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ABOUT THE JOURNAL

Global Journal of Communication and Humanities (GJCH) is an open access and double blind peer-reviewed journal published by Eleviv Publishing Group, USA and distributed by Brainspec, Nigeria. The main objective of GJCH is to promote interdisciplinary studies in the communication and humanities, and provides an intellectual platform for knowledge sharing among scholars. GJCH aims to become the leading journal in the communication and humanities in Nigeria and globally. GJCH publishes research papers in the fields of communication and humanities.

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LANGUAGE AND COMMUNICATION: A RHETORICO ANALYSIS OF PRESIDENT MUHAMMADU BUHARI'S SPEECH OF AUGUST 28, 2022

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Abstract

This paper seeks to analyze President Buhari's August 11, 2022 speech on the March 28, 2022 Abuja-Kaduna train attack by bandits in compliance with rhetorical canons and proofs. The data for the study comprised President Muhammadu Buhari's speech on the March 28, 2022 train attack delivered on the 11th August, 2022. The content analysis procedure was adopted to assess the speech published by Vanguard and The Guardian newspapers of August 12, 2022. The video was downloaded to aid the analysis by comparing both the video and the transcript to ensure its unity. Analyses were carried out to determine if the speech conformed to rhetorical canons, and the extent to which the speech adhered to rhetorical proofs. To give this study a backing, the Critical Discourse Analysis and the Systemic Functional Linguistics (SFL) theories were adopted. Findings reveal that President Muhammadu Buhari's speech on the March 28, 2022 Abuja-Kaduna train attack failed to conform to rhetorical canons and proofs. In view of this, it was recommended that Presidential speech writers should consider the importance of adopting the three rhetorical proofs – logos, ethos and pathos as well as the five rhetorical canons of invention, arrangement, style, memory and delivery in future speech writing in order to inspire, arouse and appeal to emotions. The study also recommends that efforts should be intensified to improve the President's ability to use the rhetorical canon of memory in future speeches as such efforts would help to reduce his over dependence on the script.

Keywords: Critique, Abuja-Kaduna Train Attack, Rhetoric Canons, Rhetoric Proofs, Communication

Background of The Study

Ideally, presidential speeches the world over are meant to inspire, uplift, motivate, unite, show empathy, be sensitive to the mood of the moment and presidential in nature. Speech delivery is important; whoever is giving a speech should oversee not just its creation, but also its execution. This is because the speaker's method of delivery can have just as much effect on the audience's reception as the content of the speech itself. The writing and execution of political speeches require numerous elements of political communication. Although there is much debate about which parts of this process are the most essential, there is no doubt that its organization should place as much emphasis as possible on every detail, including composition and delivery.

Noermanzah (2018) states that rhetoric is the practice in the use of the language of influencing others to achieve planned goals, characterized by certain credibility (ethos), the ability to manage listeners' emotions (pathos), and the use of logic (logos). Similarly, Larson (2017) states that rhetoric is the intelligent ability to use the means of language in the process of persuasion, which can be done using ethics (ethos), emotional appeal (pathos), or reason (logos).

On 28 March 2022, at about 7:45 pm, a train traveling from Abuja to Kaduna was attacked in Katari, Kaduna State by bandits after bombing the rail track, killing at least eight passengers while 168 others were kidnapped or declared missing. An eyewitness report has it that 970 passengers were on board the train, and that many of them may have been abducted into the bush by the marauding bandits, who carried out the attack on motorcycles, holding firearms and other deadly weapons.

The train is said to have departed the Idu train station in Abuja at 6 pm and was scheduled to arrive at Rigasa train station in Kaduna at 8 pm. Reports have it that the assailants bombed the train twice before they opened fire on the passengers. According to the reports, although 26 passengers were officially declared missing, the whereabouts of over 150 of them could not be ascertained almost two weeks after the incident (Wikipedia, 2022). Many relatives of the kidnapped victims besieged the headquarters of the Ministry of Transportation in Abuja and demanded the immediate release of the captives.

However, before now, the bandits had released a video clip showing the male

hostages being flogged as they cried and called on the Federal Government to come to their rescue. The group recently released 11 of the hostages, a deal facilitated by a controversial Kaduna-based Islamic cleric, Ahmad Gumi. Also, during the Ramadan celebrations, the bandits released the Managing Director of the Bank of Agriculture, Alwan Hassan, after a ransom payment.

On Sunday, the terrorists released a viral video where they were seen flogging their hostages. They also threatened to abduct President Muhammadu Buhari and the Kaduna State Governor, Nasir El-Rufai. In what could be described as panic response, the Presidency reacted to the threat a few hours after, accusing the insurgents of using propaganda to compel the government to yield to their demands.

The Senior Special Assistant to President Muhammadu Buhari on Media and Publicity, Garba Shehu, in a statement made available to newsmen, said security forces are not helpless in stemming the tide of insecurity confronting the country and that as Commander-in-Chief of the Armed Forces, President Muhammadu Buhari has been supporting security agencies by boosting their morale and providing the needed equipment. According to him;

The Presidency, in the meantime wishes to reassure the public that the President has done all, and even more than what is expected of him as Commander-in-Chief by way of morale, material and equipment support to the military and expects nothing short of good results in the immediate aftermath of the incident.

When the relatives of the kidnapped victims met with the President, instead of restoring their confidence and patriotism in the leadership of the nation by deploying the rhetorical canons to show sensitivity to their plight, he worsened the situation and even demoralized them the more by categorically telling them that his decision to stop maximum use of military force against terrorists to rescue the remaining victims of the Kaduna train attack was to avoid collateral damage. He told representatives of the families that in the immediate aftermath of the incident, several actions had been taken by government to bring succour to the affected families and prevent a recurrence in the country. In the rhetorical sense, this claim lacked ethos, pathos and logos. To the President, “the condition to guarantee a successful outcome and minimize potential collateral

damage could not be assured and, therefore, that course of action had to be reluctantly discarded. My primary concern is to get everyone released safe and unhurt.” The question left on the minds of his listeners was, how?

On his instruction to security and law enforcement agencies to bring an end to inhumane action against innocent Nigerians, the President said;

Judging by the available reports to me and news that have begun emerging in the last few days, I wish to say they (the security and law enforcement agencies) have heard this instruction and are responding appropriately. In the past couple of days, you must have heard about the number of terrorists neutralised by the military, and the number of hostages freed. These efforts will not stop or reduce.

The response from one of the representatives of the families of the victims, Mr. Sabiu Mohammed, while appealing to the Federal Government to assist them in the release of their remaining loved ones indicates that they were not convinced that the President has done all he should. He said, “please we want to see our loved ones and many have found themselves in very critical situations. We do not have the money they (the kidnappers) are demanding. Please, Mr. President, we know you are doing your best...please, please we want to see our loved ones.”

Statement of The Problem

Speeches by presidents are powerful as they not only carry the weight of policy statement or direction but possess the ability to inspire, uplift, motivate, unite, show empathy, be sensitive to the mood of the moment, as well as incite, arouse, mobilize, rally and galvanize a people towards an intended outcome. Whoever is giving the speech should oversee not just its creation but also its execution, because the speaker's method of delivery can have just as much effect on the audience's reception as the rhetoric it contains. This paper takes a critique at President Muhammadu Buhari's August 11, 2022 speech to families of the March 28, 2022 Abuja-Kaduna train attack victims and juxtaposes it with the five rhetorical canons - invention, arrangement, style, memory and delivery as well as the rhetorical proofs - Ethos, Pathos and Logos as theorized by Aristotle. Hence, to what extent did President Buhari's speech on March 28, 2022 train-attack conform to rhetorical canons and proofs?

Objectives of The Study

The objectives of this study were to:

1. Find out if President Buhari's speech on the March 28, 2022 Abuja-Kaduna train attack conformed to the Rhetorical Canons;
2. Determine the extent to which rhetorical proofs were complied with in president Buhari's speech on March 28, 2022 train attack.

Review of Literature

Rhetoric

Rhetoric is a Greek word meaning “speaker” and is used for the art of persuasive speaking or writing. It is speaking or writing that is intended to please or persuade. Rhetoric is also the study of the technique and rules for using language effectively, especially in public speaking. It entails the high-style of excessive use of verbal ornamentation.

Canons of Rhetoric

According to a Roman Philosopher, Cicero, there are five canons or tenets of rhetoric. They are: invention, arrangement, style, memory, and delivery. Although these canons were originally created with a focus on oratory or public speaking, today, most are also applicable to the writing process stages of prewriting, drafting and rewriting.

Invention

Invention is the process of coming up with material for a text. It is the stage of brainstorming. Before writing a paper, a writer does a free writing exercise to come up with a good topic. For example, when a politician creating the several major points he hopes to include in a speech.

Arrangement

Arrangement is the process of deciding how to order the materials in text. In writing, this is also part of the prewriting stage. A writer creates an outline to determine the order in which he will discuss his major points.

Style

Style is the process of coming up with the actual words that will be used in a text. In writing, this canon is first approached in the drafting stage and then continued in the rewriting stage. For example, when a politician uses

humorous metaphor in which he compares being among human beings to being in the zoo. Style also involves the consideration sentence structures, changing passive to active voice and vice versa depending on the situation.

Memory

Memory has to do with the process of committing a text to memory. Although this canon is not as applicable to writing as it is to oratory, there are still occasions where writers must memorize their texts in order to make the delivery more effective. This involves rehearsing and practicing the speech so that one does not need to use a teleprompter or script. When this is done, one is able to make eye contact with the audience and effectively use the body language.

Delivery

Delivery is the process of presenting a text to an audience. Like memory, delivery is less prominent in writing than in oratory; however, there are many occasions when writers must think of how best to deliver their texts. For example, as a politician delivers his speech, he shows energy by speaking in a loud voice and pounding the podium with his fist. At an academic conference, the speaker walks round the room as he delivers his paper instead of standing behind the podium the whole time.

Rhetorical proofs

The rhetorical proofs – logos, ethos and pathos are important components of all writing, whether we are aware of them or not. By learning to recognize logos, ethos and pathos in the speeches or writing of others and in our own, we can create text that appeal to the audience in many different levels.

Logos - Logos appeals to reason. Logos can also be thought of as the text of the argument, as well as how well a speaker has argued his or her point.

Ethos - Ethos appeals to the speaker or writer's character. Ethos can also be thought of as the role of the speaker or writer in the argument, and how credible his or her argument is.

Pathos - Pathos appeals to the emotions and the sympathetic imagination, as well as to beliefs and values. Pathos can also be thought of as the role of the audience in the argument. Aristotle taught that a speaker's ability to persuade an audience is based on how well the speaker appeals to that audience in three

different areas: logos, ethos and pathos. He added that when considered together, these appeals form what later rhetoricians termed the 'rhetorical triangle' (Insert rhetorical triangle).

Questions to Help Recognize and Utilize Rhetorical Proofs

The following questions can be used in two ways both to think about how we use logos, ethos and pathos in speech and or writing, and also to assess how other speakers and writers use them in their speeches and writings.

Logos

- Is the thesis clear and specific?
- Is the thesis supported by strong reasons and credible evidence?
- Is the argument logical and arranged in a well-reasoned order?

