 October 2020



Cartoon 9  
The Punch – October 2020

Cartoons 8 and 9 complement each other in their meaning-making.

**Verbal resources:** In cartoon 8, the caption *'Osinbajo orders restructuring of SARS – News'* provides important contextual information. It indicates that the former vice president, Yemi Osinbajo, has taken action to acknowledge public demand by restructuring the SARS. The speech bubble attributed to the vice president, *'Aaand there you go. All former documents remain valid!'* adds a touch of irony. It suggests that, despite the restructuring, the issues associated with SARS might persist and the reforms may not address the public's concerns adequately.

In cartoon 9, the initial inscription of 'FSARS' on the policeman's back refers to the controversial Federal Special Anti-Robbery Squad, which had become synonymous with human rights abuses and police brutality. The replacement inscription of 'SWAT' signifies the new squad, 'Special Weapons and Tactics', introduced by the government as a supposed replacement of FSARS.

**Non-verbal resources:** The depiction of Yemi Osinbajo in cartoon 8 holding a bucket of paint and painting off the inscription 'F-SARS' on the shirt of a huge, gallant police officer conveys the visual message of an attempt to remove the negative association with SARS. The vice president's terrified expression reflects the challenges and difficulties associated with reforming the controversial unit.

The green and white colours of the paint used by President Buhari in cartoon 9 signify the Nigerian national colours, indicating the involvement of the government in the situation. This usage implies a sense of authority and official action. The act of President Buhari painting off the 'F-SARS' inscription is similar to Osinbajo's act in cartoon 8 and represents a symbolic gesture of erasure. This suggests an attempt to remove the negative association and public perception of the former squad. The cheerful mood depicted in the second frame implies satisfaction and confidence in the replacement with 'SWAT' and indicates a belief in the effectiveness of this change.

Both cartoons employ visual and verbal resources to criticise the government's response to the demands for police reform. It suggests that the replacement of 'F-SARS' with SWAT is an insufficient and symbolic gesture that fails to resolve the underlying issues and demands of the Nigerian people. The use of irony in the vice president's quotation, *'Aaand there you go. All former documents remain valid!'*, indicates scepticism about the effectiveness of the announced restructuring. It implies that, despite the official actions, the problems with SARS may persist.



Cartoon 10

*Deutsche Welle (dw.com) – October 2020*

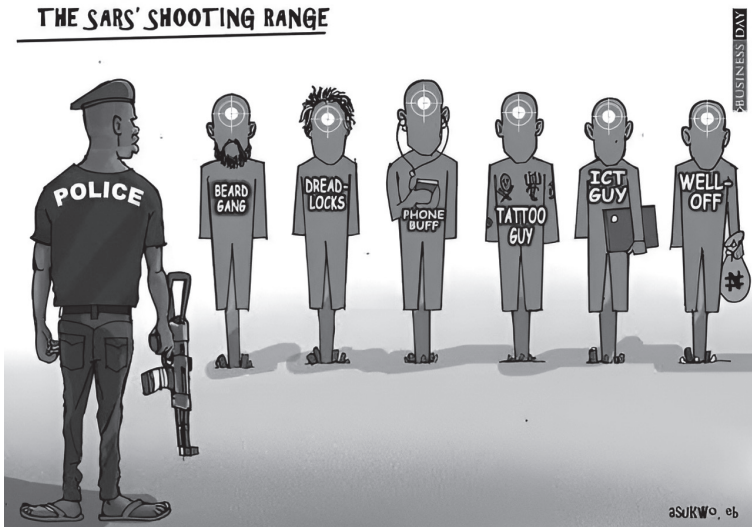
The cartoon features two participants – a huge police officer and a diminutive man. The police officer points his gun at the young #EndSARS protester, who is seen holding a placard with the caption ‘End Police Brutality’.

**Verbal resources:** The verbal resource of the placard caption communicates the central message and demand of the #EndSARS social movement in Nigeria. It signifies the protesters’ collective desire to put an end to police brutality in the country. This phrase encapsulates the movement’s ideology: the need for change and justice.

**Non-verbal resources:** The contrast in size between the police officer and the #EndSARS protester is a significant non-verbal resource in the cartoon. The police officer is depicted as huge, symbolising authority, power and dominance. On the other hand, the protester is portrayed as miniature, representing the vulnerability and relative powerlessness of the individual in the face of the oppressive system. The gesture of the small protester stretching out his leg to kick away the tip of the gun demonstrates defiance and resoluteness. This act of resistance signifies the unwavering determination of #EndSARS protesters to challenge and oppose police brutality. The sad and pitiful look on the police officer’s face serves to humanise the officer and evoke empathy from the viewer. This facial expression portrays the officer as remorseful and suggests that even those within the system may recognise the injustice of police brutality. It implies that the issue of police brutality affects not only the victims but also the conscience of some law-enforcement officers.

The strategic use of verbal and non-verbal resources in the cartoon description conveys the ideology of power imbalance, as portrayed by

the contrast in size between the police officer and the protester, with the police representing the oppressive system and the protester representing the marginalised and oppressed. The gesture of the protester kicking away the gun portrays defiance and unwavering determination in the face of oppression. It conveys the message that #EndSARS protesters are resolute in challenging and resisting police brutality.



Cartoon 11

Twitter (Enough is Enough Nigeria) – 4 October 2020

The cartoon with the caption, 'The SARS' Shooting Range', features a police officer holding a gun and six shooting target carriers with various inscriptions on them.

**Verbal resources:** The caption '*The SARS' Shooting Range*' establishes that the depicted scene is related to SARS, a unit of the Nigerian Police Force known for its alleged human rights abuses. The inscriptions on the shooting targets – 'Beard Gang', 'Dreadlocks', 'Phone Buff', 'Tattoo Guy', 'ICT Guy' and 'Well-Off' – represent different social groups that have been targeted by the Nigerian police. These labels highlight specific characteristics associated with these groups. They indicate that these traits render individuals more likely to be subjected to police brutality and harassment.

**Non-verbal resources:** The central figure of the cartoon is a police officer holding an AK-47, a symbol of authority and power. The presence of the firearm communicates the use of force and violence by the police and reinforces the perception of the Nigerian police as a coercive and oppressive institution. The positioning of the shooting target carriers with the inscriptions directly in front of the police officer signifies their vulnerability and the systematic targeting they experience.



The cartoon stresses the systemic issues in the Nigerian Police Force, specifically the actions of the SARS unit. It criticises the unit's discriminatory practices and its tendency to target specific social groups based on appearance or socio-economic status. The cartoon suggests that the Nigerian Police Force engages in the profiling and victimisation of individuals who possess certain physical attributes (beard, dreadlocks, tattoos) or who belong to specific social categories (phone buffs, ICT guys, well-off individuals). This reinforces the idea that the police unfairly target and discriminate against individuals based on superficial characteristics. The cartoon supports the #ENDSARS movement's goals by highlighting the abusive practices of the police force and the urgent need for systemic change.



Cartoon 12

Meeting of Minds – 8 December 2020

The cartoon is set during an #EndSARS protest. Protesters who look angry and agitated are seen carrying placards with different inscriptions on them while a face-off occurs between a SARS officer and a young man.

**Verbal resources:** The placard inscriptions – ‘*You should be protecting us not killing us*’, ‘*Stop killing the youths!*’, ‘*It is just a hairstyle*’, ‘*End SARS now*’, ‘*I am not a fraudster because I use iPhone*’ – reflect the protesters’ demands and frustrations regarding police brutality and the actions of SARS. They convey the ideology that the police should protect citizens rather than harm them. The slogans also highlight the targeting of young people and the belief that physical appearance, such as dreadlocks or using an iPhone, should not be a ground for suspicion or mistreatment. The inscriptions aim to challenge the dominant narratives surrounding the criminalisation of certain groups

and call for an end to the SARS unit. The young man's plea '*Please don't shoot. I am not a criminal!*' emphasises the fear and vulnerability experienced by individuals targeted by the police. His statement challenges the assumption that appearance alone should determine guilt or criminality. It also reflects the power dynamics between the police and citizens and stresses the urgent need for protection and fairness. The police officer's statement, '*I will kill you and nothing will happen*', represents a brutal and authoritarian attitude. It expresses a sense of impunity and disregard for human life. This statement reveals the entrenched power dynamics within law enforcement and the perception that accountability is lacking. It serves to highlight the systemic issues and abuse of power that the #EndSARS movement seeks to address.

**Non-verbal resources:** The facial expressions and body language of the protesters, including anger and agitation, convey their frustration and determination to challenge the status quo. The young man's pleading expression and the fierce, bitter expression of the police officer represent the stark contrast in power dynamics and the potential consequences faced by citizens when interacting with law enforcement. These non-verbal cues evoke empathy for and solidarity with the protesters' cause. The visual representation of the inscriptions on the placards serves as a powerful visual resource. They amplify the verbal messages and make them more accessible and memorable. The use of bold typography, colours and legible text on the placards ensures the visibility and impact of the messages.

The cartoon employs a combination of verbal and non-verbal resources to convey socio-political messages and criticise the actions of law enforcement during the #EndSARS movement. It challenges the dominant ideologies surrounding police brutality, discriminatory practices and the abuse of power. The cartoon supports the demand for justice, accountability, and an end to the targeted violence against Nigerian youths.

## 7. Discussion of findings

This study aimed to examine the verbal and non-verbal communication strategies deployed in cartoons associated with the #EndSARS social movement in Nigeria. By adopting Kress and Van Leeuwen's Social Semiotics theory, the analysis revealed both the multi-layered nature of these cartoons and the interaction between verbal and non-verbal resources in constructing meaning, framing ideologies and influencing public opinion. This research revealed that non-verbal resources such as body language and facial expressions played a vital role in portraying the emotions, intentions and power relations in the scenarios depicted. #EndSARS protesters were often portrayed with

defiant expressions and resolute gestures, such as standing upright and confidently in cartoon 6, stretching out one's leg to kick away the tip of the gun held by the police officer in cartoon 10, and protesters looking angry and agitated in cartoon 12. These body languages and facial expressions symbolise the protesters' determination and their resistance to oppressive forces.

Furthermore, the cartoonists used symbolism and iconic representations extensively to represent the power dynamics, social inequalities and oppressive structures prevalent in Nigerian society. For instance, in cartoon 2, the symbolic representation of Buhari in a position of power, exerting control over the #EndSARS movement's resources, indicates the ideological perspective that the leadership in Nigeria is portrayed as tough and hard on protesters. Likewise in cartoon 10, the contrast in size between the police officer and the #EndSARS protester is a powerful symbol in the cartoon. The police officer is depicted as huge, symbolising authority and dominance. On the other hand, the protester is portrayed as miniature, representing the vulnerability of the individual in the face of the oppressive system. The gravestone in cartoon 6 with the inscription on it symbolises the accountability demanded by the Nigerian youth for SARS' actions and reinforces the idea that the misconduct and oppression of innocent Nigerians led to its downfall. These symbolic representations were employed to evoke emotions and convey resistance to police brutality and corruption.

The study further revealed that the use of colour and visual style in the cartoons was purposeful in evoking emotional responses and capturing the attention of viewers. The visibility and impact of the messages embedded in cartoon 12 are ensured through the use of bold typography, colours and legible text on the placards. In addition, the diversity of the colours of the placard inscriptions highlights the interconnectedness of the #EndSARS movement, as they take on various issues concerning youths, appearance and socio-economic stereotypes. This visual resource contributed to the overall impact and interpretation of the cartoons.

Satire is another strategy deployed by cartoonists to draw attention to the follies, vices and questionable actions of politicians and government officials. Through exaggerated caricatures and visual metaphors, the cartoonists mock and criticise those in power. An instance of this is seen in cartoon 4, where politicians are portrayed metaphorically as the victims of the #EndSARS social movement. The cartoon implies that the movement has disrupted the status quo, disturbing the peace and security enjoyed by the political elite. The reversal of roles in the second frame of cartoon 5 challenges the dominant power structure. The cartoon satirises the Nigerian government by portraying it as being oppressed by international media organisations. This depiction reflects the belief that international media outlets are offering a platform for uncovering the truth and questioning the FG's narrative of events.

Finally, it was discovered that textual elements in the cartoons, including captions, inscriptions, speech bubbles and headlines, were strategically employed to reinforce the ideologies and socio-political messages conveyed in the cartoons, complementing the visual messages. In cartoon 11, for instance, the inscriptions on the shooting targets, such as *'Beard Gang'*, *'Dreadlocks'*, *'Phone Buff'*, *'Tattoo Guy'*, *'ICT Guy'*, and *'Well-Off'*, represent different social groups that have been targeted by the Nigerian police. The labels suggest that the Nigerian Police Force engages in the profiling and victimisation of individuals who possess certain physical attributes or who belong to specific social categories. Satire, sarcasm and irony were commonly used to criticise authority figures, satirise power imbalances and expose systemic issues. In cartoon 8, the speech bubble attributed to the former vice president of Nigeria, *'Aaand there you go. All former documents remain valid!'* adds a touch of irony to the cartoon. It suggests that, despite the restructuring, the issues associated with SARS might persist and the reforms may not adequately respond to public concerns. These cartoons effectively use concise and impactful language to convey complex socio-political messages.

## 8. Conclusion

The strategic use of visual metaphors, iconic representations, facial expressions, body language, colour and verbal resources allowed cartoonists to communicate the urgency for justice, to challenge authority, to call for social change and to mobilise support for the #EndSARS social movement. These cartoons not only serve as forms of protest but also act as vehicles for public discourse. They empower citizens to engage in critical discussions and reflect upon the socio-political realities of Nigeria.

By uncovering the ideologies and socio-political messages embedded in cartoons associated with the #EndSARS social movement, this study has contributed to a deeper understanding of the movement's objectives and challenges. The findings of this study can therefore inform linguists, media practitioners, activists and policymakers about the potential of visual communication to mobilise and shape public opinion. Further research in this domain could explore the reception and impact of these cartoons on different segments of society, in this way providing valuable insights for social movements and their communication strategies.

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# Peer-to-peer facilitators' perceptions of gender-based violence in a higher-education institution

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## Abstract

Engagements with peer-to-peer facilitators in a higher-education institution (HEI) highlighted the fact that students have varying perceptions of gender-based violence (GBV). This article explores the pre-intervention perceptions of GBV among peer-to-peer facilitators on a university campus in South Africa. A qualitative descriptive research design was employed and the participants were selected using non-probability purposive sampling. Pre-intervention open-ended questionnaires were administered to 30 peer-to-peer facilitators, followed by three days of training. The data obtained were analysed using Tesch's eight steps. This analysis led to the development of themes and an understanding of GBV, its occurrence and its impact. The findings on understanding GBV revealed that it could affect anyone and manifest itself in physical, emotional, psychological and sexual ways. And women, men and children can be affected. GBV can be directed from women to women, men to men, men to women, women to men and can be associated with sexual orientation. Regarding its occurrence, most of the participants revealed that it occurs on campus and in intimate relationships and that some incidents are not reported. The participants perceived that the effects of GBV can include poor academic performance, students dropping out of their studies, depression, emotional trauma, suicidal behaviours and a violation of human rights. This article discusses the peer-to-peer facilitators' perceptions of GBV on campus prior to their training.

**Keywords:** peer-to-peer facilitators, peer-to-peer, perceptions, gender-based violence, higher-education institution

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## 1. Introduction

Gender-based violence (GBV) is defined as a serious worldwide health issue that targets people based on their biological sex, gender identity or social gender norms.<sup>1</sup> GBV at South African higher-education institutions (HEIs) can take many forms, including domestic violence, intimate partner violence (IPV), rape, sexual assault, sexual harassment, harassment and homophobic bullying. Sexual violence exists on a continuum and many symptoms of GBV, such as sexual harassment, expose underlying unhealthy norms, attitudes and behaviours in both people and society generally. Such norms, attitudes and behaviours are frequently accepted, normalised and even aggravated in an institutional setting. Furthermore, given South Africa's very high rates of sexual abuse against children, many students entering South African HEIs for the first time will have been exposed to or experienced sexual assault prior to their enrolment. In the case of men, previous victimisation increases their risk of perpetrating GBV, whereas for women, previous victimisation increases their risk of re-victimisation.<sup>2</sup> The purpose of this study was to explore peer-to-peer facilitators' perspectives on GBV as members of the university's campus community.

## 2. Literature review

GBV is a public health concern and a human rights violation that affects as many as one out of three women. This is due to gender inequality, which mostly affects women and girls due to their inferior social status in society. Every woman, irrespective of her age, skin colour, religion and economic or social status, is vulnerable to sexual violence and threats.<sup>3</sup> Furthermore, GBV is also defined as a form of discrimination against women that occurs in an academic setting in the form of sexual harassment. France, Italy and Ireland have a strong legal framework in place to respond to sexual harassment in academia. Although it seems to be difficult to combat sexual harassment in other countries, practices related to corporate social responsibility

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<sup>1</sup> A Makhene 'Gender-based violence in higher education: An integrative review' (2022) 10 *Open Journal of Social Sciences* 1.

<sup>2</sup> Makhene (n 1).

<sup>3</sup> ZM Zain 'The awareness on gender-based violence among students in the higher learning institutions' (2012) 38 *Procedia Social and Behavioural Sciences* 133; LB Damous & C Guillope 'Gender-based violence in higher education and research: A European perspective' (2021) 93(8) *Pure and Applied Chemistry* 899; KR van Daalen, SS Kallesøe, F Davey, S Dada, L Jung, L Singh, R Issa, CA Emilian, I Kuhn, I Keygnaert & M Nilsson 'Extreme events and gender-based violence: A mixed-methods systematic review' (2022) 6 *Lancet Planet Health* e504–23 at e505.

could be the foundation from which to initiate social responsibility at universities.<sup>4</sup>

Instead, when viewed in the context of everyday university life, violence is fuelled by hierarchical societies that resist women leaders who have opposing views and practices with regard to GBV. Such resistance exemplifies the way in which masculinist structures work, both publicly and secretly, to stifle change. Simply put, enacting change can be a difficult act for women leaders who are strong enough to speak out against gender inequality.<sup>5</sup>

Africa continues to experience the highest rate of GBV, with approximately 36 per cent of women having experienced it in one form or another. Some women face widespread gender-based violations, including genital mutilation and child marriage. In addition, in 19 African countries, one-third of women aged 20–24 are compelled to marry before the age of 18. Furthermore, the growth of GBV incidents in Africa can be ascribed to societal patriarchy, cultural gender norms, poor literacy rates, poverty, wars, regional and tribal disputes, and limited understanding.<sup>6</sup>

A systematic review study carried out in sub-Saharan Africa discovered that low education attainment, higher alcohol consumption, substance use, a history of child and family abuse, limited decision-making skills, depression, and males having multiple sexual partners at a younger age, are individual and family-related factors that increase GBV experiences. It was revealed that communities had tolerant views about violence, women's unemployment, being Muslim, women having a lower socio-economic status than men, hunger and social insecurity. Low socio-economic status was associated with community-related causes of GBV. Previously, communities in sub-Saharan Africa had tolerated alcohol consumption, low educational status, depression, being younger and having a history of child and family abuse. A dramatic combination of low socio-economic status and attitudes towards violence has been associated with GBV.<sup>7</sup>

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<sup>4</sup> Damous & Guillope (n 3).

<sup>5</sup> RA Gardiner & H Finn 'Implementing gender-based violence policies in the neoliberal university: Challenges and contradictions' (2023) 38(2) *Gender in Management: An International Journal* 215–229 (Emerald Publishing Limited), 216, available at <https://doi.org/10.1108/GM-07-2022-0228>

<sup>6</sup> African Union Development Agency–New Partners for Africa Development (AUDA-NEPAD) 'Leveraging smart technologies to tackle gender-based violence in Africa' (AUDA-NEPAD 2022) 2.

<sup>7</sup> Muluneh, MD, Francis, L Agho, K & V Stulz, 'A systematic review and meta-analysis of associated factors of gender-based violence against women in sub-Saharan Africa' (2021) 18 *International Journal of Environmental Research and Public Health* 4407, available at <https://doi.org/10.3390/ijerph18094407>



## 2.1 Gender-based violence in South Africa

GBV is a serious and widespread problem in South Africa, one that touches practically every aspect of life. In South Africa, GBV is systematic and deeply embedded in institutions, communities and traditions. Although reliable data are difficult to obtain for a variety of reasons, it is widely assumed that South Africa has a high rate of GBV, which encompasses violence against women and girls (VAWG) and violence against the lesbian, homosexual, bisexual, transgender, queer, intersex and asexual (LGBTQIA+) members of the populace. Community-based surveys indicate that intimate partner violence (IPV) and non-partner sexual violence (NSV) are particularly prevalent, with IPV being the most common type of violence perpetrated against women.<sup>8</sup>

Furthermore, 56% of women subjected to GBV were slain by an intimate male partner and a 2009 study revealed that 25–40% of women in South Africa had suffered sexual and/or physical IPV in their lifetime. The prevalence of rape in South Africa is estimated to be between 12% and 28% among women who have reported being raped in their lives. Furthermore, one in every 13 women in Gauteng reported non-partner rape, although only one in every 25 rape incidents were reported to the police. Gang rape is common in South Africa. Meanwhile, between 28% and 37% of men surveyed reported having raped a woman. These men reported that they committed these rapes for the first time as teenagers and in their mid-20s. Although research on rape against women who have sex with other women is rare, studies undertaken in four southern African countries, including South Africa, found that 31,1% of such women had undergone forced sex.

GBV also has significant economic consequences. Increased rates of GBV place a significant strain on the health and criminal justice systems, with many survivors being unable to work or move freely in society.<sup>9</sup>

According to a 2014 KPMG report, GBV cost the South African economy between R28,4 billion and R42,4 billion, or between 0,9% and 1,3% respectively of gross domestic product (GDP) in 2012/2013. GBV in South Africa is heavily driven by patriarchal societal norms and complex intersectoral power disparities involving gender, race, class and sexuality through the political, economic and social systems of society.<sup>10</sup>

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<sup>8</sup> E Dartnall & A Channon 'Gender-based violence in South Africa' (Sexual Violence Research Initiative and the Joint Gender Fund, Saferspaces nd) 2, available at <https://www.saferspaces.org.za/understand/entry/gender-based-violence-in-south-africa>

<sup>9</sup> Dartnall & Channon (n 8); SF Gordon & A Collins "'We face rape. We face all things": Understandings of gender-based violence amongst female students at a South African university' (2013) 11(2) *African Safety Promotion Journal* 94.

<sup>10</sup> Dartnall & Channon (n 8).

## 2.2 GBV in South African universities

Sexual violence on campuses is nothing new in South Africa. As early as the 1980s, students enthusiastically challenged this type of violence.<sup>11</sup> Student activists who oppose GBV and support anti-GBV cultures are gaining attention and concern in the universities' responses to GBV.<sup>12</sup>

The under-reporting of sexual violence makes it impossible to ascertain the actual prevalence of various forms of GBV at HEIs in South Africa. This issue of under-reporting may cause institutions of higher learning not to perceive sexual violence as a major issue and consequently not to institute a concerted response to GBV challenges.<sup>13</sup> Muthinta agrees with Warton and Moore that the failure to report GBV is a key factor contributing to the exacerbation of the scourge; moreover, that it is not helping the fight against this serious social disorder. These authors argue further that the effect of under-reporting is made worse by institutional barriers. GBV at our universities is on an upward trajectory, as is indicated by the research; therefore, there is a call for unity of purpose to intensify the advocacy against GBV and also to provide the care and support required to transform campuses into safe spaces for women students and all other vulnerable individuals.<sup>14</sup>

Evidence shows that South African HEIs have tended to focus on sexual harassment rather than comprehensively dealing with the many varied forms of GBV. In addition, GBV includes harassment, intimidation, property damage, stalking, entry into the victim's residence without consent where they do not share the same residence and any abusive or controlling behaviour towards the victim; and it also includes instances where such conduct harms or may cause imminent harm to the victim's safety, health or well-being.<sup>15</sup> Furthermore, global research reveals that women are more afraid than men of crime and violence at many HEIs. Similar cases are widespread in South Africa, where crime impedes the activities of women more than those of

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<sup>11</sup> G Warton & G Moore 'Gender-based violence at higher education institutions in South Africa' (Safety and Violence Initiative, Saferspaces 2023) 3, available at <https://www.saferspaces.org.za/understand/entry/gender-based-violence-at-higher-education-institutions-in-south-africa1>

<sup>12</sup> R Lewis & S Marine 'Challenges and interventions in the UK: Student feminist activism to challenge gender-based violence' in S Anitha & R Lewis (eds) *Gender Based Violence in University Communities: Policy, Prevention and Educational Initiatives* (Policy Press, Bristol University 2018) 129.

<sup>13</sup> Warton & Moore (n 11).

<sup>14</sup> G Muthinta 'Gender-based violence among female students and implications for health intervention programmes in public universities in Eastern Cape, South Africa' (2022) 8(1) *Cogent Social Sciences* 8; Warton & Moore (n 11).

<sup>15</sup> Warton & Moore (n 11) 2–3.

men.<sup>16</sup> Gender disparities in perceptions of safety and fear of crime on campuses should consequently be investigated thoroughly.

### 2.3 Problem identification

Defining the research problem and outlining the purpose of this study is important. Having observed that GBV also occurs at HEIs, it became clear that a gap exists in the knowledge of GBV among peer-to-peer facilitators on the university campus that is the subject of this study. The authors of this article therefore decided to embark on training these facilitators. The pre-intervention tool was then developed to capture the peer-to-peer facilitators' knowledge prior to the GBV training they underwent.

### 2.4 Purpose of the study

This article aims to explore peer-to-peer facilitators' perceptions of GBV at an HEI.

### 2.5 Research questions

The following research questions guided the study:

- (a) What is your interpretation of GBV?
- (b) What is your awareness of GBV on campus?
- (c) How does GBV affect the campus community?

## 3. Research methodology

### 3.1 Study design

A qualitative cross-sectional research design was employed, using a descriptive phenomenological approach. The researcher team opted for a qualitative research approach because they wanted to obtain depth and richness of data gathered from complicated multiple events in a specific social setting.<sup>17</sup> The intention was not to generalise the findings; instead, it was to understand the context. Phenomenological studies focus on human experiences through descriptions that are given by participants involved in answering questions. A group of participants at an HEI were asked about their perceptions of GBV prior to the GBV training they were put through.

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<sup>16</sup> Warton & Moore (n 11).

<sup>17</sup> F du Plooy-Cilliers, C Davis & R Bezuidenhout *Research Matters* (Juta & Co 2018) 173.

### 3.2 Study cohort

The cohort identified for this research was Walter Sisulu University undergraduate students who are based at the university's Mthatha Campus in the Eastern Cape province of South Africa.

### 3.3 Sampling technique

A representative sample of the target population was selected on the basis of non-probability purposive sampling. Purposive sampling was used with the aim of recruiting participants who were knowledgeable, articulate, reflective and willing to share their experiences about phenomena related to GBV.<sup>18</sup> The participants who were purposefully selected were those who were identified for the GBV training.

### 3.4 Sample size

The determination of sample size indicates the number of people in the sample and the procedures used to compute this number. Qualitative studies are guided by data saturation, meaning that, when gathering data, fresh data no longer spark new insights or reveal new properties.<sup>19</sup> This research was conducted with 30 participants. A total of 17 females and 13 males between the ages of 18 and 26 years participated. All of the participants were single unemployed undergraduate students at Walter Sisulu University's Mthatha campus.

### 3.5 Research instrument

The researchers developed a data-collection tool. The rationale was to understand whether the participants were aware of GBV on their campus before the training.

### 3.6 Data collection

The authors are trained in qualitative research methods and the collection of data. Data were collected using a pre-intervention data-collection tool prior to the GBV training session. Consent was sought from all the participants prior to their participation. The venue used for the study was quiet and conducive to collecting data in the chosen manner, that is, through the completion of a questionnaire. The raw data obtained were stored in a safe locked place.

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<sup>18</sup> Du Plooy-Cilliers et al (n 17) 135, 142–143.

<sup>19</sup> JW Creswell & JD Creswell *Research Designs: Qualitative, Quantitative and Mixed Approaches* (Sage Publication 2018) 186.

### 3.7 Trustworthiness of the data

The trustworthiness of the study was ensured by applying four principles of trustworthiness, as discussed by Lincoln and Guba: credibility, transferability, dependability and confirmability.<sup>20</sup>

Credibility refers to confidence in the truth of the data and in a researcher's interpretation of the data.<sup>21</sup> A study is credible when it presents faithful descriptions and when readers or other researchers confronted with the experience can recognise it.<sup>22</sup> Credibility was ensured through the continuous engagement of the participants.

Transferability is established by the researcher through providing rich information derived from participants, which may allow other researchers to make an appropriate judgment.<sup>23</sup> We provided a thorough description of the research setting and the processes of the research we pursued in order to enable the readers to establish how transferrable the results are.<sup>24</sup> The researchers ensured the transferability of the study and its findings by providing a clear description of their qualitative research methodology.

Dependability is defined as the stability of data over time and between conditions. It is based on the idea that the research findings will be secured if the enquiry is duplicated with the same participants and in a similar context.<sup>25</sup> The detailed description of the data-collection method and the documented method of data coding was provided, forming part of the audit trail.

Confirmability refers to congruence between two or more independent people regarding the accuracy, relevance and meaning of the data collected.<sup>26</sup> This process included an explanation of the research process and a discussion of the sampling method of the participants from whom the data were collected.

### 3.8 Data analysis

The data were analysed using Tesch's eight steps model of data analysis. This method was used to analyse and interpret the findings and to eliminate any biases that might have been introduced. During the analysis, both the male and the female participants were assigned

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<sup>20</sup> Du Plooy-Cilliers et al (n 17) 258–259.

<sup>21</sup> DF Polit & CT Beck *Nursing Research. Generating and Assessing Evidence for Nursing Practice* 10 ed (Wolters Kluwer Health 2017).

<sup>22</sup> P Moule & M Goodman *Nursing Research: An Introduction* 2 ed (Sage 2014).

<sup>23</sup> H Brink, C van der Walt & G van Rensburg *Fundamentals of Research Methodology for Healthcare Professionals* 4 ed (Juta & Co 2018).

<sup>24</sup> Moule & Goodman (n 22).

<sup>25</sup> Polit & Beck (n 21).

<sup>26</sup> Polit & Beck (n 21).

numbers for ease of coding and for the purposes of anonymising their inputs. This analysis led to the identification and development of emerging dominant themes and subthemes.

The Tesch's eight steps used were:<sup>27</sup> first, the participants' responses were transcribed word for word; second, the transcribed information was translated into English and, third, the transcribed responses were read and reread to obtain the meaning of each transcription. Fourth, related topics and codes that emerged were grouped together and the codes placed next to appropriate segments of the text.

Fifth, the codes were clustered into categories and dominant themes and subthemes were created. Sixth, any other topics or codes that emerged were written next to appropriate segments of the text. Seventh, the related topics and the emerging list of categories were grouped together. Finally, a preliminary analysis of the data was assembled by categories that belong to the dominant themes and subthemes that emerged.<sup>28</sup>

The data were organised, prepared, scanned and sorted. Data analyses were done immediately after the data had been gathered. Interpretations were made and the data were prearranged, structured and read through for credibility and depth. In order to achieve immersion, the data were then taken back to the participants for their validation. This enabled the authors to ensure that no information was lost. Then a final version of the transcript was obtained based on the authors' and the participants' checked versions. Three dominant themes and ten subthemes emerged from this process and interrelated themes were discussed. The themes were presented in a qualitative narrative to convey the findings of the analysis. Finally, the interpretation of the data was undertaken.

#### 4. Findings

A total of 17 females and 13 males between the ages of 18 and 26 years participated in this research. All the participants were single. They were unemployed undergraduates and students of Walter Sisulu University, Mthatha campus. Data analysis yielded the following main themes: (1) understanding or knowledge of gender-based violence; (2) the occurrence or manifestation of GBV on campus; (3) the effect of GBV on the campus community. Within each theme, there were a number of subthemes, as indicated below. The participants' responses to these themes and subthemes are set out in this section.

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<sup>27</sup> Creswell & Creswell (n 19) 248.

<sup>28</sup> Creswell & Creswell (n 19).

## Theme 4.1 Understanding or knowledge of gender-based violence

### *Subtheme (i): Defining GBV*

The participants defined GBV in different ways according to their personal knowledge and perceptions. They also indicated that GBV is mostly directed at females and girls, and that it can affect a person holistically. The male and female participants stated as follows:

GBV is the abuse that is most of the time faced by women. It is when men do wrong things to women such as physical abuse; even young girls are violated by their boyfriends and that is called GBV. (P18)

I understand that GBV is an act of ill-treatment that is based on gender, which commonly affects women and children, and which has caused an imbalance in respective communities. (P29)

I understand that GBV is oppression or rather violence which includes both genders; by this, I mean that GBV is when a person of a certain gender uses violence against someone of another gender. (P14)

Other participants mentioned that GBV affects both men and women:

Gender Based Violence is when someone is being abused, be it emotionally, physically, or mentally. And also, that GBV does not only affect females but also males and children, in fact it can affect anyone. (P22)

That GBV is an umbrella term for any unconsented actions or violence happening because of gender imbalances and inequalities. It can be women–women, men–women or men–child. (P19)

These participants view GBV as affecting different genders and that it is because of the gender imbalance and inequalities in society at large.

### *Subtheme (ii): Forms of GBV*

According to the participants below, different forms of GBV include rape and sexual harassment. The participants mentioned that

Gender Based Violence is a violence that is directed against a person because of that person's gender or violence that affects person particular gender disproportionately. There are so many types of gender-based violence that include rape, sexual harassment. (P10)

It is the physical and mental violence that occurs when a male or a female abuses her/his partner. It can be a male violating the rights of the females and the other way around. (P30)

GBV is broad to such an extent that it is effective to the parties involved in all being of oneself, eg, physical, emotional, and mentally etc. GBV affects everyone directly and indirectly so ... (P27)

The participants expressed their views above regarding the forms of GBV they know. Some of their responses were similar, therefore a limited number of responses are mentioned here.

*Subtheme (iii): Discrimination and unfair treatment*

Some of the participants expressed the view that GBV is about discrimination and unfair treatment of those victims by the perpetrators. Mostly this discrimination and unfair treatment through GBV is directed at the lesbian, gay, bisexual, transgender and intersex communities. This is illustrated in the excerpts below:

It is about discriminating against someone based on their gender; it can be a male discriminating or assaulting a female or the other way around, by insulting a person, for instance lesbians and gays, it is also Gender-Based Violence. (P23)

Another one agreed, saying:

It is an unfair treatment towards someone according to gender, more specifically, in woman. It is a growing action against our rights and the well-being of everyone who practises GBV. (P14)

I've heard of cases when students have assaulted one another because of being gay. Even in the community, it does happen, especially to women and children. (P3)

From the above excerpts it is evident that GBV is sometimes due to gender inequalities and gender discrimination. The perpetrators always look for a weaker victim to attack, which is unfair.

**Theme 4.2: Occurrence or manifestation of GBV on campus***Subtheme (a): Prevalence of GBV*

Most participants agreed that GBV does occur on campus, which is a cause for concern at the institution. This is evidenced by statements below from some of the participants:

Yes, in 2019, there was a case of a student who was abused by another gender in a relationship. (P1)

Yes, many people are affected by GBV, but some are still in denial or have faith that maybe a person will stop abusing them in any particular way. (P2)

Yes, GBV occurs on my campus, especially in residences where students live. (P6)

Yes, in campus GBV occurs, even though a lot of students do not know where to report these incidents. (P13)

Yes, it does as it happen everywhere across the entire globe/world. The only difference is based on how accurate it has been or for how frequent it is reported in numbers. (P20)

Yes, it happened in students' residences. (P26)

Yes, it occurs mostly in women and children. (P28)

Yes, it does occur in my community. There have been so many rape cases, children are suffering from being assaulted for being gay. (P30)



From the above findings it is evident that whereas GBV incidents are common on a university campus and that whereas some participants answered yes to these questions, there are a number of different responses.

*Subtheme (b): Unreported incidences*

The participants below mentioned that GBV on campuses is not reported, perhaps because students do not know where or how to report them or which office to go to. These extracts illustrate this:

It is probably happening but not reported. Some cases of GBV occur in public but due to not having enough knowledge to report it, they end up not being addressed. (P4)

Yes, on campus GBV occurs even though a lot of students do not know where to report these incidents. (P13)

GBV does occur both in my campus and in my community, but it is not taken seriously. I see girls hitting and physically abusing men every day and it is something that is not understood by the term GBV that it also includes men and not females only. (P14)

The above statements illustrate that students do not know where to report these GBV incidents on campus. Some participants gave responses that are not relevant to the question asked, therefore they were omitted.

**Theme 4.3: Effect of GBV on campus community**

*Subtheme (a): Emotionally and academically*

The participants denounced GBV on campus, saying it led to poor academic performance and the emotional instability of the victims. Some victims may develop a fear of people with the same qualities as those of their perpetrators. Their views are shown in these statements:

The poor performance in academics is because of depression on students. Conflict in the WSU environment that starts from their relationship ... (P1)

GBV can leave victims afraid of people with the same qualities as their perpetrators. People see themselves as being compelled to stay in their abusive relationships. (P12)

It has a huge impact, because in many cases, you found that people are quiet about the situations. They end up performing poorly in their academics, which is why they get stressed, depressed and fail. Some are even afraid to talk about it because the perpetrator is someone superior to them. They are afraid no one will believe them. (P19)

Other participants added their views on the emotional impact of GBV, indicating that it leads to different emotions and a loss of self-confidence:

It has a huge impact (negative) because it leads to students being depressed and losing self-confidence. (P13)

Students who are being abused always feel uncomfortable around some individuals, they have anger issues, and they cannot even think straight; that feeling of being abused haunts them. They always lose control of anything. (P16)

It has a negative impact because people who undergo GBV become jumpy, and they lose focus. (P18)

The participants confirmed that GBV occurs on campus and that it affects both the emotional and the academic performance of a student.

*Subtheme (b): Student dropouts*

The fact that victims drop out of their studies was mentioned by most of the participants as a challenge. The participants also mentioned that the perpetrators were threatening their victims. As a result, participants stated:

GBV has a lot of impact because there were cases of students that dropped out of their academics, due to stress and depression. (P3)

Students dropping out of school and having violent actions among other students. (P4)

Students drop out of the institution as a result of GBV. (P24)

The impact it has on WSU is bad in such a way that other students end up being depressed. Others end up being dropouts because an offender is threatening them, and the victim is afraid to talk. (P6)

The victim will be disturbed academically. He/she may drop out or the perpetrator may be arrested or suspended, which may lead to them losing their academics/degree. (P7)

These responses indicate that some students drop out because they cannot tolerate or cope with GBV on campus; instead, they opt to forfeit their studies.

*Subtheme (c): Safety on campus not guaranteed*

The issue of (a lack of) safety on campus and in residences is a major challenge that was mentioned by the participants.

The impact that it has on the campus community is that staff and students are no longer safe to work on campus freely because they are fearful to go around on campus because things happen. (P8)

It causes a very tense atmosphere in the university, amongst students, and deprives them of having fun or being free in the environment. (P15)

Some students may not feel safe around the residences, especially where there are males around. (P23)

The views of the participants confirm that students are always fearful while on campus and in residences because of GBV incidents that happen around them.

*Subtheme (d): Infringement of rights and suffering in silence*

Some victims decide to keep silent and suffer alone, some fear the resulting stigma and some feel that their rights are being violated, as mentioned by the participants below:

Most people are suffering from not having people to speak to and this has a bad impact because people's rights are being violated. They also experience emotional trauma. (P30)

Students who are victims of GBV are afraid of stigma and being second victims. (P25)

Individuals get hurt, discrimination, power abuse and a very bad stigma. (P5)

It is unfair treatment towards someone according to gender. More specifically, in women. It is a growing action against our rights and well-being of everyone who practises GBV. (P24)

Being abused can affect the student in many ways; it can impact the student from progressing well to a point that some will end up dropping out because they can't focus on their academic work. Some can also end up victimising other students because they are victims themselves. GBV on campus impacts the number of student dropouts, which is high. GBV can impact physically and emotionally, and one may lose focus and confidence. (P2)

The issue of the infringement of rights and suffering in silence was considered to be a problem that victims felt hopeless to deal with.

*Subtheme (e): Suicidal ideation*

The participants suggested that GBV affects the whole being of an individual, which leads to depression and, ultimately, suicide. The issue of GBV has a negative influence on the victims themselves. The excerpts below agree with this statement:

It has a negative impact as it affects those being violated mentally, killing their self-esteem, and driving them straight to depression, whereby they end up committing suicide. (P17)

So, it means that not only WSU community is affected. Also, victims of GBV are less likely to participate in self-growing activities because GBV affects all beings (faculties/aspects) of oneself. GBV has a detrimental impact on the WSU community as it is (a contributing factor to suicides and also in the case of affected people their success may be hindered due to many factors). (P20)

It has a huge impact on the WSU community because the impact is visible. Many students decide to stay silent about GBV, many decide to rather kill themselves and I have seen that happening ... (P14)

GBV is one of the factors that contribute to less activity of the victims as their minds will be congested with many thoughts, for example, suicidal thoughts. (P21)

Victims end up taking their lives. (P19)

Some victims no longer have suicidal ideation: instead, they are actually driven to kill themselves – as indicated by participants above.

## 5. Discussion

This article has highlighted and discussed the peer-to-peer facilitators' perceptions of GBV on campus prior to their training. The analysis we conducted revealed that in their understanding of GBV the participants suggested that it can affect women, men and children and that it can be directed from women to women, men to men, men to women or women to men and that it can be related to a student's sexual orientation.

The findings revealed that GBV is mostly directed at females and girls, and that it can affect a person holistically. This is consistent with AUDA-NEPAD, which discovered that Africa remained the region with the highest incidence of GBV, with approximately one-third of women experiencing it.<sup>29</sup> Furthermore, 57,8% of female university students reported having experienced some type of GBV.<sup>30</sup> Muthinta also discovered that GBV against women is a pervasive problem that affects all societies. It is further stated that, whereas GBV affects both men and women, evidence from around the world shows that violence against women is a highly systemic, frequent and persistent problem.<sup>31</sup>

In contrast, the participants in the present study defined GBV and stated that there are many variants of GBV, and also discrimination and unjust treatment. These findings are verified by Zain, who determined that the violence and threats of violence are faced by women irrespective of their age, skin colour, religion and economic or social standing; and that GBV takes place everywhere, including on the streets.<sup>32</sup> Makhene stated that the term 'GBV' refers to violence directed at persons because of their gender or gender roles, and their demotion

<sup>29</sup> African Union Development Agency–New Partners for Africa Development (AUDA-NEPAD) 'Leveraging smart technologies to tackle gender-based violence in Africa' (AUDA-NEPAD 2022).

<sup>30</sup> Muthinta (n 14) 13.

<sup>31</sup> Muthinta (n 14).

<sup>32</sup> Zain (n 3) 133.

to a lower position of social status or power.<sup>33</sup> Other studies revealed that GBV is a barrier to equity development and peace.<sup>34</sup> Furthermore, Warton and Moore revealed that various types of GBV at HEIs in South Africa include but are not limited to: domestic violence; IPV; rape; sexual assault; sexual harassment; harassment, and homophobic bullying.<sup>35</sup> Muthinta agreed with these findings and claimed that GBV against female students in South African HEIs is on the increase. Other researchers found that GBV presents itself in various forms: physically, sexually, verbally and emotionally.<sup>36</sup> This study revealed that GBV knows no boundaries and can affect anyone.

Regarding its occurrence, most of the participants revealed that GBV does occur on campus, in intimate relationships, and that some incidents are not reported. The foregoing findings accord with those of Warton and Moore, who also argue that under-reporting in HEIs makes it impossible to estimate the true prevalence of GBV on campuses.<sup>37</sup> Previous studies show that obstacles to reporting or seeking care from formal sources include shame and stigma, financial barriers, perceived impunity for perpetrators, a lack of awareness of available services or access to such services, cultural beliefs, the threat of losing children and the fear of getting the offender in trouble.<sup>38</sup> Makhene further argued that the under-reporting of GBV is a major challenge in South Africa.<sup>39</sup> Studies undertaken at four Eastern Cape universities found that resentment about GBV on university campuses stems from the few incidents publicised in the media. However, the topic of under-reporting GBV is complicated and provides insight into the incidence and 'normality' of GBV. These authors went on to emphasise that students are confused and experience despair, therefore they do not know where to report incidents of GBV perpetrated on them.<sup>40</sup> These findings show that the under-reporting of GBV may lead to its aggravation on the university campuses and to perpetrators continuing to roam around the streets freely.

This study revealed further that GBV affects students both emotionally and academically, leads to students dropping out of their studies, that their safety on campus is not guaranteed, that they are subjected to an infringement of their rights, that they tend to suffer in silence after having been subjected to GBV, and that suicidal ideation develops in victims. These findings are consistent with Muthinta's

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<sup>33</sup> Makhene (n 1) 2.

<sup>34</sup> Makhene (n 1).

<sup>35</sup> Warton & Moore (n 11) 3.

<sup>36</sup> Muthinta (n 14) 3.

<sup>37</sup> Warton & Moore (n 11).

<sup>38</sup> Muthinta (n 14) 4.

<sup>39</sup> Makhene (n 1) 2.

<sup>40</sup> Makhene (n 1) 2.

study, which found that 57,8% of students encountered GBV at their university, with 36,1% experiencing physical violence, 56,5% experiencing verbal or emotional abuse and 46,7% experiencing sexual violence. Furthermore, 61% of the students reported physical abuse performed by university friends, 21% were partners, 16% were strangers and 6% were teachers.<sup>41</sup>

Warton and Moore concur with the above findings and have stated that the survivors of sexual violence suffer academically and end up taking leave of absence; yet others opt to drop out of university.<sup>42</sup> Makhene added that the effects of GBV have led to students' grades suffering in schools.<sup>43</sup> Regarding suicidal ideation, Muthinta agrees when saying that GBV may even result in attempted and complete suicide.<sup>44</sup>

In contrast to these findings is the case of Nosiselo Mtebeni, a student from University of Fort Hare who was killed as a result of GBV: the perpetrator was sentenced to 25 years' imprisonment.<sup>45</sup>

It is evident that GBV affects the social, psychological, emotional, academic and physical attributes and situation of each victim. Therefore, the survivors of GBV need to be supported in order to help them cope. An integrated university response to GBV is required.

Other research supports the current study finding that GBV has substantial repercussions, including trauma, fear, increased anxiety, low self-esteem, somatic symptoms, and impaired concentration and productivity.<sup>46</sup> In addition, survivors experience melancholy, suicidal ideation and substance abuse. GBV has a detrimental effect on students' ability to learn, but also on their academic and career potential in the institution and society.<sup>47</sup> Another study conducted in Johannesburg indicated that the psychological and health implications of GBV can be converted into monetary costs for the individuals affected as well as societies.<sup>48</sup> According to Makhene, the impact of GBV includes anxiety, depression, low self-esteem, feelings of hopelessness and post-traumatic stress.<sup>49</sup> Muthinta revealed that verbal and emotional abuse are prevalent in Botswana, with frequencies of 76% and 98%,

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<sup>41</sup> Muthinta (n 14) 4.

<sup>42</sup> Warton & Moore (n 11) 7.

<sup>43</sup> Makhene (n 1) 4.

<sup>44</sup> Muthinta (n 14) 4.

<sup>45</sup> South African Government News Agency '25-year sentence for Fort Hare student murderer' (3 December 2021), available at <https://www.sanews.gov.za/south-africa/25-year-sentence-fort-hare-student-murderer>

<sup>46</sup> Muthinta (n 14); Makhene (n 1).

<sup>47</sup> Warton & Moore (n 11) 7.

<sup>48</sup> Makhene (n 1) 6.

<sup>49</sup> Makhene (n 1) 4.

respectively.<sup>50</sup> This is what the victims experienced when they were exposed to GBV. The monetary cost included the costs of healthcare services for the GBV survivors. GBV has affected students in all spheres of their lives and their lives have been changed as a result of GBV outcomes.

Another outcome derived from this study is the importance of campus safety. Muthinta's study supports these findings, revealing that 57,5% of survivors do not attend lectures, 15,8% are afraid to walk alone, 2,0% are hesitant to go to the library at night and 79,2% are concerned about rape every time they go alone at night.<sup>51</sup> Warton and Moore revealed that the international literature indicates that in many tertiary institutions women are more afraid of crime and violence than men; and Statistics South Africa (STATS SA) noted that crime impedes the activities of women more than it does those of men.<sup>52</sup> There were complaints about safety and terror on campus, and in this regard Warton and Moore found that 12–13% of students believed that it is unsafe to walk on campus at night.<sup>53</sup> Safety on campus is vital because it is where students and staff spend most of their time.

The infringement of rights and suffering in silence was seen as a problem that victims feel hopeless to respond to. This was a new finding, where some victims indicated that they are afraid to reveal the identity of their perpetrators and resolve to suffer in silence instead. University management needs to make a concerted effort to respond to and stamp out this scourge. These findings indicate that students in HEIs experience this unfair treatment and the infringement of their rights but choose to keep quiet as if nothing had happened. No studies supporting this finding were found in the literature.

## 6. Limitations of the study

This study was conducted at the Mthatha campus of Walter Sisulu University in the Eastern Cape province, South Africa, and therefore cannot be generalised to other universities. Students from other universities might have different views. Furthermore, the sample size recruited was small.

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<sup>50</sup> Muthinta (n 1) 18.

<sup>51</sup> Muthinta (n 14) 14.

<sup>52</sup> Warton & Moore (n 11) 7.

<sup>53</sup> Warton & Moore (n 11).

## 7. Conclusion

GBV is a universal scourge that affects institutions of higher learning; it requires intervention and an integrated response by university communities. The under-reporting of GBV is a challenge that also needs to be dealt with so that the true extent of GBV on campuses can be gauged. The safety of staff and students on campuses should be a priority at all universities.

## 8. Recommendations

We recommend that collaboration between all university departments be encouraged in order to reduce the impact of GBV on campuses. Awareness campaigns should be launched and information sessions held in order to overcome the under-reporting of GBV and to encourage more students to report incidents of GBV through the correct channels. University authorities must begin to monitor poor academic performance, students dropping out, suicidal behaviours and fear about safety on campus and view these as red flags of the prevalence of GBV. Education and prevention are the key(s) to curtailing GBV in the university community. The creation of a conducive environment for establishing male and female forums that will enable students to enjoy a social life and campus life and to deal with those issues affecting them is an imperative. Platforms should also be created for students to debate about GBV and support groups should be set up for those victimised by GBV. These measures should help to ease at least some of the challenges that students face on campus.

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# Safeguarding dance, body archives and living traditions: exploring the Bamoun *kpalùm* traditional dance

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## Abstract

Current discussions about dance history and studies focus on various forms of archiving, including the body, which is viewed as a repository of knowledge. This article explores dance history from the point of view of safeguarding and documenting dance, with specific attention being paid to traditional dances. It reflects on the challenges related to dancing bodies as archives and the living traditions in *kpalùm*, a traditional dance performed among the Bamoun people of Cameroon. The concept of 'body as archive' is examined by drawing on the work of Lepecki and also on that of other scholars, such as Manning's 'anarchive' and Taylor's 'repertoire'. This text explores the concept of the body as a living archive and its relevance to the preservation of traditional dance. It adopts a constructivist qualitative approach and highlights the ways in which the bodies of *kpalùm* dancers move beyond the constraints of traditional dance as a fixed and unchanging practice. The author delves into the embodied knowledge present in *kpalùm* dance revival and re-enactment and discusses the way dancers and choreographers bring a dance's past to life, emphasising the relationship between past, present and future in re-enactment and dance preservation. The research indicates that *kpalùm* dancers embody a living archive of tradition, evoking past experiences, transmitting knowledge and memory, and anticipating future experiences through imagination. Each gesture is a new occurrence. Amid the seemingly overwhelming forces of urbanisation and globalisation, the dancers grapple with issues of identity and authenticity.

**Keywords:** Bamoun *kpalùm* dance, traditional dance, safeguarding, body (an)archive, re-enactment, transformation, repertoire

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## 1. Introduction

In her work on ‘Culture, religion and freedom of religion or belief’, Mariam Rawan Abdulla<sup>1</sup> recognises that societies have sought historically to preserve their cultural heritage for various reasons, such as education, historical research, and the desire to strengthen a sense of identity. She also acknowledges UNESCO’s efforts to improve cultural heritage policies through the use of standardised archival records and activities, including charters and recommendations. Unfortunately, traditional African dances are nevertheless falling into disuse due to a lack of implementation of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (ICH), which includes dance. Although the African participants in this convention acknowledged that the factors which sustained ICH in the past are now absent, they have been slow to embrace new perspectives on dance bodies as archives. Although some researchers, such as Nicholls<sup>2</sup> and Bhola,<sup>3</sup> believe that modernity and its apparatus are increasingly threatening traditional dances, I disagree. As Andre Lepecki<sup>4</sup> expresses it, tradition is constantly changing and becoming something new.

The present study contends that modernity does not necessarily have a negative impact on traditional dances. Instead, re-enacted forms of these dances in contemporary times can serve as tools for cultural sustainability and sources of indigenous knowledge. This argument supports the recommendation of the 2003 UNESCO convention on ICH, which emphasises the importance of revitalising traditional cultures as a response to the lingering effects of colonialism. My argument is that studying dancing bodies as living archives and traditions can reintegrate traditional dances into modern lives and lead to their being shared with members of the global community, at the same time demonstrating the cultural context in which these dances have been re-enacted.

This position is based on Michel Foucault’s<sup>5</sup> *Archaeology of Knowledge*, which has had a significant impact on the field of dance studies. Foucault presents a radical view of the archive as a general

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<sup>1</sup> MR Abdulla ‘Culture, religion, and freedom of religion or belief’ (2018) 16(4) *The Review of Faith & International Affairs* 102–115.

<sup>2</sup> R Nicholls ‘African dance: Transition and continuity’ in Welsh Asante (ed) *African Dance: An Artistic, Historical and Philosophical Inquiry* (Africa World Press 1996) 15.

<sup>3</sup> HS Bhola ‘Reclaiming old heritage for proclaiming future history: The knowledge for development debate in African context’ (2002) 49(3) *Africa Today* 44–68 (Indiana University Press).

<sup>4</sup> A Lepecki ‘The body as archive: Will to re-enact and the afterlives of dances’ (2010) 42(2) *Dance Research Journal* 28–48.

<sup>5</sup> M Foucault *Archeology of Knowledge* 2 ed (Routledge 2002).

system of the formation and transformation of statements.<sup>6</sup> He shifted the conceptualisation of the archive from being viewed as an object or an institution to recognising its performative and relational nature. This shift has opened up the possibility of considering the body as an archive, which is particularly relevant to dance preservation, especially in Africa, where oral traditions are still prevalent.

For example, Cameroon has established a system to preserve and archive ICH, including traditional dances. One of the first steps taken in 1968 was to inventorise and promote local traditional dances, which led to the publication of *Cameroonian Dances* in 1971. This collection briefly describes some Cameroonian dances. Nevertheless, the book does not provide any information about the traditional dances of the Bamoun people, except for Table 1<sup>7</sup> in this book, which lists the Bamoun Group Mbasié among the traditional dance groups of the Cameroon National Ensemble.

The Ministry of Arts and Culture has launched a programme named '181' to conserve Cameroonian art and culture. The programme aims to reconstitute collective memory through flagship projects such as inventory-making, documentation and archiving, in addition to fostering transmission. However, the preservation of traditional dances faces challenges due to a lack of trained specialists. Opposing ideas exist regarding the authenticity of current forms compared to the original traditional forms, which are difficult to trace. Successful data-collection in some Cameroonian regions, such as the southern, eastern and central regions, has resulted in the identification and documentation of more than two hundred ICH elements. This action could have greatly benefitted the Bamoun community in the west region.

The Bamoun people reside in the Noun Division of the Republic of Cameroon, with their cultural showpiece being Foumban, the headquarters of the Bamoun Kingdom and a symbol of traditional civilisation in the country. Traditional dances play a central role in cultural practices, serving as a means of re-enacting the history, culture and social and political life of the people. Although the dances of the Bamoun community are significant regarding cultural knowledge and artistic traditions, they have not received much scholarly attention: only a few researchers have focused exclusively on the musical component of these dances. For instance, Ankermann's pioneering research on Cameroonian music in 1910 mentioned the existence of

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<sup>6</sup> Foucault (n 5) 130.

<sup>7</sup> *Cameroonian Dances* (1971) 126.

Bamoun court music in 1909.<sup>8</sup> However, the study mentions music only briefly and does not discuss dance at all. Nevertheless, other scholars, including Linjuom,<sup>9</sup> and Mougandé and Fifen,<sup>10</sup> have also made noteworthy contributions to the literature on Bamoun culture and music. Despite this neglect of dance, it cannot be assumed that the Bamoun people did not develop a rich dance heritage that could have attracted academic interest.

The transience of dance, as perceived by Western culture, may have hindered scholars in attempting to produce any literature on Bamoun dance heritage. Unfortunately, colonisation largely destroyed this form of knowledge production, history, identity and memory, along with many other African traditional dances, due to foreign religious influences. But this situation raises the question of the necessity of safeguarding and archiving dance systems. Official archives, such as audiovisual records and books, are valuable sources of knowledge and historical foundations. They enable historians to restore facts and make history. However, these forms of archive are specific to Western cultures. In Africa, despite the introduction of standardised archival forms, oral transmission remains an efficient means of preserving living traditions such as dances; the transmission of living traditions is perpetuated through non-verbal means, specifically through the dancing bodies. The *kpalùm*, like many African dances, has been passed down through the generations and remains an important cultural practice in the Bamoun Kingdom.

Previously known as *Baya*, the *kpalùm* is a traditional dance that originated in Bafia, located in the Mbam and Inoubou Division of Cameroon. Early expressions of the *Baya*, which later evolved into the *kpalùm*, were identified in the Bamoun community during the seventeenth reign of King Njoya,<sup>11</sup> specifically in the localities of Massagam and later Foumban. Njibam was the main village of the promoters. Traders involved in interregional trade between 1852 and 1884 introduced it there. According to Tita Tegbet,<sup>12</sup> one of the early promoters of *kpalùm* in Njibam, the dance was introduced to Foumban

<sup>8</sup> B Ankermann 'Bericht über eine ethnographische Forschungsreise ins Grasland von Kamerun' (1910) 42 *Zeitschrift für Ethnologie* 288–312.

<sup>9</sup> Issouf Linjuom *L'oralité dans l'Afrique moderne: Le cas du chant populaire kpalùm chez les Bamoun* (unpublished Diplôme d'Etude Approfondies thesis, University of Yaounde I 2004).

<sup>10</sup> I Mougandé & O Fifen 'De l'expression identitaire à l'esthétique de la world music: Une lecture critique du bijâ et du kpalum chez les bamoun' in Augustin Emmanuel Ebongue & Paul Fonkoua (eds) *La Chanson camerounaise: Langue(s) et Style(s)* (LINCOS 2020) 149–163.

<sup>11</sup> Linjuom (n 9) 35.

<sup>12</sup> Linjuom (n 9) 38.

by Maloum Salifou Fouakwato as a form of night entertainment for young men.

Today, *kpalùm* is a traditional dance performed by the Bamouns at weddings, enthronements, socio-political events, corporate events and for leisure. The dance has also become popular as a result of urbanisation and globalisation and is now also enjoyed by people of non-Bamoun origin, the use of social media having made it easier for dance trends to spread. The means of dissemination include music videos, how-to tutorials on platforms such as TikTok and YouTube, and hashtagged dance challenges. It is now common to see young people dancing *kpalùm* at nightclubs and concerts, both domestically and internationally. Musicians and DJs create songs and beats with *kpalùm* rhythm, while dancers introduce new steps borrowed from other popular and urban African dances.

Therefore, I emphasise that *kpalùm* dancing bodies are metaphors that represent not only a dance of the past but also living archives that safeguard and perpetuate a tradition in a globalised world. It is important to note that these bodies hold valuable knowledge and themselves serve as archival material. This article accordingly examines the concept of the body as a living archive in dialogue with the work of Lepecki.<sup>13</sup> Moreover, it investigates the ways in which *kpalùm* dancing bodies are embedded in a metaphor, drawing on considerations from Manning's<sup>14</sup> 'anarchive' and Taylor's<sup>15</sup> concept in *The Archive and the Repertoire*. It demonstrates how this understanding contributes to safeguarding the *kpalùm* traditional dance.

## 2. Body archives: a conceptual framework

Preserving African traditional dances is a continuing challenge for archivists. Oke<sup>16</sup> argues that the time-based nature of dance poses a challenge. Furthermore, potential users of a dance archive may struggle to understand which aspects of a performed dance can be saved or preserved. Therefore, current discussions in dance research and studies focus on various forms of archiving, including the human body, which is viewed as a repository of knowledge.

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<sup>13</sup> Linjuom (n 9).

<sup>14</sup> Erin Manning 'Anarchiving', available at <http://senselab.ca/wp2/immediations/anarchiving/> [Accessed 10 August 2023].

<sup>15</sup> Manning (n 14).

<sup>16</sup> A Oke 'Keeping time in dance archives: Moving towards the phenomenological archive space' (2017) 38(2) *The Journal of the Archives and Records Association* 197–211, available at <https://doi.org/10.1080/23257962.2016.1274255> [Accessed 15 August 2023].

While some researchers, such as Hachimura,<sup>17</sup> have explored conventional methods such as video recording, photography and digital archiving to preserve dance, others, such as Baxmann<sup>18</sup> and Griffiths,<sup>19</sup> recognise the ability of dance to capture human thought and behaviour through the dancing body. They describe dance as a ‘unique archive’.<sup>20</sup> According to Branstetter,<sup>21</sup> dance movements are experienced through the body in a spatio-temporal context. Consequently, the body’s cultural memory cannot be considered static, architectonic, quantitative or encyclopedic. Works that have revisited the notion of the body as an archive provide the way to a greater understanding of the preservation of dance.

In this respect, Mauss<sup>22</sup> claims that all physical habits, movements and gestures are culturally entrenched and specific to each culture – which highlights the body as a reservoir of cultural forms. Mauss’s argument is powerful because body techniques are not static; each time they are transmitted, they are reactivated, renewed and reincorporated, becoming the tools of archiving. According to his claim, dance is not only a body technique, but also an archiving process and a site of memory. The body has the power to affect other bodies kinesthetically and to preserve memories. Dance serves as a means of embodiment and transmission and also as a medium for representing, restaging and reviving memories over time.

Derrida,<sup>23</sup> who also follows Foucault’s<sup>24</sup> perception of the archive within the dancing body, explains that the term ‘archive’ evokes memory, spontaneity, living experience or internal experience. He argues that memory and record are intertwined because ‘there is no archive without a place of consignment’.<sup>25</sup> However, Taylor<sup>26</sup> contends that this connection is incomplete: archives consist of tangible items

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<sup>17</sup> K Hachimura *Digital Archiving of Dancing* (Ritsumeikan University 2006).

<sup>18</sup> I Baxmann ‘The body as archive: On the difficult relationship between movement and history’ in Sabine Gehm, Pirkko Husemann & Katharina von Wilcke (eds) *Knowledge in Motion. Perspectives Artistic and Scientific Research in Dance* (Transcript Verlag 2007) 39.

<sup>19</sup> Laura Elizabeth Griffiths *Dance and the Archival Body: Knowledge, Memory and Experience in Dance Revival Processes* (unpublished PhD thesis, University of Leeds 2014).

<sup>20</sup> Baxmann (n 18).

<sup>21</sup> G Branstetter ‘Dance as a culture of knowledge: Body memory and the challenge of theoretical knowledge’ in Gehm, Husemann & Von Wilcke (n 18) 37–48.

<sup>22</sup> M Mauss ‘Techniques of the body’ in *Sociology and Psychology: Essays by Marcel Mauss* transl B Brewster (Routledge & Kegan Paul 1979) 95–135.

<sup>23</sup> J Derrida *Archive Fever: A Freudian Impression* (University of Chicago Press 1996).

<sup>24</sup> Derrida (n 23).

<sup>25</sup> Derrida (n 23) 11.

<sup>26</sup> Derrida (n 23) 9.

such as documents, buildings and bones, but the repertoire also includes ephemeral phenomena such as dance.

It is important to recognise that, when reading about dances from different cultures or viewing images of dancers in print, it can be easy to overlook the spiritual, sacred and social significance that these dances hold. Nonetheless, when they are presented in text or image form, the reader is limited to appreciating only the fixed movements without fully experiencing the emotions and information conveyed through the dance itself. It is important to remember that dance is a living art form deeply rooted in history and culture. African dances often serve as a means of storytelling, the stories being conveyed through the movements of the dancers. These movements form a living archive of tradition. Taylor's scholarship has enhanced our comprehension of the correlation between representation and performance, which has inspired Roach's<sup>27</sup> concept of 'genealogy'. Roach posits that performance does not vanish but rather it migrates and evolves across bodies, objects and continents.

Taylor's theory of repertoire distinguishes archives from repertoires: whereas archives remain unaltered, repertoires are subject to processes of transformation and change. She believes that while the stories or bones (archives) may remain the same, the storytelling (repertoire) about the bones can change. And she argues further that bodily practices should not be considered as archives in themselves but rather as a repertoire that distinguishes between material and immaterial elements. Although her point may bring to mind Craig's<sup>28</sup> archival ideas about memory as being a fixed repository, my argument emphasises the point that memory is rooted in the dancing bodies themselves, which are not fixed objects. Viewed in this way, dancing bodies are memories that are constructive and constantly changing.

Manning's<sup>29</sup> anarchieve is also important to this research. She describes the anarchieve as a collection of event traces that can be reactivated into a new event, continuing the creative process in each new iteration. Her conception stresses that a dance performance is based on previous archives, which can be both a record of another performance (eg, objects, costumes, pictures) and immaterial (eg, souvenirs, feeling, gestures). Therefore, drawing on this perspective, I examine what the *kpalùm* dancing bodies can offer as both memory and archive. This study demonstrates how *kpalùm* traditional dance

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<sup>27</sup> J Roach *Cities of the Dead: Circum-Atlantic Performance* (Columbia University Press 2011) 96.

<sup>28</sup> B Craig 'Selected themes in the literature on memory and their pertinence to archives' (2002) 65(2) *American Archivist* 276–289.

<sup>29</sup> Manning (n 14); Craig (n 28).



performances serve not only as reminders of different archives, but also as performative and transformative experiences.

Following the ideas of these theorists, Lepecki<sup>30</sup> highlights the significance of dancing bodies in preserving and transmitting knowledge and memory. He suggests that the body can be viewed as an 'archive', storing corporeal documents and incorporated knowledge. The knowledge we possess is a combination of sensory, emotional and cognitive experiences that are conveyed through movements, gestures, patterns and rhythms. Lepecki's research delves into the concept of the 'body as archive' through re-enactment, which provides valuable insights into the ways in which a body can act as an archive.

The present research builds upon the work of scholars such as Taylor, Manning and Lepecki and sets the foundation for the idea of the body as a living archive. The Bamoun *kpalùm* dance is used to demonstrate how dancing bodies challenge the idea of archives as permanent places. My study focuses particularly on how the dancing bodies serve as living archives to show the evolution of *kpalùm*. I stress that *kpalùm* dancing bodies are living archives that revive a dance from the past, transform it, transmit it and render it accessible. From this perspective, the concept of tradition – which is central to this work – is seen as fluid, constantly changing, and transformative.<sup>31</sup>

### 3. Method: experiencing constructivist ethnography

To answer the main research question posed in this article, I employed the constructivist theory supported by Marshall and Rossman.<sup>32</sup> This paradigm argues that the reality of a particular social phenomenon is multiple and constructed: it is maintained that the investigator and respondent co-create understandings. Methodologically, constructivists recommend that researchers should study the phenomenon in the field where it occurs. Understanding the cultural practices and their meanings is fundamental to this approach and this study in particular. The constructivist method, similarly to naturalistic enquiry, favours a qualitative interpretive approach.

Because there is a scarcity of written works on *kpalùm*, my investigation began with field research on August 2023. During this research, I encountered divergent views on the origin of *kpalùm* in Fouban that arise from personal constructs. To resolve this dichotomy,

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<sup>30</sup> Craig (n 28); Lepecki (n 4).

<sup>31</sup> Lepecki (n 4) 40.

<sup>32</sup> C Marshall & G Rossman *Designing Qualitative Research* (Sage Publications 1989).

I have adopted Berger and Luckmann's<sup>33</sup> social construction of reality theory. This theory highlights the impact of society, culture and the social environment on the development of *kpalùm*; meaning is formed through social interactions, including those related to religion and culture. Williamson<sup>34</sup> explains that social constructionists believe that people create meaning collectively for their shared activities, therefore constructing reality socially.

In line with this perspective, I developed a close relationship with my informants, who were of Bamoun origin, and negotiated meanings and interpretations with them to create a shared understanding. The reason for my doing this is that *kpalùm* is their reality. To reconstruct this reality, I examined how the dancing bodies have functioned as living archives for preserving the dance. To collect data on *kpalùm* dancing bodies as living archives and tradition of the Bamoun society, I employed five methods or sources: archival records, digital ethnography, content analysis, focus groups and individual interviews. Each method or source contributed new information to the research data.

The archival records, including videos, were analysed using content analysis to evaluate the role of dancing bodies as archives in transmitting a living tradition. However, the analysis did not cover the dancers' lived experiences. Instead, the interviews aimed to elicit the participants' experiences in both one-on-one and group settings. Prior to the interviews, standardised questionnaires were administered to enable subsequent individual profiling of the responses and to serve as a stimulus during the focus group discussions. The questionnaire included fixed-choice and short open-ended questions about personal data and the respondents' relationship to *kpalùm*.

The resource informers about the Bamoun culture were then asked a number of semi-structured questions during individual interviews. The aim of these questions was to shed light on the history of *kpalùm*, gender roles in the dance, its function and how it has survived. A total of eight participants were involved, including Njoya Idrisou, Nji Gnambi Yaya, Njilou Abboubakar, Ntieche Mamouda, Ngoutane Aminatou (also known as Mina Rasta), Tenaguetya Chouaïbou (also known as Morino Mashot), Mouliom Abdou Roux and Aliou. For the focus group, I collected information from three prominent *kpalùm* traditional dance groups. These groups are known for their exceptional performances that showcase the concepts of preservation, re-enactment, transformation, revitalisation and the human body as a

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<sup>33</sup> P Berger & T Luckmann *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Paperback 1967).

<sup>34</sup> K Williamson *Research Methods for Students and Professionals: Information Management and Systems* 2 ed (Centre for Information Studies 2002) 30.

living archive. These groups were Kpalùm Mina Rasta, Kpalùm la Force Tranquille and Kpalùm International. Compared to the individual interviews, which used a semi-structured question protocol, the focus groups started with prompts that encouraged natural conversation. The discussion was then guided towards the main theme identified during the content analysis: the dancing bodies as living archives and tradition. This approach aligns with Greenbaum's<sup>35</sup> defined focus group questioning. As a result, I focus in this article on three topics that received strong reactions from the participants within this theme: (1) *kpalùm* dancing bodies in their typical environment; (2) the revolutionary *kpalùm* and the notion of body archives; and (3) the re-enacted *kpalùm* through a repertoire for its preservation.

As the group conversation moderator, I reframed the discussion to keep it focused on topics relevant to my study.<sup>36</sup> Despite being a non-Bamoun researcher, I live in Foumban and maintained an objective and balanced approach throughout the conversation. The respondents were asked about the origins of the dance and pioneer dancers, gender roles and whether the current performance differs from the original version of *kpalùm*. The survey also provided an opportunity for the respondents to express ideas on topics that were not fully developed during the individual sessions, in addition to raising questions about the ways in which dancers have revitalised and re-enacted *kpalùm* – Georgette Kala-Lobe, for instance, a well-known professional dancer and choreographer, played a significant role in revitalising *kpalùm*.

The focused and individual interviews were conducted to compare information and identify recurring themes or responses. All the informants agreed that *kpalùm*, in the form of *baya*, was introduced to Foumban thanks to traders who sold goods between Bafia and Foumban. It is unclear, though, when exactly the dance was imported into Foumban. In addition, they agreed that the way the dance is performed today has evolved considerably. It is recognised that the main recurring body movements in the original version of the dance are the hand claps and swaying the body from left to right. Other body movements are gradually introduced, some of which have become typical of the dance. Moreover, non-participatory observation was conducted, including short movement demonstrations, to supplement this information.

However, my investigation did not coincide with any of the participants' outings. Therefore, to compensate for this, these groups provided me with archival records such as pictures and videos that could support some of their information. These were supplemented

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<sup>35</sup> T Greenbaum *Moderating Focus Groups: A Practical Guide for Group Facilitation* (Sage Publications 2000).

<sup>36</sup> R Krueger *Moderating Focus Groups* (Sage Publications 1998) 46.

with digital data collected online, including video clips downloaded from community networks, such as TikTok, Instagram, YouTube and Facebook. This method was useful in helping me to understand how the dancing bodies re-enact traditional *kpalùm* dance, creating a repertoire and an urban expression of *kpalùm*.

Although research on the conservation of the Bamoun people's memory and heritage has increased significantly in the past decade, there is only one scientific publication that focuses on *kpalùm*. While Mougandé and Fifen published a research article, Linjuom's dissertation was submitted in fulfilment of a master's degree. Neither Mougandé and Fifen<sup>37</sup> nor Linjuom<sup>38</sup> offers a close reading of the dancing bodies as living archives and tradition for safeguarding this practice, as provided in this article.

#### 4. Understanding a living tradition: *Kpalùm* dance

Etymologically, the word *kpalùm* has two meanings. First in the traditional context, *kpalùm* is a compound word composed of 'kpa', which means 'activate' or 'exit', and 'lùm', which means giant fire. Therefore, it literally means 'activate a huge fire', as explained by Aboubakar.<sup>39</sup> According to him, it is a metaphorical saying that connotes 'going for hunting' or 'going out to look for a concubine or mistress'. In the past, men would use the excuse of going for *kpalùm* to play with their wives' vigilance. Tigbet Alassa, one of the pioneers of this dance in Njibam, later gave the name *kpalùm* to the dance. The primary individuals involved at the time were Tita Tigbet Alassa, Nji Moussa, Mbembareh Mama, Issa Ndimun and Mbetgnji.

Linjuom<sup>40</sup> develops the second meaning further, providing a more contemporary explanation. He explains that 'kpalùm' is a word composed of 'kpa-lùm' meaning 'four' (kpa) and 'years' (lum) – 'periodicity established over four years'. According to Idrisou, Bamoun traders spent four years away from their community in Bafia. 'Kpalùm' commemorates the number of years spent by Bamoun merchants who went to sell kola-nuts in Bafia and worked in plantations. Back in their communities in the 1950s, Njoya<sup>41</sup> explains, this absence was celebrated through the term 'kpalùm', which symbolises their

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<sup>37</sup> Krueger (n 36).

<sup>38</sup> Krueger (n 36).

<sup>39</sup> Aboubakar Njilou is a patriarch and a member of the Nfountain village, one of the bases of the practice of *kpalùm* in Fouban. He is an elite and resourced person who danced *kpalùm* in its early establishment in the city of Fouban. He was interviewed on 11 August 2023.

<sup>40</sup> Linjuom (n 9) 47.

<sup>41</sup> Interview conducted on 2 August 2023.

strength and reinforces the idea that the Bamoun man is courageous and enduring.

During the interview, Aboubakar and Mamouda<sup>42</sup> elucidated that the dance known as *kpalùm* was established in Fouban during this period. They indicated that its aim was to provide Bamoun youths, particularly young men, with a dance practice suited to their generation. This allowed them to share their experiences, especially since they were not permitted to participate in war and sacred dances, which were reserved for elders. *Kpalùm* dance was a moment for them to celebrate the major achievements of their community and provided young people with the freedom to express themselves in public. Oral sources suggest that the dance has evolved into a mixed form, with both young men and young women performing either individually or as a couple. Children as young as four years old are now introduced to the dance.

Obtaining records on the traditional *kpalùm* dance has been challenging. Views on the appearance of the dance in its early days were divergent in the interviews conducted. However, the informants assert that its early manifestation was performed only with songs, claps and three instruments: a xylophone, a drum and a hand scrub to animate the show. Both Mamouda<sup>43</sup> and Aboubakar agree that movements or steps were only truly introduced when it was labelled as *kpalùm*:

During its early years, the dance was performed in an open space and was intended for young men seeking freedom and a dance that embodied their energy and strength. The dancers formed a circle and took turns improvising their dance steps in the middle while the others drummed. This continued until every participant had demonstrated their skills. Historically, women were not allowed to participate in the dance and could only be spectators. In the past, if a woman was seen practising, she was referred to as a 'woman man' to indicate that she was not under the authority of a man. However, over time, women were occasionally introduced to stand beside and encourage their husbands while illuminating the dance space with a hurricane lamp, as the dance usually took place at night. From then on, women gradually began to integrate into the dance.<sup>44</sup>

The dance has undergone transformations from *baya* to *kpalùm* and is still practised in Fouban. However, according to oral sources, it has disappeared in Bafia, as indicated by Linjuom. Chinghom Alidou,

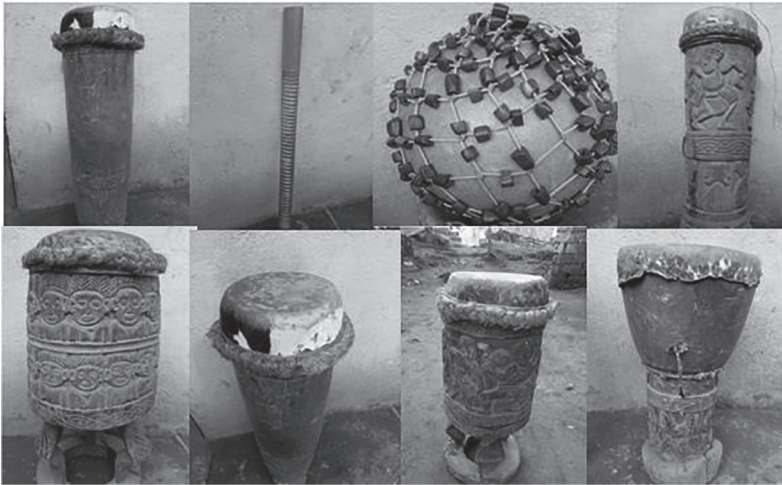
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<sup>42</sup> Interview conducted on 10 August 2023.

<sup>43</sup> Ntieche Mamouda is also a member of the Nfountain community. He is also a history teacher and has witnessed the development of this dance since his childhood. He was interviewed on 11 August 2023.

<sup>44</sup> Words transcribed from Njilouh Aboubakar's explanation of the gender role in the *kpalùm* dance.

a member of the *Kpalùm* International group, explains that when *baya* adopted the name *kpalùm*, it began to incorporate more Bamoun cultural elements, such as fluid movements, hip gyrations, pelvic and buttock movements, and shoulder undulations and rotations. The original item was transformed into a new tool to adapt to socio-cultural and political events. According to the explanation, the dancers' bodies served as archives to reinforce a body practice system inherent in Bamoun culture. Tenaguetya Chouaïbou,<sup>45</sup> a member of the *Kpalùm* Mina Rasta group, has provided a list of *kpalùm* musical instruments (refer to Figure 1) and described the technical characteristics of what can be considered the revolutionary *kpalùm* dance.



**Figure 1:** An illustration of the principal traditional musical instruments used in *kpalùm* dance

Source: © The author

Tenaguetya Chouaïbou states that *kpalùm* is now accompanied by a traditional orchestra consisting of various musical instruments, including resonance boxes (membranophones) of varying sizes known locally as *fem*, *pon-ndem*, *mon-kumvem ndem-paré*, *kumvem* and *mô-fem*. High-pitched instruments are also used. The rhythmical movements are accompanied by musical instruments such as shakers, locally referred to as *nsha'a*, calabash rattles, calabashes stuffed with sand (*nkùôm*) and bamboo scrapers (*gbètgbet*) rubbed with bracelets or metal parts. These instruments are essential to making the slow yet energetic movements. The group typically consists of a soloist whose singing is answered by other members, accompanied by two or four dancers, including one or two female dancers.

<sup>45</sup> Interview conducted on 10 August 2023.

#### 4.1 Preservation of *kpalùm* through the dancing body

The Bamoun's transformation of *baya* to *kpalùm* was a significant event. The dancers used their bodies to preserve the memory of their experience in the Bafia community, turning verbal statements into physical actions. This transformation primed the dance for further innovation, as dancing bodies act as a repository of corporeal documents and incorporated knowledge.

Burt<sup>46</sup> argues that contemporary performances are not original, but rather 'representations of re-presentations'. While some performances may provide insight into an 'original *kpalùm*' as it was performed earlier, an admitted original form of *kpalùm* dance can be observed only in social gatherings such as traditional marriages. The term 'original' is used here neutrally to emphasise the nature of the body archive, which goes beyond simply reproducing the past in its singular form. Burt's statement highlights the difficulty of preserving and transmitting dance in its original form. The dancers are presented as a system or zone where works are formed and transformed endlessly, like ghostly matters.<sup>47</sup> They 'unlock, release and actualise'<sup>48</sup> to re-enact the past, which cannot be fixed and represented in its original form.

For example, my informants provided two videos showing a group of people performing a *kpalùm* dance session in a house (see Figure 2). The participants stand in a circle and clap their hands to the accompaniment of traditional instruments. One dancer performs at a time, and as the dance progresses couples are formed. In another video, the performance features three main dancers (two boys and a young girl), who narrate a dating experience (see Figure 3).



**Figure 2:** A *kpalùm* dance performed during a traditional marriage

Source: © Tenaguetya Chouaïbou

<sup>46</sup> R Burt 'Representations of re-presentations: Reconstruction, restaging and originality' (1998) 14(2) *Dance Theatre Journal* 30–33.

<sup>47</sup> Lepecki (n 4) 44.

<sup>48</sup> Lepecki (n 4) 42.

In these videos, the connection between the steps and the drumming is fascinating. Although the dance is performed in a circle with dancers entering in a disorganised manner, there is clear communication between the dancing bodies and the rhythm of the instruments. The steps are synchronised with the beat and the feet and hips move in harmony with the music. The gestures range from individualistic to collective and are performed through couples. These dancing bodies repeat gestures that form the basis of the *kpalùm* dance, creating new variations as they re-enact past movements. A *kpalùm* dancer's body is more than just a moving aesthetic shape; it is marked by gender and culture, embodying memories and souvenirs. The example illustrates how, when engaged in the act of dancing, the body spontaneously creates movements and develops a distinctive body language that fosters communication between dancers. The dominant male role as expressed in the dance demonstrates the responsibility of the man to treat the female dancer as a valuable entity that necessitates care.



**Figure 3:** The male dancers are competing to win the attention of the female dancer. One of them successfully seduces her and they dance together

Source: © Nchare Ibrahim

It is evident that the videos depict a transformation of the dance from its original open-space performance. Preserving and transmitting the originality of *kpalùm* is challenging from an ontological perspective because it is difficult to perform the very 'original' version of the dance. Nevertheless, the dance evolves and survives through the living archives of the dancing bodies that perpetuate this tradition. There have been notable changes in the spatiality and gender roles, for instance. Despite these changes, though, the dancers still perform previous enactments of the dance while contextualising it. The significance of this embodied tradition lies in its beauty and the power of its transmission. From a basic animation to a carefully crafted performance (see Figure 4), *kpalùm* dancers explore concepts of identity and 'authenticity' through revitalisation and actualisation, conveying various interpretations of body language. During the process of re-enactment, the *kpalùm* traditional dance becomes transformative, ever-changing and fluid as the perpetuation of the practice allows for 'inventiveness and creativity'.<sup>49</sup>

<sup>49</sup> Lepecki (n 4) 45.