Ethos

- What are the speaker/writer's qualifications? How has the speaker/writer connected himself to the topic being discussed?
- Does the speaker/writer demonstrate respect for multiple viewpoints by using sources in the text?
- Are the sources credible? Are sources documented appropriately?
- Does the speaker use a tone that is suitable for the audience/purpose? Is the diction (word choice) used appropriately for the audience/purpose?
- Is the document presented in a polished and professional manner?

Pathos

- Are vivid examples and details used to engage the reader's emotions and imagination?
- Does the speaker/writer appeal to the values and beliefs of the reader by using examples readers relate to or care about?

President Muhammadu Buhari's Speech Presented to the Families of the Abuja-Kaduna Train Attack Victims on August 11, 2022 and Its Conformity to the Rhetoric Canons of Communication: An overview

According to Esuh (2006), all rhetoric is divided into five parts of *inventio*, *dispositio*, *elucutio*, *memoria* and delivery. Each of these parts has its distinctive functions in rhetorical communication. They form part of oratorical order as well as forms for critical analysis and evaluation. This assertion is based on Aristotle's classical traditions known as *ad herennium*. Pudewa

(2016) also states that to most modern minds, the phrase, 'rhetoric smacks of cunning', suggests empty polemic or self-aggrandizement of a political figure, or perhaps the crafty prose of a present-day sophist who is trying to sell an overpriced or unnecessary products to the unlearned.

It is worthy of note here that in classical education, rhetoric is the third liberal art, the top of the trivium, the noble art of persuasion, a skill in the tradition of Plato and Paul, Cicero and Augustine, which since ancient times, has been practiced and applied for noble (and sometimes) ignoble purposes.

Walton (2000) states that the five canons of rhetoric are a classical approach to understanding effective communication. These canons of rhetoric are invention (what to say), arrangement (structure of content), style (language choices), memory (learn the presentation) and delivery (use of more than just words). These elements of rhetoric are simply the five skills that individuals need to have to be great at communicating.

According to Pudewa (2016), the word *canon* is most commonly used in music to describe a piece in which a melody is introduced in different parts successively. It is also used in expressions like 'the canon of literature' which denotes a collection of books comprising a set such as the *Scripture* or the *Great Books*. A simpler definition of the word *canon* is a general rule, law, or principle. The Five Canons of Rhetoric give us five general principles or divisions which, when understood and applied, will make our communication more effective. These principles are commonly labeled as invention, arrangement, elocution, memory, and delivery (Pudewa, 2016).

Interestingly, Brett and McKay (2020) state that the five canons of rhetoric constitute a system and guide on crafting powerful speeches and writing. It is also a template by which to judge effective rhetoric. The five canons were brought together and organized by the Roman orator, Cicero, in his treatise, *De Inventione*, written around 50 BC. In 95 AD (150 years later), the Roman rhetorician, Quintilian, explored the five canons in more depth in his landmark 12-volume textbook on rhetoric entitled *Institutio Oratoria*. This textbook, and consequently the five canons of rhetoric, went on to become the backbone of rhetorical education well into the medieval period. The five Canons of Rhetoric are expatiated here thus:

- i. **Inventio (invention):** The process of developing and refining your

arguments. At the invention level in the political communication speech writing, the speech writer invents a good political idea that he wants to communicate to the audience. However, before he could successfully carry out this activity, he must first find out in advance what the audience would want to hear, and why. The knowledge of the demographic and psychographic composition of the audience is very critical at this level as such knowledge would help in the choice of words to suit the specific audience for which the speech is meant. It is safe to note here that failure at this stage can negatively affect the rest of the stages.

- ii. **Dispositio (arrangement):** The process of arranging and organizing your arguments for maximum impact. At this stage, all the topics which were identified and collected at the invention stage are composed and refined. This is done in order to create a cohesive argument that would be able to convince members of the audience. It is at this stage that the structure of the speech is arranged. It is at this stage that the speech writer decides whether he will throw rhetorical questions at the members of his audience at certain points during the speech, or whether the salient points in the speech are to be repeated at the concluding part of the speech.
- iii. **Elocutio (style):** The process of determining how you present your arguments using figures of speech and other rhetorical techniques. The artistic and fun aspect of the speech is decided at this stage. Also, the style of delivering the speech is decided at this stage of preparation. For instance, questions like, is the speech going to bring in humour? Will it be purely an informational speech? What words are chosen and what decisions are going to be made in order to influence the audience? All these kinds of questions are answered at the elocution stage of speech preparation.
- iv. **Memoria (memory):** This entails the process of learning and memorizing your speech so you can deliver it without the use of notes. Memory-work not only consist of memorizing the words of a specific speech, but also storing up famous quotes, literary references, and other facts that could be used in impromptu speeches. It is at the

memoria stage that the proficiency of the speech presenter is put to test. Is the speaker able to remember the speech word for word? Is he able to use famous quotes during the delivery? Is he able to make references to facts and figures during the speech presentation? These and many other questions bordering on the integrity of the speaker are considered at this stage.

- v. **Actio (delivery):** This is the last stage of the five canons of rhetoric, and it is about the effective use of non-verbal communication cues such as gestures, facial expressions, pronunciation, tone of voice, and postures. The stage of delivery and the proficiency of the speaker would determine whether members of the audience would give the speech presenter a standing ovation at the end of the speech, or whether they will sleep through the speech.

Theoretical Framework

This study adopts a broad framework which depends on both **the Systemic Functional Linguistics Theory (SFL)** and **Critical Discourse Analysis (CDA)**. The two approaches are combined because CDA on its own has no tool for linguistic analysis. Also, CDA and SFL have some things in common in their analytical focus (Graham, 2003).

Systemic Functional Linguistics Theory

This study is anchored on Halliday's Systemic Functional Linguistics Theory. The rationale for anchoring the study on this theory is due to the fact that the theory facilitates the understanding of the function and use of language in a cultural and situational context. As a matter of fact, systemic functional linguistics is an approach which considers language as a system of meanings (Halliday, 1985). Bloor and Bloor (2004, p. 2) supporting this viewpoint state that when people use language, "their language acts produce or, more technically, *construct* meanings." According to Halliday (1985), language is structured to make three kinds of meanings simultaneously. These meanings, known as 'meta-functions', include:

- i. **The Interpersonal Meaning:** This entails the meaning about the interaction between the speaker and the hearer (Halliday & Hasan, 1989). In this particular type of meta-function, language is used to enable people to participate in communicative acts with other people,

to take on roles, and to express and understand feelings, attitudes and judgments (Bloor & Bloor, 2004).

ii. **The Experiential Meaning:** This entails the meaning about the representation of our experience in the real world. Here, language is used to organize, understand and express people's perception of the world and their own consciousness.

iii. **The Textual Meaning:** Language in this context is the one whose function is specifically that of creating text, of making the difference between language in the abstract and language in use (Halliday, 2002). This means that language is used to relate what is said (or written) to the rest of the text and to other linguistic events. As a matter of fact, these strands of meanings are all interwoven in the fabric of the discourse. This is why Halliday and Hasan (1989, p. 23) state that;

The meanings are woven together in a very dense fabric in such a way that, to understand them, we do not look separately at its different parts; rather, we look at the whole thing simultaneously from a number of different angles, each perspective contributing towards the total interpretation. That is the essential nature of a functional approach.

Moreover, Halliday (1985) observes that these meanings are related to the context of situation and lexico-grammar. Indeed, the context of situation includes three variables known as register variables. These are: the field of discourse (what is going on), the tenor of discourse (who are taking part) and the mode of discourse (role assigned to language).

The lexico-grammatical patterns realized by language are transitivity, mood and theme. Thus, for Halliday (1985), the field is expressed through the experiential meanings which are realized through the transitivity patterns. As for the mode, it is expressed through the textual meanings; these meanings are realized through the theme patterns.

Finally, the tenor is expressed through the interpersonal meanings; these textual meanings are realized through the mood and modality. This study is mainly concerned with aspects of experiential and interpersonal meanings. More specifically, it deals with transitivity and modality patterns.

- i. **Transitivity:** Transitivity is the realization of the experiential component of language in a speech. It refers to the way meanings are encoded in the clause and to the way different types of processes are represented in language (Simpson, 2004). Halliday (1985) argues that transitivity specifies the different types of processes that are organized in the language, and the structure by which they are expressed. For him, a process consists of three components which are: the process itself, the participants in the process, and the circumstances associated with the process. There are six main processes:
 - a. **Material process:** This involves the process of doing, particularly concrete or movement actions. There are two participants associated with this process; these are actor and goal.
 - b. **Mental process:** This entails the process of sensing, with two participants which are senser and phenomenon.
 - c. **Behavioral process:** This is the process embodying physiological actions, with behavior as the main participant.
 - d. **Verbal process:** This means the process of verbal actions. It includes three main participants: sayer or speaker, receiver and verbiage.
 - e. **Existential process:** This represents experience by positioning that 'there was/is something'. This process has only one participant, the existent.
 - f. **Relational process:** This includes attributive and identifying processes. In the attributive sub-type, an attribute is ascribed to some entity; either as a quality (intensive), as a circumstance or as a possession. It has two participants: the carrier and attribute. In the identifying mode, one entity is used to identify another; the relationship between them is one of token and value, of phenomenon and circumstance of time, or of owner and possession (Halliday, 1985).

The third component of clause as representation is circumstance. It is the name given to the elements which carry a semantic load, but are neither the process nor the participant. Circumstantial elements conflate with adjunct and the grammatical realization is adverb or prepositional phrase (Bloor & Bloor, 2004).

The Critical Discourse Analysis Theory

Critical discourse analysis (CDA) stems from a critical theory of language which sees the use of language as a form of social practice. All social practices are tied to specific historical contexts and are the means by which existing social relations are produced or contested and different interest are served. It is the questions pertaining to interests that relate discourse to relations of power. How is the text positioned or positioning? Whose interests are served by this positioning? Whose interests are negated? What are the consequences of this positioning? Where analysis seeks to understand how discourse is implicated in relations to power, it is called critical discourse analysis.

Fairclough's (2019) model for CDA consists of three interrelated processes of analysis which are tied to three interrelated dimensions of discourse. These three dimensions are:

1. The object of analysis (including verbal, visual or verbal and visual text);
2. The processes by which the object is produced and received (writing/speaking/designing and reading/listening/viewing) by human subjects;
3. The socio-historical conditions that govern this process.

According to Fairclough, each of these dimensions requires a different kind of analysis. These are:

1. Text analysis (description);
2. Processing analysis (interpretation);
3. Social analysis (explanation).

What is useful about this approach is that it enables the analyst to focus on the signifiers that make up the text, the specific linguistic selections, their juxta positioning, their sequencing, and their layout. However, it also requires that the historical determination of these selections be recognized in order to understand that these choices are tied to the conditions of possibility. This is another way of saying that texts are instantiations of socially regulated discourses and that the process of production and reception are socially constrained. Why Fairclough's approach to CDA is so useful is that it provides multiple points of analytic entry. It does not matter which kind of analysis one begins with, as long as they are all included and are shown to be mutually

explanatory. It is in the interconnections that the analyst finds interesting patterns and disjunctions that need to be described, interpreted and explained.