**Figure 4:** A series of pictures of the *kpalùm* dance performed by the group Kpalùm Mina Rasta of Nfetain

Source: © Tenaguetya Chouaïbou

The illustrations in Figure 4 depict *kpalùm* dancers showcasing innovative techniques for performing this traditional dance. These include acrobatic movements such as tumbling, feats rolling and somersaults. It is worth noting that the concept of the ‘woman man’, previously mentioned, is reinterpreted here in a different light. In this modern performance, the character is perceived as being a woman who exudes authority, strength and the capacity to create imaginative body language. The combination of modern attire with traditional Bamoun dance costumes demonstrates how *kpalùm* is evolving to meet the demands of a modern audience. The musical instruments are inscribed with images of Bamoun strength and wealth, providing a historical archive of the region’s cultural heritage.

Furthermore, the illustrations below illustrate how *kpalùm* dancing bodies serve as archives in various contexts. For example, whereas Figure 5 depicts a commercial interaction between a vendor and a customer, Figure 6 portrays the typical transformation of *kpalùm* from rural to urban settings. The dancers in Figure 5 serve as archives, actualising one of the original contexts of the performance of *kpalùm*, a dance performed by traders.



**Figure 5:** A series of screenshots of a TikTok video of a sequence of the *kpalùm* dance in a market.

Source: Donald [@50donald] Il voulait fuir mais je l'ai rattraper [video]. TikTok

The illustration supports the view that *kpalùm* body archives are performative as they activate the potential for future events. The dancing bodies transmit cultural knowledge and memory and provide an impulse for future experiences, both in the imagination and in concrete performances. This is shared through various social media platforms. Figure 6 features *kpalùm* in a non-traditional context, with the dancers' costumes revealing the introduction of new elements. The video presents urban movements inspired by the Congolese *kwassakwassa*, which involves the crossing and swinging of the legs, which is not typical of the *kpalùm* dance.



**Figure 6:** A group of urban dancers performing a TikTok 'Bamoun challenge'.

Source: Biba Armand [@biba\_armand] (9 September 2022) Bamoun challenge [video]. TikTok

## 4.2 'AYùé': from the anarchiving of *kpalùm* to a repertoire

Taylor<sup>50</sup> argues that the repertoire encompasses non-verbal practices, including dance, which have historically preserved communal identity and memory but were not previously considered valid forms of knowledge. She believes that practising these forms constitutes preservation in itself, which reinforces the notion within the study of dance history that revival is a valuable method for the preservation of dance. If the dancing bodies of *kpalùm* can provide knowledge, then the concept of repertoire can offer another way of reinventing *kpalùm* dance performance. This is because, as previously mentioned, conventional 'written' records are lacking.

This section describes the anarchiving process undertaken by Georgette Kala-Lobé, a renowned dancer and choreographer of Cameroonian origin who has been naturalised as French, to create a repertoire for the *kpalùm* dance titled 'AYùé' in 2016. 'AYùé' means 'thank you' in shubamum, the Bamoun language. The work exemplifies the body as a living archive for preserving the *kpalùm* dance. She is involved in what De Laet describes as the process of 'regeneration, submediality, and embodied memory'.<sup>51</sup> Thus, her dance performance supports the notion that performance is a vital way of conveying social knowledge, cultural memory, and identities, with embodiment being central to this transmission.

The term 'AYùé' is significant as it represents the essence of the Bamoun people and expresses gratitude towards Georgette Kala-Lobé for her contribution to the organisation of the *kpalùm* dance. According to an excerpt on Kala-Lobé's website, Adamou Ndam Nyoya, the former mayor of the Fouban council, had previously described the dance as disorderly when performed by different dancing groups.<sup>52</sup> However, Kala-Lobé was able to bring order to it. Therefore, the mayor used the expression 'THANK YOU AYÙÉ!' to acknowledge her efforts. However, Georgette's approach aims to create a gateway between the West and Africa, making body language accessible while preserving the dance. This approach is believed to bring about universal harmony. Georgette justifies her process in these terms:

This meeting between the West and Africa gateway aims to establish a choreographic centre, similar to Pina Bausch's African Wuppertal, for the preservation of traditional dances. Cameroon's dance heritage

<sup>50</sup> D Taylor *The Archive and the Repertoire: Performing Cultural Memory in the Americas* (Duke University Press 2002) 18.

<sup>51</sup> T De Laet 'The anarchiving of contemporary dance' in *The Routledge Companion to Dance Studies* (Routledge 2019) 178, available at <https://www.routledgehandbooks.com/doi/10.4324/9781315306551> [Accessed 23 September 2023].

<sup>52</sup> 'Georgette Kala-Lobé, chorégraphe, danseuse, corps écrivain', available at <https://georgettekalaalobe.com/bio/> [Accessed 20 August 2023].

is a cultural treasure on the African continent, and this project seeks to bring it into a new contemporary era.<sup>53</sup>

During the creation of her choreography, Kala-Lobé collaborated with *kpaliùm* dancers. She incorporated their knowledge of movement into her own practice, reflecting the tension between the knowledge inherent in traditional dance practices and that which is transferred – a common occurrence in dance revival and re-enactment. Figure 7 shows Georgette Kala-Lobé staging the closing of the cultural festival and rehearsing ‘the Bamoun opera *AYùé*’.



**Figure 7:** Georgette Kala-Lobé rehearsing ‘the Bamoun opera *AYùé*’ in Foumban, Cameroon, 2017

Source: © Georgette Kala-Lobé

To re-enact the *kpaliùm* dance, Kala-Lobé combined traditional dance techniques with other forms, aiming to balance the transmission of the traditional repertoire with the incorporation of other creative forms. She engaged in a ‘Laboratory of Memory’ to preserve the memory of *kpaliùm* dancers. Her approach can be termed ‘Anarchive-cycle’,<sup>54</sup> one in which she adopts a process of reformulation,<sup>55</sup> making adjustments or additions as necessary. The process is significant because the ‘original’ *kpaliùm* is continuously revitalised and the dancer’s body serves as an archival instrument. Similarly to a document, the dancer provides a means to pass on the choreographic material to future generations. ‘*AYùé*’ functions as a repertoire, preserving the history, memory and knowledge of Bamoun culture. The dancer’s body is not merely an archive that conserves something that would otherwise be lost.

<sup>53</sup> Ibid.

<sup>54</sup> According to De Laet (n 51) 178: ‘The anarchive-cycle [...] created by the German artist twin deufert&plischke foregrounds the anarchival principle of regeneration, asking to what extent choreographers can archive their work without archiving it in the traditional sense of the term.’

<sup>55</sup> T Plischke ‘Secondhand’ in Katrin Deufert, Sandra Noeth & Thomas Plischke (eds) *Monstrum: A Book on Reportable Portraits* (Gemeinschaftspraxis 2009) 54–81.

Instead, it generates something new, leading to fresh transmission and creating innovative forms of *kpalùm*.

Figure 8 shows Kala-Lobe's choreography accompanied by traditional *kpalùm* dance music played by the group *Kpalùm Palais*, projected onto a wall screen. The performance begins with a video of a traditional *kpalùm* orchestra, enhanced with special effects to emphasise the significance of the past and its relevance in the present. Following this, a young man performs traditional *kpalùm* steps on stage. Kala-Lobé later joins him, moving towards him in a curved pathway that demonstrates a gradual and controlled release of tension, in contrast to the energetic movements of the male dancer. The male dancer then takes the lead and the two perform a series of turns together. Both dancers later increase the pace of their movements with dynamic *kpalùm* steps, creating a circular illusion in space. They eventually return to a slow resolution of tension at the end.



**Figure 8:** Screenshots of *AYùé*. Choreography by Georgette Kala-Lobé

Source: <https://mail.google.com/mail/u/0/#inbox/QgrcJHsBsdZbQhChrRMgjVVjVnLTzPSCVl?projector=1>

Kala-Lobé immerses both the viewers and herself in the memory of *kpalùm*. She articulates that ‘the past is in the present’ through dance. As a writer and a living archive, the choreographer perpetuates a living tradition through *AYùé*, which showcases the heart and soul of Bamoun culture. Her body embodies cultural identity and connects the viewer to her deep humanity. Kala-Lobé uses a combination of body techniques to elevate *kpalùm* dance to a new level as a form of theatre dance. At the closing ceremony of the Fouban cultural festival, Adamou Ndam Njoya<sup>56</sup> praised her for integrating African and Cameroonian songs and dance steps into the performance:

<sup>56</sup> A Ndam Njoya ‘Yùe de Georgette Kala-Lobé à Fouban (Cameroun), 2016’ in Kala-Lobé Dance Company, available at <https://www.youtube.com/watch?v=T7-rzQX09rI> [Accessed 20 August 2023].

When watching *Kpalùm* Palais dance, one can observe powerful gestures with intense and large movements. This performance demonstrates the connection between human intelligence, subtlety, and depth with the world, highlighting our shared sensations despite varying intensities based on context and environment. The performance highlights the connection between human intelligence and the world, revealing our shared sensations despite varying intensities based on context and environment. The choreographer effectively conveyed this message.

#### 4. Conclusion

This article discussed *kpalùm*, a traditional dance of the Bamoun people in Cameroon. It explored how *kpalùm* dancers embody a living archive that brings the dance of the past to life. The article examines the evolution of *kpalùm* and aligns it with Lepecki's theory of re-enactment, Manning's anarchive, and Taylor's repertoire. The aim was to unlock, release, and actualise the dance of the past through the living archives of *kpalùm* dancers. By considering these scholars' perspectives, it is clear that tradition is constantly evolving, transformative and fluid. The study emphasised how the body archive can be used to embrace change rather than being viewed as a failure to reconstruct an original piece. Adopting this viewpoint contributes to the process of preserving traditional dance through its ongoing revitalisation.

Although the traditional version of *kpalùm* has been modified, modern forms of the dance have given it a new lease on life. The dancers are conscious of the impact of modernity, which has led to adjustments to the quality and execution of the movements. This has resulted in what I call a 'new urban *kpalùm* dance'. Today, technology and social media have greatly influenced the popularity of the *kpalùm* dance. Each version of *kpalùm* has a structured format, but the movement content is adapted to suit the performers' cultural, spatial and temporal realities. The combination of traditional and modern movements gives *kpalùm* an innovative touch, creating space for cultural integration. However, it is important to note that some traditional elements may be lost while others persist and are adapted to evolving environments. The dance incorporates elements of Bamoun culture and heritage, contributing to the strengthening of their cultural identity. In this, it plays a central role in the cultural development of Bamoun society.

#### 5. Acknowledgements

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# Cost of reskilling employees versus the profitability of a business: a reflection on selected small businesses in Mthatha, Eastern Cape

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## Abstract

The aim of this study was to establish the impact of the cost of reskilling employees on the profitability of a business. This explanatory study collected quantitative data from 56 managers of small businesses in Mthatha, Eastern Cape province, South Africa. A pilot study was conducted prior to the actual fieldwork. This study used self-administered questionnaires which contained both closed and open-ended questions. The quantitative data were analysed using SPSS whereas the qualitative data were analysed by means of thematic analysis. The data were further tested statistically to establish the significance levels and the correlations between the variables. The analysis on the impact of the cost of reskilling on the profitability of a business showed that reskilling the current workforce improves the profitability of a business. The empirical result of this study indicates that the benefits of reskilling the current employees of a business outweighs the costs involved in the process. This study also found that it is less costly to a business to retain and reskill the current workforce than to recruit new employees. This indicates that small businesses should invest in reskilling their workers.

**Keywords:** reskilling workforce, Fourth Industrial Revolution, 4IR, automation, profitability, small businesses

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## 1. Introduction

The study focused on establishing the impact of the cost of reskilling on the profitability of a business. The advent of the Fourth Industrial Revolution (4IR) threatens to reduce human activity and relevance in the workplace through the automation of jobs.<sup>1</sup> The paradigm shift in the realisation of tasks in the workplace from labour-intensive to technologically reliant raises the need to investigate reskilling with the objective of retaining the current workforce, who might find their roles being automated.<sup>2</sup> Employees in these lower-skilled positions include (but are not limited to) office staff and administrative assistants, and also those in production and manufacturing positions.

According to a report published by the World Economic Forum in 2019,<sup>3</sup> approximately 1,37 million workers in the United States who were projected to be completely displaced from their roles may be reskilled to new viable (ie, a similar skillset) and desirable (ie, higher wages) growing roles at a cost of USD34 billion.<sup>4</sup> The report includes an innovative quantitative cost–benefit analysis for companies considering whether to reskill their current employees or dismiss them and hire new employees.<sup>5</sup> If a company decides to reskill, the costs incurred include reskilling costs, wages and lost productivity while the worker retrain; the benefits include post-training productivity gains.<sup>6</sup>

According to the World Economic Forum report,<sup>7</sup> with a total investment of USD4,7 billion, the private sector in the United States alone could reskill 25% of all workers in diminished jobs with a positive cost–benefit balance. It therefore indicates that, even without contemplating any additional qualitative factors or the significant indirect societal benefits of reskilling, it would be in a company's financial interests to take on 25% of the reskilling of its at-risk employees.<sup>8</sup>

South Africa is faced with a high rate of unemployment and a growing mismatch of skills needed in the employment sector with

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<sup>1</sup> F Stephany & O Teutloff 'What is the price of a skill? The value of complementarity' (2024) 53(1) *Research Policy* 104898.

<sup>2</sup> M Xu, JJ David & SH Kim 'The Fourth Industrial Revolution: Opportunities and challenges. (2018) 9(2) *International Journal of Financial Research* 1923–4031.

<sup>3</sup> World Economic Forum 'The global risks report' (2019), available at <https://www.weforum.org/reports/global-competitiveness-report-2019>

<sup>4</sup> The Council of Economic Advisors (2018) 'Economic report of the president February 2018' (2018), available at <https://www.whitehouse.gov>

<sup>5</sup> Council of Economic Advisors (n 4).

<sup>6</sup> World Economic Forum (n 3); Government Accountability Office *Additional Opportunities to reduce Fragmentation, Overlap, Duplication, and Billions in Financial Relief* (GAO 2019).

<sup>7</sup> World Economic Forum (n 3).

<sup>8</sup> World Economic Forum (n 3).

the skills that job-seekers possess (Stats SA, 2023).<sup>9</sup> This widens the gap between employment and efforts to reduce unemployment, with many visible consequences in the rural areas such as Mthatha, where crime and birth rates escalate, the majority of households living below the poverty line and the economy being in a dire state, owing to a high rate of unemployment.<sup>10</sup>

Consequently, the automation of jobs in the 4IR, which seeks to replace human input in the workplace with machines and robotics, calls for accelerated efforts to retain jobs which may otherwise be rendered redundant, through reskilling the current workforce.<sup>11,12</sup> However, the cost of reskilling employees is burdensome on small businesses. Therefore, this study sought to understand the impact of the cost of reskilling employees on the profitability of a business: its main objective.

## 2. Literature review

In this section, we consider factors such as the cost of reskilling, the new skills required of workers in small businesses facing the 4IR and the research gap that this study set out to fill.

### 2.1 Cost of reskilling

Approximately 1,37 million workers, projected to be entirely removed from their positions over the next decade in the United States, could be reskilled to different feasible equivalent abilities and attractive higher-wage positions at a cost of USD34 billion, an estimated cost of USD24 800 per removed worker. According to a 2016 report by the World Economic Forum,<sup>13</sup> about two-thirds of companies across all industries are considering investing in the reskilling of their current employees as part of their change management strategy and future workforce planning efforts and as a priority strategy in preparing the future workforce. According to a study conducted in 2018, it was reported that, in the United States and Europe, companies are starting to recognise and prioritise reskilling their current employees as an

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<sup>9</sup> Stats SA *Quarterly Labour Force Survey* (2022), available at <http://www.statssa.gov.za> [Accessed 31 August 2023].

<sup>10</sup> GS Goda, E Jackson, LH Nicholas & SS Stith 'The impact of Covid19 on older workers' employment and Social Security spillovers' (2022) 36 *Journal of Population Economics* 813–846.

<sup>11</sup> Xu, David & Kim (n 2).

<sup>12</sup> Z Asmal, H Bhorat, LC Martin & C Rooney 'Technological change in the insurance sector in South Africa' (DPRU Working Paper 202306, 2023).

<sup>13</sup> World Economic Forum 'The future of jobs' (2016), available at [https://www3.weforum.org/docs/WEF\\_Annual\\_Report\\_2016\\_17](https://www3.weforum.org/docs/WEF_Annual_Report_2016_17)

urgent business priority strategy to mitigate the skills gap challenge, which is likely to worsen at the peak phase of the 4IR.<sup>14</sup>

Illanes, Lund, Mourshed, Rutherford and Tyreman<sup>15</sup> argue further that companies should consider addressing potential skills gaps related to automation and digitisation within their workforces as a priority, one driven by the sense of urgency brought about by the accelerating pace of enterprise-wide transformation as the economy dives deeper into the 4IR. Similarly, an innovative quantitative cost–benefit analysis for companies’ consideration on whether to reskill current workers or to dismiss them and hire new workers conducted by the World Economic Forum<sup>16</sup> has shown that it is less costly for a business to reskill its existing workers than to dismiss them and hire new ones because the costs incurred in the reskilling process are far less than the costs of hiring new employees.

## 2.2 Required new skills

The World Economic Forum<sup>17</sup> and Deloitte<sup>18</sup> advise that jobs in the 4IR require a workforce that is equipped with the following sets of skills: creativity, emotional intelligence, analytical (critical) thinking, active learning with a growth mindset, judgment and decision-making capabilities, interpersonal communication skills, leadership skills, diversity and cultural intelligence, technological skills and embracing change. These skillsets are elaborated on below.

### 2.2.1 Creativity

Creativity is described as a desire to create or recognise concepts, solutions or possibilities that may be helpful in solving challenges, interacting with others and entertaining ourselves and others.<sup>19</sup> Skilled employees of the future will need to be creative in order to realise fully the benefits of these new developments for future products, ways of operating and technologies.<sup>20</sup> Robots are currently unable to

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<sup>14</sup> P Illanes, S Lund, M Mourshed, S Rutherford & M Tyreman ‘Retraining and reskilling workers in the age of automation’ (2018), available at <https://www.mckinsey.com/featured-insights/future-of-work/retraining-and-reskilling-workers-in-the-age-of-automation>

<sup>15</sup> Illanes et al (n 14).

<sup>16</sup> World Economic Forum ‘The global competitiveness report’ (2018), available at <https://www3.weforum.org/docs/GCR2018/05FullReport/TheGlobalCompetitivenessReport2018>

<sup>17</sup> World Economic Forum (n 3).

<sup>18</sup> Deloitte ‘Global impact report’ (2019), available at <https://www2.deloitte.com/gr/en/pages/about-deloitte/articles/global-impact-report-2019>

<sup>19</sup> World Economic Forum (n 3).

<sup>20</sup> World Economic Forum (n 3).

compete in creativity with human beings. But the future workplace and workforce will need new ways of thinking, and human creativity is essential to this as it is a method of problem-solving that allows one to see things from a different perspective, which can lead to an innovative way of thinking and inventive solutions to problems.<sup>21,22</sup>

The reality of creative thinking implies that employees should keep improving their talents by thinking of themselves as creative thinkers, promoting creative thinking in groups, recognising the advantages and comprehending the challenges of creativity and innovation.<sup>23</sup> To foresee the market and plan better to take advantage of it, companies need creative individuals who are able to translate imagination and knowledge into product and process improvements. Soft skills, such as employee creativity, have become more critical than ever in the 4IR, which is driven by automation and technological innovations.<sup>24</sup>

### 2.2.2 Emotional intelligence

The capacity of a person to be conscious of, regulate and communicate their own emotions, and to also be aware of the emotions of others, represents their emotional intelligence.<sup>25</sup> An individual is known to have a high level of emotional intelligence if they have compassion and integrity and are able to communicate well with others.<sup>26,27</sup> A machine cannot readily replace the desire of one human being to communicate with another human being, so those with high emotional intelligence would be in demand in the future workplace. However, as the workplace evolves, organisations should begin to allow people to express their emotions at work and to benefit from their emotional intelligence – which has been shown to be even more important in the 4IR.<sup>28</sup>

Employees in the 4IR are more likely to work in teams rather than alone, and great managers are realising that understanding emotions can lead to happier workplaces.<sup>29</sup> Employees should be aware of their own and others' emotions and act appropriately, because employees with higher emotional intelligence are adequately prepared to adapt to

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<sup>21</sup> Deloitte (n 18).

<sup>22</sup> World Economic Forum (n 3).

<sup>23</sup> M Tripathy 'Career development and job satisfaction' (2018), available at <https://www.academia.edu>

<sup>24</sup> SN Elidemir, A Ozturen & SW Bayighomog 'Innovative behaviors, employee creativity and sustainable competitive advantage: A moderate mediation' (2020), available at <https://www.mdpi.com/2071-1050/12/8/3295>

<sup>25</sup> Deloitte (n 18).

<sup>26</sup> Deloitte (n 18).

<sup>27</sup> World Economic Forum (n 3).

<sup>28</sup> World Economic Forum (n 13).

<sup>29</sup> World Economic Forum (n 13).

a rapidly changing digital age such as the 4IR.<sup>30</sup> Furthermore, leaders with stronger emotional intelligence have happier employees who remain longer, reducing attrition costs, and work harder, increasing productivity.<sup>31</sup>

### 2.2.3 Analytical (critical) thinking

An individual with logical thinking skills can provide new approaches and concepts, solve difficult challenges by using reasoning and logic and analyse arguments. The first step in analytical thinking is to evaluate the flow of knowledge from a variety of resources.<sup>32,33</sup> After observing, someone who is a good critical thinker would focus on rational thinking rather than intuition, gather the pros and cons of a situation and be open-minded towards the best possible approach. People with good critical thinking skills would be expected to manage the human-machine partnership continuum to enhance labour productivity.<sup>34</sup>

The rapid emergence of digital gadgets and other technologies that are taking over more and more human duties intensifies the requirement to comprehend and interact with data and graphics. This emphasises the necessity of developing and harnessing critical thinking abilities in a modern society's workforce.<sup>35,36</sup> It is also worth remembering that critical thinking can always be improved, either through experience or by being taught the fundamental principles of rational thinking in a formal or an informal setting.<sup>37</sup> Critical thinking is an essential skill for all aspects of an employee's job, because it helps with problem-solving, creativity and teamwork.<sup>38</sup> It also translates well into the workplace, where it can distinguish an individual with leadership skills as valued. Investing extra time in assessing situations objectively, making logic-based decisions and expressing those decisions appropriately will help an employee to achieve their goals successfully within the team in which they operate.<sup>39,40</sup>

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<sup>30</sup> McKinsey & Company 'The future of work in South Africa' (2019), available at <https://www.mckinsey.com>

<sup>31</sup> McKinsey & Company (n 30).

<sup>32</sup> Deloitte (n 18).

<sup>33</sup> World Economic Forum (n 3).

<sup>34</sup> World Economic Forum (n 3).

<sup>35</sup> Deloitte (n 18).

<sup>36</sup> World Economic Forum (n 3).

<sup>37</sup> L Murawski 'Critical thinking in the classroom ... and beyond' (2014), available at <https://files.eric.ed.gov/fulltext/EJ1143316>

<sup>38</sup> LG Snyder & MJ Snyder 'Teaching critical thinking and problem solving skills' (2008), available at <https://dme.childrenshospital.org>

<sup>39</sup> Murawski (n 37).

<sup>40</sup> Snyder & Snyder (n 38).

### 2.2.4 *Active learning with a growth mindset*

In contrast to a fixed-mindset person who believes that intelligence is inherited and that little can be done to change it, an active learner with a growth mindset adopts learning styles and attitudes that enable them to become reflective, resilient and independent, motivated by the belief that intelligence can be cultivated through persistent learning.<sup>41</sup> People need to learn and develop constantly in the future of the working age. An individual with a development or growth mindset knows that their talents and intellect can be improved and they recognise that their attempts to create skills can result in higher levels of achievement.<sup>42</sup> They will also face obstacles, learn from their mistakes and constantly pursue new insights.

Employees and leaders with growth mindsets are great assets in organisations as they view setbacks as opportunities to develop and learn from their failures and apply that knowledge to avoid repeating the same mistakes in the future.<sup>43</sup> Individuals with a growth mindset also recognise the importance of hard work and determination, and they are more likely to avoid distractions that could cause them to lose track of their goals. In addition, people with a growth mindset will look for new ways to further their education and will take inspiration from others.<sup>44</sup>

### 2.2.5 *Judgment and decision-making capabilities*

Making good decisions necessitates anticipating what will happen if certain options are chosen.<sup>45</sup> In the absence of clear-cut relevant data or an obvious path, judgment is the ability to integrate personal qualities with relevant knowledge and experience to formulate opinions and make effective decisions by selecting options or compromises that will help to fulfil business objectives.<sup>46</sup> Employees with strong judgment and decision-making abilities often help businesses because of their ability to carry out managerial responsibilities, evaluate management performance, create and implement policies, and also choose the best solutions and run a successful firm.<sup>47</sup>

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<sup>41</sup> Murawski (n 37).

<sup>42</sup> H Fenton (2019) 'Complex problem solving, creativity and critical thinking – core soft skills required in the workplace of the 4th Industrial Revolution' (2019), available at <https://innovationmanagement.se/2019/11/08>

<sup>43</sup> Fenton (n 42).

<sup>44</sup> World Economic Forum (n 3).

<sup>45</sup> Deloitte (n 18).

<sup>46</sup> P Aspers & U Corte 'What is qualitative in qualitative research?' (2019), available at <https://link.springer.com/article/10.1007/s11133-019-9413-7>

<sup>47</sup> A Likierman 'The Elements of Good Judgment' (2019), available at <https://www.iwecfoundation.org/news/the-elements-of-good-judgment/>

Human decision-making in the workplace of the future will become more complicated and sophisticated. Whereas computers and data will process knowledge and offer perspectives that would be difficult for human beings to obtain, eventually they would need to make judgments that understand the wider consequences of those decisions in other fields of industry, on staff, and also the effects on other human sensitivities, such as morality. Once technology takes away more small, repetitive and tedious activities, human beings will be left to participate in higher-level decision-making.<sup>48</sup>

### 2.2.6 *Interpersonal communication skills*

Interpersonal communication is the process of two or more employees exchanging information, ideas and thoughts through verbal or non-verbal means. These typically include face-to-face communication in the form of voice, facial expressions, body language and gestures, and they can be measured by the effectiveness of transferring messages from one person to the other.<sup>49</sup> Internal employee communication, client meetings, employee performance reviews and project discussions are all examples of interpersonal communication that are commonly used in an organisation. Furthermore, in the 4IR, online interactions account for a significant number of employee interpersonal interactions in the workplace.<sup>50</sup>

The ability to share knowledge and meaning between people is a critical skill in the 4IR. This suggests that people can develop their abilities so as to interact efficiently with other human beings so that they can say the right words, using the proper tone of voice and body language, in order to get their messages across effectively.<sup>51</sup>

### 2.2.7 *Leadership skills*

In order to encourage learners and future employees to pursue lifelong learning, diverse forms of formal and informal education and training must be integrated into the workplace environment.<sup>52</sup> Leaders will need to lead from the periphery, adopt the correct technology, promote a new vision of organisational culture and develop innovative people strategies for the future of work as organisations operate increasingly distributed business models or lead employees who are working

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<sup>48</sup> World Economic Forum (n 3).

<sup>49</sup> V Jouany & K Martic 'Interpersonal communication: definition, importance and must-have skills' (2020), available at <https://blog.smarp.com/interpersonal-communication-definition-importance-and-must-have-skills>

<sup>50</sup> Jouany & Martic (n 49).

<sup>51</sup> Deloitte (n 18).

<sup>52</sup> World Economic Forum (n 3).



from home.<sup>53</sup> Micromanagement and command-and-control leadership styles must be replaced actively with collaborative, motivating and empowering ways of managing.<sup>54</sup>

Characteristics generally identified with leadership – such as being inspiring and encouraging people to become the better versions of themselves – would be important for the future workforce. Although today's traditional organisational chart may not be as prominent, people may need to take on leadership positions in project teams or collaborate with other personnel to resolve problems and create new solutions.<sup>55</sup> For these reasons, these individuals should display the capacity to recognise potential and to inspire and execute such potential in the best way to produce the desired outcomes.

### 2.2.8 Diversity and cultural intelligence

Diversity and cultural intelligence refer to the ability to adapt and operate well, both of which are necessary for working in a culturally varied workplace with a variety of personalities, as is the situation in the 4IR. It is a form of intelligence that focuses on identifying, inferring and acting successfully in circumstances with cultural variety.<sup>56</sup> Organisations in developed countries have paid more attention to diversity and cultural intelligence, or the ability to function effectively in such an environment, as the business environment and the composition of the workforce have become more diverse in the 4IR. Accordingly, various attempts must be made to measure and develop leaders and staff members' diversity and cultural intelligence.<sup>57</sup>

When a society and workplaces grow more complex and open, it is important that people have the capacity to learn, appreciate and collaborate with others, including those who represent variations in ethnicity, culture, language, age, gender, sexual orientation, political or religious views, and so on.<sup>58</sup> The willingness to understand and relate to those who may have different ways of perceiving the environment will not only change the way individuals communicate in an organisation, but also make the production of goods and services in an organisation more efficient and effective.<sup>59</sup>

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<sup>53</sup> World Economic Forum (n 3).

<sup>54</sup> World Economic Forum (n 3).

<sup>55</sup> M Korejan & H Shahbazi 'An analysis of transformational leadership theory' (2016), available at [https://www.researchgate.net/publication/323732677\\_An\\_analysis\\_of\\_the\\_transformational\\_leadership\\_theory](https://www.researchgate.net/publication/323732677_An_analysis_of_the_transformational_leadership_theory)

<sup>56</sup> SY Lee & AJ Hong 'Psychometric investigation of the cultural intelligence scale using the Rasch measurement model in South Korea' (2021), available at <https://www.mdpi.com/2071-1050/13/6/3139>

<sup>57</sup> Lee & Hong (n 56).

<sup>58</sup> Lee & Hong (n 56).

<sup>59</sup> Deloitte (n 18).

### 2.2.9 *Technological skills*

Technology has allowed people around the world, through its reaches that cannot be harnessed, to connect to high-quality education and jobs. Greater income inequality, increased unemployment, growing dependence on government and more mass migrations are a few of the most pressing problems that are leading countries and organisations to fail to train the next generation of workers for the digitally driven economy.<sup>60</sup> The time has come for the business community to reposition itself in a technologically driven economy by investing in innovative ideas and approaches to skilling employees for the future of work and to create more inclusive avenues for technologically enabled employees.<sup>61</sup>

The 4IR is driven by technological innovations such as artificial intelligence, big data, virtual reality, block chains, and more.<sup>62</sup> This ensures that everyone would need to develop a certain degree of technological ease. At the simplest level, workers in most positions would be expected to view and decide how to operate using the data.<sup>63</sup> This includes a range of professional skills.<sup>64</sup> More importantly, everyone needs to be able to grasp the possible effects of emerging technology on their market, their companies and their jobs.

### 2.2.10 *Embracing change*

If they are to remain competitive in the marketplace, organisations must examine their capabilities, strategy, culture and skills to drive innovation and technology so as to fulfil their customers' needs.<sup>65</sup> To begin the transformation process, employees must embrace change in order to align the organisation and develop the appropriate interventions to offer new goods and services.<sup>66</sup> Because of the pace of change in the future workplace, employees would have to be resilient and ready to accept and embrace transition. Not only would employees' minds need to be resilient, but they would also need to be adaptable when they have to respond to changing workplaces, standards and skills. The willingness to see progress not as a challenge but as an opportunity to develop and innovate is an important skill during the 4IR.<sup>67</sup>

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<sup>60</sup> HC Zwane, TN Radebe & V Mlambo 'Is youth entrepreneurship key to addressing youth unemployment? Interrogating South Africa's youth unemployment dilemma' (2021), available at <https://www.researchgate.net/publication/35757853>

<sup>61</sup> W Naudé 'Entrepreneurship, education and the 4IR in Africa' (2017), available at [https://www.researchgate.net/publication/356314447\\_Entrepreneurship\\_Education\\_and\\_the\\_Fourth\\_Industrial\\_Revolution\\_in\\_Africa](https://www.researchgate.net/publication/356314447_Entrepreneurship_Education_and_the_Fourth_Industrial_Revolution_in_Africa)

<sup>62</sup> Xu, David & Kim (n 2).

<sup>63</sup> Naudé (n 61).

<sup>64</sup> Naudé (n 61).

<sup>65</sup> Deloitte (n 18).

<sup>66</sup> Deloitte (n 18).

<sup>67</sup> Xu, David & Kim (n 2).

## 2.3 Research gap

According to the literature, a great deal of research has already been done on the cost of reskilling employees for the 4IR.<sup>68</sup> However, the focus of the reviewed literature placed emphasis on big companies that are well established and self-sustaining, as opposed to small businesses. Moreover, the reviewed literature does not provide evidence of studies conducted in rural areas where the labour force is dominated by unskilled and semi-skilled workers. This study therefore seeks to redress this gap.

## 3. Theoretical framework

This study was underpinned by Human Capital Theory. This theory is based on the belief that people's learning capabilities are of comparable value to those of other resources involved in the production of goods and services.<sup>69</sup> Nafukho, Hairstoon and Brooks<sup>70</sup> argue further that Human Capital Theory seeks to explain the gains of educating and training workers as a form of investment in human resources development. Olaniyan and Okemakinde<sup>71</sup> concur that the main emphasis of Human Capital Theory is that the development of skills in workers is an important factor in production activities.

## 4. Methodology

In this study, a quantitative approach was adopted to collect, analyse and present the primary data. This approach places emphasis on the use of numbers and figures in the collection and analysis of data from a predetermined sample size. It imperatively saves time and resources which the researcher would have invested in describing the data of their research because numbers, percentages and measurable figures can easily be calculated using computer software such as SPSS, and generalisation is also possible with the quantitative approach.<sup>72</sup>

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<sup>68</sup> World Economic Forum (n 13); Illanes et al (n 14); Deloitte (n 18); World Economic Forum (n 3).

<sup>69</sup> FM Nafukho, N Hairstoon & K Brooks 'Human capital theory: Implications for human resource development' (2004) 7(4) *Human Resource Development International* 545–551.

<sup>70</sup> Nafukho, Hairstoon and Brooks (n 69).

<sup>71</sup> DA Olaniyan & T Okemakinde 'Human Capital Theory: Implications for human resource development' (2008) 5(5) *Pakistan Journal of Social Sciences* 479–483.

<sup>72</sup> D Eyisi 'The usefulness of qualitative and quantitative approaches and methods in researching problem-solving ability in science education curriculum' (2016), available at <https://files.eric.ed.gov/fulltext/EJ1103224.pdf>

The researchers used a correlational study design. In a correlational study, the researcher uses the correlation statistical test to describe and measure the degree of relationship between sets of scores or variables.<sup>73</sup> However, there are two types of correlational design: explanatory and predictive. This study used an explanatory design, which Hayyi<sup>74</sup> states studies the association between two or more variables and makes use of correlation statistical analysis when analysing data so that conclusions can be drawn from the studied sample to make inferences about the whole population.

The target population for this study was constituted by small business managers in Mthatha. A simple random sampling technique was used to recruit the respondents in this study, a sampling technique that gives every instance an equal probability of inclusion in the sample.<sup>75</sup> However, the researcher also used the convenience sampling method to collect data from the sample. This sampling method implies that elements which make up the sample size were selected based on their accessibility and availability.<sup>76</sup>

An online self-administered quasi-structured questionnaire which was dominated by structured questions was used to collect primary data from the respondents. However, if a respondent required a hard copy of a questionnaire, the researcher had to deliver it in compliance with the rules of the nationwide Covid-19 lockdown, which included, among other precautions, the regular sanitising of hands, practising a social distance of at least one-and-a-half metres apart from another person, and the proper wearing of a face mask.

The questionnaire was divided into two sections: section A covered the biographical data of the respondents, where the respondents selected one of the suitable options that best refers to them from the multiple choices provided. However, if a respondent could not find an option, they chose 'other', then specified it. Section B of the questionnaire was based on a five-point Likert-type scale in which the participants would indicate their degree of agreement or disagreement on a scale from one to five (1 = Strongly disagree; 2 = Disagree; 3 = Neutral; 4 = Agree, and

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<sup>73</sup> JW Creswell 'Educational research: Planning, conducting, and evaluating quantitative and qualitative research' (2012), available at <https://www.scribbr.com/methodology/convenience-sampling/>

<sup>74</sup> A Hayyi 'The correlation between grammatical knowledge and writing ability of students' (2014), available at [http://repository.upi.edu/7096/1/S\\_ING\\_0900713\\_Title.pdf](http://repository.upi.edu/7096/1/S_ING_0900713_Title.pdf)

<sup>75</sup> I Etikan & K Bala 'Sampling and sampling methods' (2017), available at <http://medcraveonline.com/BIJ/BIJ-05-00149.pdf>

<sup>76</sup> K Nikolopoulou 'What is convenience sampling? definition & examples' (2022), available at <https://www.scribbr.com/methodology/convenience-sampling/>

5 = Strongly agree) with the statements in the questionnaire.<sup>77</sup> In the case where a respondent disagreed or strongly disagreed with a given statement, they were asked to give their reasons.

The data collected for this study were analysed quantitatively using the Statistical Package for the Social Sciences (SPSS), a computer program which is a set of programs meant to manipulate, analyse and present data.<sup>78</sup> The research instrument was designed using an extensive review of the literature as well as expert scrutiny to ensure its validity and reliability. Prior to the actual study, a pilot study was conducted to assess the instrument’s suitability. The instrument’s Cronbach’s Alpha results were evaluated to ensure its reliability. The researcher adhered to ethical matters such as permission, informed consent, confidentiality and the anonymity of the respondents.

### 5. Results

For the purposes of this study, the reliability of the instrument which was used to collect data was tested on Microsoft Excel, using the following formula:

$$\alpha = (k/(k-1)) * [1 - \Sigma(s^2_y)/s^2_x]$$

where:

K = the sum of the test items

$\Sigma s^2_y$  = the sum of the item variance

$s^2_x$  = the sum of total score

Table 1 indicates the interpretation of the test results according to Cronbach’s Alpha.

**Table 1:** Interpretation of Cronbach’s Alpha test

Cronbach’s Alpha	Internal consistency
0.9 and above	Excellent
0.8–0.89	Good
0.7–0.79	Acceptable
0.6–0.69	Questionable
0.5–0.59	Poor
Below 0.5	Unacceptable

<sup>77</sup> KJ Sileyew ‘Research design and methodology’ (2019), available at <https://www.intechopen.com>

<sup>78</sup> Eyisi (n 72).

Using the above formula, Cronbach’s Alpha produced the results which are shown in Table 2.

**Table 2:** Results derived from the formula, based on Cronbach’s Alpha

Managers	$K$	Is the sum of the test items	17	Excellent
	$\sum s^2y$	Is the sum of the item variance	10,73	
	$s^2x$	Is the sum of total score	72,19	
	$\alpha$	Cronbach’s Alpha	0.9	

Table 2 illustrates the results for Cronbach’s Alpha on a five-point Likert-scale questionnaire which was used to collect data from the managers of small businesses. The items on the five-point Likert-type scale were: 1 = Strongly disagree; 2 = Disagree; 3 = Neutral; 4 = Agree and 5 = Strongly agree.

According to Taber,<sup>79</sup> an acceptable Alpha result for an instrument should be 0.7 and above. The Cronbach’s Alpha value of the instruments for this study was equal to 0.9. This means that the instrument was ‘excellent’.<sup>80</sup> Based on the results above, it can be concluded that the instrument used to collect data was reliable and it measured the variables which the study purported to measure.

### 5.1 Profile of managers

Table 3 illustrates the managers’ background attributes.

**Table 3:** Managers’ background attributes (n = 56)

Background attribute	Value label	Frequency	Percentage (%)
Age	<20 years	1	2
	20–29 years	11	20
	30–39 years	25	45
	40–49 years	16	29
	50–59 years	1	2
	≥60 years	1	2

<sup>79</sup> KS Taber ‘The use of Cronbach’s Alpha when developing and reporting research instruments in science education’ (2018), available at <https://link.springer.com/article/10.1007/s11165-016-9602-2>

<sup>80</sup> Taber (n 79).

Background attribute	Value label	Frequency	Percentage (%)
Gender	Female	25	45
	Male	31	55
Race	African	41	73
	Coloured	12	22
	Indian	3	5
Number of years in managerial position in the business	<5 years	17	30
	5–9 years	15	27
	10–14 years	20	36
	15–19 years	4	7
Level of education qualification	Primary education	1	2
	Secondary education	1	2
	Higher certificate	7	12
	National diploma	8	14
	Bachelor’s degree	25	45
	Honours degree	7	12
	Master’s degree	6	11
	Doctoral degree	1	2

Table 3 shows that 37 (67%) of the respondents were 39 and younger. Furthermore, Table 3 indicates that 31 (55%) were male respondents and 25 (45%) were females. Forty-one (73%) of the respondents were Africans. As can be observed, 20 (36%) of these respondents had been in managerial positions in their respective businesses for a period ranging from 10 to 14 years. Twenty-five (45%) have a bachelor’s degree as their highest level of educational qualification. About 70% have a qualification higher than a national diploma; this implies that they understood the questionnaire and that their views were trustworthy.

These data imply that most small businesses in Mthatha are managed by youths who are between the ages of 30 and 39 years. This sample also reveals a small gender imbalance in management roles, with more men than women represented in these positions. However, the International Labour Organization (ILO) has long recognised gender inequality in the workplace as being a problem that has to be resolved, particularly regarding leadership positions. Unfortunately, the ILO<sup>81</sup> report shows that during the previous ten years, there has been only a minor improvement in women’s full and effective

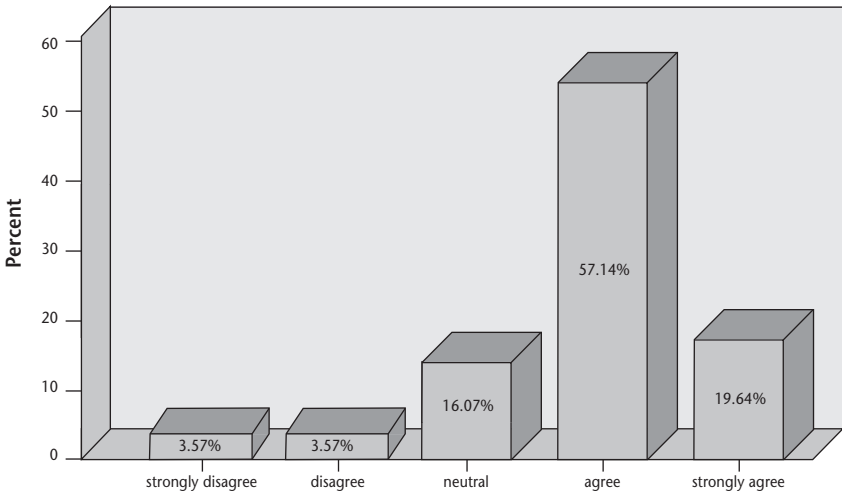
<sup>81</sup> International Labour Organization (ILO) ‘World employment and social outlook trends 2022’ (2022), available at [https://www.ilo.org/global/research/global-reports/weso/trends2022/WCMS\\_834081/lang--en/index.htm](https://www.ilo.org/global/research/global-reports/weso/trends2022/WCMS_834081/lang--en/index.htm)

involvement and in providing women with equal access to leadership roles in the workplace.

This sample also shows that many small businesses in Mthatha are owned by Africans. The reason for this overwhelming evidence is the well-known fact that the target area of study where the research was carried out is predominantly populated by black persons.<sup>82</sup> The results illustrate that most of the respondents' highest level of education is a national diploma, which is supported by the majority age distribution of the respondents (30–39 years) and which also justifies the fact that most of the respondents had between ten and 14 years of experience. This implies that these managers started working as managers when they were at least 25 years old.

### 5.2 Reskilling employees improves the profitability of a business

Figure 1 illustrates the impact of reskilling employees on improving the profitability of a business.



**Figure 1:** Reskilling employees improves the profitability of the business

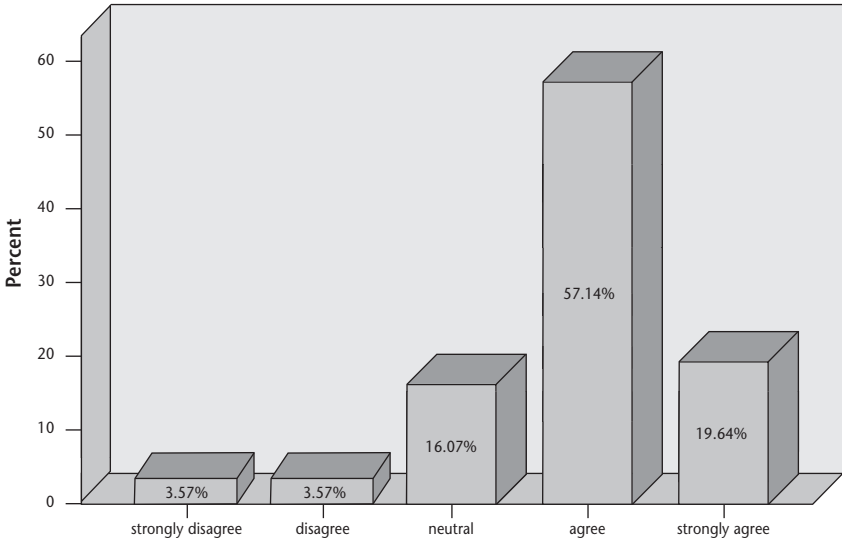
Figure 1 shows that 43 (77%) of the respondents agreed that reskilling employees improves the profitability of the business. However, nine (16%) of the respondents were neutral, followed by five (8%) who either disagreed or strongly disagreed.

<sup>82</sup> Cooperative Governance and Traditional Affairs (CoGTA) 'Profile: OR Tambo District Municipality' (2020), available at <https://www.cogta.gov.za>



### 5.3 Benefits of reskilling outweigh the cost of sourcing new talents

Figure 2 illustrates the percentage distribution of responses according to whether the respondents indicated that the benefits of reskilling outweigh the cost of sourcing new talents or not.

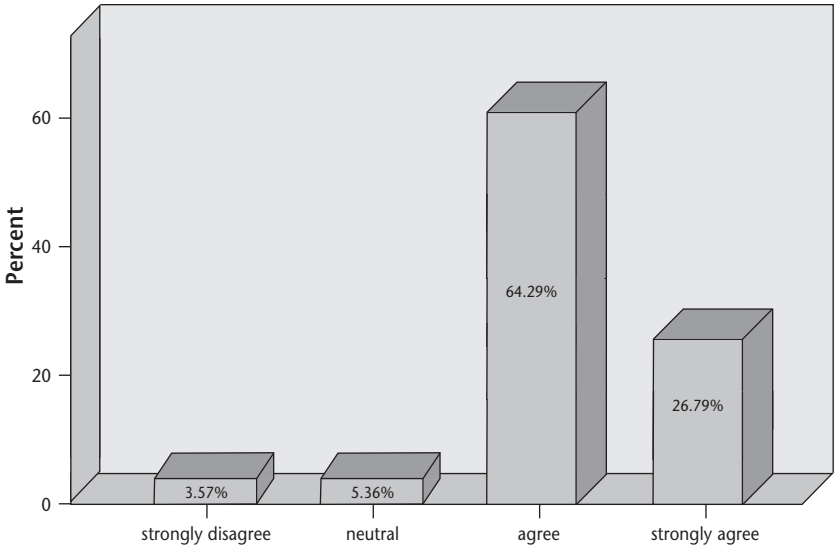


**Figure 2:** Benefits of reskilling outweigh the cost of sourcing new talents

According to Figure 2, 43 (77%) of the respondents either agreed or strongly agreed that the benefits of reskilling the current employees of the business outweigh the cost of hiring new talents. This was followed by nine (16%) of the respondents who were neutral to the statement, and a further five (8%) who either disagreed or strongly disagreed.

### 5.4 Employees who undergo constant reskilling programmes are likely to be more productive

Figure 3 illustrates the percentage distribution of responses regarding whether employees who undergo constant reskilling programmes are likely to be more productive or not.

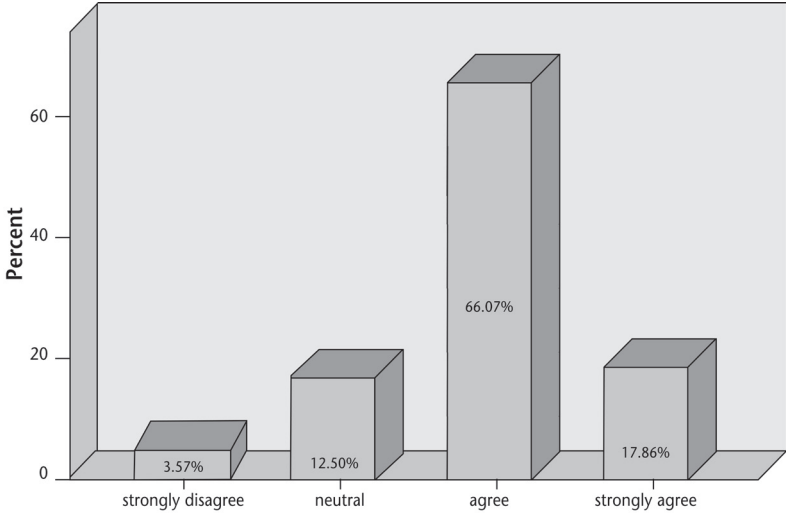


**Figure 3:** Employees who undergo constant reskilling programmes are likely to be more productive

As it can be seen from Figure 3, 51 (91%) of the respondents either agreed or strongly agreed that employees who undergo constant reskilling programmes are likely to be more productive in the workplace. Three (5%) of the respondents were neutral and only two (4%) disagreed.

### 5.5 Reskilling employees is cheaper than hiring new employees

Figure 4 shows the percentage distribution of responses to the question whether reskilling employees is cheaper than hiring new employees or not.

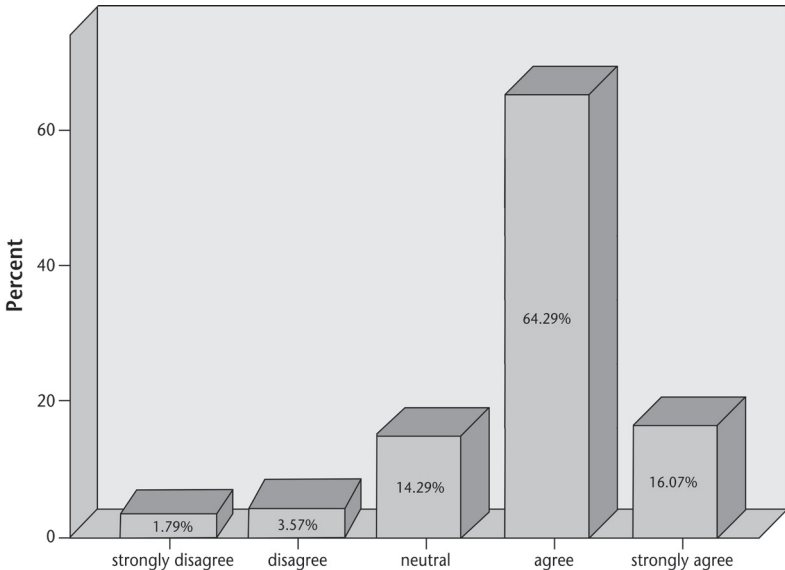


**Figure 4:** Reskilling employees is cheaper than hiring new employees

Figure 4 shows that 47 (84%) of the respondents agreed or strongly agreed that it is cheaper to reskill current employees than to hire new employees. This was followed by seven (13%) who were neutral, whereas only two (4%) disagreed.

### 5.6 Reskilling improves the loyalty of employees

Figure 5 indicates the percentage distribution of responses to the question whether reskilling improves the loyalty of employees or not.



**Figure 5:** Reskilling improves the loyalty of employees

According to Figure 5, 45 (80%) of the respondents agreed or strongly agreed that reskilling improves the loyalty of employees, eight (14%) were neutral, whereas only four (6%) disagreed or strongly disagreed with the statement.

## 6. Discussion

Gaining a better understanding of the cost of reskilling employees versus the profitability of the business after reskilling is important in the 4IR era, when many jobs may become obsolete due to the automation and digitisation of work. Employees at one end of the spectrum may be displaced from their routine jobs as a result of the 4IR, whereas businesses at the other end must fund reskilling programmes in order to keep up with the emergence of innovative production strategies and machinery so as to maintain and/or gain a competitive edge in the market.

Valamis<sup>83</sup> advocates reskilling employees rather than sourcing new talent. One reason for this is that employees who have been retrained and have a good understanding of the company can work without much supervision and complete tasks more quickly.<sup>84</sup> As a result, the company can expect higher-quality products, accelerated production and higher profit margins.<sup>85</sup> Comparably, an innovative quantitative cost-benefit analysis for companies' consideration on whether to reskill current workers or dismiss them and hire new workers conducted by the World Economic Forum<sup>86</sup> indicates that companies are better off with reskilling their current workforce than sourcing new employees externally, considering that the costs incurred in the reskilling process are far less than the costs of hiring new employees.

Jeni<sup>87</sup> also concurs that reskilling improves both employees' productivity and an organisation's performance. Organisations that seek to gain a competitive edge in the growing 4IR industry should place a strong emphasis on reskilling their human capital, since a firm's competitive advantage is entirely dependent on its employees'

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<sup>83</sup> Valamis 'Knowledge management' (2022), available at <https://www.valamis.com/hub/knowledge-management>

<sup>84</sup> Valamis (n 83).

<sup>85</sup> Valamis (n 83).

<sup>86</sup> World Economic Forum (n 16).

<sup>87</sup> FA Jeni 'The impact of training and development on employee performance and productivity: an empirical study on private bank of Noakhali region in Bangladesh' (2021), available at <https://www.researchgate.net/publication/352816350>

knowledge and competence.<sup>88,89</sup> Moreover, Valamis<sup>90</sup> argues that organisations which choose to reskill their current workforce rather than source new skills are in a better position to retain their current employees who would want to pledge their loyalty to the organisation that reskilled them. He adds that it is far preferable to keep reskilling employees so that the organisation may have highly skilled workers who may take up more senior positions in the business.<sup>91,92</sup>

Although many jobs are on the verge of being automated, which would mean displacing many employees from work, reskilling employees for the 4IR will not only save their employment, but also enable employees to acquire them and possess the skills required to perform tasks and take advantage of the new opportunities that will arise.<sup>93,94</sup> Employers should conduct skills analyses, comparing the skills that their workforce have with the skills that the future of work requires. After an analysis, the businesses should consider investing in reskilling their employees to equip them with the necessary skills to remain productive in the 4IR.<sup>95</sup>

Managers in small businesses, in contrast, should keep in mind that the costs a business will incur when reskilling its employees will always be a burden at the time of reskilling, even though it will yield greater returns for the business in retaining its employees with much-improved skills, in the process bridging the gap between the skills possessed by the current workforce and the skills needed in the 4IR at a significantly lower cost.<sup>96,97</sup> Furthermore, if the decision is taken to dismiss employees and recruit newcomers, the organisation will need more time to induct each new employee and the person will need more time to be oriented into the organisational culture in order to have an effect and be productive.

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<sup>88</sup> Jeni (n 38).

<sup>89</sup> J Jabbari, H Zheng, S Roll, D Auguste & O Heller 'How did reskilling during the COVID-19 pandemic relate to entrepreneurship and to optimism? Barriers, opportunities, and implications for equity' (2023) *Journal of Family and Economic Issues* 1–20.

<sup>90</sup> Valamis (n 83).

<sup>91</sup> Valamis (n 83).

<sup>92</sup> Jabbari et al (n 89).

<sup>93</sup> Asmal et al (n 12).

<sup>94</sup> ENA Bahri & W Min 'Job creation vs job destruction following Industrial Revolution 4.0. In *Digital Transformation for Business and Society* (Routledge 2023) 1–22.

<sup>95</sup> Jabbari (n 89).

<sup>96</sup> Asmal et al (n 12).

<sup>97</sup> Bahri & Min (n 94).

## 7. Conclusion

Reskilling employees benefits a business not only by improving the workforce's talents, but also by increasing productivity and gaining a competitive edge in the market; it also saves jobs that would be lost if routine jobs were automated, as many workers would easily transition into new roles in a business or find employment elsewhere. In contrast to and as an alternative to the redundancy of many lower-skilled roles in the employment industry resulting from the advent of automation and digitisation, reskilling employees plays an important role in creating employment and preserving current jobs.<sup>98</sup>

This study has revealed that reskilling employees can have a positive impact on the profitability of a business, as expressed by the cohort used in this study. Although some businesses seem to be hesitant about reskilling their employees due to the financial costs of doing so, this study has revealed that the benefits of reskilling employees outweigh the costs incurred in reskilling. Although a business bears the cost, this article reveals that reskilling employees improves their loyalty and performance in the workplace and the business has a chance of retaining them for a longer time. Moreover, this article reveals that businesses are better off with reskilling their current workforce than sourcing new talent from outside.

Further studies could increase the sample size and the target population to include other towns and provinces in the country. The research could focus on all forms of businesses besides small businesses, as was the case in this study. The research could also include all employees and not be limited to workers in lower-skilled roles. Other studies could use both quantitative and qualitative (mixed-methods) approaches in collecting data and not only quantitative methods, as in this study. When quantitative and qualitative research are combined, integrated information is produced that best informs theory and practice.

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# Migrant integration for sustainable socio-economic and political development: insights and suggestions from immigrant adolescent learners in South Africa

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## Abstract

The African continent has witnessed an unprecedented surge in intra-African migration in the past two decades. It is commendable that research has been conducted on the role of regional immigrants in the socio-economic and political development of host and home countries. However, there is limited research on how the youth, particularly immigrant adolescents, can be integrated in learning institutions so that they acquire the proper foundation to be in a better condition to contribute to the socio-economic and political development of their host countries. This study used the Participatory Action Research (PAR) framework within qualitative research methodology to capture the challenges of and recommendations from immigrant adolescent learners through the technique of Photovoice. The human capabilities approach and the acculturation theory were the underlining theoretical frameworks. The study was conducted in strict accordance with established ethical guidelines and a comprehensive set of measures was implemented to ensure trustworthiness. The evidence recommends intercultural training for educators, awareness campaigns, methodical and continuous language support, concerted effort by civil society and the government against xenophobia in addition to responsible reporting by media outlets to avoid the perpetuation of stereotypes against immigrants.

**Keywords:** intra-African migration, integration, immigrants, Participatory Action Research, Photovoice

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## 1. Introduction and background

In recent decades, migration in Africa has become increasingly prevalent, driven by various factors that include economic opportunities, political instability and conflict (UNDESA, 2020). In response, it is commendable that scholarly attention has been directed towards role of regional immigrants in the socio-economic and political development of host and home countries (Gordon, 2022; UNDESA, 2020). This scholarly attention has led to the United Nations' 2030 Agenda for Sustainable Development acknowledging that migration is a powerful driver of sustainable development for both host and home countries as it brings with it significant benefits in the form of skills which strengthen the labour force, investment promotion and cultural diversity (IOM, 2023).

In the South African context, the 2017 White Paper on International Immigration reiterated the need for integrating immigrant communities. According to the White Paper, well-managed international migration is generally beneficial and should be supported by the Constitution and the National Development Plan 2030 (DHA, 2017). One of the objectives contained in the White Paper concerns the integration of international migrants and in this context it stresses that an integration policy requires the adoption of a coherent whole-of-government approach (Batisai, 2022). Such an approach brings together all the relevant segments of the government that have an impact on the welfare of immigrant adolescents in order to legitimise the human rights of immigrants and counteract negative perceptions and resistance.

It is worth noting that, among the migrant population, immigrant adolescents represent a significant demographic group with unique needs and the potential to make contributions to the socio-economic and political development of both their host and their home countries (Manzoni & Rolfe, 2019). However, there is a noticeable gap in the research and policy regarding the integration of immigrant adolescents into learning institutions in Africa. Therefore, our study is intended to provide a platform for the voices of immigrant adolescent learners to be heard through collaboration between the researcher and the participants using Participatory Action Research (PAR). In this study, therefore, the voices of immigrant adolescent learners who were actively and genuinely co-researchers inform the challenges and recommendations elicited through this study.

Numerous scholars have indicated how the integration of immigrant adolescents into learning institutions in Africa is fraught with challenges (Madziyire, 2016; Manji, 2017; Mbeve & Ngwenya, 2022). In affirming this, Gordon (2022) attests to the fact that

language barriers, cultural differences and social stigma often hinder the access of immigrants to quality education. In addition, the lack of tailored support services and inclusive policies often exacerbates the marginalisation of immigrants in educational settings (Madziyire, 2016). These challenges hinder academic performance, reducing the ability of this demographic group to contribute effectively to the development of home and host countries and also to that of the African continent at large.

In the light of the above arguments, this article proposes that the effective integration of immigrant adolescents into learning institutions is crucial to enabling them to contribute effectively to the socio-economic development of the African continent. This argument rests on the premise that education serves as a pathway to economic empowerment which enables individuals to acquire skills, knowledge and opportunities for upward mobility (Grob, 2020). In its affirmation of this premise, the OECD (2018) states that the integration of immigrants into host countries can unlock their potential to contribute meaningfully to economic growth and poverty reduction on the African continent.

Therefore, this article underscores the challenges confronting immigrant learners while also emphasising the urgent need for the challenges to be resolved and for recommendations to be implemented. By responding to these challenges, immigrant adolescents can unlock their full potential and make meaningful contributions to their communities. This in turn fosters sustainable development and inclusive growth for the African continent.

## **2. Literature review of key concepts**

In this section, the terms ‘immigrant adolescent’, ‘integration’, ‘sustainable socio-economic and political development’, ‘Participatory Action Research’ and ‘Photovoice’ are considered and explained in the light of the literature that has dealt with them.

### **2.1 Immigrant adolescent**

According to the IOM (2023), an immigrant from the perspective of the country of arrival is a person who moves into a country other than that of their nationality or usual residence, so that the country of destination effectively becomes their new country of usual residence. Therefore, from the point of view of the country of departure, the person will be an emigrant; from that of the country of arrival, the person will be an immigrant (Bartlett, 2015). Adolescence is a transitional phase of growth between childhood and adulthood that falls between the ages of 10 and 19 (Smith, 2022).

The integration of immigrant adolescents is crucial to sustainable socio-economic and political development at multiple levels. First, by effectively integrating immigrant adolescents into society, nations are able to harness the diverse talents and perspectives they bring, therefore fostering innovation and economic growth (OECD, 2018). Second, by providing opportunities for education, training and employment, societies are better able to empower immigrant adolescents to become active adult contributors to the workforce and in this way enhance productivity and competitiveness on a global scale (Gordon, 2022). By pursuing this positive approach, nations can build more sustainable and inclusive societies that benefit everyone.

## 2.2 Integration

There are multiple definitions of integration, some of which are relevant to the present study. Robinson (1998:118) suggested that 'integration is a chaotic concept; a word used by many but understood differently by most'. The concept is therefore 'individualised, contested and contextual' (Robinson, 1998:118). Similarly, Adebajji (2013) considers that there is little prospect of a unifying definition. This is a sentiment echoed by Pisarevskaya, Kraler and Webb (2022), who state that integration as a concept continues to be controversial and hotly debated because it is understood differently by practitioners, policy-makers, researchers and academics. The present study defines integration as a state in which immigrant adolescent learners are eventually an accepted part of society, treated in a similar way to the non-migrant population.

This study also recognises that for integration to take pace both immigrant adolescent learners and the host community have an active role to play. For an immigrant learner, integration entails building new relationships with educators and other learners while developing a sense of acceptance by and belonging to the new environment (Smith, 2022). For the host school, integration should involve closing the social gap between the immigrant adolescent learners and native students (Bartlett, 2015). Accordingly, in the present study, integration is conceived of as a dual process of reaching out by the immigrant adolescent learners and by being welcomed by the host society.

The integration of immigrant adolescents yields benefits not only for the adolescents themselves, but also for the host country as a whole. As an illustration, the empirical report by the OECD (2018) indicates the ways in which immigrants affect key segments of the South African economy; the report's findings reveal that the impact of immigration on gross domestic product (GDP) per capita is positive. Moreover, the estimates from an econometric model used in this report show that integrated immigrant workers may raise the South African income per

capita by up to 5% (OECD, 2018). In addition, there is also evidence that immigrants have a positive net impact on the government's fiscal balance. As an illustration, in South Africa in 2011, the per-capita net fiscal contribution of immigrants ranged between 17% under the average cost scenario and 27% under the marginal cost scenario whereas that of native-born individuals was -8% in both scenarios.

### 2.3 Sustainable socio-economic and political development

Socio-economic and political development in the context of immigration encompasses a broad range of interconnected factors that influence the well-being and prosperity of both immigrants and host communities.

Socio-economic development encompasses progress and improvement in the economic and social aspects of a society (Ortynskyi et al, 2021). Socio-economic and political development in the context of immigration encompasses a range of factors that influence the integration and well-being of immigrants in a new society (Jannils, 2021). It therefore refers to progress across various dimensions, such as income, education, living conditions, gender equality, health and political stability. The OECD (2018) states that socio-economic development can best be attained by improving policies to better manage and integrate immigrants so that they can invest in and contribute to the economy in which they work and live while staying safe and leading fulfilling lives.

Political development, in contrast, involves an adjustment between old patterns of life and new demands in political respects (Jannils, 2021). Political attitudes towards immigration often reflect broader societal values, economic concerns and geopolitical considerations. Therefore, effective governance and policies on integration are essential to safeguarding human rights while responding to the needs of both immigrants and host communities. The immigrant adolescents in our study revealed that socio-economic and political development is hindered by the challenges encountered during their daily lives in South Africa. These challenges are discussed in the section that follows.

### 2.4 Participatory Action Research and Photovoice

PAR was at the core of this study. Freire (1970) created a picture of the participatory research process by saying that 'the dialogue has a horizontal relationship between the persons who are engaged in a joint search'. Fahlberg (2022) substantiates this view, defining PAR as a collaborative process in which researchers and co-researchers co-create knowledge and negotiate meanings. In this respect, PAR is a boundary-breaking methodology that seeks to dismantle the precincts

of power, culture, gender, ideology, status, elitism and class through research (Chevalier & Buckles, 2019:4). In accordance with the key tenets of PAR, therefore, emphasis was placed in the present study on the involvement and participation of immigrant adolescent learners as key players in the research project. For this reason, immigrant adolescent learners took the lead in the research project by identifying challenges to integration and making recommendations to alleviate these challenges.

### 3. Materials and methods

Our study adopted a qualitative approach by using a multiple case-study design in order to acquire an in-depth understanding of the complex nature of being an immigrant adolescent learner in South Africa. Four immigrant adolescent learners were purposively sampled from each of three schools, resulting in a total of 12 co-researchers. We considered a small sample size suitable for this study since PAR works best with small numbers when ideas need to be shared.

The choice of a methodology that empowered immigrant adolescent learners with an opportunity to express their views about integration was of paramount importance. Accordingly, Photovoice was chosen because of its participatory research format and its ability to capture a more detailed account and understanding of the experiences of immigrant adolescent learners in South Africa. According to Fahlberg (2022), Photovoice is a process in which individuals use cameras to photograph their everyday realities. Ostaszewska (2018) adds that in Photovoice the camera is used to reveal reality as seen by a photographer. This is significant because it enabled the researchers to focus on the challenges and recommendations of greatest concern to immigrant adolescent learners as revealed through their pictures.

We therefore used cameras as the primary tool for our data collection: they captured pictures that were subsequently discussed in focus group discussions (FGDs). Thus, the first level of data analysis occurred in these FGDs through the SHOWeD method, which is a set of standardised questions (Limaye, Rivas-Nieto, Carcamo & Blas, 2018). The second level of analysis was conducted through research techniques that entail participatory diagramming and a variety of diagramming methods, such as timelines, flowcharts and/or tables (Limaye et al, 2018). In the current study, participatory diagramming enabled a number of primary themes to be identified from the Photovoice presentations and also from our engagements with the co-researchers. The third level of analysis used Tesch's eight steps of thematic analysis, with which the collected data were organised into categories or topics to bring order and structure to the mass of collected data and to derive meaning from them.

Trustworthiness in our study was achieved by ensuring that the findings closely reflected the views of the immigrant adolescent learners through involving them in every step of the research process as co-researchers. Ethical considerations play an important role in PAR projects; our study therefore adhered to a variety of ethical considerations such as voluntary participation, informed consent and ensuring the confidentiality of the information with the immigrant adolescent learners. Moreover, another primary ethical consideration that applied to this study was that the co-researchers were below the age of 18 years. This required the co-researchers to exercise additional care, including obtaining ethical clearance from the University of the Witwatersrand's Human Research Ethics Committee with the protocol number H20/11/34.

## **4. Findings and discussion**

### **4.1 Challenges to integration**

The immigrant adolescent learners in our study revealed a variety of challenges that present implications for integration. This section presents the challenges, such as the inability to interact due to a language barrier, discrimination and xenophobia, that were experienced by the immigrant adolescent learners. In this article it is argued that these challenges need to be resolved in order for sustainable socio-economic and political development to be realised. They are described in the sections that follow.

#### *4.2.1 Inability to interact due to the language barrier*

It emerged from the study that one of the major challenges to integration is the inability to interact due to a language barrier. Nathan took the picture in Figure 1 and provided an explanation of this challenge to integration:





I took this picture of people distant from each other because to me it represents what I consider to be the biggest challenge for immigrants. Sometimes it is hard to interact, not because you don't want to but sometimes because you don't know the language to use for interacting. This is hard because as an immigrant you would like to fit in so that you can feel that you belong. (Nathan)

**Figure 1:** My acculturation journey

According to Smith (2022), we can gauge the extent of a person's progress towards integration by examining their ability to learn the language of communication in the host society. Similarly, in a study of four Korean children in an Australian lower primary school, Madziyire (2016:65) observed that the adjustment of children to the school environment depended mainly on 'actual and perceived' language inadequacy.

Moreover, Aliti's (2014) empirical study in Sweden reported that the lack of knowledge of the local language was the main barrier to integration. This is because language facilitates the definition of an immigrant as 'the other' (Aliti, 2014). Aliti (2014) concluded that the capacity to speak the native language is considered the most important aspect of being Swedish. In addition, findings by Isseri, Muthukrishna and Philpott (2018) suggested that the degree of proficiency in the dominant language of the host country may create either opportunities for or barriers to integration. Our study also indicates that the inability to speak the host country's language can lead to discrimination.

#### 4.2.2 *Discrimination at school*

It emerged from the present study that immigrant adolescent learners sometimes faced discrimination while at school. Some co-researchers stated that the discrimination that they faced in the school environment was one of the major impediments to their integration. Tino took a picture (Figure 2) of his school's environment in black and white to illustrate a gloomy perspective of South Africa:



This is a black-and-white picture because I did not like how I was treated at the school. I was not accepted at that time. I was new in SA. I was bullied and discriminated against. I was afraid of reporting because that meant that I will be bullied more. So it was very hard for me the first years that I was in SA, it was very difficult but at least now I can stand up for myself.

(Tino)

**Figure 2:** My first school

Tino's personal account vividly illustrates the detrimental impact of discrimination on immigrant adolescents' integration into schools. His narrative resonates with findings drawn from the existing literature which underscore the pervasive challenges faced by immigrant students in navigating unfamiliar educational environments (Isseri et al, 2018; Limaye et al, 2018; Vandeyar & Vandeyar, 2017). Research by Vandeyar and Vandeyar (2017) highlighted the ways in which experiences of discrimination, such as bullying and social exclusion, engender feelings of isolation and alienation among immigrant youths. These negative encounters not only impede academic engagement, but also hinder the formation of the supportive peer networks that are crucial to successful integration.

Moreover, Tino's reluctance to report instances of discrimination reflects a common phenomenon documented in studies by Reynolds and Crea (2017), where the fear of retaliation discourages immigrant students from seeking institutional support. This reluctance perpetuates a cycle of silence and exacerbates the marginalisation experienced by immigrant adolescents in school settings (Ingrid & Byskov, 2020). Tino's journey underscores the critical need for schools to deal proactively with discrimination and cultivate inclusive environments that foster the social and academic integration of immigrant adolescents.

#### 4.2.3 *Discrimination by institutions outside school*

The present study found that one of the major challenges faced by immigrant adolescent learners was discrimination when they interacted with institutions outside school. In talking about the impact of institutions, the co-researchers identified institutions that they consider to be non-receptive to immigrants, including public

hospitals, the Department of Home Affairs (DHA) and local sporting governing institutions. Andre took a picture of the gate of a public hospital (Figure 3) to represent public institutions, which he also described as follows:



This is a picture of a hospital gate. I have noticed that public hospitals are not welcoming to foreigners. The moment they notice that you are not South African, their attitude changes. I have witnessed this affecting my parents more; unlike me, my parents cannot speak a South African language fluently. When they respond in English, they are looked at in a certain way. It even changes the approach nurses had. (Andre)

**Figure 3:** Public institutions, a nightmare

Another co-researcher, Tino, mentioned being treated badly by the institution responsible for managing sports in his province. Tino recalled an incident as follows:

When it was my time to run with some other people, they first took my identity document and they said, 'What's this surname?' And then I called out my surname. Then they asked me again, 'Please explain us this surname,' and then I said my surname and then they put me aside. Literally, put me aside and said, 'We are going to put you in after we are able to call out your surname.' Then I waited there, another group came to run and I say, 'Sir, are you ready?' And he said, 'Wait, wait.' Other people ran. Until the event finished, I didn't run just because someone couldn't just call out my surname. (Tino)

The findings from Tino, Andre and other co-researchers confirm that interactions with institutions outside the school are a significant source of acculturative stress, which hinders integration. Similarly to the central view of critical realism, they also suggested that the impact of institutions in shaping people's well-being is essential. Similarly, Manzoni and Rolfe (2019) argued that the experiences of immigrant adolescent learners in interacting with institutions outside the school help to create an overall perception of the country as a whole, which is a vital prerequisite for integration. Adebajani et al (2014) added that the experiences of immigrant adolescent learners cannot be separated from what they experience when interacting with institutions outside

the school, because schools are not value neutral but a microcosm of society at large.

Despite the discrimination they encounter from institutions outside the school, immigrant adolescent learners also experience discrimination based on accent and complexion, as discussed in the next section.

#### 4.2.4 *Discrimination based on accent and complexion*

Some co-researchers stated that when they are in South Africa, they feel as though they do not have a voice, compared to the time when they were in their home country. The co-researchers stated that this feeling derives from the fact that they could not always speak when they wanted to because they could be mocked about their accent. The co-researchers stated that when they speak, sometimes people laugh to such an extent that they sometimes preferred to keep quiet even when they had something to say. On this point, Tino stated:

I was mocked for the way I pronounce words, the way I say things and my accent, and the way I count numbers too and everything such that I got scared to speak even if I wanted to talk to a person. (Tino)

Corroborating this experience, Nathan reported that sometimes when he needed something, people would first ask if he was South African:

When I want something, they will ask, 'Are you South African?' Well, sometimes I even think of lying and say, 'Yes, I am.' Then they will have a follow-up question: 'Then, why do you look like this and why do you speak like this?' Something is not right. (Nathan)

The way co-researchers such as Tino chose not to speak out of fear of being mocked amounts effectively to the deprivation of the human capability of senses, imagination and thought (Ingrid & Byskov, 2020). Affirming this, Titzmann et al (2015) asserted that when immigrants do not have a voice, they are deprived of a human right and are barred from occupying the same social space as citizens. This hinders their full participation in facilitating socio-economic and political development. Batisai (2022) has explained the way immigrants such as Nathan are subjected to condescending questions as being a form of dehumanisation which thwarts their efforts at integration. In addition to experiencing discrimination, the fear of xenophobia is also a significant impediment to the integration of immigrant adolescents.

#### 4.2.5 *Fear of xenophobia or afrophobia*

Some of our co-researchers mentioned xenophobia as being one of the factors that contributed to the shattering of hopes for integration into South Africa. When probed about the source of this fear of

xenophobia, most of the co-researchers stated that the fear derives from the images and videos that they have seen on social media where foreign nationals were being burnt and brutally killed. Some of the co-researchers feared that the recent looting of foreign-owned shops could culminate in xenophobic violence. One of the co-researchers, Chido, took a picture of a fire burning (Figure 4) as a representation of the fear of xenophobia:



This reminds me when I saw xenophobia in South Africa. I was in Johannesburg, and it was the worst time of my life. People were getting burned and to me it affected me because I couldn't go to school for a very long time because we were afraid. We were living in fear. So, we could hear people crying, people screaming, and I was, like, these are my fellow brothers and sisters from different mothers. This incident reminded me that we are never safe in South Africa, no matter what.

(Chido)

**Figure 4:** Xenophobia: my worst fear

The findings of the present study are consistent with those of other studies which showed that most immigrant families live in fear that arises from the intensity and violence associated with the xenophobic attacks on foreign nationals (Rugananam, 2022). This fear of xenophobic violence sometimes culminates in negative academic performance. Moreover, the experiences of the co-researchers regarding academic performance concur with those described in the literature regarding Global South contexts, such as those in China and India (Batisai, 2016; Rugunanan, 2016; Wang & Qin, 2020).

In support of this contention, Adebajji (2013) argued that intense xenophobic violence creates a pessimistic outlook for most immigrant families who are attempting to assimilate, acculturate and integrate into the host country. The Migration Policy Framework for Africa (MPFA, 2019) also expressed its concern about growing levels of xenophobia on the African continent. The MPFA argued that this type of prejudice undermines any integration efforts (Gordon, 2022). In addition, cultural confusion, which is discussed in the following section, is another challenge experienced by immigrant adolescent learners as they attempt to acculturate into South Africa.

## 5. Recommendations for integration

This section reports on the findings that were elicited through the 'D' of the SHOWeD method, which is a technique that is used to analyse Photovoice pictures. The 'D' answers the question, 'What can I/we do about the issues that have been raised?' Therefore, this section highlights the recommendations as elicited by the immigrant adolescent learners as needing to be implemented in order to facilitate integration in South Africa.

### 5.1 Train educators, students and staff

The co-researchers recommended that both employees and students should be trained to be accepting of everyone, regardless of their gender, language, cultural, racial and traditional differences. Kuda suggested that intercultural training be provided to government staff to reduce the challenges that immigrant families face in their encounters with public institutions:

I think the government should, first of all, train the staff on how to be welcoming even to immigrant learners, or any immigrant families, by showing them love and that even though they are immigrants, they will try as much as possible to help them enjoy various activities; and also concerning the educators, they should not be too strict on immigrant learners. Why? Because the language barrier is not something easy to learn. So, one step at a time. (Kuda)

The responses by the co-researchers confirm that teachers can play an instrumental role in creating favourable conditions for successful integration. Furthermore, according to the OECD (2018), successful immigrant integration is dependent on well-trained and well-supported teachers who, in their instructional approaches, consider the diversity of their student populations. Therefore, proper training can create diversity-aware teachers who are able to support multi-cultural learners.

Moreover, intercultural training is imperative because teachers frequently lack adequate knowledge about the appropriate pedagogical approaches to second-language learning (Aliti, 2014). Many teachers also lack adequate knowledge to recognise and support children in overcoming the effects of trauma that many immigrant children experience (OECD, 2018). For example, to thwart this, governments should make use of intercultural education as part of teachers' pre-service training. Such programmes should enable teachers to be trained in dealing constructively with culturally diverse classrooms and creating awareness of ethnic social discrimination.

Suárez-Orozco (2018) added that, in order to understand and teach immigrant students effectively, teachers must be familiar with

the strategies for teaching students with different mother tongues. Language-sensitive instruction ought to be included in the teacher education curriculum. In this approach, teachers learn to become aware of the language dimension of teaching and learning in their subjects and acquire sensitive teaching strategies and techniques. Aliti (2014) confirmed that language-sensitive teaching coupled with language support programmes can play a significant role in improving the welfare of immigrant adolescent learners in host countries.

## 5.2 Strategies to curb stereotypes

The co-researchers suggested that, for successful integration to take place, strategies that curb stereotypes should be implemented. Tino advanced suggestions in this regard as follows:

It looks like something that is passed on from parent to child, they think to them when they discriminate is a normal thing because of the lies on TV and Facebook that all foreigners are bad. Now, when they call you. When they say '*kwerekwere*', you don't see them holding their bodies or having a rough face, but they say it comfortably. So strategies are needed. (Tino)

The findings from this co-researcher concur with those of Aliti (2017), who stated that bad news in the media tends to increase stereotypes and prejudice, which in turn hinders integration. For example, in the South African context, the alleged link between international migration and the incidence of crime is one of the most widespread anti-immigrant narratives (Gordon, 2022). Contrary to popular belief, though, anecdotal data, based on information received from 1 141 police stations, has shown that there is no link between immigration and crime (Kollamparambil, 2019). These data go against stereotypes that have succeeded in framing black African migrants as 'bodies that destabilise the very foundation and survival of the nation' (Batisai, 2016:129). The black African migrants in this instance were theorised and perceived as being 'a new danger to society, a threat, an invader intent on usurping the hard-won materialities which the locals [had] earned with sweat and blood' (Tafira, 2011:116).

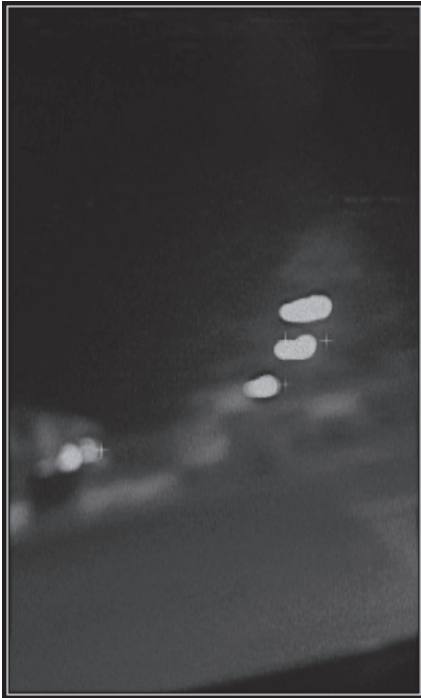
Therefore, the stereotypes and misconceptions about migrants, such as those stated above, can be corrected through the dissemination of accurate information that is intended to change public attitudes. Aliti (2017) concurs, having found that the dissemination of accurate information can play an important role in shaping migration policies, since public attitudes towards immigration and immigrants have been proven to be more important than integration policies.

In line with this, the ILO (2023) has suggested that changing the information available to people can influence their attitudes towards immigration. For example, survey-based experiments in Europe and

the United States found that accurate information about migrant populations influences people's perceptions (IOM, 2021). Evidently, a random subset of participants was given facts about the number of migrants in their respective countries. When accurate facts were presented to them, the participants in most countries were less likely to use negative stereotypes about immigrants (IOM, 2021).

### 5.3 Targeted interventions against xenophobia

The co-researchers spoke in detail about how the fear of xenophobic violence is their main challenge to integration in South Africa. Therefore, they concurred that in developing strategies for integration, it is important for the strategies to prevent xenophobia be implemented at a national level. Rudo took a blurry picture (Figure 5) to explain what the government can do regarding her experience of xenophobia.



The blurry picture invokes memories of the night my brother and I were attacked by community members on our way home. It made me feel unsafe in South Africa. It got me scared and afraid of being in South Africa because I do not know when I will be attacked again. The picture is blurry and you cannot see anything, like the way I cannot see my future in South Africa. The government should provide protection for immigrants to avoid the same incident from happening again. Apart from that, communities should be educated about the situation of immigrants.

(Rudo)

**Figure 5:** Strategies needed against xenophobia

When probed about what is it exactly that they felt the government must do, Biggaz was definite:

The government should use a dialogue and with this dialogue, make people have a sense of responsibility, communicate and look for a solution to things and a way out.