Research Methodology

Design

This study adopts content analysis as described by Berelson (1952, P. 18). According to him, it is a “systematic and quantitative description of a manifest content of communication that can 'reveal the focus of attention' and also identify the intention of the communication”.

Materials

The data for this analysis comprises President Muhammadu Buhari's August 11, 2022 speech on the march 28, 2022 Abuja-Kaduna train attack. The researcher downloaded both the video and the transcript the speech. The video which was downloaded from <http://www.youtube.com/watch?v=TzpgvXGuxyA>, was used to represent the real situation of the speech while using the transcript as the data. For the transcript, we relied on the publication of two nationally recognized newspapers, namely Vanguard and The Guardian.

Analysis Procedure

This involved several steps. As the first step, a comparison was made between the transcript and the original video of the president's speech to ensure that the transcript matched the spoken text. Taking into account the individual clauses with the presence or absence of rhetoric (that is, rhetorical canons and rhetorical proofs) under study, the speech was segmented into sentence units. In this connection, the presence or absence of rhetorical canons in the speech were identified by isolating canons and categorizing them into five – invention, arrangement, style, memory and delivery as explained in the conceptual review section of this study. The speech was also analyzed for compliance with the three variances of rhetorical proofs (logos, ethos and pathos). Sentences in the speech were carefully analyzed to ascertain its conformity to the canons and proofs of rhetoric as illustrated below.

Data Analysis and Discussion

Analysis of President Buhari's Speech of August 11, 2022 Presented to the Families of the Abuja-Kaduna Train Attack Victims in Conformity with the Rhetoric Canon of INVENTION (*Inventio*)

Esuh (2006) states that invention involves the attempt by the speaker to investigate the subject matter of discourse. It embraces survey and forecasting of the subject and arguments suitable for any given rhetorical effort. It involves the idea of the status and modes of persuasion- logical, emotional and ethical, which are in themselves interrelated. Invention is the process of coming up with what you want to say to persuade members of the audience about your view. What are the key messages and points that will help you to convince your audience of your point of view? To achieve this, there is need for clarity of purpose and understanding of the subject and your audience. At this stage, you also need to choose your presentation style (and now days your medium) and decide how long your presentation should be.

Pudewa (2016) describes invention as the process of coming up with what to say. Its root is the Latin word *invenio*, meaning “to find or discover.” In order to write something, we must have something to write about. However, in the ancient rhetoric exercises known as the *progymnasmata*, the first task was not to “think of something to say” but to “retell a fable.” Imitation is vital to the learning of a skill. The relationship between the words shows a truth of creativity – to invent something, you have to need some stuff to begin with. One sad fact we all must face is that we cannot get something out of a mind that is not in there to begin with. We cannot use words we do not know. We cannot articulate concepts we do not understand. We cannot think thoughts we are incapable of thinking. This is why memory is the foundation of all.

The position of this paper is that the speech of President Muhammadu Buhari under review failed in this first task. The reason for this position is that the nation was in total lament and confusion, the youths were enraged, lives were lost in Lagos and across many states; therefore, words of healing, and advocacy for calmness and apologizing for the failure of government to institute police reforms and create jobs for the youths would have been a better way to start. The President's speech fell short of being Presidential, it failed to heal, unite, show empathy, and reconcile. This is why the speech was greeted with outrage all over the country. Many saw it as empty, a waste of time and insensitive.

At the invention phase in rhetorical communication, without some direction and guidance, brainstorming can often be fruitless and frustrating. Pondering on elements such as your audience, your evidence, the means of persuasion, timing and format of argument are important and these were lacking in the President's speech under review.

Analysis of President Buhari's Speech of August 11, 2022 Presented to the Families of the Abuja-Kaduna Train Attack Victims in Conformity with the Rhetoric Canon of ARRANGEMENT (*dispositio*)

According to Esuh (2006), *dispositio* (disposition) covers the philosophy of arrangement and orderly presentation/planning of the idea to be discussed. It assesses the selection of the subject matter into structure, determining or emphasizing how each part contributes to the unity and purpose of the speech. Classically, a speech should have the proem, the narration and the epilogue, roughly equivalent to introduction, body and conclusion.

Walton (2000) defines arrangement as the process of deciding how to order the materials in a text. In writing, this is still part of the pre-writing stage. Speeches, like music, should be carefully arranged. Arrangement is the process of structuring your content. You need to put all the great things you thought of in the invention stage into a good order so that they work together and help persuade your audience. The President's claim that;

I have been informed that, at last count, there remained about 31 people in the hands of the kidnappers and our determination is to work towards returning these 31 people to their families. It is understandable that emotions typically run high, we have received several suggestions about the deployment of lethal military force in extracting those still being held in captivity. This option has, indeed, been considered and evaluated.

This part of the speech was at variance to the conformity with the Rhetoric Canons of Communication. From the speech, it was observed that he missed the opportunity to emotionally connect with the pains of families who lost their loved ones, those whom their relatives and or breadwinners were still in

captivity, knowing fully well that the incidence was, in itself, an indictment on the government and was capable of eroding confidence and patriotism. The speech portrayed the President as an insensitive leader who cared less about his subjects as he did not, in his entire speech, commiserate directly or indirectly with families that were grieving. If the President was sincere when he claimed that “the nation had joined them to endure a period of difficulty and emotional pains”, he never showed it in his speech or action, before, during or immediately after the attack. He missed an opportunity to show empathy and rise to the moment as 'Father of the nation'.

Soha (2010) supports this assertion when he states that because modern presidents display commitment and concern to a policy or issue through their public speeches – even if they are not typically successful leading public opinion – they lead by speaking about policy issues. Any variation in the level of attention through speeches, therefore indicates that presidents are altering their leadership or governing strategies to affect their political fortunes and assist in their goal achievement.

Modern arrangement of speeches usually has three stages: introduction, body and conclusion. The classical arrangement that Cicero would have used though had five stages: *introduction, state neutral facts, make your case, refute alternative positions, and conclude your presentation*. This arrangement can still be used if a speech writer wishes, though most people go with the three-stage approach. It is important to think about arrangement across all forms and mediums of communication and ensure that what is chosen is right for the audience and the chosen medium. According to Brett and McKay (2020), arrangement is simply the organization of a speech or text to ensure maximum persuasion.

Analysis of President Buhari's Speech of August 11, 2022 Presented to the Families of the Abuja-Kaduna Train Attack Victims in Conformity with the Rhetoric Canon of STYLE (*Elocution/elocutio*)

Soha (2010, P. 19) states that “presidents themselves believe that ineffective communication contributes to a failure of governance. Both Presidents Clinton and Reagan, for instance, lamented that their inability to lead the public was failure to communicate policy initiatives clearly. As others have argued, moreover, it is through devoting commitment and concern to a policy that demonstrates presidential leadership.” To Esuh (2006, P. 9), *elocution*

(elocution) simply means "styles or the concept of expression in language, resulting from the choice of words or the arrangement of the composition. Style is usually classified as plain, moderate, elated or grand".

Walton (2010) notes that style is the process of coming up with the actual words that will be used in a text. In writing, this canon is first approached in the drafting stage and continues in the rewriting stage. Pudewa (2016) opines elocution basically means the way something is said. The vocabulary, sentence structure, and expressions used will affect the reader's perception of the ideas. Again, memory is critical because the power of expressive language will be a function of the great database of language in the brain. Style is the process of choosing language and constructing your presentation so as to create an emotional response. Eloquence and structuring can help a speech presenter to achieve this outcome. Also, the skillful use of emotive language and rhetorical devices such as analogy, allusion and alliteration can help the speech presenter to convince his audience members.

According to Brett and McKay (2020), when people write memos or give persuasive speeches, the focus is usually on what they are going to write or say. While it is important that you have something substantive to say, it is also important how you present your ideas. The canon of style will help you present your ideas and arguments so people will want to listen to you.

Interestingly, in President Buhari's speech under review, he lost the rhetoric canon of style when he said;

I have been informed that at last count, there remain about 31 people in the hands of the kidnappers, and our determination is to work towards returning these 31 people to their families .It is understandable that emotions typically run high, we have received several suggestions about the deployment of lethal military force in extracting those still being held in captivity. This option has indeed been considered and evaluated.

He, however, worsened the situation when he stated that "the condition to guarantee a successful outcome and minimize potential collateral damage could not be assured and, therefore, that course of action had to be reluctantly discarded."

Analysis of President Buhari's Speech of August 11, 2022 Presented to the Families of the Abuja-Kaduna Train Attack Victims in Conformity with the Rhetoric Canon of *Memory (Memoria)*

According to Esuh (2006), memory refers to the speaker's mastery of key elements of his material in sequential order associated with memorization. To this, Walton (2000) had earlier stated that memory is the process of committing a text to memory. Although this Canon is not as applicable to writing as it is to oratory, there are still occasions where writers must memorize their texts in order to make the delivery more effective.

Pudewa (2016) states that memory, of course, is where it all begins and ends. If, as was most often done in ancient times, one's rhetoric was spoken rather than written, it was critical that such speeches be well memorized and practiced for a powerful delivery. However, the function of memory as a component of rhetoric goes far beyond just memorizing a speech. The modern educationists, who condemn memorization as useless, boring, rote, tedious, and harmful to children, fail to notice that if we had not memorized anything, we would not know anything. Hence, the ancients called memory “the furnishing of the mind.”

Memory relates to remembering enough so that you can present fully and fluently, without notes. This was essential in the Roman era when the canons were written and orators needed to speak for hours at a time. While it is perhaps slightly less important now, it is still a very useful skill. Many great speakers visualize their presentations in advance, do “dress rehearsals”, explore their environments and understand multiple layers of their presentations (from full text to a few key bullet points).

The rhetorical canon of memory was the worst victim in the speech under review. Agreed President Buhari has never been a good orator, but nowhere from start to finish of his address did he show mastery of any key element of his speech. All through, he was glued to his script. Memorization became a victim of his inadequate rhetorical skill.

Analysis of President Buhari's Speech of August 11, 2022 Presented to the Families of the Abuja-Kaduna Train Attack Victims in Conformity with the Rhetoric Canon of DELIVERY

Esuh (2006) states that delivery involves the skill of maximizing the vocal elements in relation to the bodily actions to achieve effective delivery. Walton (2000) defines delivery as the process of presenting a text to an audience. Like memory, delivery is less prominent in writing than in oratory. However, there are many occasions where writers must think of how best to deliver their texts. Delivery is the last of the five canons of rhetoric. It involves using all the tools available to you to effectively communicate. Emphasis, tone of voice, change of pace, pauses, volume, gesticulation, body language, positioning and props are all tools to help effectively deliver your arguments.

Soha (2010) states that speeches are a primary tool available to modern presidents to alter their current political situation and help them to govern. As such, presidents should anticipate when delivering more (or fewer) speeches.

It can be stated clearly here that the delivery of President Buhari's speech under review was generally poor. But his poor delivery, it must be noted, is also influenced by his mother tongue. Not only did the body language, gesture and mien failed to "connect", but nothing indicated the President was feeling remorseful about government's failure at providing security which is the primary duty of any government.