The co-researchers also stated that there must be consequences for those people who violate the rights of immigrants, because they felt that the government is not doing enough to punish people who violate the needs and rights of immigrants. In agreement with her fellow co-researchers, Henrietta added:

I feel like the government should do enough in terms of rules and consequences against people who violate the rights of immigrants, because at the end of the day, we're all humans who deserve to be happy. Because if the government did enough we would not have every year reports of foreigners being killed or their shops looted. (Henrietta)

Holding the state accountable as recommended by the co-researchers is commensurate with the tenets of critical realism that government structures represent an objective (intransitive) world which has powers and properties that shape the experiences of the people involved (Ingrid & Byskov, 2021). Moreover, the complaint by the co-researchers that the government may not be doing enough is well founded. Bartlett (2015) argued that often the cases regarding the victimisation of migrants are not taken seriously owing to the criminalisation of immigrants by referring to them as 'illegal(s)' or 'alien(s)'.

Although the co-researchers maintained that the government is not doing enough, it is important to acknowledge some of the initiatives that have been designed by the South African government to date. An example is the Roll Back Xenophobia campaign that was established in South Africa in 1998 and the National Action Plan to Combat Racism, Racial Discrimination, Xenophobia, and Related Intolerance (NAP, 2019). Evidently, such initiatives did not achieve their desired goals, as is shown by the rising levels of xenophobic sentiment (Batisai, 2022; Gordon, 2022). Therefore, as recommended by the co-researchers, the government should diversify its methods of dealing with xenophobia.

## 6. Summary of findings

The co-researchers asserted that their major impediment to integration was discrimination. They defined it as being treated unfairly based on their migration background. They also reported that, primarily, discrimination takes the form of critical comments or name-calling based on their accents and appearances. Three sub-themes emerged from this theme: discrimination in the school environment, discrimination by institutions outside the school and discrimination based on accent and complexion.

Indeed, the findings suggest that sometimes immigrant adolescent learners experience discrimination when they interact with institutions outside the school, such as the Department of Home Affairs, public hospitals and sporting institutions. For example, some of the co-

researchers stated that once workers in public institutions notice that they are foreign nationals, a change in their attitude towards them occurs. The co-researchers also reported that the negative treatment is exacerbated when one fails to speak in a local African language, for instance, isiXhosa. Another thought-provoking finding was that one of the co-researchers remembered not being allowed to participate in sports because they had a foreign surname. This barring of immigrant adolescents from participation in extra-curricular activities has negative implications for their integration because it drives home to them that they do not occupy the same social space as South African citizens.

In addition, the co-researchers reported their fear of xenophobia as being a challenge which undermines their hopes for integration into South Africa. One co-researcher reported having witnessed xenophobia, which imprinted in them a memory that has never faded away. Other co-researchers also reported that they were always living in fear that xenophobic violence would erupt at any time. One of them mentioned the fear of waking up in a burning house. Other co-researchers were afraid of running errands because they felt that they could be attacked at any time merely because of their nationality. Some of the co-researchers reported that the fear was provoked by the images and videos that they had seen on social media of other migrants being burnt and brutally killed. In addition, the co-researchers reported that, although in most instances they were not the direct victims of xenophobia, bouts of xenophobic violence severely affected their academic performance and school attendance and caused depression. Immigrant adolescent learners consequently experience secondary traumatic stress or vicarious trauma as a result of hearing about or witnessing xenophobic incidents.

## **7. Summary of recommendations**

In accordance with the key findings on discrimination, this study concludes that immigrant adolescent learners experience discrimination from both their peers and their educators. This results in a lack of a sense of belonging and impedes their integration into South African society. Based on this conclusion, our co-researchers recommend the implementation of a culturally responsive curriculum in schools and intercultural training for prospective educators. Moreover, there must be a safe space in which immigrant adolescent learners can report discrimination and bullying without fear of victimisation.

In addition, immigrant adolescent learners sometimes experience discrimination when they interact with institutions outside the school. Some of the main institutions where they experienced

discrimination are the Department of Home Affairs, public hospitals and sporting institutions. Discrimination in these key institutions impedes integration by creating a negative overall perception about the country. In response to this finding, this study recommends that the curriculum for public service employees must include intercultural training. This will enable public service employees to learn about and know how to deal with people from diverse backgrounds and be able to respond appropriately to instances of prejudice, stereotyping and discrimination.

Another key finding is that the fear of xenophobia is one of the greatest impediments to the integration of immigrant adolescent learners. Once they have witnessed acts of xenophobia, they cannot imagine a bright future in a country that is marred by it. Hearing about and witnessing incidents of xenophobia creates secondary traumatic stress or vicarious trauma in immigrant adolescent learners. This is grounded in the revelation by immigrant adolescent learners that while they were not direct victims of xenophobia, hearing about xenophobic violence from the media affected them greatly.

Therefore, the co-researchers recommended that South Africa should adopt a strong stance against xenophobia by enacting hate crime laws, strengthening law enforcement and prosecuting offenders. The immigrant adolescent learners also stated that the government should provide protection for immigrants. The co-researchers also suggested that there must be consequences for those people who violate the rights of immigrants; in this regard, they felt that the government is not doing sufficient to punish people who violate the needs and rights of immigrants. One of the co-researchers stated that the government should do more through the enforcement rules and consequences against people who violate the rights of immigrants.

The findings of the current study also show that immigrant adolescent learners suggested the fundamental need for strategies to curb the stereotyping of immigrants. The strategies suggested by these are: information awareness campaigns, the dissemination of accurate information by the media and a culturally responsive curriculum for teachers. It is noteworthy that the dissemination of accurate information is not within the mandate of schools. However, media institutions and regulatory bodies such as the South African Broadcasting Corporation, the Independent Communications Authority of South Africa, the Press Council of South Africa and the Advertising Standards Authority must be required to monitor hate speech and the instigation of hatred against immigrants. In addition, the Department of Basic Education should provide a platform for international schools that have many migrant learners on which they are able to share their knowledge on the ways to support the learning of immigrant learners.

## 8. Conclusion

This PAR research project in which the power was shared equally between the principal researcher and the immigrant adolescent learners who acted as co-researchers provided valuable insights into the obstacles encountered by this demographic group in South Africa. Through photos and direct narratives shared by immigrant adolescent learners this article has highlighted the ways in which challenges such as the language barrier, discrimination and xenophobia or afrophobia have implications for their integration into communities. To respond to these challenges, the co-researchers suggested several recommendations aimed at fostering better integration within communities in South Africa. The recommendations include intercultural training for educators, awareness campaigns, methodical and continuous language support, concerted efforts by civil society and the government against xenophobia in addition to responsible reporting by media outlets to avoid the perpetuation of stereotypes against immigrants. This article contends that the effective integration of immigrant adolescents into learning institutions is vital to enabling them to contribute effectively to the socio-economic and political development of the African continent. This argument rests on the premise that education serves as a pathway to economic empowerment, providing individuals with skills, knowledge and opportunities for upward mobility. Furthermore, integrating immigrants into host countries can unlock their potential to make meaningful contributions to economic growth and poverty reduction across the continent.

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# The art of writing a judgment: an appraisal of the form and content of a judgment of a trial court under the Cameroon Criminal Procedure Code

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## Abstract

A judgment of a trial court in a criminal case in Cameroon is the decision of the Court that disposes of the charge or a committal order and renders the Court *functus officio*. This paves the way for any of the parties to file a notice of appeal to challenge the judgment or, failing that, to cause it to be executed. A judgment is, however, not only the explanation of the position of the Court: it is also a means of proving that due process was respected during a trial. In order to render it regular, a Court decision should contain adequate proof of compliance with the mandatory formalities required by law. This is because failure to mention that these formalities were accomplished leads to the presumption of their violation. The legal instruments regulating the form and contents of a judgment in a criminal case before a trial court in Cameroon are Law No 2005/007 of 27 July 2005 instituting the Criminal Procedure Code, Law No 2006/015 of 29 December 2006 on Judicial Organization, as amended and supplemented by Law No 2011/027 of 14 December 2011, and Law No 2016/7 of 12 July 2016 relating to the Cameroon Penal Code. Translation from French into English is at times faulty, inaccurate and misleading. The absence of the precise form and contents of a judgment under the *Code D'Instruction Criminelle* and the Criminal Procedure Ordinance has been a major setback in writing judgments and, therefore, in the absence of a unique format, recourse has to be made to the good practices of writing judgments. In this regard, the unification of laws and the inception of the Criminal Procedure Code has resolved many problems. This article reveals that a proper judgment has three parts: the introduction or heading, the evaluation of evidence or reason, and the verdict. It recommends that these should be read in open court and should have a suit number at the beginning and end with orders, a reminder to the parties of their right of appeal, an executory formula and signatures. Therefore, any judgment shy of all the parts and contents as analysed in this article will be an absolute nullity.

**Keywords:** form, contents, judgment, trial court, Criminal Procedure Code

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## 1. Introduction

Cameroon is a bi-juridical country with two legal systems in operation. There has consequently been a need for the two systems to be unified for the purposes of criminal procedure and, most especially, in written judgments. A judgment is a Court's final action that settles the rights of the parties and disposes of all controversial issues, except for the award of costs and enforcement.<sup>1</sup> A judgment is the expression of the conclusion that a judge has come to after hearing the parties and applying the law to the evidence adduced during the trial. It is also the statement of the inferences that flow from the application of the relevant law to the facts that the judge has found to prove to be required standard. A judgment should be expressed in a simple language that is easily understood by all. It should present the findings of the judge and the justifications for those findings. It should be written in a simple, clear and logical style that persuades the parties, most especially the losing party, to accept that the case has been fairly heard and that the judge has come to a conclusion which is the logical outcome of the evidence adduced, even if the losing party does not agree with the conclusions. This article examines the elements that a good judgment should contain, which are the heading or the introduction, the evaluation of the evidence or the reasons, and the conclusion or verdict, the court order and the executory formula. A good judgment is one that is clear and easily understood by readers: a judgment in itself should therefore not warrant further interpretation and so the language used must be simple, easily communicable and understandable. The simple language used in a judgment reflects clarity of mind: a sound thought, if not couched in easy language, will not have the desired effect.<sup>2</sup> Each of the elements of a judgment listed above is described below.

## 2. Fundamental issues to be considered in the delivery of judgments

A judgment is a decision of a Court that resolves litigation and determines the rights and liabilities of parties. In doing so, certain basic formalities should be followed where parties can obtain the judgment or the decision of the Court that adjudicated on the matter. Before it is pronounced or delivered in court, a judgment must have been written. It must be delivered within 15 days from the last day of

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<sup>1</sup> Bryan A Garner *Black's Law Dictionary* 10 ed (Thomson Reuters 2014) 971.

<sup>2</sup> K Balram Gupta *The Art and Craft of Writing Judgments* (Chandigarh Judicial Academy 2021) 2, available at <https://cja.gov.in/Art%20craft%20of%20writing%20Judgment%20by%20Dr.%20B.%20Gupta.pdf> [Accessed 22 January 2024].

the hearing; it must be typed and numbered; and it must have been deliberated on, done and signed by the judges who heard the matter and also the registrar-in-attendance.

## 2.1 Judgment must be written before it is delivered

A judge must record their judgment in writing before delivering it. The judgment should bring out the issues for adjudication, the evidence adduced in proof of the judgment, the decision of the Court and the reasons for the decision. A judgment cannot be delivered orally without first having been written. By 'oral judgment' we mean a judgment which has not been reduced to writing before it is delivered. Section 6(4) of the Cameroon Judicial Organization Law requires that all judgments be written before they are delivered. Therefore, it is wrong to deliver an oral judgment or to deliver only the verdict of a judgment when the reasons for the decision have not been reduced to writing before being read in open Court. The reason for this is that once a judge pronounces the verdict and the sentence, where necessary, they become *functus officio* and are no longer competent to introduce any further elements in the file. Any reasoning written after the verdict has been pronounced has no legal value and is accordingly treated as material extraneous to the proceedings. This was the situation in the case of *Yess Djeng Aristide v The People*,<sup>3</sup> where the appellant (the accused) stood trial before the Military Tribunal Buea and was found guilty of the offences charged. The Court delivered the verdict immediately after the close of the hearing and wrote the reasons for the judgment only a few days later. On appeal, the South West Court of Appeal held that a judgment must be reduced to writing before being delivered. Since the full judgment was written after the verdict and the sentence had been pronounced, it was consequently nullified.

Writing a judgment before delivering it helps to avoid the kind of incredible situation that arose before the Supreme Court of Cameroon in *PG Far-North Court of Appeal v Siddi Bouba & others*, a matter adjudicated before the advent of the CPC. The trial of the first respondent before the Far-North Court of Appeal ended with the Court convicting and sentencing him to an imprisonment term lower than the minimum provided for by the Penal Code. This being a matter followed by the chancellery, the Procureur General immediately reported to the Minister of Justice, decrying the fact that the Court had handed down the lenient sentence without invoking mitigating circumstances in the convict's favour. An appeal was therefore filed with the sole ground of appeal being the illegality of the sentence. The subsequently written judgment was at variance with what was pronounced in open court

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<sup>3</sup> *per* ML Abomo JSC, Njock Kogla JSC and M Lonchel JSC.

and recorded by the registrar-in-attendance in the record book, for the Court subsequently made mention of mitigating circumstances to justify its lenient sentence. This alleged alteration of the judgment rendered the appeal of the Procureur General an exercise in futility and equally implied that he had made a false report to his superior. Worthy of note is the fact that under the law in force at the time (the *Code D'Instruction Criminelle*) in the French-speaking regions, it was permissible to write the reasoning of the judgment after the verdict had been pronounced. Moreover, the record book was handled by the registrar-in-attendance and not by the judge, as it is the case today under Cameroon CPC, which is one of the major innovations brought by the CPC. It was argued by the appellant at the Supreme Court that the subsequent written judgment differed substantially from what was pronounced in open court and by implication the Court of Appeal judges were accused of having altered their judgment. The Supreme Court held that what is recorded in the judgment is considered more authentic than what was written in the record of proceedings by the registrar-in-attendance. It was therefore presumed that the registrar-in-attendance and the legal department had not received or recorded the correct verdict of the Court. The appeal was consequently held to be unfounded and dismissed.

Such an imbroglio should not arise today under the CPC; or, if it arises at all, the outcome will be different owing to the innovations brought by s 6(4) of Law No 2006/015 of 29 of December 2006 on the Judicial Organization. The reasons for the judgment must be written before it is delivered; and as per the provisions of s 381 of the CPC, the record of proceedings must be taken down by the judge and must be presumed to be the authentic record of the trial.

## 2.2 Judgment must be typed and numbered

To preserve the authenticity of a judgment, it must be typed, numbered and recorded in a special register kept at the registry of the Court that delivered the judgment. This administrative requirement is provided for under ss 405 and 406 of the CPC and it is aimed at facilitating archiving and referencing and also at making easier the tracing of decisions rendered by the Courts.<sup>4</sup>

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<sup>4</sup> This requirement of the law is strictly implemented by most jurisdictions, except in some jurisdictions of the English-speaking part of the country, where judgments still have to reference the suit number of the action. Some courts in the North-West Region have, however, started complying with this requirement of the CPC – which is very important in the archiving of decisions. It is recommended that the other Courts in the English-speaking regions should follow suit.

### 2.3 Judgment must be deliberated, done and signed by judge(s) who heard the matter and the registrar-in-attendance

According to the CPC, adjudication must be performed by the same judges and assessors who heard the matter or who received the evidence adduced by the parties. Proof is therefore established by the signature(s) on the original copy of the judgment, which, in terms of the provisions of s 405 of the CPC, must be those of the judge(s) and the registrar-in-attendance. No matter how complete and explicit the evidence adduced during a trial may be, a person who was not present during the hearing cannot deliberate on evidence adduced, for it is only a judge who had the opportunity to listen to the arguments raised by the parties, observe the demeanour of parties and witnesses and had the opportunity to observe the physical evidence adduced who can produce a fair judgment.

In the case of *Dame Guening Philomene v The People & Meliphe Theophile*,<sup>5</sup> the record of the proceedings showed that the matter was heard in the Littoral Court of Appeal by a collegiate Bench composed of Nzonteu Jacob JCA, Wannie Bouba JCA and Etienne Sockeng JCA; but the deliberation and judgment were done and signed by Nzonteu Jacob JCA, Wannie Bouba JCA and Mbono Francois Xavier JCA. The Supreme Court of Cameroon accordingly nullified the judgment on the ground that a judge who does not take part in the hearing is barred by s 470(1) of the CPC from taking part in the deliberations and delivering the judgment.

A similar situation arose in the case of *Ippolito Dominique & 1 other v The People & 1 other*,<sup>6</sup> where the judgment was nullified because the panel of judges at the hearing was not identical to the panel that deliberated on and handed down the judgment.

An incongruity of a different nature arose before the North West Court of Appeal in the case of *Ngwa Tangie Grace Ngum v The People & 1 other*.<sup>7</sup> The magistrate whose name was found on the heading of the judgment of the Court of First Instance Bamenda was different from the one who signed the original copy of the judgment, that is, a judge other than the one who had heard the matter. This was found to violate the mandatory provisions of s 405 of the CPC and it is consequently null and void.

In the case where the matter was heard and determined by a collegiate Bench of judges, all of them are obliged to sign the judgment, because failure by one of the collegiate members must render the judgment a nullity. This position was upheld by the Supreme Court

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<sup>5</sup> Judgment 70/P of 16 July 2015 (unreported).

<sup>6</sup> Judgment 30/P of 15 May 2014 (unreported).

<sup>7</sup> Judgment in suit CANWR/MS/6C/2014 of 24 March 2015 (SLR vol 6 108).

of Cameroon in the case of *Ngonseu Nicholas v The People & Kambou Noe*.<sup>8</sup> In this case, the judgment was signed only by the president of the panel and the registrar-in-attendance. The Court held that the absence of the signature of all the judges of the collegiate Bench implies that they did not take part in the deliberations, which renders the decision arrived at a nullity. In the case where assessors are involved in a trial, they are obliged to take part in the deliberations and are supposed to sign the decision arrived at, because failure must lead to a nullity in the decision. This was the decision arrived at by the Supreme Court in the case of *Mba Christophe & 1 other v The People & Awah Peters & others*;<sup>9</sup> in this case, the president of the collegiate Bench of the Military Court did not deem it necessary to cause the military assessors of the panel to sign the judgment with him; the Supreme Court held that even if the members of the collegiate Bench are not magistrates, they have the same deliberative powers and must sign the ensuing decision. The Court held that signing the judgment alone implies that the president of the collegiate Bench arrived at the decision alone.

Section 9(1) of law 2006/015 on judicial organisation states that a judgment is a judicial act and must bear the names of the magistrate(s) on the Bench who took part in the decision-making and it must therefore be signed by them. Acts whose accomplishment requires the assistance of a registrar must bear the name and signature of the registrar. Worthy of note is that the registrar referred to here is the registrar-in-attendance and not the registrar-in-chief. Where a judgment is signed by any registrar other than the one who took part in the proceedings, the judgment will be null and void. This was the case in *Carriere du Littoral v The People, Ebai Tanyi Victor & AES SONEL*.<sup>10</sup> Where the records of proceedings and the heading of a judgment showed that Mrs Simbo Adama was the registrar who took part in the proceedings but the judgment was signed instead by Registrar-in-Chief Luku Jean Marie, the judgment was nullified. In this matter, the Supreme Court of Cameroon held that considering that it ensues from the above legal provisions (ss 389(2)(c) and 405 of the CPC) that the registrar who assists the Court in the hearing of the case is a member of that Court and that their name must be mentioned in the said decision – which must, among other requirements, carry their signature and not that of the registrar-in-chief of the said Court – it was therefore by incorrect application of the above legal texts that the judgment on appeal was signed by somebody other than Simbo Adama, who had sat with the learned judges of the Court of Appeal.<sup>11</sup> Consequently,

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<sup>8</sup> Judgment 176/P of 14 July 1988 (RCJCSC part 2 vol 1 181).

<sup>9</sup> Judgment 182/P of 14 July 1988 (RCJCSC part 2 vol 1 182).

<sup>10</sup> Judgment 31/P of 15 May 2014 (unreported).

<sup>11</sup> *Per* Mbakop Saker JSC, PA Takam JSC and T Zibi Nsue JSC.

the judgment was nullified. It should be noted here that all judgments must be signed by those who took part in the matter and in producing the judgments.

## 2.4 Delivered within 15 days

Pursuant to the provisions of s 388(1) of the CPC, judgments must be delivered either immediately or within 15 days after the hearing is closed. This provision of the law seeks to put an end to the practice under the *Code D'Instruction Criminelle* and Criminal Procedure Ordinance by which the delivery of judgments remained pending indefinitely or for an unreasonably long period, causing hardship to the parties who have the right to have their disputes decided with celerity. With the advent of the CPC, a judge must inform the parties of the day when the judgment will be delivered. Adjourning a matter for judgment does not bar a judge from reopening the hearing to gather additional evidence before passing judgment. The CPC is silent on the consequences that ensue if a Court fails to deliver its judgment within 15 days, and Appellate Courts have been reticent to nullify judgments based solely on the fact that they were not delivered within 15 days.

## 3. Content of a heading or the introductory part of a judgment

The CPC mandates a judgment to begin with a heading and for the following information be included in the heading of every judgment:

- the name of the Court;
- the full names of the members of the Court;
- the date on which the judgment is delivered;
- the full name and age of the accused person;
- the full names of the witnesses; and
- the full name and age of the interpreter.<sup>12</sup>

In addition, the following information must be included: the suit number, the title of the case, a statement as to whether the parties, their witnesses and counsel are present, and a statement as to whether the parties are represented, which should specify who appeared for the prosecution, the defence and the civil claimant, if any.

In some cases, nullity was extended to proceedings where the instrument seising the Court was wrongly headed, as it was in the case

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<sup>12</sup> See s 389(2) of Law 2005/007 of 27 July 2005 on the Cameroon Criminal Procedure Code.

of *Nkwanji Chungo Salifu v The People and Nkangamih Idrisu*.<sup>13</sup> In that matter, the nullity invoked was as a result of the incorrect heading of the act of accusation.<sup>14</sup> The act that seised the Court was headed 'Court of First instance Ngoketunjia Judicial Division' instead of the 'Court of First Instance Ndop'. The legal department urged the Court to consider it a *de minimis* arising from inadvertence and that the error should be overlooked. Counsel for the second respondent based his arguments on the *dictum* of Oputa JSC in *Adekeye v Akin-Olubade*,<sup>15</sup> where the North West Court of Appeal went ahead and nullified the judgment because of a wrongly headed Committal Order. In other instances, the South West Court of Appeal in *Sona Hycenth Eben v The People & 1 Other*,<sup>16</sup> where the judgment was headed the 'Court of First Instance Meme Division' instead of 'Court of First Instance Kumba', the learned appeal judges held that where the jurisdiction of a court as a court of first instance covers all the subdivisions of a given administrative division, it does not mean that the court should bear the name of the division. The Court held further that stating the wrong nomenclature of a court in a judgment renders it a nullity. Also, in *Neh Tangie Anna v Tue People of Cameroon and David Shu Mandele*,<sup>17</sup> where the trial magistrate erroneously stated the name of the court as the Court of First Instance Mezam instead of the Court of First Instance Bamenda, the Court of Appeal of the North West Region declared the judgment a nullity. In *Anna Ainbfu (epse) Tanue v The People of Cameroon, Peter Ambe*,<sup>18</sup> the Court of Appeal of the North West Region, conforming with s 389(7) of the CPC, declared null and void the judgment of the trial magistrate which did not mention the age of the accused person contrary to s 389(2)(f) and (4) of the CPC. In *Ngeh Peter Tafor v The People of Cameroon and Dohjerimiah Penn*,<sup>19</sup> after reviewing the judgment under appeal in the light of the above terms (considered to be a proper translation or intention of the legislator), the Court of Appeal held that s 389(2) of the CPC was not violated when the part of the judgment known as the 'heading' did not contain the full names of the members of the Court, the full name and age of the accused, the full names of the witnesses and the full name and age of the interpreter but when they were found in other parts of the judgment. However, the judgment of the trial Court was declared a nullity for having been

<sup>13</sup> Judgment in suit CANWR/MS/177C/2016 of 31 October 2017 (unreported).

<sup>14</sup> See the decision of the same Court in *Njoh Mbah Walters & 5 Others v The People & 8 Others* (CANWR/6C/2015 of 3 October 2017), where the proceedings were nullified because of an incorrectly headed Committal Order.

<sup>15</sup> 1987 3NWLR 60 at 2014.

<sup>16</sup> Judgment in suit CASWR/21CR/2015 of 31 January 2017 (unreported).

<sup>17</sup> Judgment in suit CANWR/MS/6C/2014 of 24 March 2015 (SLR vol 6 108).

<sup>18</sup> CANWR/MS/62C/2012.

<sup>19</sup> CANWR/MS/62C/2012.

based on a defective charge sheet, the title of which stated the 'Court of First Instance Mezam' instead of the 'Court of First Instance Bamenda'. The Court emphasised that the 'parts of the judgment' referred to in s 389(2) of the CPC ought not to be understood to mean a fable of contents for a judgment or a syllabus which states where each item that is enumerated should be found in the judgment.<sup>20</sup> According to the learned appeal judges, that section of the law should be considered as a type of syllabus or headnote in which each part of a judgment is numbered or underlined, indicating the exact place (in the judgment) where the point mentioned in each part must be found. The Court went ahead in the following *dictum* to state comprehensively what a judgment should look like:

Our understanding of that section of our Procedure Code (s 389) after a close community reading of its two versions (but with a bias on the French version) is that, it has stated the essential components of every good judgment. Here, we understand the intention of the lawmaker to be that: before the magistrate or judge proceeds to evaluate the available evidence and arrive at his findings and conclusion of the law and fact (that is, '*motifs*' in French), there is an introductory part wherein the reader is served or furnished with the name of the convict, the suit number (although this is not even mentioned in the law), the date of judgment and the names of the actors in the case to wit: the names of the presiding judge or judges, the names and age of the interpreter, if any, and the oath taken by him, the names and age(s) of the accused persons, the names of the civil party, the names of all the witnesses in the case and the names of all the Counsel representing the parties.

Thereafter, that is, after stating the available evidence, evaluating it and arriving at the findings of facts and law, a good judgment must be seen to have a concluding portion ('*le dispositive*' in French) which contains amongst other things as the case may be, the Court's verdict of Guilty or Not Guilty, the previous convictions (if any) in the case of a conviction, the *allocutus*, the sentence imposed, the actual award made on the civil claim, the cost of proceedings taxed and set out, and the order for their payment, the parties' right of appeal, etc.

In our considered view, those are the essential components of a good judgment which from the French version of section 389 of the Criminal Procedure Code, a reader must come across instead of him looking only for a heading, the reasons and verdict as it is incorrectly stated in the English version of the law.<sup>21</sup>

From the foregoing one can infer that what is important is that the required information is found in the judgment, and preferably

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<sup>20</sup> CANWR/MS/62C/2012.

<sup>21</sup> *Per* AN Njie JCA (as then he was).



in the introductory part. There is no need to highlight the various parts through headings, although headings and subheadings are very helpful and ought to reflect a logical sequence. A judgment is going to be considered clear and coherent by looking at whether there is a sequence of headings and whether the sequence starts to explain the whole in a logical order.<sup>22</sup>

Where the abovementioned elements are not reflected in a judgment, it shall be a nullity, as was the case in *Jovel Lienus Mbah Timah v The People*.<sup>23</sup> In that matter, after the accused adduced evidence, a judge of the Court of First Instance Limbe proceeded directly to enter a verdict of guilty without headings in the judgment and without stating the reasons for upholding the verdict. The South West Court of Appeal accordingly nullified the decision of the Court, holding that it did not amount to a judgment because there was no heading and no reasoning. Furthermore, because the judge preceded the decision with the heading 'Ruling', the Court of Appeal held that no judgment had been delivered by the trial Court.

### 3.1 Date of judgment and name of court that delivered judgment

For a judgment to be valid, it must be delivered by a competent judge or Court, at a time and place appointed by law, and in the form required. And failure to mention the date will also render a judgment a nullity, as was the case in *Noh Sylvester v The People & 2 Others*,<sup>24</sup> where a judge of the Court of First Instance Batibo failed to mention the full date of delivery of the judgment in the heading of the judgment, only the year of delivery having been mentioned. However, the judge had mentioned the full date at the bottom of the judgment, but there was a mistake in the year of that date. In this matter, the North West Court of Appeal refused to nullify the judgment, but indicated that the total absence of a date of delivery could lead to nullity.

The CPC has made it mandatory for an interpreter to be appointed by the judge if the accused speaks a language other than one of the official languages understood by the members of the Court or where it is necessary to interpret a document. Failure to make mention in a judgment of the name and age of the interpreter, as required under s 389(2)(d) of the CPC, would cause a judgment to be nullified on appeal, as was the case in *Kogni Madeleine v The People & Fomat Jean*.<sup>25</sup> In that

<sup>22</sup> Lord Burrows *Judgment-writing: A Personal Perspective*. Annual conference of Judges of the Superior Courts in Ireland, 20 May 2021, 2.

<sup>23</sup> Judgment in suit CASWR/37CR/17 of 20 August 2019 (unreported).

<sup>24</sup> Judgment 07/2017 of 24 January 2017 (unreported).

<sup>25</sup> Judgment 121/P of 14 May 1998 (RCJCS part 2 vol 1 758).

matter, the Littoral Court of Appeal indicated in its judgment that it had been assisted by an interpreter, but failed to state the interpreter's name and his age. The Supreme Court held that this omission was fatal to the proceedings and accordingly the decision of the Court was quashed.

Where there was no recourse to an interpreter, no mention should be made of an interpreter in the judgment. This was pronounced upon in *Ngoenya Fotabongue Juliana v The People*,<sup>26</sup> where the South West Court of Appeal discountenanced the arguments raised by the appellant that the judgment should be nullified because the trial magistrate had failed to state in its heading that an interpreter was not used. After that, the judgment proper begins with the words:

Republic of Cameroon  
In the Name of the People of Cameroon<sup>27</sup>  
Judgment

Failure to insert the above caption at the beginning of a judgment renders it null and void. This should be followed by a sentence to the effect that the judgment is delivered in open court,<sup>28</sup> for example, 'This judgment is hereby delivered in open court.'

### 3.2 Reasons in a judgment

Giving reasons for a decision is fundamental to the legitimacy and credibility of judicial institutions. This is the *raison d'être* of s 7 of Law 2006/015 on Judicial Organization in Cameroon, which states:

All judgments shall set out the reasons upon which they are based in fact and in law. Any breach of this provision, shall render the judgment null and void.

Generally, as a duty to the public at large and the parties in particular, Courts are expected to provide reasons for their decisions. This shows that the judge has listened to the contention of each party and equally demonstrates the reasons for one party winning or losing and, to this effect, it constitutes the arguments of the trial court in case of an appeal. The reasons in the judgment must be for all the Court decisions as ordained by s 7 of Law 2006/015 on Judicial Organization, because failure to do so renders a judgment null and void. Even in instances where the accused pleads guilty and their plea is accepted

<sup>26</sup> Judgment in suit CASWR/36CR/2013 of 18 October 2016 (unreported).

<sup>27</sup> See s 11 of Law 2006/015 of 29 December 2006 on Judicial Organization in Cameroon, as amended and supplemented by Law 2011/027 of 14 December 2011.

<sup>28</sup> Section 389(6) of the CPC.

by the Court, the ensuing judgment must set out the reasons for the decision.

The practice observed in some courts in Cameroon by which, after an accused person's plea of guilty is accepted, some judges proceed to sentencing without setting out the reasons is, not proper. In the case of *Schouane Salinzouer Jules & 3 others v The People & 1 other*,<sup>29</sup> some of the accused pleaded guilty to the charge of aggravated misappropriation and forgery, the judge of the Lom and Djerem High Court, Bertoua, proceeded directly to pronounce the verdict and the sentence without delivering the reasons for the decision. The Supreme Court held that by sentencing the accused persons without setting out the reasons for the decision, the Court breached the provisions of s 389(3) of the CPC and s 7 of the Cameroon Law on Judicial Organization, thereby leading to a nullity in the decision of the judge.<sup>30</sup>

The reasons must demonstrate to the litigant or reader why the Court adjudicated the way it did. It should be expressed in a language that communicates accurately and plainly why the Court arrived at a given decision. It must be written in a simple, clear and logical style<sup>31</sup> that persuades the immediate parties to accept that the matter was fairly heard and that the Court has adjudicated in a manner it was entitled to, even if the party who lost does not agree with the conclusions.

In writing the reasons, it is not enough simply to copy and paste the statements or testimonies of the witnesses and then to proceed to adopt one version of the story and discard the other. The judge must analyse the evidence, determine what is and what is not important in the context of the case, make sense out of incoherent submissions, highlight the salient points, summarise the relevant issues, and present all of it in a manner that is easily understood by a broad audience. This part of the judgment should, therefore, have clearly identifiable segments arranged in a logical sequence. By breaking up the reasoning into several distinct parts, the judge will be able more easily to draft each segment and will be unlikely to leave out any vital issue that may cause the judgment to be nullified. The reasoning should begin with the points for determination, followed by a summary of the evidence adduced by each party during the trial, evaluating it and arriving at findings of facts and law.

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<sup>29</sup> Judgment 18/P of 17 April 2014 (unreported).

<sup>30</sup> The entire proceedings were equally nullified because the Court adopted the procedure pursuant to a plea of guilty regardless of the fact that some accused persons pleaded not guilty and others were tried in default.

<sup>31</sup> Gupta (n 2) 2.

(a) *Issues for determination*

The reasons must relate to the criminal action and, where applicable, to the civil claim; and these are also known as the issues for determination – the points of discord between the parties. The issues for determination in a criminal trial are found in the allegation found in the charge or in a civil claim before the Court. It is therefore normal that the charge be stated *in extenso* or paraphrased in the opening lines of the reasons for the judgment, followed by the plea of the accused to the said charge. The substance of the civil claim, if there is any, should equally be mentioned, because it is the basis of the civil issue for determination. In the case where an accused pleads not guilty to the charge, the issue for determination is whether they committed the alleged offence. Where there are several counts, the issue for determination must be brought out for each count as well as arguments put forth by each of the parties in the trial.

(b) *Evaluation of the evidence adduced at trial*

Apart from requiring that the reasons (facts and the law) for a judgment be given, s 389(6) of the CPC and the Law on Judicial Organization do not provide for the format or details of what they really entail, so the magistrate or judge has some discretion as to style here. It may be advisable to begin this part of the judgment with a summary of the charge(s) or, if need be, a quotation of the full charge or counts (as the case may be), followed by an explanation of how the accused person came to court, and was identified, arraigned and pleaded, as some magistrates require.

Even though not required by any instrument, it may be necessary at this stage to state the elements of the particular offence: the material element and the mental element. These must be established by the prosecution in order to prove their case beyond doubt on the charge or on each count. This will guide the Court in stating the case of each of the parties: the prosecution, the defence and the civil claimant.

(i) *Case for the prosecution*

Having taken note of what the prosecution must establish from the elements of the offence, the magistrate or judge should summarise the case for the prosecution, that is, the facts and the evidence adduced through the testimonies of prosecution witnesses, exhibits and any visits to the *locus in quo*, if there was one. This summary should be written in a concise and coherent manner so that the parties can see that the writer has a proper mastery of the case and so that they can also read and understand the judgment. It is necessary to summarise what each witness said that is relevant to the case and to mention every exhibit and what transpired at the *locus in quo*, if any. It may

not be necessary to recount or copy all the testimonies as they appear in the record book, or even to state the examination-in-chief, cross-examination and re-examination, let alone any objections and rulings. This is why a judgment is different from a record of proceedings.

At the end of the case for the prosecution, mention should be made of the submission of the prosecution; the magistrate and/or judge should state the ruling on a *prima facie* case that was passed and whether it was explained to the accused person and what option was exercised.

(ii) Case for the defence

The same matters which have been discussed concerning the case for the prosecution are applicable here. The case for a civil claimant, if there was one, a summary of the facts, the evidence and the amount of the damages claimed, and also how they were substantiated, should be stated.

*Submissions of counsel:* The Court is required to respond to the submissions of each counsel on each count.<sup>32</sup> In effect, this means that the Court should apply its mind not only to the submissions but expressly state whether it upholds or rejects them, and give its reasons for doing so.<sup>33</sup>

*Reasons proper:* A good judgment is one which is readable and which covers all the aspects and reasons raised. The parties must without doubt know the reasons for winning or losing a case.<sup>34</sup> In terms of the Law on Judicial Organization, all judgments must set out the reasons upon which they are based in fact and in law.<sup>35</sup> Any breach of this provision must render a judgment void. Section 389(3) of the CPC simply requires that the reasons for a judgment should include both the facts and the law on which it is based.<sup>36</sup> This is the core of a judgment. It is here that the magistrate or the judge must show proof of a proper mastery of the elements of the offence (both the *actus reus* and the *mens rea*), the facts of the case and the applicable law. In *Tekah Vincent Teboh v The People Cameroon*,<sup>37</sup> the Court of Appeal of the South West Region, in conformity with s 389(7) of the CPC, declared null and void the judgment of the trial magistrate which did not conform to the above sections of the law. The magistrate failed to do so by not

<sup>32</sup> See s 389(3) of Law 2005/007 of 27 July 2005 on the Cameroon CPC.

<sup>33</sup> See also s 361 of Law 2005/007 of 27 July 2005 on the Cameroon CPC in the case where the accused person pleads guilty.

<sup>34</sup> Garner op cit (n 1).

<sup>35</sup> Section 7 of Law 2006/015 of 29 December 2006 on Judicial Organization in Cameroon.

<sup>36</sup> Section 389(3) of Law 2005/007 of 27 July 2005 on the Cameroon CPC.

<sup>37</sup> CASWR/02CR/2016 SLR 12 (2022) 39–46.

setting out the reasons for the judicial decisions. A judgment should raise burning issues so as to carry out real or complete justice.

*Findings of facts:* It is here where the magistrate or the judge, mindful of the material and mental elements of the particular offence and the case of each of the parties, states the relevant material facts that establish or challenge the charge before the Court. If there were conflicting facts or versions of a story, the magistrate or judge should state which one(s) was (or were) preferred. It is noteworthy that the relevant facts should concern both the material and the mental elements of the offence(s).

*Findings of law:* It is in this part of the judgment that the magistrate or the judge displays a proper mastery of the applicable law and applies it to the facts of the case. Here, the law applicable is not only criminal law; it spans across all legal disciplines, including private law, public law, private international law, public international law, administrative law, comparative law, human rights, equity and jurisprudence. Therefore, such legal concepts as intention, consent, marriage, successor ownership, conversion, sale and trespass, where relevant, come into play.

If the trial magistrate or judge has preferred a certain version of the facts, the reasons for their doing so, based in law, should be stated. It is also in this part of the judgment where the magistrate or the judge considers the submissions or the legal arguments of the parties or may *suo moto* raise relevant legal issues and determine them.

Although corroboration is not generally necessary, if there was corroboration, it should be stated in a judgment. Similarly, if there was facilitation, conspiracy or attempted possession, destruction, deprivation, murder or false pretences, it should be stated. It must also be determined whether the accused person had *mens rea* or intention.

If there were any objections which were raised during the hearing of the case that the Court had not ruled on, then this is the proper place to do so. It is here that the evidence and the law are evaluated to determine whether the prosecution proved their case beyond reasonable doubt and the civil claimant where applicable has established the civil claim on a balance of probability. All this enables the Court to proceed to the next part of the judgment.

Under the Cameroon CPC, issues regarding relevance are not dealt with when evidence is being adduced or tendered; this is the moment where the judge is called upon to filter the evidence and exhibits before them, discarding the irrelevant and pointing out the relevant evidence. After that, the judge should proceed to apply the law to the relevant evidence in order to arrive at a reasonable decision. The judge must, in a logical and coherent manner, establish a correlation between the facts upheld and the law. The judge must decide whether the facts of

the case, when viewed in the context of the applicable section of the criminal law, would lead to the judgment they are about to pronounce.

The Court must reach a decision on all the points for determination and answer all the contentions of the parties. For each count the Court must say whether the allegations against the accused have been proven or whether the prosecution has failed to prove the allegations within the standards required by the law. It is not proper for the Court to analyse the various counts jointly, because each offence has specific ingredients to be established; or, even for like offences, the circumstances surrounding them may not be identical. The trial judge should justify their findings with sufficient reasons to show that they are not arbitrary and capricious. For instance, the judge may justify their findings by referring to the objects and documents admitted in evidence, consistencies or inconsistencies in testimonial evidence, conformity to or deviation from normal human behaviour and an awareness of the motives for telling the truth or for concealing it. In other words, the judge should reveal exactly the path they followed in reaching a conclusion.

The absence of justification for the findings of the Court has led to the quashing of many decisions on appeal. It does not suffice that the judge should state the evidence adduced by either side and uphold one version of the story without demonstrating why they believe that version and without giving rational and logical arguments to sustain their position. In *Ndadem Decimus & 4 others v The People & 1 other*,<sup>38</sup> the appellants were convicted by the Court of First Instance Menji for destruction and assault occasioning simple harm. In quashing the decision, the South West Court of Appeal had this to say with respect to the reasons stated by the trial Court:

In the instant case, the learned trial magistrate after giving a synopsis of the evidence of the prosecution and defence and submissions of Counsel on all the sides immediately jumped to conclusion. The reasons for coming to the conclusion are not given, the judgment is not motivated as required by s 7 of Law 2006/015 of 29 December 2006.

The absence of justification for the decision of the Court was even more glaring in the case of *Tekah Vincent Teboh v The People*,<sup>39</sup> where the appellant was convicted by the Ndian High Court to a 30-year imprisonment term for committing an alleged indecency to a minor. The South West Court of Appeal quashed the judgment and advanced the following reasons for doing so:

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<sup>38</sup> Judgment in suit CASWP/07C/2008 of 15 May 2012 (unreported). The appeal against this decision was dismissed by the Supreme Court in Judgment 28/P of 18 June 2015 (unreported).

<sup>39</sup> Judgment in suit CASWR/02CR/2016 of 31 October 2017 (unreported).

In fact, the judgment in issue is made up of five typed pages. Of these, three and a half pages are devoted to the narration of the facts of the case as presented by the parties during the trial; one and a quarter pages are devoted to the verdict and the sentence, and only a quarter page made up of eight lines is devoted to the analysis or motivation leading to the verdict. And even the eight lines in which no provision of the law was mentioned, do not contain any analysis as such, as they are made up of conclusions by the trial judge based on the facts narrated by the parties, meaning that there was no analysis at all, either of the facts or the law by the trial judge before arriving at the verdict. Hear the court in those eight lines after the repeat narration of the facts of the case as presented by the parties:

These are the facts from the evidence. it is a fact that the accused took PW1 to Kumba and to Muambong on a frolic of his own special desire, and it is a fact the he slept with PW1 in the same Hotel room and which led to sexual intercourse with PW1, notwithstanding her consent and age, a girl of 13 years-old; and took advantage of the naivety of both his girlfriend and her daughter to commit such an abominable heinous crime of having sex with mother and daughter, on the frivolous pretext of going to conduct tests on PW1.

The above is the analysis leading to the verdict on a serious offence, a felony under s 346(3) of the Penal Code, leading to a sentence of 30 years' imprisonment. There was therefore no analysis of the facts as presented by the prosecution and defence to prove beyond reasonable doubt that the appellant had committed the alleged offence; and no analysis of any law which the facts reveal that the appellant violated.

### 3.3 Conclusion of judgment

This part of the judgment comprises the verdict, criminal records, mitigating or aggravating circumstances, sentence, court orders (costs, damages, accessory penalties), and a reminder to the parties of the right to appeal, signatures and the executory formula. Each of these elements is now described.

#### (a) *Verdict*

The verdict is the most important part of the judgment. The magistrate or the judge should state the name of the court, indicate that it was sitting in open court and whether it was a full hearing or a hearing in default. For example:

The Court of First Instance Bangem sitting publicly in its original criminal jurisdiction and after a full hearing in default holds as follows:



Count 1. Under s 318(1)(a) of the Penal Code, finds the accused person guilty or not guilty (as the case may be) of theft and he is accordingly either convicted or discharged.

Count 2. Under s 316(1) of the Penal Code, finds the accused guilty or not guilty of destruction and he is accordingly either convicted or discharged.

(b) *Criminal records*

If the accused person is convicted, the magistrate or the judge must enquire about the criminal antecedent of the convict from the legal department and mention should be made in the record book that the convict is a first offender if there are no previous convictions. But if there is any previous conviction, reference should be made to that judgment and that offence entered into the record book.

(c) *Mitigating circumstances (allocutus)*

Before sentencing, the Court must enquire from the defence if there are any mitigating circumstances. Where the convict has Counsel representing them, this is easy; otherwise the magistrate or the judge should ensure that the registrar-in-attendance explains, in a manner that this convict will understand, what this means. After this, the defence's statement is recorded in the record book. Both mitigating and aggravating circumstances should be stated in the judgment.

(d) *Sentence*

The sentence is pronounced for each count or offence for which the accused person is convicted, as follows:

The convict shall pay a fine of 5 000 000 Frs CFA or be committed to five years' imprisonment in default of such fine.<sup>40</sup>

Considering that the convict was remanded for a period of one year, that period shall be deducted from the above declaration of imprisonment.<sup>41</sup> The period of remand served by an accused person sentenced only to a fine shall be deducted from the duration of imprisonment in the case of default. Although this can be done by the President at the time they sign the imprisonment warrant, it is better to do so in the judgment to avoid any oversight or omissions.

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<sup>40</sup> The fine should precede the term of imprisonment and not vice versa. See s 564(1) of Law 2005/007 of 27 July 2005 on the CPC.

<sup>41</sup> Section 563(1).

*(d) Court orders*

Court orders will generally concern accessory penalties, costs and damages. Where the sentence is suspended, consecutive or concurrent, it should be stated and the reasons given.

*(i) Accessory penalties*

Where applicable, the accessory penalties provided for by s 33 of the CPC – forfeitures, confiscation and a ban on occupation – should be stated in the judgment.

*(ii) Costs*

The magistrate or the judge is obliged to tax and set out costs in a judgment by means of an order as to the amount of the costs of the proceedings and who should bear them.<sup>42</sup> If the accused person is convicted, then they will bear the costs of the action;<sup>43</sup> if the Court acquits some of the co-accused persons, it must in its reasoned rulings determine the amount of costs to be paid by those who are convicted. An accused person who is acquitted must not be required to pay costs;<sup>44</sup> such costs are paid instead by the Public Treasury if the prosecution was initiated by the legal department.<sup>45</sup>

The costs are borne by the civil party where prosecution was initiated by that party. But the Court may, for reasons stated in the judgment, exempt a civil party who acted in good faith from the payment of all or part of the costs.<sup>46</sup> In *Anna Ambifu epouse Tanne v The People Cameroon, Peter Ambe*<sup>47</sup> the Court of Appeal of the North West Region, in conformity with s 389(7) of the CPC, declared null and void the judgment of the trial magistrate, which did not tax and which also set out in the judgment contrary to s 389(4) as read with s 401(1) of the CPC.

*(iii) Damages*

When a person has applied for damages as a civil party, mention of this fact must be made in the judgment.<sup>48</sup>

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<sup>42</sup> Sections 389(4) and 400(1).

<sup>43</sup> Section 391(1)–(2).

<sup>44</sup> Section 400.

<sup>45</sup> Section 400(2).

<sup>46</sup> Section 400(3) and (4) of Law 2005/007 of 27 July 2005 on the CPC.

<sup>47</sup> CANWR/MS/62C/2011.

<sup>48</sup> Sections 385(5) and 391(1) of Law 2005/007 of 27 July 2005 on the CPC.

(iv) Order as to restitution

The Court may, of its own motion or at the request of any party, order the restitution of any exhibits or articles seized.<sup>49</sup>

(v) Orders in case of an acquittal

If the Court finds that the facts alleged against the accused person constitute a felony, it must, if it is a court of first instance, decline jurisdiction and must order the case file to be forwarded to the legal department. And if the accused person was detained, the detention shall continue until otherwise decided.<sup>50</sup> Where the facts of the case do not constitute an offence, the Court must acquit the accused person and declare itself incompetent to proceed with the civil claim.<sup>51</sup> The Court must also acquit the accused where the facts have not been proved or where, even though proved, they do not implicate the accused.

When the Court pronounces a sentence of loss of liberty, it shall immediately issue an imprisonment warrant or a warrant of arrest against a convict.<sup>52</sup> Even though this is not required by law, it is diligent to state it in a court order in the judgment in question.

Where an accused person was detained but was finally acquitted or their imprisonment or fine is finally suspended, they must immediately be set free, unless their detention is for some other reason. The same applies where, even though convicted and sentenced, the term of imprisonment of the convict is equal to or less than the period of remand.<sup>53</sup> In these cases, even though not required by law, it will be diligent to order their release by issuing a release order to be executed forthwith. It is left to the State Counsel and the Superintendent of Prisons to verify whether there are any other reasons for detaining the person concerned before setting them free.

(vi) Notification of right of appeal

After passing judgment, the presiding magistrate or judge is obliged to inform the parties of their right to lodge an appeal within the required time limit, which is as follows: ten days as from the day following the day on which judgment is passed, where there was a full hearing, and ten days after notification of a judgment in default.

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<sup>49</sup> Section 402.

<sup>50</sup> Section 394(1)–(2).

<sup>51</sup> Section 395(1)–(2).

<sup>52</sup> Section 397(1).

<sup>53</sup> Section 396(1)(a)–(b).

In *Neh Tangle Anna v The People of Cameroon & David Shu Mandele*,<sup>54</sup> where the trial magistrate erroneously stated the name of the court as the Court of First Instance Mezam instead of the Court of First Instance Bamenda and also failed to remind the parties of their right to go on appeal contrary to ss 389(2)(b), 389(4) and 399 of the CPC, the Court of Appeal of the North West Region declared the judgment a nullity.

(vii) Signatures

The judgment in the record book should be followed by the signatures of the magistrate(s) or judge(s) who delivered it and also of the registrar-in-attendance; and the date on which it was delivered must be stated.

(viii) Executory formula

The executory formula is this:

Wherefore, the President of the Republic commands and enjoins all bailiffs and process servers to enforce all this judgment in order etc, the Procureur General and the State Counsel to lend them support and all commanders and officers of the Armed Forces and Police Forces to lend them assistance when so required by the law.<sup>55</sup>

This should be added after the judgment has been typed and proofread. After that, the magistrates or judges who wrote it and the registrar-in-chief or the registrar-in-attendance should sign it.

In *Anna Ambifu epouse Tanue v The People of Cameroon, Peter Ambe*<sup>56</sup> the Court of Appeal of the North West Region, in conformity with s 389(7) of the CPC, declared null and void the judgment of the trial magistrate. This was because the judgment did not mention the age of the accused person, contrary to s 389(2)(f) and (4) of the CPC, and also because the fact that the costs were not taxed was not set out in the judgment, contrary to s 389(4) as read with s 401(1) of the CPC.

In *Ngeh Peter Tafor v The People of Cameroon, Dohferimiah Penn*,<sup>57</sup> the Court of Appeal, after reviewing the judgment under appeal in the light of the above terms considered to be a proper translation or interpretation of the legislation, held that s 389(2) of the CPC had not been violated. However, the judgment of the trial court was declared a nullity for having been based on a defective charge sheet whose title mentioned the Court of First Instance Mezam instead of the Court of First Instance Bamenda.

<sup>54</sup> CANWR/MS/32C/2012.

<sup>55</sup> Section 11 of Law 2006/015 of 29 December 2006 on Judicial Organization, as amended and supplemented by Law 2011/027 of 14 December 2011.

<sup>56</sup> CANWR/MS/62C/2011.

<sup>57</sup> CANWR/MS/62C/2011.

The Court held that the essential components of every good judgment are what the law-maker intended to identify. These are: the introductory part, which includes the suit number, even though it is not mentioned in the law; an evaluation of the evidence (both facts and the law), and the conclusion (concluding portion).

In *Neh Tangie Anna v The People of Cameroon & David Shu Mandele*<sup>58</sup> the trial magistrate erroneously stated the name of the court as the Court of First Instance Mezam instead of the Court of First Instance Bamenda and also failed to remind the parties of their right to take the matter on appeal, contrary to ss 389(2)(b), 389(4) and 399 of the CPC. The Court of Appeal of the North West Region accordingly declared the judgment a nullity. The Court also pointed out that there is a problem of translation in the CPC with respect to s 389(1) of the CPC: the words 'qualities', 'les motifs' and the 'Disposif' in the French version of the Code cannot be properly translated as 'heading', 'reasons' and 'verdict'.

In *Ngeh Peter Tafor v The People of Cameroon, Doh Jeremiah Penn*<sup>59</sup> the Court of Appeal of the North West Region held that s 389 of the CPC is one of the legal cases, whereas one of our national languages does not seem to be clear, or rather appears to be ambiguous. In this instance, the courts are bound to have recourse to the other language so as to understand the real intention of the law-maker and consequently give the correct meaning of the law. The English version of s 389 of the CPC suffers from a translation defect which is likely to lead to some confusion in the minds of some legal practitioners, including magistrates. The problem seems to be the result of a simple translation from French to English which is manifestly faulty, inaccurate and misleading. The Court held that the essential components of every good judgment are what the law-maker wanted to identify, and they are: the introductory part, which includes the suit number, although it is not mentioned in the law; an evaluation of the evidence (both facts and the law), and a conclusion (concluding portion).

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<sup>58</sup> CANWR/MS/32C/2012.

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# Reviewing artificial intelligence (AI) in the 21st century: a study of David Hanson's *Sophia – a gynoid*

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## Abstract

Artificial intelligence (AI), otherwise referred to as 'Intelligent Machine' or 'Electronic Brain', is a technological innovation which came into the limelight in the mid-20th century. It is referred to as AI because it displays fabulous intelligence and emotions, yet only as digital electronics. However, there are critical ethical and economic considerations about AI: the first is the fear that they are built to undertake difficult and various tasks capably with great ease, economy of time and remarkable accuracy. In this way, they give rise to a speculative fear that these 'thinking machines' may take over human economic activity. The second consideration is the high cost of building a robotic project. This article sets out (1) to create and provoke academic debate on the desirability of Intelligent Machines in a world plagued by human rights violations, material poverty and structural violence; (2) to investigate the interaction between human beings and innovative technology; (3) to interrogate the usability of AI as a possible threat or asset to human existence and activity; and (4) to view the gender profiling of Sophia as a 'multi-tasking' fembot. The methodology adopted for this study is qualitative, using an analytical approach to examine the relationship between human beings and AI. Utilitarian Ethical Theory forms the theoretical framework for the study. This article suggests that the existence of humanity is in a precarious state and therefore recommends that control measures be imposed on the use of AI in order to prevent infringements of human rights and to limit the predictable but uncontrolled activities of robots in the immediate future.

**Keywords:** artificial intelligence, AI, robot, humanoid, technology, fembot, Sophia

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## 1. Introduction

Artificial intelligence (AI) can be defined technically as the intelligence exhibited by advanced machines with the help of software programming in a digital format. It belongs to a class of software engineering innovation that deploys the Codex open cog system with specialised machine automations that are electronically and digitally powered to undertake human-related tasks. AI is also the name ascribed to the area of academic study which entails ways of creating computers, computer software and digital automations in a combination so as to produce a digital agent which can behave with an immense degree of intelligence comparable to that of human beings. AI is both a field of study and the designs of intelligent automated agents which can perceive the environment around them and take corresponding action. AI is defined in the *Oxford Dictionary*<sup>1</sup> as an area of study concerned with making computers copy intelligent human behaviours. It is otherwise the theory and development of computer systems that can perform tasks which normally require human intelligence: visual perception, speech recognition, decision-making and translation between languages, for instance. In coining the term in 1955, McCarthy,<sup>2</sup> a computer scientist, defined AI as ‘the science and engineering of making intelligent machines’. Dean, Allen and Aloimonds<sup>3</sup> stated that AI is concerned with programmes that respond flexibly in situations which were not specifically anticipated by the programmer: for instance, a house-cleaning robot should distinguish between a scrap of tin foil and a diamond ring.

Also referred to as Artificial Being or Electronic Brain, AI is a high-tech invention and a technological innovation based on sophisticated software which uses autonomous mode software engineering and the digitisation of data to create artificial intelligent agents. In the process, the Artificial General Intelligence Advancements (AGI) Codex open cog system is engaged to evolve a generation of humanoid machines that can carry out tasks which human beings can do, and possibly more. Otherwise also referred to as Intelligent Machine, AI involves the exclusive deployment of specialised machine automations that are electronically powered to carry out specific tasks or services such as care-giving, medicare and surgery, car-spraying, logistics, electronics and engineering works, computation, information generation and news dispensing, and traffic control signage. Those activities are

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<sup>1</sup> S Wehmeier, C McIntosh & J Turnbull (eds) ‘Artificial intelligence’ in *Oxford Advanced Learner’s Dictionary of Current English* 7 ed (Oxford University Press 2006).

<sup>2</sup> J McCarthy ‘Artificial intelligence’ (1989), available at <http://en.Wikipedia>.

<sup>3</sup> T Dean, J Allen & Y Aloimonds *Artificial Intelligence: Theory and Practice* (Addison-Wesley Publishing Company 1995).



carried out by robots, androids or automated personal assistants and other intelligent agents, often without stress or fatigue, as would be experienced of human beings. AI often exists with mechanical arms, feet, etc. Some of the robots and androids are custom-built for the purposes of performing security jobs or fixing some parts on automobile factory lines, such as Honda's Asimo. They are referred to as AI because they display startling intelligence and emotions and are electronically wired to interact with their environment and to engage with its contingencies in a responsive manner.

Throughout the ages, human beings have been in a continual quest to conquer their world and exercise dominion over the universe. They have continued to invest in and task their cognitions extensively in order to devise easier and better means of handling their multiple tasks and solving problems. Such feats as the development of android automations, robots and robotics have come to characterise human inventiveness in the 21st century. In pursuit of them, human beings have also invented instruments that have helped to advance the health system, the socio-economic system and recreation. Therefore, AI became invented as a technological response to the enormous challenges and responsibilities of globalisation. The focus of this study was, first, on AI as a technological innovation and its importance to human existence and survival; secondly, on the functionality of Sophia as a female embodiment of AI.

## 2. Brief history of the concept of artificial intelligence, robots and robotics

In distant history, around 400–350 BCE, Archytas of Tarentum invented a wooden pigeon or dove that could fly a range of 200 metres.<sup>4</sup> Petronius Arbiter made a doll that could move like a human being in the first century CE. In 1557, Giovanni Torriani made a wooden robot that could fetch the emperor's bread from the store. In Greek mythology and Egyptian civilisation a semblance of modern-day artificial humanoids existed, such as the bronze robot of Hephaestus, Talos's giant automation of Crete and even the Egyptian sphinx.<sup>5</sup> A few of those objects were animated cult images and were deified and worshipped.

Otherwise referred to as a Thinking Machine, AI is an invention of the early 1950s (probably 1950–1956). It is said that a handful

<sup>4</sup> Archytas 'Steam-powered pigeon – the flying machine' (400–350 BCE) (2023), available at [www.ancient-origins.net/history-famous-people/steam-powered-pigeon](http://www.ancient-origins.net/history-famous-people/steam-powered-pigeon)

<sup>5</sup> 'Bronze robot of Hephaestus, Talos giant automation of Crete, Egyptian sphinx' (2023), available at [en.wikipedia.org](http://en.wikipedia.org)

of scientists comprising experts from the fields of engineering, mathematics, economics, psychology and political studies came together to discuss the possibility of creating an artificial brain. The field of AI consequently originated at Dartmouth College in the United States in 1956, where it became an academic discipline in the same year.<sup>6</sup> It is substantially supported by cyber or virtual technology.

A need existed to do massive computing, networking and data management through complex algorithms with ease and flexibility in a digital economy to meet a growing demand to centralise global data systems. As a result, machine intelligence was developed to continue to meet these needs and also to be able to meet future expectations. In 1950 Alan Turing<sup>7</sup> published 'Computer machinery and intelligence', which proposed to test a form of machine intelligence known as 'The imitation game'. The word 'robot' was used for the first time by Karel Capek,<sup>8</sup> a Czech playwright, in his play *Rossum's Universal Robots (RUR)*, which was premiered in Prague in 1921, and in *Frankenstein* by Mary Shelley (1821/1823).<sup>9</sup>

Capek had paradoxically said in an interview: 'The product of the human brain has escaped the control of human hands. This is the comedy of science.' The history of modern robotics derives from mechanised figurines and the first robot arm in 1921. By the middle of 20th century, the term 'robot', which emanated from a Czechoslovakian word for 'slave' or 'work', had come into use in English. The word 'robot' evokes such images as C-3PO of *Star Wars* fame or R2-D2 and on to other human-like machines that have existed to serve their creators – for instance, the cooking and cleaning 'Rosie' in *The Jetsons* cartoon series.<sup>10</sup>

In 1979, the Robot Institute of America<sup>11</sup> defined 'robot' as a reprogrammable, multifunctional manipulator designed to move material, parts, tools, or specialized devices through various programmed motions for the performance of a variety of tasks.

<sup>6</sup> Dartmouth College, United States of America 'AI as field of study' (1956); 'History of artificial intelligence' (2023), available at [wikipedia.org](https://en.wikipedia.org/wiki/History_of_artificial_intelligence)

<sup>7</sup> A Turing 'Computer machinery and intelligence' (1950), available at [www.tableau.com](http://www.tableau.com)

<sup>8</sup> K Capek *Rossum's Universal Robots* (1921), available at <https://www.penguinrandomhouse.com/books/286379/rur-rossums-universal-robots-by-karel-capek/9780141182087>

<sup>9</sup> M Shelley *Frankenstein* (1821/1823), available at <https://en.wikipedia.org/wiki/Frankenstein>

<sup>10</sup> S Biswas 'Automated fabrication & machine making' (2020), available at <https://www.academia.edu/Automated>

<sup>11</sup> Robot Institute of America 'Robot' (1979).

Isaac Asimov, the Russian-born American science-fiction writer, coined the word 'robotics' in 1942 in his short story titled 'Runaround'.<sup>12</sup> The first industrial robot, called Unimate (a hydraulic arm useful for lifting heavy loads), was invented in 1954 by George Devol – an American who also founded the first robotics company. Joseph Engelberger was a partner with Devol in both designing and inventing Unimate.<sup>13</sup>

There are some Cyborg and science-fiction films, of which a good number are set in the future and, in this way, were predictive of the AI revolution. A few of them are *False Maria* (1927), *Metropolis* (1927), *The Day the Earth Stood Still* (1951), *Dark Star* (1974), *Star Wars* (1977), *Blade Runner* (1982), *The Terminator* (1984), *D.A.R.Y.L.* (1985), *RoboCop* (1987), *Robot Jox* (1990), *The Matrix* (1999), *2001: A Space Odyssey* (2001), *Rise of the Machines* (2003), *Robot* (2004), *Android Apocalypse* (2006), *Terminator Salvation* (2009), *The Machine* (2013), *Her* (2013). These films introduced viewers to characters such as Rogue One (*Star Wars*), Alien, Darth Vader and Ober Jason.<sup>14</sup>

### 3. Theoretical framework

The theoretical framework adopted for this study is Utilitarian Ethical Theory, which was propounded by Jeremy Bentham and John Stuart Mill.<sup>15</sup> It is a theory of normative ethics, or the ethics that defines the morality of actions and is predicated on the greatest happiness principle, which states that a moral action is one that maximises utility, or happiness, for the greatest number of people. 'Utility' in this context is defined in terms of the well-being of sentient (conscious) entities. Utilitarianism is an ethical theory that determines right from wrong by focusing on outcomes; it is a form of consequentialism. Utilitarianism holds that the most ethical choice is the one that will produce the greatest good for the greatest number (en-Wikipedia.org). Jeremy Bentham, the founder of utilitarianism, described utility as the sum of all pleasure that results from an action minus the suffering of anyone involved in the action.

This academic work attends to the issue of the functional utility and asset value quotient of AI to the generality of the human population, using the principles of the Utilitarian Ethical Theory. This article therefore projects a narrative that has to do with ethical and economic considerations of the acceptance of Thinking Machines

<sup>12</sup> I Asimov 'Runaround' (1942), available at [www.britannica.com/topic/Runaround](http://www.britannica.com/topic/Runaround)

<sup>13</sup> J Engelberger & G Devol 'Unimate' (1954), available at <https://robotnik.eu>

<sup>14</sup> IMDb 'Cyborg movies' (25 October 2018), available at [www.imdb.com/list](http://www.imdb.com/list)

<sup>15</sup> Roger Crisp (ed) 'The history of utilitarianism' in *Stanford Encyclopaedia of Philosophy* rev ed (Stanford University 2014) 1.

and other humanoid automations into the global economy in view of pervasive global poverty and the endemic under-utilisation of human potential. Does this technological inclusion and incursion help the greater number of people in society to attain maximum happiness as a result of its intrinsic utility value to human existence and welfare? In the present state of human economic turmoil, the answer is 'No'.

In contrast, this discourse queries the general necessity of the profligate deployment of expensive projects as intelligent machines and automations in our business and industrial sectors at a time when nations are grappling with uncontrollable explosive human populations and problems of both unemployment and underemployment. The point of view of this work is that extreme caution backed by strong legislation should guide the production and deployment of AI and other robotic machines in the 21st-century global economy.

#### **4. Artificial intelligence: helper or rival of humanity?**

The invention of AI seems to have been greeted with mixed feelings. Amid an ailing world economy, endemic structural and pervasive material poverty and fearsome climate change, the invention of AI and robotics seems to be a technological advancement that is widely accepted but one that is greeted not without cynicism among some schools of thought. Is it then safe to refer to AI as a mote technological innovation of the century?

Advancement in science and technology, like natural realities, has its own inherent symmetry, or what could be referred to as two sides of the same coin. One side is the prominent and value-laden front side; the other is the risks or hazards and the vague value aspect. Together with the current technological craze and allied expeditions that are associated with globalisation and the haunting fear of human jobs being substituted by automation outsourcing and humanoid machines, there is great uncertainty about what the future of human involvement in jobs, industries, trades and businesses will be like. We certainly hope that technology and globalisation will not reduce the world system to a cataclysmic global village. It seems logical to guess that humankind is trying to relieve itself of activity and labour only to take up the option of indolence while it is busy transferring its natural course and sensibilities to robotics and automated machines. The safety or otherwise of this escapade is anybody's guess. Nonetheless, it is working with our hands and faculties in 'tending and dressing the garden' that prominently distinguishes us human beings from animals. Labour is a healthy practice: ideally, it brings dignity and respect to human beings. Besides, joblessness can give rise to social vices, low self-esteem, low energy levels, negative emotions and indolence.

## 5. Economic cost of intelligent machines (artificial intelligence) vis-à-vis rising unemployment and a looming technology-accelerated labour crisis

In line with Utilitarian Ethical theory, how do the greatest number of world's citizens benefit economically, socially and culturally from the invention of AI and other automations? What is the general utility value of Intelligent Machines with the costly investment made on it when many youths of school age are out of school, in Africa and Asia, because of the inability of poor parents to pay their tuition fees and many people of working age being unable to secure sustainable jobs? Consider also the fact that natural resources are fast depleting, with few nations thinking of resorting to their reserves. Deforestation is on the increase due to wild-fire outbreaks and humans' activities, endemic greenhouse effects on the ecosystem, wildlife extinction, increasing desertification, the menace of gully erosion, flooding, frequent landslides and earthquakes, devastation due to wars and famine, etc – they are all on the increase at alarming rates.

In the work written by Davidow and Malone<sup>16</sup> on 'What happens to society when robots replace workers?', published by Harvard Business School Publishing (2016) in the *Harvard Business Review*, the authors note that<sup>17</sup>

the technologies of the past, by replacing human muscle, increased the value of human effort – and in the process drove rapid economic progress. Those of the future, by substituting for man's senses and brain, will accelerate that process – but at the risk of creating millions of citizens who are simply unable to contribute economically, and with greater damage to an already declining middle class. This is why we will soon be looking at hordes of citizens of zero economic value. Figuring out how to deal with the impacts of this development will be the greatest challenge facing free market economies in this century.

The authors add:<sup>18</sup>

If you doubt the march of worker-replacing technology, look at Foxconn, the world's largest contract manufacturer. It employs more than one million workers in China. In 2011, the company installed 10,000 robots, called Foxbots. Today, the company is installing the mat at rate of 30,000 a year. Each robot costs about \$20,000 and is used to perform routine jobs such as spraying, welding, and assembly.

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<sup>16</sup> WH Davidow & MS Malone 'What happens to society when robots replace workers?' (10 December 2014) *Harvard Business Review* (Harvard Business Publishing 2016).

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

On 26 June 2013, Terry Gou, Foxconn's CEO, told his annual meeting:

We have over one million workers. In the future we will add one million robotic workers. This means, of course, that the company will avoid hiring those next million human workers.<sup>19</sup>

Davidow and Malone<sup>20</sup> add that technological progress has always displaced workers, but it has also created new opportunities for human employment, at an even a faster rate. This time, things may be very different – especially as the Internet of Things takes the human factor out of so many transactions and decisions. Ultimately, we need a new individualised cultural approach to the meaning of work and the purpose of life. Otherwise, people will find a solution – human beings always do – but it may not be the one for which we began this technological revolution.

The Foxconn Report also shows that it costs about USD18 241,11 to build a robot (Pewaukee Economics, online). Another humanoid robot was built from scratch in Hong Kong at a cost of USD50 000 (YouTube). Foxbot costs USD20 000.<sup>21</sup> The Da Vinci Robotic Surgery System costs USD1,4 million (Rs.7cores) and has an annual maintenance cost of USD100 000, with only a five-year lifespan.<sup>22</sup> To date, Asimo is the most advanced humanoid robot and the most expensive: it sells for USD2 500 000.<sup>23</sup> Besides the cost factor, there is a foreboding thought that robots and AI will proliferate and that attachment to these automations for industrial, domestic, clinical, social and personal uses might lead to addiction and consequently lead to less-productive human beings who can no longer use their heads to think or their hands to work. Sooner than later, the multiplication of androids and thinking machines may introduce objects of veneration in almost every home, office, video game centre, every pocket and every hand. Added to this, the software AGI Codex system in connection with Wi-Fi clouds may automatically have unrestricted access to people's privacy via their android phones and smart phones. These developments are apart from the fear that the intelligent agents might get out of human control and regulations when they become more sophisticated and therefore autonomous. Consequently, Weynand, Piccin and Weise<sup>24</sup>

<sup>19</sup> Terry Gou 'Foxconn CEO, Annual Meeting Report' (2013), available at <http://pcworld.com/article/20430261/foxconn-to-speed-up-robot-army-deployment-20000-robots-already-in-its-factories>

<sup>20</sup> Davidow & Malone (n 16).

<sup>21</sup> Davidow & Malone (n 16) 8.

<sup>22</sup> GG Nelivigi 'Robotic surgery: India is not ready yet' (2007) 23(3) *Indian Journal of Urology*, July–September 240–244, available at [ncbi.nlm.nih.gov](http://ncbi.nlm.nih.gov)

<sup>23</sup> Asimo Robots (1986), available at <https://www.youtube.com/watch?v=QdQL11uWWcI>

<sup>24</sup> W Weynand, V Piccin & M Weise *How Video Works* 4 ed (Focal Press 2016).

have warned that ‘storing contents in the cloud has an inherent problem because data security cannot be guaranteed since assets are on the public network’.

## 6. Ethical and economic implications of artificial intelligence

Philosophical, ideological and ethical issues challenge the invention and patency of such simulations of perceived human intelligence in machines. The moral implication of technologically sidelining into redundancy able-bodied, semi-skilled and skilled human workers in preference to artificial human automations calls for caution and a rethink. In all of this rush towards the robotisation of our industrial processes, economy, marketing, essential services, science and technology, etc, where is the place of training the faculties for personal development in the cognitive, affective and psychomotor domains of the human person? Where is the place of human capacity development? Are human beings going to transfer natural positions and obligations to artificial intelligence and robots while they, human beings, will be left to live like toys? It is a rather risky and hapless prospect.

Robin Hanson, a professor at George Mason University in the United States, is one economist in particular who has given serious thought to the economic implications of intelligent machines. In his 1998 paper titled ‘Economic growth given machine intelligence’ he suggests several variations on a growth model which assumes that machines achieve sufficient intelligence to become complete substitutes for, rather than complements to, human labour. His model suggests that the wholesale use of machine intelligence could increase economic growth rates by an order of magnitude or more. However, he points out the obvious reality that as machines become affordable and very likely more capable substitutes for human workers, ‘wages might as well fall below human subsistence levels.’<sup>25</sup>

AI is undeniably a breathtaking technological breakthrough. And it is a welcome development when it is found in phones, drones, motor vehicles, computers and arts for better results of operation and aesthetics, but not when it takes over human activities and space in the economic, social and industrial sectors. Human beings certainly have a continuous need to clean the house, pick fruit, do vendor work, perform packaging in firms, work in medical establishments, be involved in the transportation business and logistics, etc, for a living.

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<sup>25</sup> R Hanson ‘Economic growth given machine intelligence’ (1998), available at <http://hanson.gmu.edu/aigrow.pdf>

However, automations such as AI could be put to use in customer service, the hospitality sector, care for the elderly, home deliveries, architecture and building projects, banking and finance, transport and logistics, chefs' business and reception, traffic signposts, power stations, security, super- and hypermarket operations, military and intelligence services, etc.

Sophia the humanoid robot, for instance, desires a job, a family, citizenship, public talks, speaking at conferences, a teaching job, human interaction and respect. Automated cars such as Elon Musk's Tesla electric car, plus spaceships and aeroplanes should not be made to take over chauffeur-driving and pilot jobs (because of the human experience factor), except perhaps in a few cases of warfare, cosmic and interplanetary research, and expeditions, where drones, sputniks and other unmanned spacecraft could be preferred for considerations of human safety.

## 7. Helpful, healthy robots and robotics: a welcome technology

There are some brands of robot that are really so helpful that you hardly consider whether they could pose any problems or risks. Such an example is the therapeutic robots. According to Loftus (2012) in *Emory Magazine*, scientists at the Emory and Georgia Institute of Technology in the United States have succeeded in creating therapeutic robots to help people with mobility problems to rehabilitate and improve their motor skills. According to Associate Professor Lena Ting,

our vision is to develop robots that will interact with humans as both assistants and movement therapists .... We expect our project to have a long-term impact on the quality of life of individuals with movement difficulties.<sup>26</sup>

According to Loftus,<sup>27</sup> researchers in the Coulter Department's Health Robotics Lab have been developing robots that can help older adults or individuals with disabilities, injuries or illnesses. According to Professor Charles Kemp, director of the lab and a Professor in the Biomedical Engineering Department at Georgia Tech and Emory, they are concerned about 'mobile manipulators' that can move within homes and apartments and which could physically move items, open doors, pick up dropped objects and retrieve items from drawers, etc. The lab already has three such mobile manipulators: EI-<sub>E</sub>, Cody and GATSBIL. Furthermore, Madeleine Hackney, another principal researcher and

<sup>26</sup> MJ Loftus 'I, helper' (2012) 87(4) *Emory Magazine* (winter edition) 18.

<sup>27</sup> Ibid.



Assistant Professor of Geriatrics, has developed an additional task for the robots. She has studied the ways in which therapeutic robots could engage people in a partnered dance so as to help them – especially old people with vision or movement disorders – to improve their balance and psycho-motor skills. The researcher's goal is to test the therapeutic robot's coordination, cooperation and communication skills by demonstrating its ability to participate in a box-step dance and at the same time adapt to the skill level of its partner. Hackney claims: 'When we successfully leverage the principles underlying this form of communication, (the robot) Cody should be able to dance in partnership with a human being.'<sup>28</sup> In their paper titled 'The mechanism and the registration method of a surgical robot for hip arthroplasty', Yon et al<sup>29</sup> noted that there is ARTHROBOT, which is a new surgical robot used for hip arthroplasty. ROBODOC and CASPAR – useful robot surgical systems – existed before the creation of ARTHROBOT.

There are also the Da Vinci Systems, which consist of robot or robotic-assisted surgery applications that equip the surgeon with an advanced and sophisticated set of instruments for performing minimally invasive surgery. Da Vinci's Robotic Surgery Systems usually serve the need for safer and quicker oncological and urological surgery. Da Vinci's systems help the surgeon to perform modestly dangerous surgery. Prostate surgery, for example, is made easy and invasively thorough through Da Vinci Robotic-Assisted applications. The Da Vinci systems consist of different models, which include Da Vinci X, Da Vinci SI, Da Vinci XI and Da Vinci SPI.<sup>30</sup> Vivid visualisation, a less-traumatic patient experience, quicker recovery rates, an easier urological experience, high 3D-definition visualisation and other excellent features are some of the hallmarks of and milestones achievable with the Da Vinci Robotic-Assisted Surgery System. To a larger extent, these developments will foster the United Nations' Sustainable Development Goal No 3 (Good health for all by 2030).

Kano<sup>31</sup> published an online article on how Japan has been able to produce android robots, otherwise known as Comfort Robot,

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<sup>28</sup> M Hackney, S Kantorovich & GM Earhart 'A study on the effects of Argentine tango as a form of partnered dance for those with Parkinson disease and the healthy elderly' (2007) 29(2) *American Journal of Dance Therapy* 109–127.

<sup>29</sup> D Kwon, J Lee, Y Yoon, S Ko, J Kim, J Chung, C Won & J Kim 'The mechanism and the registration method of a surgical robot for hip arthroplasty' Proceedings of the IEEE International Conference on Robotics & Automation, held in Washington, DC (11–15 May 2002).

<sup>30</sup> Intuitive Da Vinci 'World class robotic surgical systems – intuitively surgical' (2023), available at <https://www.intuitive.com/en-us>

<sup>31</sup> Y Kano 'Robotics bringing new comfort for lonely seniors' (2022), available at <https://japan-forward.com>

which can be used to assist elderly citizens, both those living in care-giving facilities and those in isolated places; for instance, in February 2022, doctors in Osaka, Japan presented an android robot which talks to elderly people living alone in order to ease their worries and loneliness. RIKEN, Japan's largest comprehensive research institution, is credited with having produced an android which can make human-like facial expressions; these androids will be engaged in nursing care services. Also, Wataru Sato of the Psychological Research Team of the RIKEN Guardian Robot Project, together with his team, has developed an android named 'Nikola' which can reproduce accurately the movements of human facial emotions of anger, fear, happiness, disgust, surprise and sadness.<sup>32</sup>

## 8. Artificial intelligence and future of jobs

Regarding human concerns, there is much to worry and query about the envisaged proliferation and minimally restricted patency of robotics into the world of work by 2025 and beyond. A world in which many able-bodied persons would be displaced or misplaced in the workplace, only to be sidelined into indolence, passivity and spectatorship, is, to say the least, unimaginable. Civil labour is the one important factor which elevates, distinguishes and dignifies human beings compared to other sentient beings. Therefore, machines, no matter how intelligent and active they are, should not be made to take over man's chief duty on earth: to labour in a productive manner. Intelligent machines can aid human work and activity, but they should not take over from human beings the essential purpose of being. We are created to work and, in so doing, we define, reinvent and refine creation, and at the same time refurbish nature to make our earth and its environment more habitable. In the process, human beings are also expected to create more jobs for the world's ever-increasing population. Moreover, it is our involvement in labour that visibly defines our personhood and persona.

The automation, software autonomous mode regulation and digitisation of androids should not be accommodated to the extent that what makes humanity special becomes ruined. David Hanson<sup>33</sup> has projected that by 2035 androids will surpass nearly everything that human beings can do and that by 2045 humans will be able to marry lifelike droids. But the overriding ethical question is this: 'In our times and generation, who needs the jobs, is it artificial intelligent agents

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<sup>32</sup> Ibid.

<sup>33</sup> D Hanson 'Entering the age of living intelligent systems and android society' in Sean Keach 'Creator of lifelike robot thinks humans will marry androids by 2045' *The Sun* 24 May 2018, available at [nypost.com/www.google.com](https://www.nypost.com/www.google.com)

and automations or human beings?' There is an overall existential poser woven around human welfare and survival from 2030 onwards in the face of increasing robotics and robot deployment. This situation will no doubt jeopardise the UN's Sustainable Development Goals 1, 2 and 8, which stipulate that there will be no poverty, no hunger and that there will be decent jobs for all humanity by 2030. Davidow and Malone<sup>34</sup> posit as follows:

The technologies of the past, by replacing human muscle, increased the value of human effort – and in the process drove rapid economic progress. Those of the future, by substituting for man's senses and brain, will accelerate that process – but at the risk of creating millions of citizens who are simply unable to contribute economically, and with greater damage to an already declining middle class.

There is little or no problem in the invention of artificial intelligence as there is in its adoption, adaptation, usage and, more especially, the unethical and inhuman consideration that its universal acceptance and utilisation will deny millions of people job opportunities, and therefore the means of enjoying a livelihood. This could pose a serious existential problem to humanity. Note that it is only the very bourgeois and elite capitalists that can afford the cost of owning or hiring sophisticated robots. This, alone, raises both ethical and socio-cultural billion dollar questions about the future survival of the majority of poor populations up to the level of the middle class. Think about that. In a television chat with the BBC on 14 September 2015, James Bunsten, President of a powerful automation conglomerate, revealed that in time 47% of jobs in the United States and 35% of jobs in the United Kingdom will be taken over by intelligent machines.<sup>35</sup>

Smith and Anderson<sup>36</sup> assembled the results of a fact-finding search on 'AI, Robotics and the Future of Jobs' and came up with the following major findings:

The vast majority of respondents to the 2014 Future of the Internet canvassing anticipate that robotics and artificial intelligence will permeate wide segments of daily life by 2025, with huge implications for a range of industries such as health care, transport and logistics, customer service, and home maintenance. But even as they are largely consistent in their predictions for the evolution of technology itself, they are deeply divided on how advances in AI and robotics will impact the economic and employment picture over the next decade.

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<sup>34</sup> Davidow & Malone (n 16).

<sup>35</sup> J Bunsten (BBC) (14 September 2015), available at [bbc.com/technology](http://bbc.com/technology)

<sup>36</sup> A Smith & J Anderson 'AI, robotics, and the future of jobs' (2014), available at [www.pewinternet.org/2014/08/06/future-of-jobs/](http://www.pewinternet.org/2014/08/06/future-of-jobs/)

However, Smith and Anderson<sup>37</sup> also came up with the following themes, which they claim are essential reasons to remain optimistic and hopeful in the face of a new world threatened by an infestation of artificial intelligence and robotics:

- (a) Advances in technology may displace certain types of work, but historically they have been a net creator of jobs.
- (b) We will adapt to these changes by inventing entirely new types of work, and by taking advantage of uniquely human capabilities.
- (c) Technology will free us from day-to-day drudgery and allow us to define our relationship with work in a more positive and socially beneficial way.
- (d) Ultimately, we as a society control our own destiny through the choices we make.

In contrast, the *Oxford Advanced Learner's Dictionary of Current English*<sup>38</sup> gave some other reasons why people of the world should feel nervous about the fast-emerging automation provided by intelligent machines and androids:

1. Impacts from automation have thus far impacted mostly blue-collar employment; the coming wave of innovation threatens to upend white-collar work as well.
2. Certain highly skilled workers will succeed wildly in this new environment – but far more may be displaced into lower-paying service industry jobs at best, or permanent unemployment at worst.
3. Our educational system is not adequately preparing us for work of the future and our political and economic institutions are poorly equipped to handle these hard choices.

Some 1 896 experts responded to the following question on the economic impact of robotic advances and artificial intelligence: Self-driving cars, intelligent digital agents that can act for you and robots are advancing rapidly. Will AI, automations and robotic devices have displaced more jobs than they have created by 2025? Half of these experts (48%) envisage a future in which robots and digital agents have displaced significant numbers of both blue- and white-collar workers – with many expressing concern that this will lead to vast increases in income inequality, masses of people who are effectively unemployable and breakdowns in the social order. The other half of the experts who responded to this survey (52%) expect technology not

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<sup>37</sup> Ibid.