This assertion is supported by Brett and McKay (2020) who state that like the canon of style, the canon of delivery is concerned with how something is said and not just being forced to the script. While the canon of style focuses primarily on what sort of language you use, delivery focuses on the mechanics of how you impart your message. For ancient orators, delivery meant how a speaker used his body language and hand gestures and how he changed his tone of voice during his oration. Mastering the canon of delivery can help a speaker establish ethos with his audience.

The most disappointing aspect of the speech was the fact that all through the entire delivery process, never did he rise to the occasion by using his speech to give hope, restore faith and confidence and bring succour to the families.

The President, through his speech was supposed to inspire hope and calm frayed nerves. Unfortunately, this was not the case.

Analysis of President Buhari's Speech of August 11, 2022 Presented to the Families of the Abuja-Kaduna Train Attack Victims in Conformity with the Rhetoric Canon of Proofs

According to Esuh (2006), "rhetorical proofs or supports are of classical origin, modern rhetoric only builds on them. Aristotle had theorized that the models of persuasion depending on the effects they produce in listeners are of three kinds, consisting in the moral character of the speaker – ethos or ethical proof; or in the production of a certain disposition in the audience – pathos or pathetic proofs; or in the speech itself by means of real or apparent demonstration – logos or logical proofs.

Ethos is appealed based on the character of the speaker. An ethos-driven document relies on the reputation of the author. According to Esuh (2006), "ethical proof concerns the speaker's credibility and the extent to which he is held by his audience. Good character, good sense, and concern for the welfare of the audience are the three constituents of ethical appeal. Ethos deals with the credibility of the speaker. To put it differently, ethos hinges on the trust that the members of the audience have on the speaker. There are three kinds of ethos in speech delivery. These are i) Initial ethos which has to do with the level of credibility that members of the audience have about the speaker the before the speech; ii) Desired ethos which is based on the content and delivery pattern of the speech itself; and iii) Post ethos which is ethos perceived by the audience about the speaker (and the speech) after the message. The three major constituents of ethos are sagacity or good sense, good moral character and goodwill, which are generally referred to as the three Gs of persuasive communication.

Pathos is appealed based on emotion. Advertisements tend to be pathos-driven. According to Esuh (2006, P. 31);

Pathetic Proof is the simplest way of understanding the tenets of pathos. Without the audience, there is no speech. The speech situation is a third-dimensional transaction and the audience disposition is as valid as other

components of the speaker and the speech itself. It is inferred that the audience is the most important element in the speech situation and that if the speaker is to be effective, he must adjust himself and his ideas to suit the audience. Pathetic proof is also called emotional proof. It must be designed and used to put the audience in a frame of mind to react favorably and comfortably to the purpose of the speech situation. If by any means the audience is not put in a favorable frame to be moved, the speech will lose its potency.

Logos is appealed based on logic or reason. Documents distributed by companies or corporations are logos-driven. Scholarly documents are also often logos-driven. Esuh (2006) states that "logical proof refers to the basic elements of the speech itself which the speaker employs to alter the consciousness of his audience. The two main elements of logical proofs are:

- a. **Evidence:** This refers to inartistic proofs which are not created by the speaker, the raw materials used to establish an issue. It includes testimony of people, exhibits, witnesses, oaths, statistics, photographs/illustration, oral and video recording and other 'factual' matters capable of inducing agreement or belief.
- b. **Argument:** This refers to the artistic proof, which is the ability of the speaker to create line of argument out of existing evidence. Evidence without creativity may lack the potency to bite.

Buhari's speech in question lacked ethos needed under the circumstance. Ethos suffered tremendously in this speech. His viewers and listeners had many reasons not to trust whatever he was saying. The speech itself was made worse by lacking the desired ethos it ought to have come with. From start to finish, either deliberately or by error, the address made no single reference to the Lekki Toll Gate crisis. An opportunity to evoke emotional appeal that connects with sensitivity and empathy was lost. This explains why outrage, frustration, disappointment grew higher after the speech than before it.

A Presidential speech at this time would have centered on calming tempers, appealing for calmness and most significantly, apologizing. For instance, the following statements in the speech were not necessary:

Judging by the available reports to me and news that have begun emerging in the last few days, I will say they have heard this instruction and are responding appropriately..... In the past couple of days, you must have heard about the number of terrorists neutralized by the military, and number of hostages freed. These efforts will not stop, or reduce..... We must take the fight to the terrorists and demonstrate that there is no hiding place for them within the borders of our country. Each one of them will be hunted, and pursued and spoken to in the language that they understand.

The speech was so dry and lacking in human emotions. Therefore, not only was the speech lacking in logos, but the President failed to utilize the few data and facts he had and to deliver same in a manner that advanced his course and believability. His attempt to praise the efforts of security forces lacked the artistic proof capable of making any emotional impact on the victim's relatives.

Conclusion

Speech is a two-way face-to-face communication. In this case, speech is the result of the process of thinking by a person who poured in the activities of speaking to the general public by providing a sequence of exposure in form of systematic presentation of information with the purpose of listeners understanding and following the communicator's intentions. Thus, rhetoric can be regarded as the ability to process various means of language in certain situations and certain purposes in the activities of communicating.

The President's speech in the aftermath of the Abuja train attack, failed the test of leadership, of being presidential and of being sober. The lack of rhetorical canons and proofs in the speech further showed the president as a leader who has lost touch and got disconnected with the reality of life as it never inspired, consoled, comforted, gave neither hope nor solace, but dampened patriotism and pride in nationhood. Priority must, therefore, be made to ensure that the

rhetorical canons are strictly adhered to in future presidential speeches especially in moments of crisis as almost all crises communication management techniques are embedded in the rhetorical canons.

Recommendations

Based on the findings of the study, it is hereby recommended that;

- i. Presidential speech writers should consider the importance of adopting the five rhetoric canons of *inventio*, *dispositio*, *elucutio*, *memoria* and delivery in future speech writing to aid delivery of speeches that will inspire, arouse and appeal to emotions.
- ii. Efforts should be made to tutor the President on the need to improve on his elocution while making future speeches.
- iii. Future speeches by the President should consider the sensitivity of issues at stake, the mood of the nation and evoke rhetorical skills that will appeal more to emotions and connect the President with the people, rather than make him look distant and disconnected from the people or from reality as the speech indicated.
- iv. The power of silence or pause in delivery should be adopted in future speeches by the President in a manner that allows body language and gestures to communicate his association with the feelings of the audience.
- v. Finally, efforts should be intensified to improve the President's ability to use the rhetorical skill of memory in future speeches. Such effort would help to reduce his over dependence on the script.

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WRITING BEYOND BORDERS: A FEMINIST READING OF THREE FEMALE BUDDING FACEBOOK POETS.

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Abstract

The world is evolving at a phenomenal rate due to the growth of technology. It is so pertinent that if you are not evolving with the technology, you will become moribund with time. Literature has equally evolved and adapted to the different technological growth. This paper purposively selects three female Facebook poets (Inyang Edoho, Udeme Mbossoh, and Titilayo Adeoye) and examines two poems from each poet. Using both the feminist theory and the reader-response theory in the analysis of the selected poems, this paper discovers that Facebook is a veritable platform to express one's opinion, belief, and ideas without fear of religion, society, or gender. Poetry is a high art of literary expression. It distinguishes the poet as a creative writer and gives him/her the space to not only interact but also gets constructive criticism from the readers and serve as a muse to other creative writers. This interaction with critics and a source of inspiration for other creative writers will act as a drive for the poet to develop and improve on his/her creative art.

Keywords: Facebook-poets, Feminism and Reader-response

Introduction

Etinosa, my younger brother turned thirteen in September 2016 and he requested an Android phone as a birthday gift. I asked him why and he said, "Facebook". He said all his friends are active users on Facebook and he would love to join them just to keep abreast with what is going on around him. According to Charlene Croft (2007), Mark Zuckerberg's dream for creating/launching Facebook is to see that "Facebook has been installed on all campuses in America." Thirteen years after the launch of "The Facebook", which he later changed to "Facebook" (p. 1), my younger brother finally joined

the rest of the Facebook community and family at large.

Facebook today is not only a social market, but it is a world of its own. According to Zizi Papacharissi (2009);

Facebook at present, consists of 47,000 college, high-school, employee, and regional networks; handles 600 million searches and more than 30 billion page views a month (Alexa, 2008). The online social network application allows users to create their profiles, display a picture, accumulate and connect to friends met both online and offline, and view each other's profiles, and is ranked as the seventh most popular site (2).

Using Papacharissi's analysis, Facebook has become an environment of its own in the virtual world (internet). In this world, we have families, and communities, libraries everything you desire is just a click away. In this virtual world, the concept of friendship is very important, if we want to understand the mechanics of Facebook, it is a community of friends. According to Daniel Miller (2016);

Some readers may recall that, as a child, they were told to call everyone around them aunt or uncle, even though they were the friends of their parents rather than actual relatives.... Instead of modeling friendship on kinship, we model kinship on friendship. What a mother wants to be is her daughter's best friend. Some cousins are close friends and cousins who are merely cousins. So friendship has increasingly become the core idiom of relationships and family is now beholden to it. In that sense, the experience of family becoming friends on Facebook reflects a wider and deeper trend in English relationships (pp. 92-93).

This shows the plural state of Facebook as someone in Nigeria can have friends across the world who genuinely care about him/her and are willing to help if and when need be. Facebook makes its users to create his/her world with the user as the center and their friends, enemies, and family all revolve around them.

Facebook makes its users feel at home and gives them the freedom to express how they feel, placing them at the heart of things, especially when they are among “friends”. Since it provides the users the choice to accept, reject, remove, and block anyone they don't feel like talking to, freedom is unfettered for this unique talent. This is crucial since, as a social media platform known as Facebook, it lives on user expression, their deepest emotions, and, to a large part, their unique perspectives. Facebook offers people the supportive environment they need to talk freely and without inhibition. Being free means living. And there is no better way to perceive life than via literary prisms.

According to Jim Meyer (1997), literature is based on 'prototypes', and the platform for this expression is Facebook. A whole lot of writers and critics have used this medium to express themselves through the different genres of literature, especially the narratives. Poetry, though not as much as prose fiction and not as few as drama, is one of the succinct ways of literary expression on Facebook, and a whole lot of creative minds have used the art of poetry to communicate ideas, philosophies, and even theories.

This paper adopts both the feminist theory and the reader-response theory to examine three female Facebook poets - Inyang Edoho, Udemé Mbossoh, and Titilayo Adeoye. The poems selected for analysis carry the different throbs of feminism and how these young poets try to express their pains, fears, and emotions to the world at large. The second theory, the readers-response theory, is essential when it comes to Facebook poems because the readers of such poems are allowed to freely comment on how they feel about the poem and what they think the poet is trying to convey. These comments are essential to the analysis of the selected poems.

Feminism adopted in this paper discusses the major fight of feminism against the norms and values of patriarchy, which can be defined as any culture that privileges men by promoting traditional gender roles (Tyson, 1999). Traditional gender roles are values and beliefs that cast men as “rational, strong, protective, and decisive; they cast women as emotional (irrational), weak, nurturing, and submissive” (83). Based on this perspective, feminism is thus, against patriarchy, which they term “Sexiest” because it promotes the belief that women are inferior to men. This inferiority status is not biological but cultural (Tyson, 2006, p. 84). A feminist work is not anti-men, but anti-

patriarchy and the different systems that encourage it.

Reader-response theory, as the name implies, is the way the reader responds to any given literary text. A particular text affects its reader differently, and this will equally determine the way he/she reacts to the text. This reaction is the core of the reader-response theory. Lois Tyson (2006) gives us different examples of these different readers and how they will respond to a given text;

For example, psychoanalytic criticism, when it investigates the psychological motives for certain kinds of interpretation of a literary text, is also a form of reader-response criticism. Feminist criticism, when it analyzes how patriarchy teaches us to interpret text in a sexist manner, it is also a form of reader-response criticism. Structuralist criticism, when it examines the literary conventions, the reader must have consciously or unconsciously internalized in order to be able to read a particular text, and it is also considered a form of reader-response criticism... (154)

This criticism looks at the perspective of the reader and a text. No two readers are the same which means they will have diverse point of view of a particular text.

Inyang Edoho is a scriptwriter born and raised in Akwa Ibom State, a graduate of Communication Art from the University of Uyo. She is a movie producer, poet, and blogger. She is a lover of Art in its different forms and believes art is God's way of explaining nature to humanity. She lives in Lagos, Nigeria. She has written a lot of poems but for this analysis, we will use "Time" and "Rites to Canon".

Udeme Mbossoh is the CEO of MUDE production. She is a writer, poet and an actress; a graduate of Theatre Arts, where she learned directing, and has directed a lot of stage plays in Akwa Ibom. She is a media/performance consultant and currently living in Akwa Ibom State. She believes in the power of the spotlight, and that life is fashioned through words. For this analysis, we

will use “Irate” and “Three Stools”.

Titilayo Adeoye is a graduate of Obafemi Awolowo University, where she studied Literature in English. She loves reading, writing, proofreading, and editing for companies and individuals. She lives and writes from Ibadan. Bits of her creative gems are in [Africawriter.com](https://www.africawriter.com), [Kalahari Reviews](https://www.kalaharireviews.com), [Avocet Journal #204](https://www.avocetjournal.com), [sparklewriterhub.com](https://www.sparklewriterhub.com), [Bakwa Magazine](https://www.bakwa.com), and [Sabinews](https://www.sabinews.com). She edits for Kraft Books in Ibadan, Nigeria.

When we examine Inyang Edoho's poem “Time” (Fig.1), we see the poet's interest in time. Her central character is Andikan, a girl who decides to take a breather, but finds out that time waits for no one and silence is not a reason to act foolishly.

Fig. 1



Although the poem is short in length, encoded in these few lines are a lot of feminist undertones and caution for the woman. “Andikan” is the character in the poem; and representing the women folk, decides to follow the male stereotype that a woman is weak. This is visible in the first verse;

Tired, she asked that they take a breather. She
heard no objection, but when she raised her
sweaty head to see how far she still had to go,
time had taken days in its arms and ran far
ahead of her.

This is a pathetic state to find oneself as a woman. The first thing to note, she got tired, and then she had a dialogue with a person. Who is the person or thing? Time. What the poet is trying to bring out is, as a woman, do not depend on another (person or element) for help or strength because no one listens to you, and not even time. Andikan in her tired state decides to seek an opinion of something and she finds out that no objections are made, and no opinion is given to spur her to action. Nothing at all. This in return made her relaxed yet her body metabolism was still active because she was still sweating. That means even when a woman decides to rest, she is still working (in her rest).

Something worthy of note is the position of the girl, “... but when she raised/ her sweaty head...” her head was bowed all along, which shows an oppressed woman. This is symbolic of the patriarchal placement given to the women folk all along and she needs time to cover the wrong. Andikan raising her head is equally symbolic. It can suggest when she realized her position in the scheme of men, or when she became aware of the state of things. The process of realization and awareness is key to defining the advancement and achievement of the feminine gender. There will be no advancement of any feminine fight when the women themselves do not come to the point of awareness of how they have been positioned over the years by the patriarchal society.

The next verse introduces us to the life of “silence” and the person of time, who is deaf and blind, but diligent in its course; “...diligent feet with a spur/ to its heels”. This is to juxtapose the women and time, for the woman to make tremendous progress; she should be blind to what she sees and deaf to what they tell her. This poem helps preach a message of time and no matter how a woman wants to see it, time is so unfair, that she must maximize the little she

has. But Andikan did not learn from just one of these silences but several of them "...through many of such experiences..." The poet is bringing out her voice to the feminine struggle which is, "don't be an Andikan". As a woman, you don't have to pass through many experiences before you learn about life. Let her message be the experience you need to know and all you need to know as a woman, because if a matter is not discussed or talked about, it doesn't make it right. Come to that awareness and shape your future.

The second poem "Rites to Canon" (Fig.2) still talks about a character, but this time around the character is a dead man, "Duncan". This poem was written at his funeral, and Makamba, Timse despite how inhumane Duncan was, they still said good things about him.

Fig 2



It was the poet's turn to join in the lie, but she ended with a rhetorical question, "Who are we burying - the man we knew or the man we wish he was? / does death confer sainthood?" These two lines carry a lot of messages which we will examine.

This poem has a feminist undertone. There are five characters mentioned in this poem: the dead man, Duncan, Makamba the maid, Timse the son, the mother, and finally, the poet's personae. Out of these five characters, the men do not have a good testimony. Duncan raped his maid, curses, and beats his wife, and he is lazy because it is the wife that goes to the farm. Timse, the son, as implied by the poet, did nothing when the father was beating the mother. The poet insinuates that his words to the father during the funeral are born out of the joy he derives when the father beats the mother, and he is equally as lazy as the father because he did not join the mother on the farm.

The poet is not attacking the men, but using them as a symbol of a patriarchal society that has imposed responsibilities based on sex differences. The women are meant to go to the farm while the men are lazy around, exercising psychological/mental domination "curse", sexual domination "rape" and physical domination "beat". Duncan represents the older generation and Timse, his son, representing the younger generation, is doing nothing about it and may likely follow in the father's footsteps.

Another thing worthy of note is the way the patriarchy has positioned the woman, Makamba, who cannot voice out her pain because no one will listen to her, "she is the maid". By saying what she said at the funeral, she accepts the position she has been placed in. The mother has no voice at all, she never speaks throughout the poem, showing the silence of the woman in a patriarchal society.

The last three lines speak about society and the women folk in general. To the women: death makes all sinners saints, why endure when you can fight back, and when death finally comes, everyone will still lie and say how good you are. The second aspect worthy of note is the death of a patriarchal system "Who are we burying- the man we knew ..." We can paraphrase it this way: which system are we burying, the one that subjugates and oppresses the women folk. It gives the woman a sense of a new dawn, relief for Makamba, and relief for her mother.

When we examine Inyang Edoho's writing style, it is obvious it goes with the peculiarity of Facebook writing as it is not defined. In the first poem "Time", Edoho adapts a narrative verse structure to tell Andikan's story. This style is deliberate because she wants the reader to get the meat of the poem which is:

the plight of the woman is simple. Anyone looking at the woman will know that she is a victim of both gender and societal pressure. And she is alone in this fight. The second poem “Rites to Canon” takes a different pattern in terms of style. It takes the conventional structure of a poem. This choice can be for two different reasons: the first is, that speaking good of the dead is conventional and second maybe due to tradition, which explains following the traditional pattern of a poem structure.

Edoho uses a background for her poem, which gives it a mood. This is deliberate and is a style different from the other three. It simply means that the poem was written and the background that conveys the tone and mood of the poem was selected and attached to the poem before it was uploaded on her Facebook page. Edoho does not want one to just get the message in the poem, but also get the mood or emotions while reading the poem.

To further carry home this point, she employs simple diction for better understanding and also gives the female character a name, giving life to the girl and also making it personal. In her second poem, she does not give the mother a name, and that is deliberate to show the place of the woman. She just exists as a mother and has nothing else to offer apart from her being a wife and a mother. This points her finger at society as a reason for silencing the female gender. The choice of words is deep and her use of literary language is equally visible in the poem. In the first poem, we have the use of personification and imagery. Time is meant to be deaf and dumb and has a hand that it uses to carry days and is blessed with speed on its feet. Even the use of rhetorical questions in the second poem introduces the reader to the tone and mood of the poem.

It feels different while reading these two poems on Facebook due to the live comments hinged on the reader's reaction to the poem. According to Philip Goldstein (2005), the reader has a significant influence on the author's understanding of the message his work is having on them, which will help in the sort of responses he will give. The poet has a way of reading the feedback from his readers via the comment section which is a feature of Facebook giving impetus to the reader-response theory.

Fig. 3

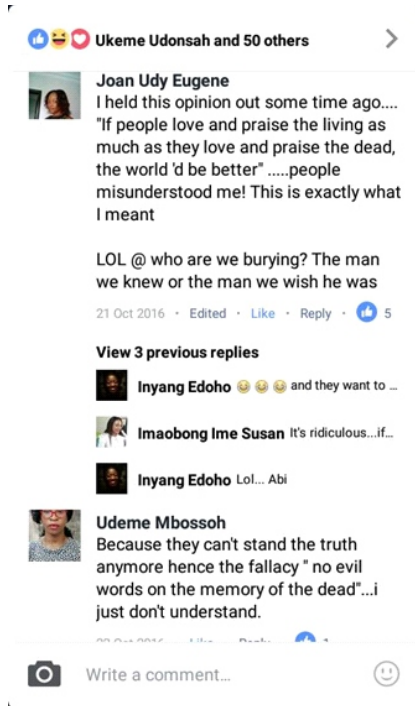


Fig. 4



Fig. 5

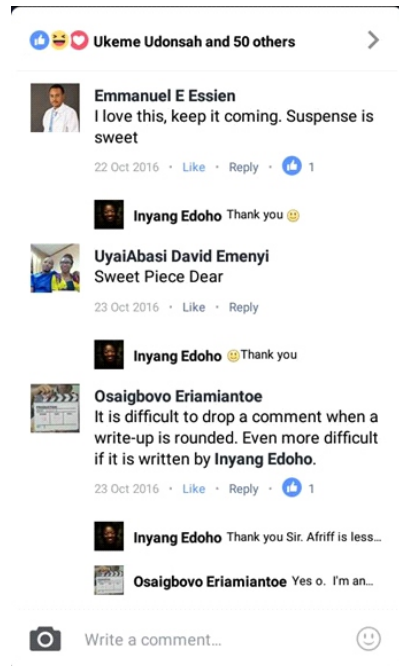


Fig. 6

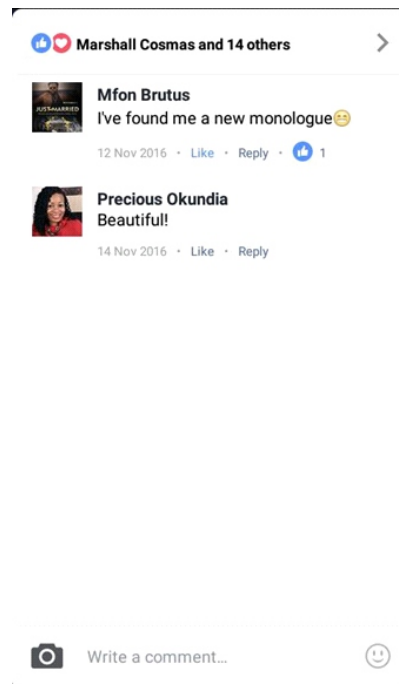


Fig. 7



In Fig. 3 above, we notice different comments, all of them commending her creative style. Joseph Etukudoh goes further to encourage her professionalism and makes a comment in a dialect the poet understands and she responds. It shows the free nature and the plural nature of Facebook poetry; you get to see your kinsmen, who are your friends.