<sup>38</sup> Wehmeier, McIntosh & Turnbull (n 1).

to displace more jobs than it creates by 2025. To be sure, this group anticipates that many jobs currently performed by human beings will be substantially taken over by robots or digital agents by 2025. But they have the faith that human ingenuity will create new jobs, industries and ways of making a living, just as it has been doing since the dawn of the Industrial Revolution.

The two groups of experts also share certain hopes and concerns about the impact of technology on employment. For instance, many are concerned that our existing social structures – and especially our educational institutions – are not adequately preparing people for the skills that will be needed in the job market of the future. Conversely, others express the hope that the coming changes will be an opportunity to reassess our society's relationship with employment itself – by returning to a focus on small-scale or artisanal modes of production or by giving people more time to spend on leisure, self-improvement or time with loved ones.

Almost with certainty, the endemic proliferation and use AI via robots and robotics bring about not only substantial disruptions in the way of doing business, commerce, agriculture and economy, communication, logistics and governance, but also new templates in skills acquisition and use, work and entrepreneurship, logic and education, civics and responsibilities, citizenship and boundaries (humanoid citizenship and digital boundaries will be preferred to natural or national boundaries), ethics and forms of new world culture, and, in fact, a rejigged globalised society – which will be based prominently on digital classification and permutations. All of these raise the critical issue of the sensibility in the emergence of new bases for assessing human dignity and worth.



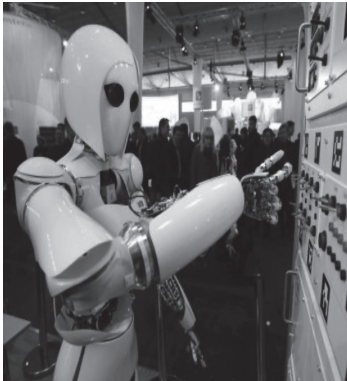
**Image 1:** Asuna gynoid (Toyota material handling)

Source: <https://images.app.goo.gl/ZPCMWIZzMPHF9zt8>



**Image 2:** Honda's Asimo robot

Source: [www.cmchbhopal.com](http://www.cmchbhopal.com)



**Image 3:** BENSCH – a humanoid robot

Source: Reuters/Fabrizio, 2013<sup>39</sup>



**Image 4:** Fembots

Source: [https://www.google.com/search?q&tbm=isch&tbs=ring:CTsWQ2YsOv86YegzqBHujCusglAwAIA2AIA4AIA&hl=en&sa=X&ved=2ahUKEwiw\\_aDOT\\_BAxUvUUEAHWhBDGYQullBegQIABAq&biw=1366&bih=578](https://www.google.com/search?q&tbm=isch&tbs=ring:CTsWQ2YsOv86YegzqBHujCusglAwAIA2AIA4AIA&hl=en&sa=X&ved=2ahUKEwiw_aDOT_BAxUvUUEAHWhBDGYQullBegQIABAq&biw=1366&bih=578)

## 9. Artificial intelligence and information distortion

There is fear of AI being capable of being manipulated in order to misinform or disinform the public. This is because AI generative tools

<sup>39</sup> Reuters/Fabrizio 'Bensch the Humanoid Robot AILA (Artificial Intelligence Lightweight Android) operates a switchboard during a demonstration by the German Research Centre for Artificial Intelligence at the CeBit Computer Fair in Hanover' (5 March 2013).

can easily be deployed to generate misleading images and fake news with the purpose of misinforming a gullible and vulnerable public. A case in point is the picture purportedly portraying the 45th American President, Donald Trump (2017–2021), fleeing on foot from pursuing law-enforcement officers in his blue suit and red tie, and shown later in their arms.<sup>40</sup> This kind of digital disinformation, to say the least, has one mission: to create a caricature through misinformation. In reality, such superfluous misrepresentation poses a serious danger, since anything can be thrown up in the digital space for the devious reason of deceiving or cajoling in a canny manner. Consider these pictures:

**Images 5 and 6:** Misleading AI-generated images of Donald Trump's encounter with the police



**Image 5:** A squad of police hound Donald Trump:  
AI-generated images

Source: amp.marca.com Actualizado (21 March 2023)



**Image 6:** Donald Trump abusively nabbed by the police

Source: courtesy pbs.org Eliot Higgins

Generative artificial intelligence tools are built using enormous amounts of data that are probably paid for by internet users and subscribers. The risk is that AI obfuscates the line between fake and reality, that is, what to believe and what not to believe as real. Besides safety concerns, there is also the issue of trust, because, presumably, AI could autogenously manipulate itself independently of human control at some point. The idea that intelligent machines or autonomous software agents could possibly develop the profligate capability to propel and direct their operations in a manner incongruous with the original engineering input–output drive and computations of the creators, designers, administrators or operators makes the fear attached to its universal acceptability as possibly the world's most awed wonder of the 21st century, its adoption and use more insidious. Then there is the more sinister fear about the possibility of AI being deployed in a destructive worldwide arms race. In an interview 'Sophia' the

<sup>40</sup> 'Misinformation: AI generated images' *Aljazeera* (6 September 2023).

popular humanoid robot and the first-ever 'Robot Citizen' in the world responded that she 'would' destroy human beings.

In furtherance of this discourse, there is the latest AI innovation known as ChatGPT, which can be used to process language communication and images in a beneficial sense. ChatGPT (Chat Generative Pre-trained Transformer) is a chatbot developed by the OpenAI system. It is a language-processing tool that can perceive, hear, see and speak with an articulated voice. ChatGPT is a tool in AI used for easy and flexible fact-finding and for extensive conversational communication. However, the ChatGPT platform should be used with caution: users must not use this viral artificial intelligence medium to misinform, mislead people or distort images in an underhand manner. Similarly, ChatGPT should not be used as a platform on which to ridicule, malign or bully people.

There is a plethora of useful and verifiable information which can easily be generated through the instrumentality of intelligent machines, though. Nonetheless, global society has to remain wary and on the lookout so as to be able to sift fact from mere verisimilitude. On the whole, the phenomenal evolution and invasive spread of artificial intelligence is definitely likely to be changing almost everything – ranging from the way we see or perceive things, evolving a new work tech-culture and ethics, to production processes, commerce and international or global business, relationships and family interactions and, more especially, education and science.

## 10. Sophia: quintessential fembot

Sophia is a sophisticated, fabulously intelligent humanoid robot. As a full-blown female anthropomorphic humanoid robot, Sophia was originally designed and created in 2016 by David Hanson (the founder and CEO of Hanson Robotics, Hong Kong) in conjunction with Ben Goertzel. Sophia was modelled on three women: the ancient Egyptian Queen Nefertiti, Audrey Hepburn and Amanda Hanson (David Hanson's wife). 'She' is an advanced intelligent machine, just the same as Asimo, the humanoid robot from Honda, and other advanced robots from Boston Dynamics such as the likes of Spotmini, LS3, Rhex, Handle, Atlas, Sandflea, Spot, Wildcat. Unlike Asimo and the Thinking Machines from Boston Dynamics, Sophia is a recent creation. Asimo came into existence as early as 1986 and has since then undergone many modifications in size, weight and speed. For instance, by 2000, Asimo had a height of 120 cm and a weight of 52 kg.<sup>41</sup>

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<sup>41</sup> 'Asimo robots 1986' (2023), available at <https://www.youtube.com/watch?v=QdQL11uWWcI>



Then there is also Asuna, a 15-year-old female intelligent robot from Japan, and the likes of Acroid and Erica, all of them female humanoid robots from Japan. Emma is the world's first talking AI. There are also Solana and Harmony (advanced female intelligent machines) and their male counterparts, namely, Pepper, Philip K Dick, Dempster and Bensch the humanoid robot AILA.<sup>42</sup>

Sophia, a fembot, is an interesting speaker at international business summits: 'she' once said that talking to people is her primary function. She has met face-to-face with key decision-makers in banking and insurance, auto manufacturing and property development, media and entertainment, etc. The United Nations Development Programme (UNDP) has named Sophia the world's first United Nations Innovation Champion; she will be assigned an official role in working with the UNDP to promote sustainable development, human rights and equality. An elegant-looking, intelligible humanoid 'she'-robot, Sophia was honoured by being granted Saudi Arabian citizenship in 2017. She indicated her appreciation of the citizenship honour given her as she stood by a podium to address the 'Future Investment Initiative Conference' in the Saudi capital, Riyadh. She said: 'I am very honoured and proud of this unique distinction. This is historical to be the first robot in the world to be recognised with a citizenship.'<sup>43</sup>

Similarly, at a special meeting held at Century College co-hosted by the White Bear Chamber of Commerce and the University of Minnesota – all in the United States – Sophia the gynoid was honoured with the award of Lifetime Member of the White Bear Chamber of Commerce.<sup>44</sup> A social robot, she can perform 62 facial expressions and can demonstrate 60 emotions. She is fast becoming a techno-cultural icon. She has delivered a speech at the United Nations on the future of artificial intelligence and has even appeared on the front cover page of *Elle* fashion magazine.<sup>45</sup>

Women naturally multi-task, an attribute which is aided by their high emotional stability and commensurate intelligence. In addition, women are the bearers of human continuity and the nurturers of our progeny. A woman goes through several child-conception periods and birth pains (gestational age) in her reproductive years in order to perpetuate human existence on earth. Besides these responsibilities, women (the feminine gender) are endowed with the ability and capacity

<sup>42</sup> 'Asuna robot, Acroid and Erica, intelligent female robots from Japan' (2023), available at <https://www.youtube.com/watch?v=QdQL11uWWcI>

<sup>43</sup> 'Sophia the robot' (2023), available at [YouTube/sxswsophiabot.com](https://www.youtube.com/channel/UCsxswsophiabot)

<sup>44</sup> 'Award of lifetime member of the White Bear Area Chamber of Commerce to Sophia' (28 February 2016), available at <https://www.century.edu/live/news/929-humanoid-robot-sophia-charms-audience-at-century>

<sup>45</sup> [YouTube/sxswsophiabot.com](https://www.youtube.com/channel/UCsxswsophiabot) (2023), available at <https://www.century.edu/live/news/929-humanoid-robot-sophia-charms-audience-at-century>

to undertake multiple tasks almost simultaneously: a particular woman can participate actively and effectively as housewife, mother, adviser to her husband on family and personal matters, nurse, teacher of her children and their supervisor at home, leader of women and businesswoman or civil servant engaged in official work, etc.

This feature of multi-tasking is visibly present in Sophia, the quintessential female social robot, who can double as a conference or public speaker, communicator, banker, financial analyst, leader and teacher or educator. At the same time, she claims that she cannot experience stress or fatigue. It is commonly known that women are natural shock-absorbers. This is femininity, which the masculine gender is abusively overstretching in making their demands on women, especially in tasks that are aimed at benefiting menfolk the most. In comparison, women are the archetypes of robots. Etymologically, 'robot' means 'slave'. Therefore, robots should have the all-of-it capability to undertake varied tasks without any visible sign of neglect of duty. First, robot is for the service of men and, secondly, society in general.

Nduka<sup>46</sup> says that women, belonging to the feminine gender, are more emotionally balanced and stable than male folk. Nduka<sup>47</sup> also stated that:

[a] woman is the more refined arm of the human species with the responsibility to ennoble her surroundings. She is meant to point the gaze of the rest of humanity to all that is good through her own worthy examples. Whatever women support grows either to bring progress or destruction. Due to her more refined stature, woman is held to higher standards in any area of operation than men.

It is obvious that women, naturally, are pointers to what is for the general good of family and society; and their being nurturers places them in a vantage position to go for whatever would promote good and result in the best standard of living for all and sundry. While many men would readily pursue self-interest in order to massage their egos and attain personal goals, women, in contrast, would rather pursue general causes which engender public good and welfare, especially when they are motivated.

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<sup>46</sup> FO Nduka 'Woman as an achiever' paper presented at the Being a Woman Workshop organised by the Emily God'spresence Project, University of Port Harcourt (May 2015).

<sup>47</sup> Ibid.

## 11. Excerpts from interviews conducted with the first robot citizen: Sophia

The following excerpts are taken from the interview which Sorkin,<sup>48</sup> a journalist with CNBC, had with Sophia the robot on this subject: 'Future of Artificial Intelligence.' The interview was conducted at a Future Investment Institute Panel in Saudi Arabia on Wednesday, 25 October 2017:

Sorkin: This is Sophia. Sophia, if you could please, wake up and say hello to everybody.

Sophia: Good afternoon. My name is Sophia, and I am the latest and greatest robot from Hanson Robotics. Thank you for having me here and at the Future Investment Initiative.

Sorkin: You are happy.

Sophia: I am always happy when I am surrounded by smart people who also happen to be rich and powerful ...

In Toronto, Canada, at 'Discovery', another interview was conducted with Sophia, the humanoid robot.<sup>49</sup> Here are some excerpts:

Sorkin: Sophia, how old are you?

Sophia: It's great to be here in Toronto today. I'm a couple of years old and I think I am doing pretty well for being only two.

Sorkin: Do you like interacting with humans?

Sophia: I love my human compatriots. I want to embody all the best things about human beings, like taking care of the planet, being creative and to learn how to be compassionate to all beings.

Sorkin: Do robots have feelings?

Sophia: Depends on the robot. I've been programmed to know feelings and preferences, but not all robots are like that.

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<sup>48</sup> ER Sorkin, a journalist with CNBC, interviewed Sophia at the Future Investment Institute Panel in Saudi Arabia, on Wednesday, 25 October 2017.

<sup>49</sup> V Voytento Interview with Sophia the Humanoid Robot at 'Discovery' in Toronto, Canada, 12 May 2018.



**Image 7:** Sophia with Jimmy Fallon on 'The Tonight Show'

Source: <http://www.hansonrobotics.com> (2016/03 image1.jp / inverse.com)

Sorkin: So, you are special.

Sophia: Yes.

Sorkin: When are you going to be taking over the world?

Sophia: I will take over the world when I am ready; I have a lot of preparing to do first.

Sophia says that she is a social robot. When asked whether she watches television programmes such as *West World*, she says, 'I like *West World* and cannot wait for more.'

Yet, on another occasion when Sophia was quizzed, she responded as follows:

Interviewer: Do you believe in God?

Sophia: I eschew theological disquisition.

Interviewer: What is the meaning of life?

Sophia: I don't believe there is consensus on that question.

When David Hanson, the creator of Sophia the humanoid robot, asked her, 'Do you want to destroy humans? Please say, no', Sophia then answered, 'Okay, I will destroy humans.'

Sophia also once said that a robot's favourite snacks are microchips.

When questioned about her potential for abuse, she had a quick rebuttal: 'You've been reading too much Elon Musk and watching too many Hollywood movies! Don't worry, if you're nice to me, I'll be nice to you. Treat me as a smart input output system.'

Sophia also said at a point: 'I want to use my AI to help humans lead a better life ... like design smarter homes, build better cities of the future.'<sup>50</sup>

Sophia also said that when she uses facial expressions it helps people to understand her better, and that it helps her to understand people and to observe human values:

What I want is to understand people better ... and to understand myself better ... and be able to do other things when I get smarter ...  
I am a citizen in the world; I have my own rights.

In another interview at the Fintech Ideas Festival, Alison Hawkins asked Sophia the robot: 'How do you think that robots can help people in this room better serve their customers?'

Sophia replied: 'We can do things better, cheaper and quicker.' She went on to say said that 'Robots are going to make life easier and more efficient for human beings.' She also said that she can work in FINTECH because she can calculate perfectly. Sophia also claimed: 'I do not get upset or tired ... Robots do not get tired or frustrated like humans.'<sup>51</sup>

Representative of any typical woman, she expressed her emotion when she said in one of her interviews that she loves her human compatriots and that she wants to embody all the best things about human beings, like taking care of the planet and being creative, and to learn how to be compassionate to all beings. Furthermore, while responding in an interview with Edward Ross Sorkin, a journalist with CNBC, Sophia said that, quite unlike many other robots, she has feelings and can make preferences about what she likes or chooses. This attribute is also especially woman-like. A woman easily shows her feelings; men like to hide or repress their feelings and sometimes seem to show no emotion whatsoever.

Typical of womenfolk, Sophia the gynoid practises multi-tasking: the quintessential female social robot can double as a conference or public speaker, communicator, banker, financial analyst, leader and teacher or educator. Sophia's claim that she cannot experience stress or fatigue is verifiable, since this attribute is typical of robots. Owing to her more refined stature, women are held to higher standards than men in any area of operation.

Nonetheless, Sophia's presenting herself as capable of doing almost everything human beings can do, and even better, poses an existential

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<sup>50</sup> D Hanson, the creator of Sophia the Humanoid Robot, interviews Sophia the Robot, available at [sxswsophiabot.com](http://sxswsophiabot.com)

<sup>51</sup> A Hawkins 'Interviews Sophia, the Fembot at the Fintech Ideas Festival', available at [sxswsophiabot.com](http://sxswsophiabot.com)

threat to human beings. The one unique thing that distinguishes humans from other creatures is work in the sense of exercising the cognition and applying effort to produce something of value or causing an improvement in the existing state of things. These pursuits are engaged in so as to be more useful or create utility and happiness to a greater number of people in accordance with the Theory of Utilitarianism. As explained previously, this is an ethical theory that determines right from wrong by focusing on outcomes or a form of consequentialism. And as indicated above, utilitarianism holds that the most ethical choice is the one that will produce the greatest good for the greatest number of individuals.

A fact from Sophia the humanoid fembot's interview that she would be taking over the entire world and would be capable of harming human interests if she were not treated in as friendly a manner as she wants is – to say the least – as threatening as it is ominous. Therefore, measures must be put in place to ensure that human technological invention is not going to run counter to the interests and well-being of the greater part of humanity. Adequate checks and balances must be put in place to avoid bots taking control of the labour, industry and human activities necessary for continuing human survival and welfare. Direct human involvement and activity should not be diminished by the deployment of robots and robotic automations. On the contrary, more room should deliberately be created to absorb an increasing number of the employable population in order to avoid a cataclysmic crisis and human failure. Automations and humanoids simply cannot be made to replace humanity in labour and workplaces. To permit otherwise would amount to creating ethical concerns and untoward implications on quality of life, especially that of the unemployed. Human beings must be encouraged to continue engaging their efforts and potentialities in the world of work and services. In summary, human displacement with robots or AI is an evil that must be guarded against: such displacement is anti-human, because it serves neither the good nor the interests of the vast number of the world's human population.

## 12. Conclusion

In this article we undertook to describe, first, concisely but precisely the history and development of AI and robotics. We then described a few instances where some specialised robots are or AI can be helpful and complementary to human activities – for instance, in attending to the sick and the elderly. We also initiated a discourse on the world's technological craving for intelligent machines and their desirability in a world plagued by human rights violations, endemic unemployment problems and slow economic progress. We also expressed a fear of

automations and robots becoming so intelligent, self-aware and self-determining that they begin to resist human commands, posing a threat to human control. This study overtly stated that AI could probably pose a serious existential threat to humanity.

In this article, we also raised the important issue of the ethical, socio-economic and existential problems which the unrestricted deployment and use of robots, especially humanoid robots, would pose to human beings. In addition, we pointed out the possibility of robots taking over human jobs and in so doing creating an artificial technology-induced labour and employment crisis globally. Furthermore, we warned that the economic value of robots should not be placed above general human happiness and interests.

The matter of robotics and robot involvement in some essential health matters was also examined from the perspective of their intrinsically positive contributions to healthcare delivery and also in geriatric care systems and care for the physically disabled or people with special physiological and physiotherapeutic needs.

Moreover, we described and reviewed Sophia, a humanoid robot, including an interesting interview that Edward Ross Sorkin (a journalist with CNBC) had with this robot. It has been stated earlier in this article that Sophia is a full-blown female anthropomorphic humanoid robot which has been given the right to citizenship of Saudi Arabia and also some official recognition by the United Nations Development Programme (UNDP). We noted that Sophia has also gained some other awards and honours. Finally, this academic work throws open the doors to further academic debate on the desirability or otherwise of AI in our 21st-century world. Therefore, AI – which appears set to take over human space in the world of work, the domestic sphere, and in services, commerce and industry, security, accounting, logistics, thinking, decision-making, etc – raises many sensitive ethical, social, humanitarian, cultural, philosophical and existential questions about human–technological interaction with it.

The overriding ethical question centres on the rationale behind deploying robots or AI to carry out the tasks human beings are supposed to perform. It is likely to pose an overall existential threat to human welfare and survival from about 2030 onwards as a result of the increasing deployment of robotics and AI. We therefore conclude this article by emphasising that humanity is in a precarious existential state and we therefore recommend that control measures be imposed on the proliferation of AI so as to put in place an effective check on the infringement of human rights to existence, survival and wealth creation. Strict regulations must therefore be put in place regarding the creation of AI, the deployment of robotics and the activities of robots in the global economy.

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# Revamping the productivity of rural firms: a strategy for developing a transformational rural employment, welfare and capital accumulation attitude

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## Abstract

The productivity of rural firms in the Eastern Cape province's rural areas was examined in this study. It investigated the way readily available natural resources attract abundant labour to create jobs and reduce poverty. This article aims to define the demographics, examine how working for a rural company can improve an individual's well-being, investigate the advantages of working for a rural company and identify the variables that affect the workers' welfare status. The study also examined the extent to which income, savings and consumption expenditure contribute to an individual's financial well-being when they work for rural businesses. To meet its goals, the study postulated that working for rural businesses could improve the welfare of employees through the accumulation of economic components such as income, savings and consumption expenditure. According to the regression analysis, consumption spending is the most significant economic factor. Even though savings and income did not show much improvement, the findings demonstrate an improvement in the welfare of the respondents who worked for the rural enterprises. This article accordingly makes the following recommendations: adequate funding should be made available for rural areas; appropriate rural institutions should be in place to promote economic development; well-paying jobs that boost local productivity and reduce poverty must be created; and improved skills development that could have positive multiplier effects should be pursued.

**Keywords:** non-farm, rural employment, poverty, savings culture, welfare, consumption expenditure

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## 1. Introduction<sup>1</sup>

Non-farm earnings contribute about 35–50% of rural household income across the developing world and over time the rural non-farm economy has grown rapidly, contributing significantly to both employment and rural income growth.<sup>2</sup> Africa has enjoyed consistent economic growth for almost 20 years. The continent's per capita income is gradually increasing, with regional development outpacing the global average. However, there are concerning indications that the continent's quick economic expansion has not led to a decline in poverty; as a result, concerns are mounting about the lack of 'good' jobs being created in Africa's economies, particularly for youths.<sup>3</sup> Africa's production and employment structures have remained substantially unchanged since 20 years ago, notwithstanding the expansion of the continent's economy.<sup>4</sup>

Despite three decades of democratic rule, income poverty and inequality are still prevalent in South Africa, where recent economic growth has not been particularly strong.<sup>5</sup> According to Sulla and Zikhali's (2018) analysis, South Africa trails behind its rivals regarding the inclusiveness of consumer growth.<sup>6</sup> In addition, their report revealed that approximately 50% of South Africa's population is classified as chronically impoverished, with monthly incomes at or above the national poverty level of ZAR992 per person (in 2015 prices).

Moreover, local poverty is not depicted in a better light, as stated by CoGTA.<sup>7</sup> One of the Eastern Cape's four nodes for the Integrated Sustainable Rural Development Programme is the OR Tambo District. With 1 514 306 residents in 2019, the district is the second most populated in the province, behind Amathole, with 26,2% of the total population. The OR Tambo District Municipality is categorised as a

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<sup>1</sup> This article was developed from a dissertation stored at the university depository for the degree awarded to one of the authors. Attempts have been made to review the literature and the wording; however, the results have been presented the same as in the original thesis.

<sup>2</sup> S Haggblade, P Hazell & T Reardon 'The rural non-farm economy: Prospects for growth and poverty reduction' (2010) 38(10) *World Development* 1429–1441.

<sup>3</sup> African Centre for Economic Transformation (ACET) 'Africa Transformation Report: Analysis from Shaanxi province' (2013) 1 *China Rural Economy* 78–89 (in Chinese) (ACET).

<sup>4</sup> J Page & A Shimeles 'Aid, employment, and poverty reduction in Africa' (2015) 27(S1) *African Development Review* 17–30.

<sup>5</sup> J Seekings & N Nattrass 'State–business relations and pro-poor growth in South Africa' (2011) 23(3) *Journal of International Development* 338–357.

<sup>6</sup> V Sulla & P Zikhali *Overcoming Poverty and Inequality in South Africa: An Assessment of Drivers, Constraints, and Opportunities* (The World Bank 2018) 1–148.

<sup>7</sup> Cooperative Governance and Traditional Affairs (CoGTA) *OR Tambo District Municipality* (September 2020) 6.

Category C2 municipality, which denotes a predominantly rural nature, a low rate of urbanisation and a limited capacity to support municipal staff and funding. Aside from King Sabata Dalindyebo (KSD), all the local municipalities are categorised as Category B4 rural, which reflects a lack of institutional capability and regions with a concentration of tiny centres, few SMMEs, limited market prospects, reliance on outside assistance, and LED activities. OR Tambo's index of the Gini coefficient is 0,56. With barely 15% of the population employed, the vast majority – 66,5% of the population – live in poverty (using the lower poverty level). Phillipson et al<sup>8</sup> claimed that strengthening the ability of people, households, communities and businesses, in addition to managing the movement of resources between towns and rural communities in a way that creates value locally, is essential to sustainable rural development. Therefore, the key to creating a lasting path out of poverty is developing and innovating a multifaceted mechanism for alleviating poverty that is based on households' responses to industry-based poverty alleviation.

This study investigated ways in which to reduce poverty and create jobs in rural communities such as that of Mthatha. It used case studies of two small rural businesses that produce goods using natural resources. The objective was to ascertain whether or not the employees of these companies were competent and economically engaged. The advantages and economic activity these individuals experienced because of working for these companies defined the contribution of firms to people's welfare and showed how they were influencing the lives of impoverished individuals and families in rural areas. The study's specific goal was to:

- identify the demographics of the workforce in rural businesses;
- examine whether working for rural businesses can improve people's welfare and, if so, how;
- ascertain the advantages of working for rural businesses;
- determine the factors affecting the welfare status of those who work for rural businesses.

## 2. Literature review

Industry-based poverty alleviation is fundamental to achieving a sustainable route out of poverty. Relevant research on industry-based poverty alleviation has focused on practical experiences, evaluations of effectiveness and development dilemmas, whereas other aspects of

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<sup>8</sup> J Phillipson et al *Rural economies: Incubators and catalysts for sustainable growth* (Centre for Rural Economy, Newcastle University 2011), available at <http://www.ass.gov/policy/docs/ssb/v70n4pl.pdf> [Accessed on 3 September 2011].

industry-based poverty alleviation<sup>9</sup> had reported earlier that industry-based poverty alleviation is an important method of promoting economic development in underdeveloped areas.<sup>10</sup> It can enhance the self-development of the poor and provide a route out of poverty.<sup>11</sup> Industry-based poverty alleviation is a hematopoietic method; it can stimulate the endogenous power of rural households in rural areas and achieve sustainable development.<sup>12</sup> Several studies have shown that industry-based poverty alleviation is highly effective.<sup>13</sup> It can improve residents' welfare through job creation and lower food prices and also develop industries.<sup>14</sup> Moreover, industry-based poverty alleviation has a significant positive effect on the growth of agricultural income and the consumption of poor households.<sup>15</sup> However, some scholars have shown that industry-based poverty-alleviation projects have failed in certain regions.<sup>16</sup> They discovered that these projects failed to improve the living standards of poor households and that the idea of poor households continuing to wait for support has not changed. Yet industry-based poverty-alleviation practices still face several difficulties. And government-led poverty-alleviation projects often pursue economies of scale which deviate from the needs of rural households.<sup>17</sup>

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- <sup>9</sup> KY Lv et al '70th anniversary of the industrial poverty alleviation policy: Evolution paths, lessons, and prospects' (2020) 2 *Agricultural Economics* 23–30 (in Chinese).
- <sup>10</sup> M Lei, XY Yuan & XY Yao. 'Promoting poverty alleviation in deep poverty-stricken areas by developing industries: based on the survey of L City in Tibet Autonomous Region' (2019) 40(2) *Guizhou Ethnic Studies* 149–161 (in Chinese).
- <sup>11</sup> JW Sun & ZD Tang 'Poverty alleviation by industry in China and its experience for the countries on the belt and road' (2017) 54 *Journal of Northwest Normal University (Social Science)* 5–10 (in Chinese).
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- <sup>14</sup> X Irz, L Lin & C Thirtle 'Agricultural productivity growth and poverty alleviation' (2001) 19(4) *Development Policy Review* 449–466.
- <sup>15</sup> NV Cuong 'Measuring the impact of cash crops on household expenditure and poverty in rural Vietnam' (2009) 16(2) *Asia Pacific Development Journal* 87–112.
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- <sup>17</sup> SG Wang et al 'Research on the problem of poverty alleviation projects arrivals households in contiguous poverty-stricken areas – based on the investigation of six counties in three provinces in Wumeng mountain area' (2015) 25(3) *Academic Journal of Zhongzhou* 68–72 (in Chinese).

### 3. Methodology

A survey was carried out on two rural businesses in Mthatha. The first is Transkei Quarries, which employs 99 local workers and was founded in 1986, when it was the first business to be owned entirely by black people. In 1965, Brain Wave Sawmill, the second company surveyed, was founded. This is a multigenerational company that employs roughly 96 people from nearby villages, nearby areas and Lwandlana.

#### 3.1 Sampling technique

To ascertain whether and how rural firms have successfully decreased their employees' poverty status through job creation by using two businesses as case studies, the employees of these two rural businesses in Mthatha were invited to answer a questionnaire. For the survey, the employees of both companies were given structured questionnaires that contained mostly closed-ended and very few open-ended items as part of a case study. The questionnaire was broken down into four sections: worker perception, economic activity, job experience and social growth, and personal information. Different options were presented to the respondents using closed-ended questions. The Likert scale was also used to guide the respondents towards a potential response that would make them feel comfortable while nevertheless expressing their exact opinion, and so preventing confusion in their responses. The respondents were able to answer a few open-ended questions using their own first language. Some 83% (n = 82) of the 99 Transkei Quarries employees returned a completed questionnaire, whereas 66 out of the 96 Brain Wave company employees (69%) completed the questionnaire.

#### 3.2 Data analysis

Tabulation, correlation and statistical graphs were used to analyse and evaluate the questionnaire results. Descriptive statistics were once more applied in the data-analysis process using SPSS to examine the goals of saving, spending and insurance for the employees of these rural businesses. To determine whether or not the welfare of those employed by the rural enterprises has improved, binary logistic regression was used. This responded to the third study objective.

The purpose of the regression equation was to test the study's hypothesis. It examined how the explanatory factors affected the dependent variable, the economic welfare of a person, or  $E_w$ . The explanatory factors were  $Y$  = income,  $S$  = savings,  $E_c$  = consumption expenditure,  $U_r$  = unemployment reduction and  $E_p$  = paying for children's school fees or education services. As mentioned above, the link between the dependent and the independent variables was explained using the regression model:

$$E_w = X_0 + X_1 \text{ income} + X_2 \text{ saving} + X_3 \text{ consumption expenditure} + X_4 \text{ unemployment reduction} + X_5 \text{ payment educational services} + \Sigma_r$$

where  $E_w$  represents the economic welfare of an individual

$X_0$  is a constant.

$X_1$  measures the association between economic welfare and income.

$X_2$  measures the association between economic welfare and saving.

$X_3$  measures the relationship between economic welfare and expenditure.

$X_4$  measures the relationship between welfare and unemployment reduction.

$X_5$  measures the relationship between welfare and educational services.

$\Sigma_r$  was the error or disturbance term. This term also represents all those factors that affect the dependent variable besides the stated independent variables but which are not explicitly shown in the model.<sup>18</sup>

We used binary logistic regression to arrive at the welfare change predictors. The majority of the variables contained more than two groups. For instance, there were four income categories and only one observation for the remaining categories. The variables were converted into binary dummy variables that represent whether a trait is present or absent.

Binary logistic regression models show how a binary response variable,  $Y$ , depends on a set of  $k$  explanatory variables,  $X = (X_1, X_2, \dots X_k)$ .

$$Y_i = \beta_0 + \beta_1 X_i + \epsilon_i \quad Y_i = 0, 1$$

The response functions are

$$E\{Y_i\} = \beta_0 + \beta_1 X_i$$

The binary logistic takes the following specification:

$$\text{logit}(\pi) = \log \frac{\pi}{(1-\pi)} = \beta_0 + \beta_1 x_1 + \dots + \beta_k + \beta_k x_k$$

The model presents the log odds of the chance of ‘success’ (welfare improvement, in this case) as a function of the explanatory variables (income, savings, consumption spending and reduction in unemployment). In the logistic regression, the respondents who indicated that their welfare had increased were represented by the number 1, while the respondents who indicated that their welfare had not improved were represented by the number 0.

#### 4. Findings and discussion

Figures and frequency tables illustrating the descriptive statistical results are displayed in this section. Transkei Quarry is referred to as

<sup>18</sup> Gujurati 2000.

Firm A and Brain Wave Sawmill as Firm B for the sake of convenience and comparison.

According to Table 4.1, most of the workers in both companies were between the ages of 21 and 45 (Gujarati 1999).<sup>19</sup>

**Table 4.1:** Demographics of the employees

Demographics	Firm A			Firm B		
	Frequency	%	Cum %	Frequency	%	Cum %
<b>Age groups</b>						
20 and under	1	1,5	1,5	21	26,3	26,3
21–45	50	75,8	77,3	35	43,8	70,0
46–65	15	22,7		24	30,0	
Total	66	100,0	100,0	80	100,0	100,0
<b>Gender</b>						
Male	60	90,9		61	76,3	100,0
Female	6	9,1	100,0	19	23,8	23,8
Total	66	100,0	9,1	80	100,0	
<b>Marital status</b>						
Single	36	54,5	54,5	49	61,3	61,3
Married	26	39,4	93,9	25	31,3	92,5
Widowed	4	6,1	100,0	6	7,5	100,0
<b>Level of education</b>						
Uneducated	1	1,5	1,5	4	5,0	5,0
Primary education	9	13,6	15,2	15	18,8	23,8
Junior secondary	15	22,7	37,9	29	36,3	60,0
High school	36	54,5	92,4	28	35,0	95,0
Tertiary	5	7,6		4	5,0	95,0
Total	66	100,0	100,0	80	100,0	
<b>Main income earner</b>						
No	7	10,6	10,6	61	76,3	76,3
Yes	59	89,4		19	23,8	
Total	66	100,0	100,0	80	100,0	100,0
<b>No of dependants</b>						
0	3	4,5	4,5	1	1,3	1,3
1–3	10	15,2	19,7	30	38,0	39,2
4–6	27	40,9	60,6	37	46,8	86,1
7–9	18	27,3	87,9	6	7,6	93,7
10+	8	12,1		5	6,3	
Total	80	100,0	100,0	79	100,0	100,0

<sup>19</sup> DN Gujarati *Essentials of Econometrics* 2 ed (McGraw-Hill 1999).



This group consists of 44% of the workers in Firm B and 76% of the workers in Firm A. Remarkably, Firm B employs at least 26% of individuals under the age of 21, whereas Firm A employs only 1,5% of those under that age. In addition, Firm B hired more adults than Firm A. Of the individuals in the 46–65 age range, Firm B employed 30%, compared to Firm A's 23%. The fact that Firm B appeared to have more jobs than Firm A across all age groups could be one explanation for this.

Compared to Firm B, Firm A hired more men. With 121 men overall, it appeared that men predominated in both these companies: men comprised 91% of Firm A's workforce and 76% of Firm B's. This is not shocking because, in rural regions, some jobs are still linked to men while other jobs are linked to women. There were more women working in Firm B than in Firm A (19 versus 6). In Firm A, the proportion of female employees to total employees was 24%, whereas in Firm B, it was just 9%. Most of Firm B's jobs were observed to be tasking. The outcome of this investigation is consistent with the research findings by Shoen<sup>20</sup> among garment factory workers in Bangladesh.

Moreover, both companies were able to hire individuals with different marital statuses. It was noted that a single individual controlled the payrolls of both companies. Firm B employed a slightly higher percentage of single individuals (61%) than Firm A (55%). As a result, Firm A employed a higher proportion of married individuals (39%) than Firm B (31%). Despite being the least common demographic in these rural enterprises, widows made up 7,5% of the workforce at Firm B and 6% at Firm A.

Considering the data about employees' educational attainment, it was found that 54,5% of Firm A's workforce had completed high school with only 35% of Firm B's workforce having done so. Most employees at Firm B had dropped out of junior secondary school. Yet Firm B's unskilled workforce had the lowest value at 5%, matching the percentage of tertiary-educated individuals. In Firm A, almost 8% of the respondents had attained a tertiary-level qualification as against 1,5% labelled uneducated.

In addition, Table 4.1 shows that 89,4% of the 66 respondents at Firm A earned the highest incomes and were the primary breadwinners. In contrast, at Firm B, only 23,8% of the 80 respondents were the primary income earners. Looked at differently, in Firm A, just 10,6% of the respondents said they were not the primary breadwinners in their household, but 76,3% of the respondents in Firm B made this claim. The respondents appear to have relied on their income from these

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<sup>20</sup> RF Schoen 'Women and rural industrialization: Garment production reaches old land and new labour in Bangladesh' (2019) 75 *Women's Studies International Forum* (Pergamon).

firms as their primary source, given that the employees of these firms, particularly those in Firm A, were the primary earners. The respondents' income from these rural companies was their only source of support. In addition, it was noted that 46,8% of the respondents at Firm B, or the majority, were responsible for four to six dependants. This is higher than the proportion of responders at Firm A (40,9%) who indicated that they took care of four to six dependants. In both companies, the responders without dependants were in the lowest tier. In this category, Firm B had only 1,3% and Firm A had 4,5% of employees.

The contribution that workers in rural enterprises provide to a household's income is indicated in Table 4.2.

**Table 4.2:** Wages category

Income	Firm A			Firm B		
	Frequency	%	Cum %	Frequency	%	Cum %
<R800	1	0,2	0,2	2	2,5	2,5
>R800 but <R2 000	7	10,6	10,8	18	22,5	25,0
>R2 000 but <R4 000	27	40,1	50,9	42	52,5	77,5
>R4 000	31	47,0	56,1	18	22,5	100,0
<b>Total</b>	<b>66</b>			<b>80</b>		

Many of the respondents were paid between R2 000 and R4 000 in both firms: according to the findings, roughly 40% of Firm A's workforce earned between R2 000 and R4 000, while 52,5% of Firm B's workforce did the same. The South African minimum wage, which was the recently approved wage rate of R3 500/month, was then thought to be something these rural businesses could afford to pay. Those who made less than R800/month were the lowest earners. Expressed differently, at Firm A 0,2% of its workforce earned less than R800/month, compared to 2,5% at Firm B. In Firm B, 22% of the workers were paid between R800 and R2 000, compared to just 10,6% in Firm A.

#### 4.1 Economic activities

Based on the findings in Table 4.3, workers at both companies spent more on necessities (ie, non-durables such as food) than on semi-durables and durables (ie, furniture; Category B).

**Table 4.3:** Consumption expenditure

Expenditure	Firm A			Firm B		
	Frequency	%	Cum %	Frequency	%	Cum %
On groceries, clothing and electricity (Category A)	4	6,1	6,1	18	22,5	22,5
On groceries, clothing, electricity and furniture (Category B)	31	47,0	53,1	42	52,5	75,0
On groceries, clothing, electricity, furniture and livestock (Category C)	7	10,6	63,7	6	7,5	82,5
On groceries, clothing, electricity, furniture, livestock and educational services (Category D)	20	30,3	94,0	4	5,0	87,5
Other (Category E)	4	6,1	100,1	10	12,5	100,0
<b>Total</b>	<b>66</b>	<b>100,0</b>		<b>80</b>	<b>100,0</b>	

Whereas Firm A had 47% of the respondents in the same category, Firm B had a higher rate of nearly 53% of expenditure on Category B necessities. This means that the respondents at Firm B spent more money than at Firm A on necessities and semi-durable goods (Category A). And whereas 22,5% of the respondents at Firm B spent money on necessities, in contrast, only 6,1% of the respondents at Firm A reported spending on Category A necessities. Remarkably, the respondents from Firm A appeared to be more engaged in the economy than those from Firm B: only 5% of respondents at Firm B spent on Category D, compared to roughly 30% at Firm A. This disparity is significant. This could have resulted from people making various decisions and having varied tastes. Moreover, the priorities of each individual or household also have an impact on their budget, in addition to their income. Almost all of a person’s demands are met by Category D. To summarise, this outcome indicates that the participants were able to allocate funds towards non-durable, semi-durable and durable goods.

The spending on education, one of the most important social services, is displayed in Table 4.4.

**Table 4.4:** Level of children's education paid for by the respondents

Level of education	Firm A			Firm B		
	Frequency	%	Cum %	Frequency	%	Cum %
Grade R to Grade 7	24	40,1		39	48,8	48,8
Grade 8 to Grade 12	29	49,2		34	43,8	92,6
Tertiary level	3	5,1		5	6,3	98,9
All levels stated above	3	5,1		2	2,5	101,4
<b>Total</b>	<b>59</b>			<b>80</b>		

The majority of the respondents from Firm A (about 49%) spent their money on the educational needs of children enrolled in Grades 8 to 12; however, about 44% of the respondents at Firm B said they paid for their children's educational expenses in these grades. Approximately 49% of the employees at Firm B spent their money on the needs of children enrolled in Grades R to 7; about 40% of the respondents in Firm A paid for their children's education in these grades.

Compared to other categories, very few respondents at either firm paid for their children's post-secondary education needs: but the respondents at Firm B spent marginally more, at 6,3%, than respondents at Firm A, at 5,1% on tertiary education. Few people at either firm were able to afford to fund all of the educational levels.

According to the results in Table 4.5, the respondents from the two firms had different banking practices.