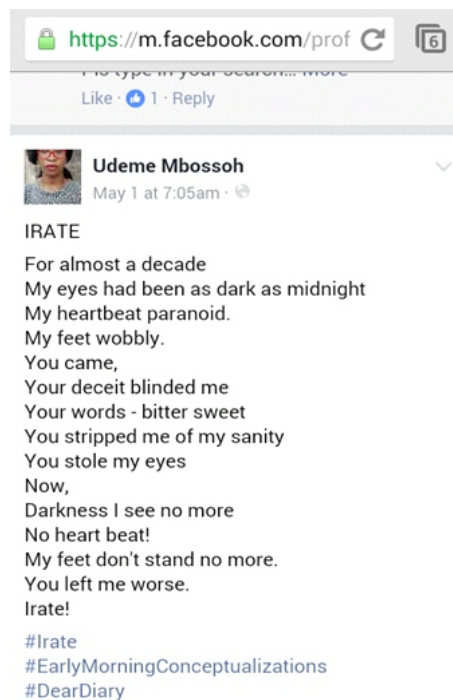
In Fig. 4 above, we see two good comments: the first is from Joan Udy Eugene, and she identifies with the poets' sentiments in the "Rites of Canon". She even gives her point of view, that if we praise the living the same way we praise the dead, the world will be a better place. Udemé Mbossoh shares her concerns; she does not only accept the poet's perspective on the patriarchal nature of the society, she vents her anger toward the whole issue. In Fig. 5 and 6, we notice the comments of Osaigbovo Eriamiantoe and Mfon Brutus, respectively. Eriamiantoe's use of words to complement the poet shows his knowledge of the works of the poet over time; this knowledge has led to trust in her creative abilities. Brutus' on the other hand, has gotten a manuscript for his monologue, still boils down to trust. Finally, in Fig. 7, Goodnews Whyte asked a simple request if he could share the poem. That is to tell the poet that her work is good enough to equally show my circle of friends.

The effect Facebook poems have on the poet is huge based on the reader-response theory. It shows the poet the burden he/she has to bear, and the extent to which personal development is needed, just not to have a down review from friends. It also confers fame and popularity to the poet. Let's look at the circle: if Goodnews Whyte shares the poem, it will lead to people in his circle of friends (contact) who are not in Edoho's circle of friends to get to read her poem and equally know her more. Facebook is like an international marketplace; you don't know who will buy your goods and from which part of the world these

goods may be bought by your customers (friends or contacts) or by referrals (friends from other circles of life). For this reason, the market seller (poet) must bring a good product (poems) and improve on it just to stay relevant.

The second poet is Udemé Mbossóh. Her poem “Irate” (Fig.8) opens and we see a different kind of writing. The poet's personae shares her thoughts to her friends on the state of her life, a feeble person until a “you” came, a you that deceived her, stole the little sight she had, and took away her strength from her legs, leaving her worse.

Fig. 8



A short poem embedded with a lot of things to learn about the poet's inner struggles and her world. The poem is divided into two different parts, before and after “You”.


For almost a decade
My eyes had been as dark as midnight
My heartbeat paranoid
My feet wobbly
You came

Before 'You' came, the poet struggled with her identity, “my heart beat paranoid”, who she is “my eyes had been in the dark”, and where she is going. “My feet wobbly”, shows the state of desperation, in need of help, someone in need of support and she finally got support in the person of 'You'. But the story of 'You' blinded her unenlightened personality, took her naïve state by stripping her of her insanity, stealing her vision, and leaving her worse than she was, with no ability to stand.

This poem shares a similar thematic experience with Edoho's “Time”. When you desire help from without, you will end up worse. The “You” in this poem can stand for a man, woman, elements, time, or anything outside the poet's persona. And when you look for solace outside yourself as a woman, the result will be devastating. According to the poem, to avoid such an end, first have a vision for yourself, deal with your identity issues, and the 'paranoids' in your heart, and make your feet straight and strong, so that when 'You' comes, you can see through the bittersweet deceit.

In “Three Stools” Fig. 9 and 10 below, we see the poet in a different mode entirely.

Fig. 9

 **Udeme Mbossoh**
May 6 at 8:49pm · 🌐

We, daughters of Eve,
sat all three by the barn
Three generations to heaps of cassava
Talking about the Sons of Adam
To each heap, a tale
To each tale, the ineptitude of the male folk
glorified.

Grandmother
From time immemorial,
When women were women, crude and unclad.
Peaceful living among Co-wives was where the
glory lay.
Tales of Sexual Prowess, our panegyric.
With hands to cook, to knit and for farm work.
On these lay our respect,our honor and
garlands.
Then the men came distracting.




Mother
When briefs, wedges and "ladders" reigned.
Disco music and partying, our motivation.
No capitalist complex, no social caste
Just us doing out thing
Until the Scripture Union brought light our way
Our religion,our salvation, we earned .
Then "them husbands" came knocking.


Fig. 10


Then "them husbands" came knocking.
Daughter
Offsprings of the ruin of reason
'Tushness' and accessories on point.
Selfies to Slay, money to spend
Who cares if its theirs or borrowed
Boobs and ass, a necessity
So, to it's 'presentability', our lives we devote
Then the dudes came slaying

In this para- literal analysis
Of the Sons of Adam and Daughters of Eve
The Sons are the Oxymorons of this Metaphor.
They distract, knock and slay
Never teachable, just full of self.

[#ResponsesWantedUrgently](#)
[#TagPoets](#)
[#Mude](#)

 Like  Comment  Share

 **Thomas Etuk and 59 others**

 **Udeme Mbossoh**
Arnee Akpan, Ogundele Temitayo, Uduak
Charles ,Fraulein Sito-Jah
Umoren,Stephen Godwin, Ubelejit
Dandison

The poet traces the state of African women through three different generations, what preoccupies them, and their reaction to a patriarchal society.

We, daughters of Eve,
sat all three by the barn
Three generations to heaps of cassava,
Talking about the Sons of Adam
To each heap, a tale
To each tale, the ineptitude of the male folk glorified.

Already, this first verse sets the stage for the poem; it sets the stage for a discourse of three different generations of women and how they react towards the men in their generation.

The Grandmother starts the history of her generation back in her days. The poet used words like 'crude' and 'unclad' to show the state of the woman whose ambition is to be amongst other wives, then gossip about the sexuality of the male folk, and then tells them to be prepared for hard work. This walk-in history through the eyes of the grandmother shows the way the African woman was positioned then - a conquest for her husband, which she must get because that is where they become significant. Every woman should be married; and if you are not, then, you are a thing of reproach. This is to introduce us to the idea that African culture does not favor women; African culture is gender sensitive or gender biased.

The second verse introduces us to the time of the mother's generation; the poet gives us the time in history "when briefs, wedges and ladders reigned". This can be the early seventies because the clothing described in the poem was in vogue at that time. During the time of "Disco" and the flow of religion most of the girls changed from the party type to a "scripture Union" homely type. It was at these points the husbands came knocking, men in search of homely/housewives. This verse shows the religious institution being gender biased and making an expressive woman confined to the act of spirituality just to get married.

The daughter takes the center stage to talk about her own experience. She is born in the age of enlightenment, where what comes first to her is her comfort and for her to get this comfort, she resorts to living a lie. "boops and ass, a necessity/ so to its presentability, our lives we devote". This paints the picture

of the concerns of the present generation, who devote their lives to things that are transient still making them subjects to domination by men. She ends this verse with “then the dudes came slaying”. To slay simply means to kill. And what do they kill? The personality of the female folk. In the concluding verse, she brings her message home, with the issue of the battle of the sexes through time. The male folk still have the upper hand to date, this is because the African woman's identity has not been discovered, instead, they fashion their lives and attention just to please the patriarchal society. Since the drive of the present generation is for pleasuring the male folk, they will always be distracted, knocked, and slain, never reaching their full potential.

Mbossoh's style is straight from a spontaneous overflow of powerful emotions. Mbossoh's diction is equally simple even though her style is more elevated than Edoho's. She writes directly to her Facebook newsfeed, generally known as Facebook wall. This is why there is no background to the poems. Mbossoh uses a blank verse to structure her thoughts. Her use of the pronouns “my” and “you” shows a division between her and you. And being a female, she automatically becomes the victim in the equation of things.

Mbossoh's diction justifies her feminist drive. In the first poem, she uses “decades”, “heartbeat paranoid”, and “deceit blinded me” which put her in the victim position. These words deliberately put you as the oppressor and the “my” gender as the victim. The diction is also seen in the last verse of the second poem “oxymoron”, “Metaphor”, “distract”, and “never teachable”. These words communicate the way Mbossoh projects the male gender due to her feminist bent.

Using the reader-response lens, Mbossoh's poems have a lot of reader responses but we will examine a few (Fig. 11) different responses to the poems. I will analyze them and explain the rest in general as it relates to the poem as a Facebook poem.

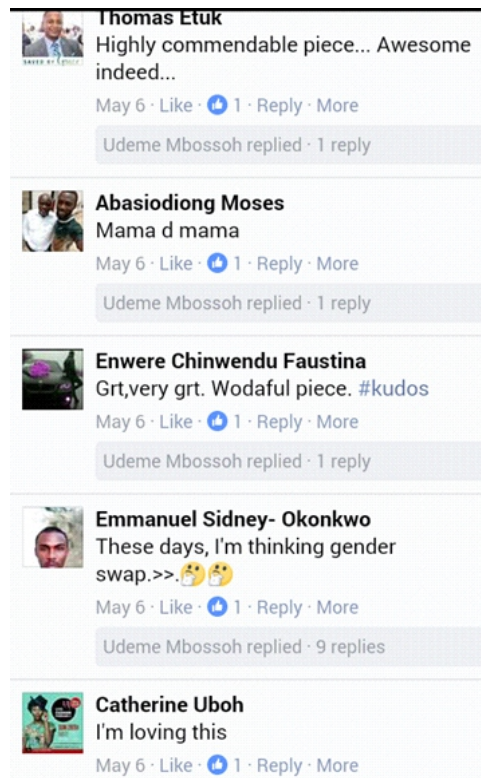
Fig. 11



In Fig. 11 above, we see the comments, we have over nineteen (19) comments, but for this analysis, we will look at this comment by Regal Udofia and Dieuvictoire Obota, simple comments but it has a lot to do with the reader-response theory as it regards Facebook poems. Regal Udofia's understanding of the poem made him react to the meaning he derived from the poem, “Hope some people never fall in lust o...” It goes to show that Udofia's response to the poem is that the poet is heartbroken, coming from the point of concern and sarcasm. He did not mention falling in love but “falling in lust” that is she ought to be wise enough not to fall victim to heartbreak. Regal is coming from a social realist perspective, trying to show the cause of her heartbreak, which is her lack of wisdom to lust after a guy, but Udofia does not prescribe any form of solution to her plight.

Dieuvictoire Obota is coming from another perspective. He is detached from the poem, a keen observer, he is a “marveled but awesome piece”. He is relating to both the poet and the work of art, he is coming from a Feminist critic's point of view that looks at the background of the writer and also the work of the writer. Obota marvels at the fact that the poet could fall into such deceit that could blind her. Owing to the knowledge he has of her, she could not be such a victim. The second part of his comment is directed to the poet, this is seen in the use of the negative conjunction 'but'. That means even though I am marveled you can be a victim of such a happening, it produced an awesome piece out of you.

Fig. 12



In Fig. 12, we have a different kind of reader response to Mbossoh's second poem, "Three Stools". We will examine Emmanuel Sydney's comment, "These days, I am thinking gender swap". His reply may be because he is gender-informed, not sex informed. His reply is worthy of note, because his response to the work, shows a conviction. He empathizes with the poet, and she has tried to drive home the message in the poem. This is also worthy of note that Facebook is not just for ill-educated friends who make comments, but also for well-read friends, and for that reason, their comments are worthy of note.

The next aspect of response we notice is inspiration. A writer's work gets to inspire the reader to write a reply or adapt the story into another. But most of the time, the writer does not get to see it or know what has been created out of his or her work because of fear of approaching the writer or the difficulty involved. Facebook has helped bridge the gap between these two, where the

two can interact like friends. This can be visible in Smile Austin and Kufre Egharevba's comments on the poem. Zizi Papacharissi (2009) explains that Facebook is a place where people leave cues for each other. But based on the readers' response, Facebook is a place where people leave creative cues for one another.

Looking at Fig. 13 below, we see the normal and general comment that comes with a work of art from Facebook; the people who are trying to understand what is written due to brain ache; others who are happy with the play of words; those who like what you did but are intimidated to reply and are not shy to admit them; and those who compare you with experts in the field like Femi. These are reports that will always abound whenever a poem or any creative work of art is pasted on Facebook. But some try to make sense and pick up cues from what the writer/poet has kept in his or her work.

Fig. 13



Fig. 14

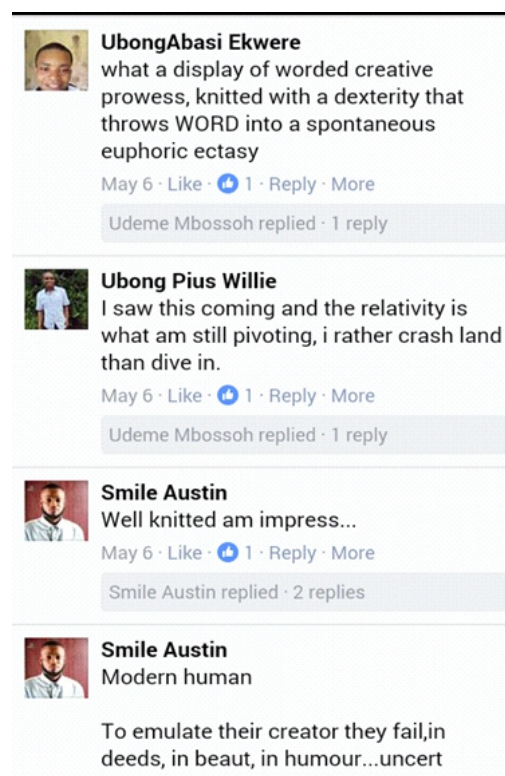
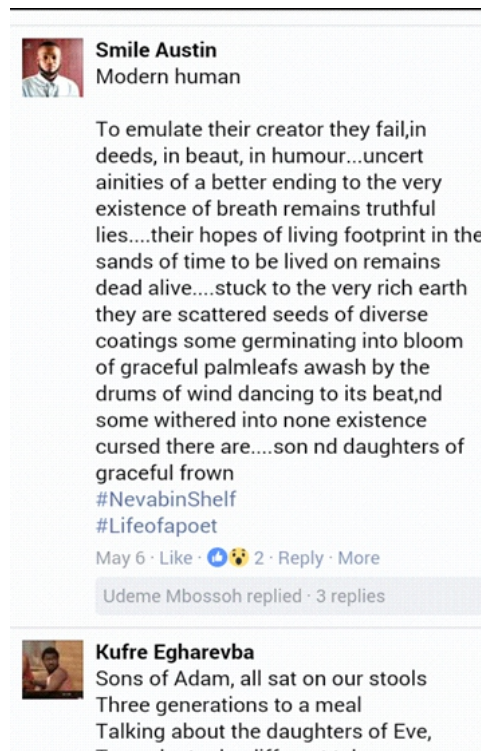


Fig. 15



In Fig. 13 above, Austin first comments on the poem “Well knitted, I'm impressed” and his impression gave birth to a poetic expression as captured in Fig. 14. Mbossoh's poem is gender-sensitive, and the poet tries to make it so, to drive home her feminist ideals, but Austin is not looking at it based on gender, rather, he looks at it from a universal appeal, “son and daughter of graceful frown”. Austin is coming from an existentialist point of view trying to give a different perspective to life. He comes from the angle that this is not only applicable to women, it is also found in men too. He further explains that;

uncertainties of a better ending to the very
existence of breath remains truthful lies...
their hope of living footprint in the
sand of time to be lived on remains
dead alive...

The use of the plural pronoun 'their' shows that he is talking to both sexes and their struggle to make sense out of this life, what is sensible? If the truth you know may end up being a lie and the life you are living may be death? Why

struggle, when in the long run, you will still face the inevitable fate, even though you blossom or you wither? Austin concludes by saying that no matter who you think you are, male or female, you are cursed.

Austin not only disagrees with Mbosssoh's feminist ideals, but he makes a mockery of life itself as he points out that if we all are going to face the same fate, why bother to live a life that is not true and at the same time not a lie? Just enjoy life as it comes and don't sit around trying to figure out what life ought to be like. Reader-response theory helps you understand the inner thoughts of the reader because even though Austin made a general comment, he ends up saying his mind even though it contradicts the poet's ideal. This justifies Zizi Papacharissi's view of the Facebook poet dropping cues for others to pick up.

Kufre Egharevba's comment is different from that of Austin, his clues are not contrary or trying to be philosophical, but an adaptation of the style and mode of presentation as a blueprint to write his poem. In Fig 16 and 17 below

Fig. 16.

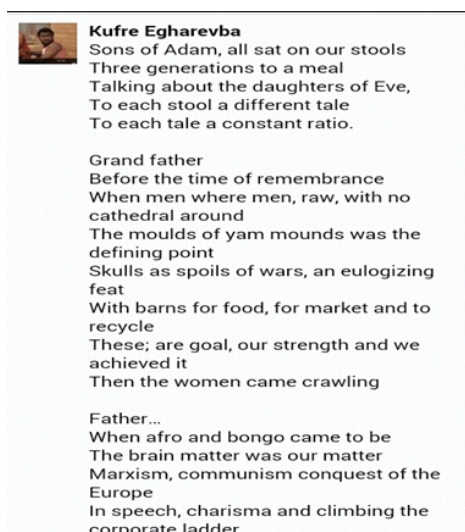
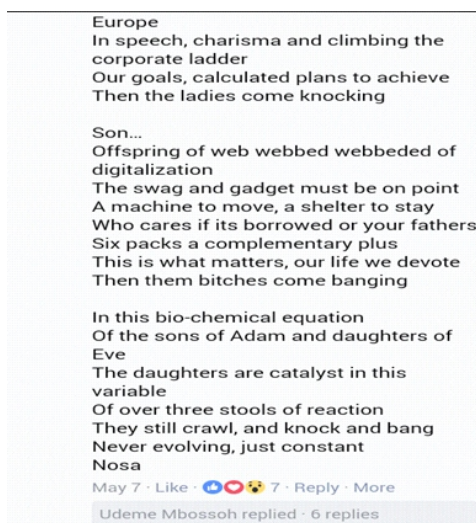


Fig. 17



Egharevba's inspiration is from Mbosssoh's poem which he draws cues to help explain his idea. This is possible through adaptation and the poet is equally opportune to see these replies due to Facebook. Even though it is an adaptation, the idea presented by Egharevba is chauvinistic and not feminist ideals like Mbosssoh. He traces the historical generation of men and how they see women. The diction used by Egharevba is not appealing to the female sex.

Through the three different generations, he presents the women as desperados to accomplished men. “These; are goals, our strength and we achieved it/ then the women came crawling”. He changes the order in marital traditions, the men do not go for the women instead the women crawl to meet them, and indirectly, they come begging to be their wives. These lines are used to inflate the masculine ego. The same is visible in the third verse when the father talks about his own time. “Our goals, calculated plans to achieve/ then the ladies come knocking”. In Fig. 17, the son's approach to women is demeaning due to the use of vulgar words “This is what matters, our life we devote// then them bitches come banging” These words show Egharevba as a very gender-biased person. The women in the eyes of these three different generations of men are frail and can do anything for comfort.

Of over three stools of reaction
They still crawl and knock and bang
Never evolving, just constant

These last three lines show women as static; they will never change, since they still do the same thing all over again across generations.

Titilayo Adeoye's view of life is quite different from the other two poets, Edoho and Mbosoh but they share similar views. In Fig. 18 below, we see the first poem, “Peaceful Tears”.