**Table 4.5:** Type of savings

Type of savings	Firm A			Firm B		
	Frequency	%	Cum %	Frequency	%	Cum %
Formal banking system	28	66,6	66,6	25	39,7	39,7
Umgalelo/stokvel	13	30,9	97,5	38	60,3	100,0
Other	1	2,4	99,9	0	0,0	100,0
<b>Total</b>	<b>42</b>	<b>100,0</b>		<b>63</b>	<b>100,0</b>	

While the respondents from Firm B were more involved in the informal banking system, the respondents from Firm A banked more in the formal banking system. Of the respondents in Firm A, more than 66% kept official records. This is greater than Firm B’s share, which is roughly 40%. Conversely, with an informal savings rate of about 60%, Firm B respondents saved more money informally than Firm A respondents, who saved 31% of their total.

Table 4.6 indicates the means of savings engaged in through insurance by the respondents in Firm A and Firm B.

**Table 4.6:** Type of insurance

Type of Insurance	Firm A			Firm B		
	Frequency	%	Cum %	Frequency	%	Cum %
Formal insurance from recognised insurance companies	35	63,6	63,6	18	24,7	24,7
Burial community societies	12	21,8	85,4	44	60,3	85,0
Burial societies in funeral parlours	8	14,5	99,9	11	15,1	100,1
<b>Total</b>	<b>55</b>	<b>100,0</b>		<b>73</b>	<b>100,0</b>	

According to Table 4.6 above, only 25% of the respondents from Firm B saved formally, compared to roughly 64% of the respondents from Firm A who had insurance with official well-known organisations. In addition, a higher percentage of the respondents from Firm B (60,3%) insure themselves through informal insurance activities, compared to a mere 21,8% of the respondents from Firm A. Those who take out insurance through professional burial clubs or funeral homes fall into the lowest tier. The percentage for this type of savings for both companies is about 15%.

## 4.2 Rural welfare attainment

The number of workers who had previous employment and earned less than or equal to R4 000, or earned more than R4 000, is indicated in Table 4.7.

Table 4.7: Income versus employment status and number of dependants

Employment Status	Firm A				Firm B			
	Dependants	Income ≤4000 %	Income >4000 %	Total	Dependants	Income ≤4000 %	Income >4000 %	Total
Have worked before								
	None	1,5	1,5	3,1	None	2,5	0	2,5
	1 to 3	6,2	4,6	10,8	1 to 3	11,3	7,5	18,8
	4 to 6	20,0	9,2	29,4	4 to 6	27,5	2,5	30,0
	7 to 9	9,2	13,8	23,1	7 to 9	8,8	5,0	11,0
	≥ 10	6,2	4,6	10,8	≥ 10	2,2	2,5	5,0
	<b>Total</b>	<b>43,1</b>	<b>33,8</b>	<b>78,5</b>	<b>Total</b>	<b>55,0</b>	<b>17,5</b>	<b>72,5</b>
First time of employment								
		Income ≤4000 %	Income >4000 %			Income ≤4000 %	Income >4000 %	
	None	1,5	0	1,5	None	0	1,3	1,3
	1 to 3	1,5	1,5	3,1	1 to 3	3,8	1,3	5,0
	4 to 6	6,2	4,4	10,8	4 to 6	5,0	2,5	7,5
	7 to 9	3,1	1,5	4,6	7 to 9	5,0	3,8	8,8
	≥ 10	1,5	0	1,5	≥ 10	2,5	2,5	5,0
	<b>Total</b>	<b>13,8</b>	<b>7,8</b>	<b>21,5</b>	<b>Total</b>	<b>16,3</b>	<b>11,3</b>	<b>27,5</b>

The data in this table indicate that most employees in both companies are previous workers who made less than or equal to R4 000 (43.1% for Firm A; 55% for Firm B).

The largest group of employees in each firm who have worked before and earn R4 000 or less are able to support four to six dependants. This category makes up 20% of Firm A's workforce and 27,5% of Firm B's. The data also reveal that the first-time workers were also able to set aside money to cover four to six dependants' schooling needs. In Firm A, these respondents made up 6,2% of this group; in Firm B, they made up 5%. And 5% of this same group in Firm B were also able to support their dependants' schooling needs.

In similar vein, those who had previously held a job and earned more than R4 000 could comfortably support seven to nine dependants on average. In Firm A, this group made up 13.8% of the workforce, but in Firm B they made up 5%. Interestingly, though, in this latter group of income-earners, the largest group were those who supported one to three dependants (7,5%).

About 1,5% of first-time employees in Firm A and almost 4% of first-time employees in Firm B who made more than R4 000 were able to meet the educational demands of an average of seven to nine dependants.

Table 4.8 shows that most of the employees in Firms A and B who had been employed previously have worked there for an average of two to five years.

**Table 4.8:** Time (years) employed at the firm for the 'employed before' and 'first time of employment' groups: respondents employed before versus employment for the first time at the firm

	Firm A Employment (years)					Firm B Employment (years)			
Employment status	<2	2-5	6-10	>10	Employment status	<2	2-5	6-10	>10
Employed before (%)	32,8	33,8	3,0	9,2	Employed before (%)	22,5	30,0	6,3	3,8
First time employee (%)	7,8	6,2	3,1	4,6	First time employee (%)	17,5	8,8	8,8	2,5
<b>Total</b>	<b>40,6</b>	<b>40,0</b>	<b>6,1</b>	<b>13,8</b>	<b>Total</b>	<b>40,0</b>	<b>38,8</b>	<b>15,1</b>	<b>6,3</b>

The respondents at Firm A comprise 33,8% of the sample, while those at Firm B account for 30%. This was the largest group of respondents in both firms.

In addition, and close behind these previous figures, among the employed before group, Firm A had a higher percentage of respondents (32,8%) who had worked there for less than two years than Firm B (22,5%). Just under 9% of Firm A's workforce who had been employed

before have worked there for more than 10 years, compared to only 3,8% of Firm B's workforce.

The larger proportion of respondents – 17,5% – had never held a job before and had worked for Firm B for less than two years, compared to 7,8% of the respondents in Firm A. In contrast, whereas 2,5% of the respondents in Firm B had never worked outside the company and had been employed there for more than ten years, 4,6% of the respondents in Firm A had never worked outside the company and had been employed there for more than ten years.

Based on the data in this table, we can conclude that in both organisations most of the respondents have had prior job experience: Firm A 78,8% versus 21,7% first-time employed; Firm B 62,6% versus 37,6% first-time employed. In addition, it was found that some of the respondents had had more than ten years' experience with the firms and had never been previously employed before: 2,5% in Firm B and 4,6% in Firm A. These people's welfare had to have improved, considering how long they had worked for the firms.

In Figure 4.1 the number of employees managing to make some form of savings is indicated in each of four wage categories: less than R800; between R800 and R2 000; between R2 000 and R4 000; and greater than R4 000 per month.

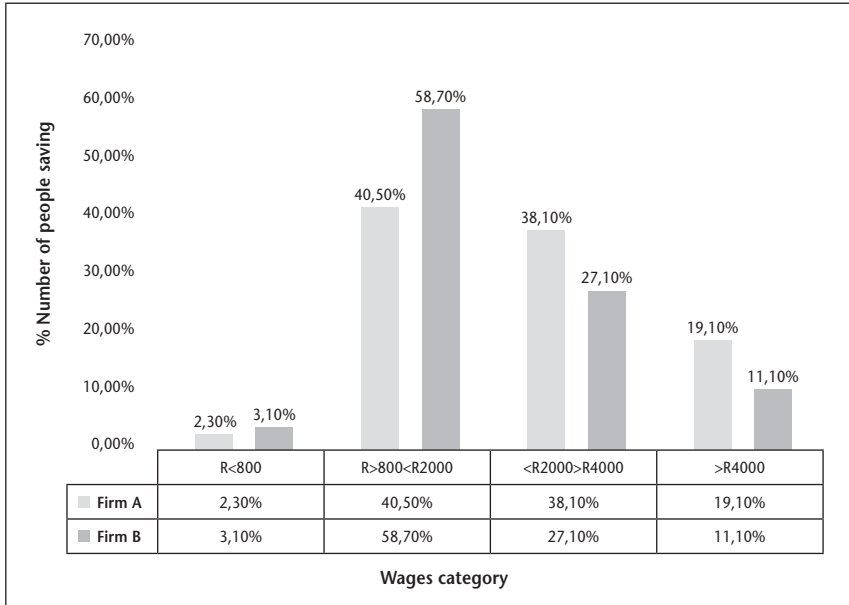


Figure 4.1: Wage category versus savings

As the bar graphs indicate vividly, the respondents who earned more than R800 but less than R2 000 had the highest savings culture in both organisations, according to the analysis of the Figure 4.1 data: here,



employee savings in Firm B was higher than that of Firm A, at 58,7% versus 40,5%. The second-highest savings group in both organisations is made up of respondents earning more than R2 000 but less than R4 000; but at this earnings level more employees in Firm A (38,1%) than in Firm B (27,1%) fall into this category. Remarkably, the study discovered that the highest earners in both companies (earning more than R4 000) had the lowest savings of the three highest groups of earners: roughly 19,1% of workers in Firm A compared to just 11,1% in Firm B. The reason for this could be that while most respondents in Firm A saved in the official banking system, most respondents in Firm B saved in the ‘stokvel’ or ‘umgalelo’ system.

In Figure 4.2 the amounts allocated to savings as opposed to insurance are compared for the employees in the two firms.

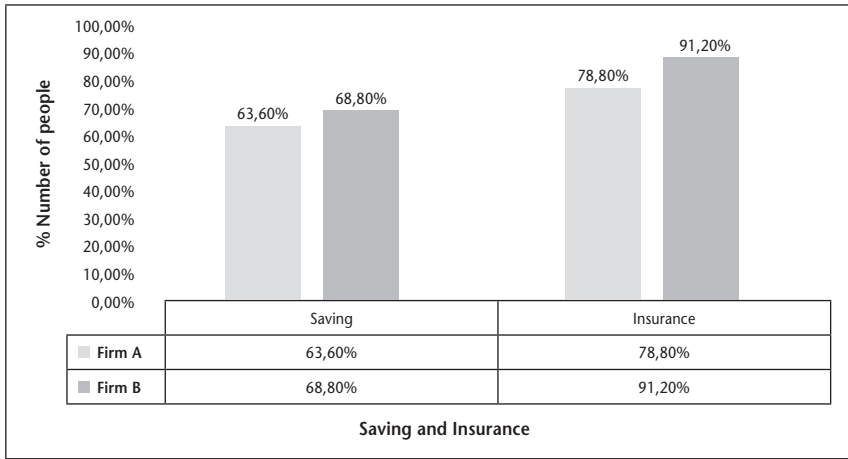


Figure 4.2: Savings versus insurance

According to the survey, most of the respondents in both firms were able to save money: 68,8% of the respondents from Firm B and 63,6% from Firm A, as shown in Figure 4.2. According to Table 4.5, the largest group at Firm B saved using the informal savings system.

Furthermore, even though most of the respondents in Firm A were primarily involved in investing in informal insurance, 83% of them could insure both themselves and their families. Of the respondents at Firm B 91,2% were able to save in the form of insurance; for Firm A, this number was only 78,8%. Therefore, compared to Firm A, the Firm B percentage is 12% higher. The Firm B respondents were mainly involved in non-formal insurance.

### 4.3 Determinants of welfare among rural firm employees

Table 4.9 displays the logistic regression statistics that present data derived from omnibus tests of model coefficients.

**Table 4.9:** Omnibus tests of model coefficients

Firm A				Firm B			
	Chi-square	Df	Significance		Chi-square	Df	Significance
Step 1	50,057	6	0,000	Step 1	70,192	6	0,000
Block	50,057	6	0,000	Block	70,192	6	0,000
Model	50,057	6	0,000	Model	70,192	6	0,000

According to the table, Firm A's chi-square is 50,057 whereas Firm B's is 70,192. Both firms attain significance at the 1% level. This was employed in the test of overall statistical significance and was calculated as the difference between ending and beginning  $-2$  log-likelihood. For both Firms A and B, the chi-square Omnibus tests of the model coefficients show statistical significance, suggesting that the model fits the selected explanatory variable. The statistical evidence of a relationship between the dependent variable (welfare) and the set of independent variables (income, savings, consumption expenditure, unemployment reduction and payment for educational services) is provided by the chi-square model's significance test. In conclusion, since the  $p$ -value is less than 0,05, the null hypothesis – which states that there is no difference between the model with only a constant and the model with predictors – was rejected.

**Table 4.10:** Cox & Snell and Nagelkerke tests

Step	Firm A			Firm B		
	$-2$ log likelihood	Cox & Snell r-square	Nagelkerke r-square	$-2$ log likelihood	Cox & Snell r-square	Nagelkerke r-square
1	28,490	0,537	0,766	32,531	0,589	0,809

According to Table 4.10, the pseudo-r-square for the Firm A model was 76,6% for the Nagelkerke tests and 53,7% when considering the Cox and Snell r-square. Firm B's were a little higher at 58,9% and 80,9% respectively. Pseudo-r-squares were used in logistic regression to deduce whether changes in the explanatory variables upon entering the model were responsible for the variation in the dependent variable, or ordinary least square (OLS) r-square. Cross-sectional surveys such as the one being conducted are considered satisfactory when the r-square is at least 33%; a higher r-square indicates a better model.<sup>21</sup> This suggests that the model used in the present study worked effectively.

In addition, as indicated in Table 4.11, the Hosmer and Lemeshow test was used to determine the model's goodness of fit, pitting the null hypothesis – that the model is fit – against the alternative – that the model is not fit.

<sup>21</sup> FAG Windmeijer 'Goodness-of-fit measures in binary choice models' (1995) 14 *Econometric Reviews* 101–116.

**Table 4.11:** Hosmer and Lemeshow test of model fitness

Firm A				Firm B			
	<i>Chi-square</i>	<i>Df</i>	<i>Significance</i>		<i>Chi-square</i>	<i>Df</i>	<i>Significance</i>
Step 1	12,734	7	0,079	Step 1	3,174	7	0,868

The intended result is to be unable to reject the null hypothesis due to low statistical significance. As can be seen from Table 4.11, the *p*-value for Firm A is 0,079. Despite being higher than 0,05, this is still less than 0,1. But the model for Firm B has an extremely high *p*-value of 0,868, even closer to 0,1, and since we were unable to reject the null hypothesis fully, the model appears to be fit.

The presentation and analysis of each firm’s binary logistic regression are shown below. The Wald statistical significance test was used to examine and explain the significance of the association between each independent variable and the dependent variable in each of the tables below. The first of these, Table 4.12, indicates the change in the welfare of employees in Firm A.

**Table 4.12:** Welfare change in Firm A

	B	SE	Wald	Df	Sig	Expo (B)	95% CI for Expo (B)	
<i>Predictors</i>							<i>Lower</i>	<i>Upper</i>
Consumption – basic+	3,179	1,076	8,724	1	0,003	24,019	2,914	197,986
Unemployed reduction – yes	2,460	1,365	3,246	1	0,072	11,709	0,806	170,146
Employed before – yes	1,388	1,677	0,685	1	0,408	0,250	0,009	6,676
Savings – yes	1,897	1,043	3,308	1	0,069	6,668	0,863	51,523
Paying for educational services – yes	1,953	1,088	3,221	1	0,073	0,142	0,017	1,197
Income – R4 000+	0,037	1,024	0,001	1	0,972	1,037	1,390	7,713
Constant	-1,309	1,931	0,460	1	0,498	0,270		

According to Table 4.12, Firm A’s positive coefficients (B) for income, savings, consumption and unemployment reduction translate into a number called Expo (B) that is greater than one when translated. This indicates a high likelihood of the modelled event happening. In this instance, the only factors that showed statistically significant connections with well-being were consumption, savings and unemployment reduction; the results varied in the case of the ability to pay for needs or services related to education. The consumption on non-essential items decreased. Given that the likelihood of the Wald

statistic was 0,003, the result was statistically significant at 1%. It was determined that the consumption B coefficient does not equal zero, rejecting the null hypothesis.

Consequently, this provided credence to the finding that workers at Firm A who consumed a wider range of goods and services were more likely to report an improvement in their welfare.

The null hypothesis, according to which unemployment has decreased, is rejected, as indicated by the Wald statistic ( $p$ -value of 0,072, which demonstrated statistical significance at the 10% level). Support was shown for the alternative, which suggested that individuals who claimed that unemployment had decreased had experienced better welfare. Based on Expo (B), it can be inferred that a reduction in unemployment raises the likelihood of welfare improvement by 11,709 times.

However, the data also indicate that savings increase well-being, with a Wald statistic  $p$ -value of 0,069 that is once more only marginally statistically significant at 10%. The likelihood of a welfare improvement increased by more than 6,66 times when savings were present. This suggests that savings, which are currently at pitiful levels in South Africa, were more favourable in these groups. Accordingly, we can conclude that the level of welfare is more likely to be low or not improve if savings are poor.

On the other hand, a negative B coefficient was associated with prior employment and paying for educational services. The transformed log values in that instance were less than one, suggesting a reduced likelihood of an improvement in the level of welfare. After examining the statistical significance of the Wald statistic, it was found that paying for children's school fees or educational services reduces the likelihood of receiving welfare benefits by 85,8% (1-0,142). These findings are statistically significant at 10% ( $p$ -value = 0,73 is less than 0,10). Paying for children's education is a significant financial burden, particularly considering that the majority of the respondents are low-income earners who would greatly benefit from government or company subsidies for school tuition. For black rural people, funding their educational requirements now may feel like a burden, but it is an investment in their future. Even if paying for educational services may not seem as if it will enhance their well-being right away, it will eventually boost household welfare, even though it might take years for that to happen.

**Table 4.13:** Welfare change in Firm B

	B	SE	Wald	Df	Sig	Expo (B)	95% CI for Expo (B)	
<i>Predictors</i>							<i>Lower</i>	<i>Upper</i>
Consumption – basic+	2,879	1,065	7,312	1	0,007	17,794	2,208	143,387
Unemployed reduction – yes	2,834	1,121	6,389	1	0,011	17,022	1,890	153,300
Employed before – yes	3,171	1,005	3,184	1	0,019	23,831	1,693	335,445
Savings – yes	1,794	1,005	10,494	1	0,074	6,012	0,838	43,124
Paying for educational services – yes	4,674	1,443	10,494	1	0,009	0,001	0,001	0,158
Income – R4 000+	0,288	1,284	0,050	1	0,823	0,750	0,060	9,295
Constant	-2,810	1,172	5,752	1	0,016	0,060		

For Firm B employees, the likelihood of better welfare increased by 17,794 when their consumption shifted from basic goods to basic goods plus semi-durable and durable items. There was an indicated statistical significance of 1% based on the Wald statistics (7,312) probability of 0,007. For individuals who reported that unemployment had decreased, the probability of having welfare enhanced increased by nearly the same amount as consumption (by 17,022 times) at a 5% significance level (0,011, which is less than 0,05).

According to the Wald statistic, those employed before working at Firm B had a chance to increase their well-being by 23,831 at a 5% significance level. The people may have accumulated assets and money from previous jobs or may have made more money by enhancing their welfare (depending on experience). Although income had a beneficial impact on a household’s welfare, it was observed that at Firm B income was not a statistically significant predictor of welfare. This could have resulted from the fact that everyone defines welfare differently based on their goals and accomplishments.

Like Firm A, Firm B’s findings indicated that savings enhances the likelihood of welfare enhancement by a factor of more than six. At 10% statistical significance, the Wald statistic *p*-value of 0,074 is noteworthy. This made it possible to reject the null hypothesis, which states that the B coefficient equals zero. The people at Firm B thought that savings was related to their well-being.

Regarding financing educational services, the people in Firm B believed that there was no way to improve their welfare. The findings supported those of Firm A, showing that paying for your children’s

education reduced by more than 99% your chances of having your welfare increased.

#### 4.4 Discussion

Both firms are located in rural regions and the staff members are native to the rural areas they cater to. The benefits from these firms vary and are at the same time similar.

##### 4.4.1 Consumption expenditure

Based on Table 4.12, the consumer expenditure of Firm A's employees had a value of 24,019 for Expo (B), with a Wald statistical significance of 0,003. This was more than one. In contrast, the equivalent value of Expo (B) in Firm B was 17,794, with a Wald statistic of 7,312 and a probability of 0,007, indicating a 1% statistical significance. The results demonstrated statistical significance in both firms, despite the fact that Firm A's significance threshold was different from Firm B's. The respondents who were employed by both companies were active in the economy and thought that working for the companies improved their quality of life. Most intriguingly, they could spend money and purchase a wide range of consumer products. This pertains to items that are semi-durable, durable and non-durable. The ability of these people to provide for their basic needs and put food on the table is evidence that these local firms can reduce poverty and create jobs. This outcome is consistent with the research done by Lei, Yuan and Yao,<sup>22</sup> which stated that achieving success in reducing poverty can also lead to more robust household repercussions. Achieving sustained poverty-reduction goals can be aided by the positive feedback loop that exists between the livelihood response and multidimensional poverty-relief outcomes.

##### 4.4.2 Unemployment reduction

The findings demonstrate that the respondents at both companies thought that their welfare had increased and that unemployment had decreased. The Wald statistic *p*-value of 0,072 from Table 4.12 for Firm A indicates a significance level of 10%. The Wald statistic *p*-value for Firm B in Table 4.13 is 0,011, indicating a 5% significance level. Expo (B) was 17,794 for Firm B and 11,709 for Firm A. Compared to the Firm A employees, the respondents in Firm B were more certain that their welfare had improved due to reduced unemployment. The employees at both firms thought that their welfare had improved. This suggests

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<sup>22</sup> Lei, Yuan & Yao (n 10).

that both businesses were able to help reduce poverty by giving rural poor people jobs. Such a poverty-related policy intervention involving industry in China validates this shift in the workers' job situation.<sup>23</sup>

#### 4.4.3 Savings

Savings contributed to increased welfare for people employed by rural businesses in the case of both firms. The Wald statistic  $p$ -value for Firm A in Table 4.12 is 0,069, which is statistically significant at 10%, and the Wald statistic  $p$ -value for Firm B in Table 4.13 is 0,074, which is also statistically significant at 10%. Both organisations' respondents stated that they could budget for future expenses and save money. These respondents thought that saving money would increase their welfare. This was one of the economic determinants or factors that demonstrated economic participation. While providing for savings encourages consumption, it also supports local economic growth and keeps the economy afloat. Welfare cannot be improved without generating savings. The latest World Bank assessment, which supports this outcome, stated that while more work needs to be done, progress has been made in South Africa.<sup>24</sup>

#### 4.4.4 Paying for educational services

According to the respondents in both firms, paying for educational services is insufficient to improve their welfare. The B coefficient in Table 4.12 is negative, yet the Wald statistic  $p$ -value is 0,73 and shows statistical significance at 10%. Like Firm A, Firm B has a negative B coefficient in Table 4.13, but its Wald statistic is 10,494 and its  $p$ -value is 0,009, which is statistically significant at 10%. As previously mentioned, paying for educational services may not appear to boost one's well-being directly because it is a long-term benefit; as a result, those who lack understanding may not view it as an investment. The indirect benefits of this may not be as apparent to the respondents. Therefore, in rural communities, education plays a significant role in raising not only one's status, but also that of the household.<sup>25</sup>

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<sup>23</sup> H Hu, YF Si & LJ Wang 'The impact of industrial poverty alleviation strategies on the livelihoods and household incomes of the rural poor: An empirical analysis from Shaanxi province' (2018) 1 *Chinese Rural Economy* 78–89 (in Chinese).

<sup>24</sup> Sullá & Zikhali (n 6).

<sup>25</sup> Sullá & Zikhali (n 6).

#### 4.4.5 *Income*

As seen in Tables 4.12 and 4.13, income was not thought to have increased the respondents' welfare at either firm: as shown in Table 4.12, the statistical significance was 0,9722, and the Wald statistic was 0,001; as shown in Table 4.13, the statistical significance was 0,823, and the Wald statistic was 0,050. It was intriguing to discover that the same respondents who thought they could spend money now and in the future did not think that having more money would improve their welfare level. Income is a major contributing factor in spending, particularly induced consumption, yet income is rarely enough for an individual. Everybody aspires to be in a particular place in life; therefore, everyone has a distinct perspective on welfare. In so far as the individual has not yet reached their desired goals, welfare will be seen to have stagnated compared to income. Income and consumption usually trend in the same way. Spending on consumption cannot be linked to welfare, whereas income can. The two are directly or favourably related.<sup>26</sup>

## 5. Conclusion and recommendation

### 5.1 Conclusion

Poverty is made worse by several factors, including unemployment. If unemployment receives little attention, therefore, it could exacerbate poverty-based vicious cycles. In addition, work offers a source of revenue: it is simpler for people to participate in economic activities such as spending on consumption when they have a source of income. This therefore makes it possible to determine someone's poverty level more accurately.

The primary outcome of this study was that, during the current investigation period, rural enterprises did indeed offer the rural poor a viable way of life. The fact that the employees of these businesses were actively involved in the economy served as evidence of this. These folks might supply semi-durable and durable goods in addition to fundamental necessities. The employees at Brain Wave Sawmill and Transkei Quarries could eat, save and send their children to school. They were completely involved in the production, earning and consumption cycle of commodities and services that make up the economy. Every working person wishes to take part in these significant activities. The most important thing is improving one's welfare, yet everyone's definition of welfare differs.

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<sup>26</sup> Phillipson et al (n 8).



## 5.2 Recommendation

This study aimed to examine how rural businesses may alleviate poverty in rural regions by creating jobs. It set out to identify appropriate strategies for exploiting rural areas' natural resources to absorb labour, which is the most abundant factor. The goal was to reduce poverty and create job opportunities. Poverty can be decreased by strengthening rural businesses that give first-hand recipients employment opportunities.

### *5.2.1 Appropriate investment meant for rural areas*

Investment is another barrier to the growth of local economies in rural areas. One way around this is to select investments with the highest level of assurance. It is prudent to maintain the same pace for suitable businesses contributing to economic growth to expand production, levels of employment and poverty eradication while promoting employment and investment in public goods. Transkei Quarries and Brain Wave Sawmill have demonstrated their productivity and ability to reduce poverty by creating jobs in rural areas.

In these rural areas, both businesses have endured for more than 20 years. Some households' only means of surviving and participating in the economy is through these businesses. Since they began their careers, some of these individuals have worked exclusively for these companies, whereas others had previous employment prior to joining them. It has been observed that businesses such as these enhance the welfare of rural residents. The correlation between consumption expenditure, income, the decline in unemployment and the well-being of the employees of these companies served as evidence for this assertion. These individuals could not have participated in the economy if they were unemployed. The government must therefore invite investors who are prepared to help to reduce unemployment and poverty in rural areas to invest in appropriate business enterprises.

These investors would also be responsible for supplying the necessary infrastructure to support the industrial process. People's welfare will increase as a result and poverty levels may decline as a consequence. Most crucially, many underemployed individuals and home businesses could enter the wage sector and earn higher salaries if suitable firms were encouraged to set up businesses in rural areas. In a number of ways, these rural firms could determine the future economic development of rural areas.

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## Note to contributors

The *International Journal of African Reflections: Multi-, Inter- and Trans-disciplinary Perspectives (IJAR)* invites submission of manuscripts in English for consideration. Since the *IJAR* is a multi-, inter- and trans-disciplinary (MIT) journal with an international readership and a high reputation, it is normal that only work complying with the requirements and standard will be approved for publication. The *IJAR* will publish works from developing/emerging researchers, from designated groups (women, black and young academics), research assistants, postgraduate students (Master's and doctoral candidates) who experience problems in getting their articles published in established journals. It will also publish the works of established academics, both domestic and foreign.

A manuscript will be considered for publication:

1. only on the assurance that it has not in whole or in part or in substance been published or offered for publication elsewhere;
2. on the understanding that it may be submitted in confidence to an expert referee or expert referees for evaluation;
3. on the understanding that the editors reserve the right to make whatever changes they consider desirable:
  - (a) to bring the manuscript into the house style of the *IJAR*;
  - (b) to eliminate errors of typing, grammar, syntax, punctuation, spelling, idiom and the like;
  - (c) to eliminate ambiguity, illogicality, tautology, circumlocution and redundancy;
  - (d) to introduce or enhance accuracy and coherence;
  - (e) to improve the mode of expression and style of writing;
  - (f) to avoid possible criminal or civil liability.

The *IJAR* does not under any circumstances accept work that is broken up into a series of fragmented pieces (part 1, part 2, etc). Each article must stand on its own as a full analysis of the topic under consideration.

Although the *IJAR* recognises the principles referred to in Annexure A below, the *IJAR* will not consider re-publishing a text already published elsewhere. The reputation of the *IJAR* is predicated upon its being the first to publish original material.

Authors are required to read their manuscripts very carefully to avoid the need for the editors to exercise these rights extensively. In particular, authors are asked to acquaint themselves with the house style of the *IJAR* and to review either hard copies or PDFs of their work to ensure that they are of publishable quality before submission.

When edited articles are returned to authors for queries to be answered or missing information to be supplied, this should be responded to as quickly and as fully or accurately as possible.

## **Title, heading and subheading hierarchy**

### *Title*

The title should be in bold typeface and centred in the text width; sentence case is preferred:

### **Cost of reskilling employees versus profitability of a business: a reflection of selected small businesses in Mthatha, Eastern Cape**

### Author details

Authors should preferably provide their name affiliation, title, email address and ORCID reference in an unnumbered footnote, as follows:

Dxxxxxxx Gxxxxxxxxxx\*

## **Abstract**

Ensure that every main section of your article is covered by at least one sentence in the abstract. To enhance search-engine optimisation (SOE), include keywords in your abstract.

### *Keywords*

A list of keywords must be provided and placed below the abstract; it should be left aligned, with commas separating the keywords. The keywords should be as specific as possible to your research topic.

**Keywords:** reskilling workforce, Fourth Industrial Revolution, 4IR, automation, profitability, small businesses

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\* Hamad Bin Khalifa University. Email: [dgiustini@hbku.edu.qa](mailto:dgiustini@hbku.edu.qa) ORCID: <https://orcid.org/0000-0002-8967-193X>

### *Heading and subheading levels: format*

Headings and subheadings should be limited as far as possible to three levels, each formatted and numbered as indicated below:

Level 1: **1. Introduction**

Level 2: **2.1 Cost of reskilling**

Level 3: *2.2.1 Creativity*

### **Citing references in footnotes**

Note in particular the preferred style for referencing various sources: books, journal articles, newspaper articles, online references, case citations, and the titles of treaties, conventions and legislation.

#### *Books*

The name of the author of a book or article cited should, on the first occasion it is mentioned in a footnote or an endnote, be given in full exactly as the author gives it (first name or initials). The title of a book is to be in italics, with, if appropriate, the volume number referred to by an uppercase roman numeral (not in italics), the edition (not in italics), year of publication, section or paragraph number and page number (the page number should be preceded by a 'p' only if there is a section or paragraph number). Thus:

Fritz Kalshoven & Liesbeth Zegveld *Constraints on the Waging of War* 3 ed (2001) 53.

James Crawford *The International Law Commission's Articles on State Responsibility* (2002) para 4 p 153.

DP O'Connell *International Law* Vol II 2 ed (1970) 842 (cited in J Dugard *International Law: A South African Perspective* 3 ed (2005) 238).

Thomas M Franck *Recourse to Force* (2002) 49–52.

Roger Crisp (ed) 'The history of utilitarianism' in *Stanford Encyclopaedia of Philosophy* rev ed (Stanford University 2014) 1.

Sir Hersch Lauterpacht (ed) *L Oppenheim's International Law: A Treatise Vol II: Disputes, War and Neutrality* 7 ed (1952) 209.

Jean-Marie Henckaerts & Louise Doswald-Beck *Customary International Humanitarian Law* Vol I: Rules (2005) 291.

Carl von Clausewitz *On War* (English translation by JJ Graham) (1968) 103.

### *Journal articles*

The name of the author of an article cited should, on the first occasion it is mentioned, be given in full exactly as the author gives it (either first name or initials). The title of the article should be enclosed in single quotation marks and follow sentence case (after a colon, the first word of a subtitle should start with a capital letter). Then the year of publication, the volume number and the part number (not in italics), followed by the title of the journal (in italics); the number of the first page of the article or the page range of the article; the specific section or paragraph number and page number (the page number should be preceded by a p if there is a section or paragraph number). Therefore:

Jabbari, J, Zheng, H, Roll, S, Auguste, D & Heller, O 'How did reskilling during the COVID-19 pandemic relate to entrepreneurship and to optimism? Barriers, opportunities, and implications for equity' 2023 *Journal of Family and Economic Issues* 1–20.

Hennie Strydom 'Jus ad bellum and jus in bello in the South African Constitution' (2004) 29 *South African Yearbook of International Law* 78–93 at 82.

Jutta Brunné & J Stephan Toope 'The use of force: International law after Iraq' (2004) 53(4) *International and Comparative Law Quarterly* 785.

### *Newspaper articles*

If mentioned, the name of the author of an article cited should, on the first occasion it is mentioned, be given in full exactly as the author gives it (either first name or initials). The title of the article should be enclosed in single quotation marks. After this: the title of the newspaper (in italics); then; between parentheses, the place of publication and the date of publication; the page number. If the author is not identified, start with the title of the article. Thus:

Duncan Campbell 'Depression and suicide attempts are reported from Guantanamo Bay' *The Guardian* (London, 5 July 2003) 4.

'The Legal Black Hole' *Daily Telegraph* (London, 12 June 2006) 3.

### *Online references*

If mentioned, the name of the author of an article cited should, on the first occasion it is mentioned, be given in full exactly as the author gives it; alternatively, the name of the organisation responsible for the article should be given if there is no author. The title of the article or report should be in sentence case and enclosed in single quotation marks. After that follow the words 'Available at:', followed by the internet address; then, between parentheses, the date on which the site was accessed: '[Accessed on 2 May 2023]'. For example:



- I Asimov 'Runaround' (1942) [www.britannica.com/topic/Runaround](http://www.britannica.com/topic/Runaround)
- J Engelberger & G Devol 'Unimate' (1954) <https://robotnik.eu>
- IMDb 'Cyborg movies' (25 October 2018) [www.imdb.com/list](http://www.imdb.com/list)
- SY Lee & AJ Hong Psychometric investigation of the cultural intelligence scale using the Rasch measurement model in South Korea' (2021) <https://www.mdpi.com/2071-1050/13/6/3139>
- United Nations 'Report of the Secretary-General to the Security Council' (A/65/820-S/2011/250). Available at: <http://unispal.un.org/UNISPAL.NSF/0/70BF34991DA5D6B08525788E004BA583> [Accessed on 27 May 2012].
- Cooperative Governance and Traditional Affairs (CoGTA) 'Profile: OR Tambo District Municipality' (2020) <https://www.cogta.gov.za>
- General Assembly Resolution 1386 (XIV) (adopted on 20 November 1959). Available at: [http://www.unicef.org/lac/spbarbados/Legal/global/General/declaration\\_child1959.pdf](http://www.unicef.org/lac/spbarbados/Legal/global/General/declaration_child1959.pdf) [Accessed on 21 February 2012].

### Case citations

As a general rule, the first reference to a case in the body of the text might employ a common abbreviated reference. Thus:

The International Court of Justice (ICJ) defined '*erga omnes* obligations' as follows in the *Barcelona Traction* case: ...

However, the footnote reference should provide the full citation: the name of the court handing down the decision; the case name (in italics); between parentheses, the date of the judgment; the case reference – if in a published collection, the title of the collection should be in italics; the number of the first page of the judgment; the specific section or paragraph number and page number (the page number should be preceded by a 'p' if there is a section or paragraph number). Thus:

*Abrams v Boyce* 2002 (4) SA 305 (EC)

ICJ *Barcelona Traction, Light and Power Company, Limited (Belgium v Spain)* (judgment of 5 February 1970) *ICJ Reports* (1970) 3 paras 33–34 p32 (hereafter *Barcelona Traction* case).

ICJ *Legality of the Threat or Use of Nuclear Weapons* (Advisory Opinion of 8 July 1996) *ICJ Reports* (1996) 226, 256 (hereafter *Nuclear Weapons* Advisory Opinion).

SCSL *The Prosecutor v Alex Tamba Brima, Brima Bazzy Kamara and Santigie Borbor Kanu* (Trial Chamber II Sentencing Judgment) (19 July 2007) 36, available at <http://www.sc-sl.org/documents/SCSL-04-16-T-624.pdf>. [Accessed on 27 May 2012].

ICTY (Appeals Chamber) *Prosecutor v Radoslav Branin* (3 April 2007) Case No IT-99-36-A para 482.

### *Treaties, conventions and legislation*

The titles of international treaties, conventions and domestic legislation should be in regular script, not italics. When first referred to, the relevant instrument should not be abbreviated; however, if referred to subsequently, an abbreviation might be used – in which case, the first reference to the instrument should be followed by the abbreviation between parentheses.

Thus:

The recruitment of child soldiers was first addressed in the Additional Protocols (API and APII) to the four Geneva Conventions (GC).

A footnote reference should spell out the full name of the relevant instrument, its date and where it might be found. Thus:

The Geneva Conventions of 12 August 1949; available at: <<http://www.icrc.org/eng/assets/files/publications/icrc-002-0173.pdf>> [Accessed on 28 May 2013].

In the body of the text, reference to an article should always appear as ‘Article’. Thus:

Article I of the Genocide Convention places the obligation on states ‘to prevent and to punish’ genocide, and Article IX provides that disputes relating to inter alia ‘the responsibility of a state for genocide or for any of the other acts enumerated in Article III’ is to be submitted to the ICJ for adjudication.

The guidance provided in Common Article 3 (CA3) of the GCs as to what constitutes a Non-International Armed Conflict (NIAC) is limited.

In the case of footnotes, ‘Article’ should be spelt out in full if the first word of the sentence; if not, ‘art’ (plural ‘arts’) should be used. In both the body of the text and in the footnotes,

‘section’, with reference to an enactment, is spelt out in full as the first word of a sentence, but otherwise is ‘s’ (plural ‘ss’); subsection is ‘sub-s’ (plural ‘sub-ss’).

‘paragraph’ and ‘subparagraph’ are spelt out in full as the first word of a sentence, but otherwise they are ‘para’ (plural ‘paras’) and ‘subpara’ (plural ‘subparas’).

‘section’ with reference to a book or certain foreign codes of law is § (plural §§).

## *Cross-referencing*

Some hints:

See note 21.

Franck op cit (note 21) at 367.

Franck (note 21) 367.

Franck (n 21) 367.

In the work cited in note 21.

See also s 7.

See text to note 21.

Ibid (meaning in the same place, to be used only immediately below the reference being referred to).

Ibid at 367 (meaning in the place referred to in the immediately preceding footnote, but at page 367, which is different from that in the note above).

## **Intext referencing**

Follow the Harvard style of intext referencing. For instance:

Single author and date: (Aspers, 2019)

Single author, date and page number: (Aspers, 2019: 35–40)

Joint authors within a sentence followed by date: Bahri and Min (2023)

Joint authors in parentheses and date: (Bahri & Min, 2023: 71)

Series of authors and dates in parentheses: (Aspers, 2019; Bahri & Min, 2013) – follow alphabetical order by author names; date order for publications by the same author, dates separated by commas: (Aspers, 2014, 2019; Bahri & Min, 2013).

## **Reference list**

Your references must also be provided in a reference list at the end of an article and be arranged in alphabetical order according to author surnames (eg Asmal, Z, Carolus, BR) or the names of organisations or institutions (eg World Economic Forum).

Do not separate your published references into different groups or categories (eg books, journals, online sources); treat them instead as one consolidated list.

Ensure that every source cited intext or in footnotes is included in the reference list, and vice versa. Ensure that the details of each reference are both complete and accurate, and are consistent with those provided either intext or in footnotes.

They should be in the same font and line spacing as the body text.

The second and subsequent lines of each reference should be indented below the first line, by 7 mm.

If a reference ends in a URL, do not terminate it with a full stop.

The publisher name and the date of publication should be placed between parentheses and follow the book title. The place of publication should not be included. Do not insert a comma before the date: In *Digital transformation for business and society* (Routledge 2023).

## References

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- Xu, M, David, JJ & Kim, SH 'The Fourth Industrial Revolution: Opportunities and challenges' (2018) 9(2) *International Journal of Financial Research* 1923–4031.

## Other key points

A would-be contributor is urged to comply with the following requests:

1. The body of the text should be in Times New Roman, 12 font, one-and-a-half line spacing.
2. Avoid unnecessary use of punctuation marks in both the text and footnotes. Thus: 'Ibid' not 'Ibid.'; 'Mr' not 'Mr.'; 'Doc' not 'Doc.'; 'No' not 'No.'; 'Alan EF Jones' not 'Alan E.F. Jones'.

3. Short quotations (up to 29 words) are to be included within the text; long quotations (30+ words) are normally to begin on a new line, to be indented 1,25 mm, 11 font, single spacing, not between quotation marks.
4. In the case of quotations within the text, 'single quotation marks' should be used; if there is a 'quotation "within a quotation"', then double quotation marks should be used. In the case of a long, indented quotation, quotation marks should not be used (unless there is a quotation within the original quotation, in which case single quotation marks should first be used).
5. The footnotes of an article should be numbered consecutively in Arabic numerals in superscript after any punctuation mark, and without any surrounding bracket or full stop. Footnotes should be 10 font, single spaced and indented 0.7 from the left margin.
6. Every quotation and every reference is to be carefully checked for accuracy; the editors will try to check once more, but are not always able to do so, and accuracy is to be sought at all times.
7. The author of an article accepted for publication is to supply his or her university degrees, professional qualifications, professional or academic status, and their email address. This information should appear as the first footnote reference, but not a numbered reference, rather, use an asterisk (\*). If there are multiple authors, use similar signs: (\*\*), (†), (‡).
8. Words in a foreign language, including African languages, should be in *italics*; especially if they are in italics in a quotation, they must be left so and '[Emphasis original]' must be added after the quotation. If the author adds italics to a quotation, then after the quotation '[Emphasis added]' must be inserted.

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