Fig. 18

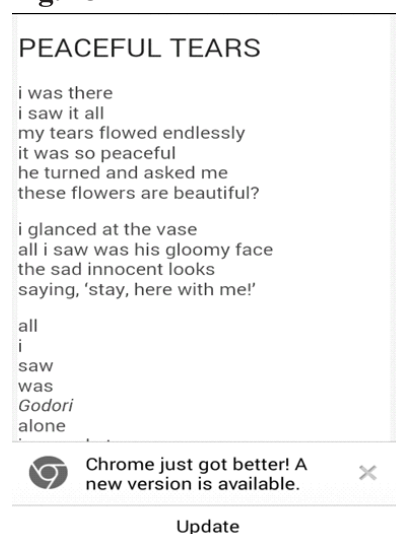
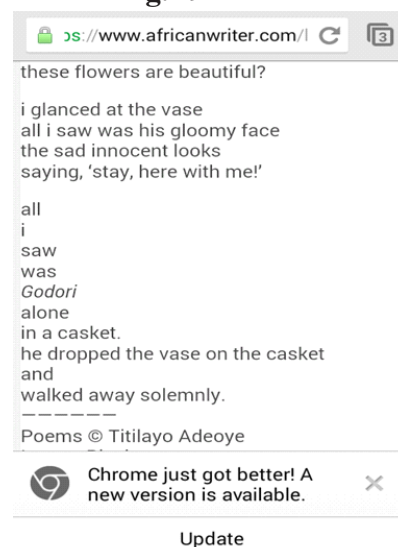


Fig. 19



This painful poem is all about Godori, a woman who's lying in state, and the small drama between the final rites and the husband, who brought flowers to pay his last respects to his wife. The poet described what she saw and passed her message. She starts with an affirmation that she was present and saw everything, indirectly telling us the truth of what happened. The first point of contrast in this poem is that the poet is crying, and the place is 'so peaceful', showing a little picture of what happened in Godori's life and marriage. She lacked the peace she wanted, and the only time she had peace in life was in death. The diction was deliberate to picture the present state of peace. In the second verse;

I glanced at the vase'
all I saw was his gloomy face
the sad innocent looks
saying 'stay here with me

The reflection of the man's face is gloomy, his countenance is sad, and he looks innocent. The fact that he looks innocent does not make him innocent. The poet is portraying the deception in looks because a man looks like a thing does not mean the guy is that thing. If he looks like a good father, it does not mean he is a good father; if he looks like a good husband, it does not mean he is one. She completes it with the man's quest for company. She explains why she thinks he is not innocent of what happened to Godori. She turned and looked at her body in the casket and all she saw was Godori alone, painting more picture of a fun-less marriage, a woman who desired company, even in death was denied that company.

This is evident in his next action as “He dropped the vase on the casket/ and / he walked away solemnly” Even though he wanted company from the poet; he is never around to give that company. He is a typical example of someone who is never around but always away. She brings a subtle message that marriage may not give you the peace you desire, as you can still end up being alone even though married.

In “Again and Again” Fig. 20, we get to know Adeoye better. In her own words, she presents herself as a rebel.

Fig. 20

Again, Again

I am seeing sights again
Those strange legs mamma said I must
not see
If I see them, I will not get married

I am hearing voices again
Those wild whispers baba said I must
not hear
If I hear them, I will run mad

I am eating at the market square again
Those soups grandmother said I must
not eat in my dreams
If I eat them, I will become barren

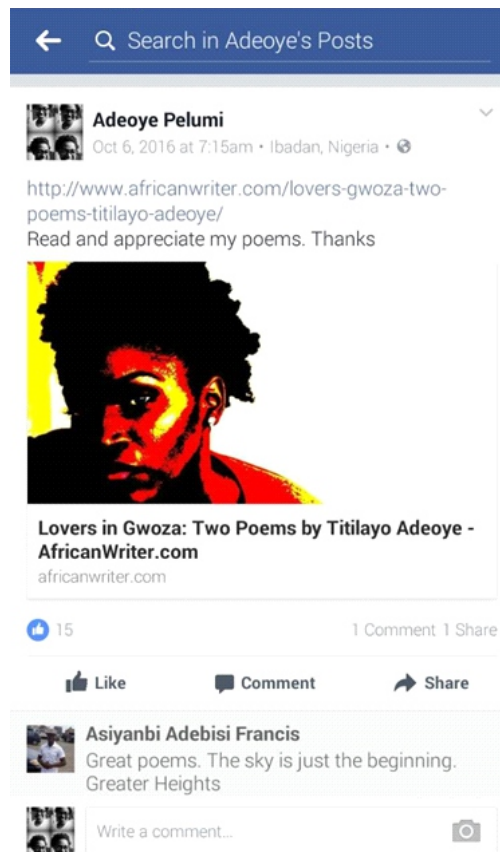
Again, again my head is spinning
Full of dreams my villagers said were
abominations
I pray my dreams rescue me

This poem talks about the poet's personae and what is becoming of her. In this poem, we see the poet's quest for identity in the constant breaking of the norms. This is seen in her doing things she is told not to do, because if she does them, she may not be acceptable to her Mamma, her Baba, her Grandmother, and also her Village.

The poet is swimming against the tides, and she prays her dreams to rescue her. This poem reflects a little of Mbosssoh's "Three Stools" as she also confronts three different generations, her grandmother's, her mother's, and finally her generation. She is propelled by her dream. Her mother and grandmother are concerned with the concept of family, getting married, and bearing children, and do not do anything that will not make you accomplish that. The father does not want her to listen to sweet talks and become wayward (mad), all these people have their selfish interests neglecting her dreams. That is why she ends with the line, "I hope my dreams rescue me" indirectly telling the women not to let people, society, community, or family define them.

Looking at the reader-response theory, we would expect such a poem to generate a lot of buzz but it didn't. Fig. 21 below shows it, she has only one regular comment "Great poem! the sky is just the beginning. Greater heights"

Fig. 21



This is key to understanding Facebook poems. The main reason Adeoye did not get lots of readers-response is the use of hypertext. What is hypertext? George P. Landlow (1992) describes hypertext thus;

The term 'hypertext', coined within the work of Nelson (1965, 1970, 1974, 1981), can be most simply defined as 'non-sequential writing' (Nelson, 1974). Nelson's (1981) vision of hypertext is that of a system that 'branches and allows choices to the reader' (2) so that the user can move within a hypertext system according to their rationale. (4)

In everyday language, hypertext is a link you click online and it directs you to another page different from the one you originally were on.

Just because Adeoye used hypertext on her Facebook instead of her writing the poem there, she ended up with few views. Many factors can contribute to people not wanting to use hypertext, three of which are that first, it will distract them from the present page, and since they do not have the patience to wait, they choose not to click on it. Two, people are looking for ready information and if you do not want to post it for all to see, they are less interested. The third is that going to another webpage means more megabytes, and not everyone has the luxury to do that.

When there is a hypertext, it takes it from one domain to another domain indirectly; the hypertext does not make a poem a Facebook poem even though the link is on Facebook. As a Facebook poet, it is important to note that when you want to get maximum reader response to your poem, you should paste it on your wall and not use a hypertext.

Conclusion

When it comes to Facebook poems, the writer is open to different aspects of personal expression without fear of getting published or not. Facebook is already a market on its own that churns out different reader responses to every text. Due to the elimination of the editor, there are no borders or boundaries to what a writer expresses and there is no limit to the number of readers a poem will get. This is also a problem because there are some typos and spelling errors, but that does not affect the overall message of the poem and the vision of the poet. A new school of poets and scholars is emerging and Facebook has become a platform of expression, learning, and popularity. With the poems of Inyang Edoho, Udemé Mbosso, and Adeoye Titilayo, it is obvious that Facebook poems are not just careless writings, they propel interaction and bridge the gap between the writer and his/her audience. This automatically becomes a school or a training ground for better scholars and poets.

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COVID-19 LOCKDOWN AND FAMILY STABILITY IN NIGERIA

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Abstract

COVID-19 pandemic poses a serious threat to the well-being of families due to the challenges of financial insecurity, care-giving burden and confinement related stress which will have a long standing consequences on the family system. This research is therefore, set to examine COVID-19 pandemic and its possible influence on family stability in Nigeria. The study used secondary sources of data and the cross-sectional research design. Findings from the study reveal that family life has been influenced by COVID-19 pandemic through the implementation of physical and social distancing, quarantine, and staying at home to curb the spread of the coronavirus. The study recommends, among others, that families should stay connected with communication, managing conflict and making quality time within family, they should promote family resilience through shared beliefs and close relationships within families; the readiness and knowledge of healthcare providers and counselors should be improved upon to provide counseling services to help families who have physical and mental health problems; Non-governmental organizations should increase public awareness to staying connected and reporting any family violence; government should take action to mitigate the social,

economic, and health impacts of the pandemic on families, especially those who are vulnerable to losing household income.

Keywords: Family, Stability, Instability, Covid-19 Lockdown, Well-being

Introduction

Overtime, there have been different forms of diseases that had threatened human existence. According to Martin & Howard (2009), the Spanish flu, which hit the USA between 1918 -1920, is estimated to have killed over 40 million. During this time, companies implemented non-medical practices aimed at preventing the spread of the infection, many industries asked their staff to stay at home, while few were selected for administrative purposes and special duties.

In October 2019, the world witnessed a pandemic called COVID-19, which surfaced in the city of Wuhan in China (Nick & Do, 2020). As at September 2020, COVID-19 cases have crossed in excess of 31 million coupled with the loss of lives higher than 900,000 (World Health Organization, 2021). Apart from the human effect, there is also a huge monetary and history of massive health, social and economic devastation on the world leading to its declaration as a global health pandemic in early 2020 by the World Health Organization (Sampson et al., 2020; International Monetary Fund, 2020). According to National Center for Disease Control (2020) and Jugu & Obaka (2020), Nigeria recorded the first COVID-19 index case on February 27, 2020 with an Italian national; and as at September 23, 2020, the population reached 57,613, while the number of discharged cases was 48,836 with 1,100 deaths representing 1.9% fatality rate.

Nigeria was among the first countries in Sub-Saharan Africa to identify COVID-19 cases and has since implemented strict measures to contain the spread of the infection (Jugu & Obaka, 2020). The adverse effects of the COVID-19 pandemic remains largely unprecedented as thousands of lives were lost on a daily basis across the globe and workers were not only downsized but relieved from their jobs. The outbreak of the COVID-19 pandemic and its subsequent label as a global pandemic significantly altered life, including employment, with many businesses/organizations temporarily or permanently closing, and workers shifting to remote/virtual working

environments (Halel, 2020). National Bureau of Economic Research (2020) noted that between February and May 2020, over 30% of the United States' labor force transitioned to working from home (WFH), and 10% of workers were laid off. These significant alterations to employment status and working environment transformed behaviors of workers. While some individuals who worked from home (WFH) found increased time and opportunities to engage in other activities due to reduced commuting time, others significantly increased sedentary time, particularly screen-based time (Straker, 2020). Interestingly, the alteration in the mode of work leading to the Work from Home (WFH) model meant that even the family domain had to witness some form of adjustment and readjustments.

Consequently, the family is a primary social unit and the oldest institution on earth, and gives legitimacy to sexual relationship and reproduction of legitimate children (Udom, Nnabuk & Umanah, 2020). The stability of a family is threatened when there is any factor that is alien to such stability which would definitely amount to family instability.

Family instability refers to changes in parents' residential and romantic partnerships such as marriage, divorce, and romantic partners moving in or out of the home (Sydney, 2019). As rates of cohabitation, non-marital births, and divorce have increased over the past 60 years, more children have experienced some degree of family instability. Furthermore, increase in family instability can have a negative influence on both parents, the children and adolescents' functioning and behavior (Sydney, 2019). Not all families have been equally affected by the increase in family instability. Families in which the parents are not married and have low household income are much more likely to experience family instability than families with married parents and higher household income. Family instability influences adults' functioning as do household income and parents' relationship status. Family stability can promote positive social behaviors in children and adolescents, while instability is associated with social maladjustment, including behaviors such as aggression toward peers, teachers, or parents.

Family instability is any factor that creates additional challenges within a family unit that ultimately affects a child/children's cognitive, behavioral and emotional development, and places their development at significant risk due to

the parents' inability to effectively manage the home and the living environment. Family instability can come in many forms - economic, emotional, social, and physical. The challenges and struggles of family instability can be passed on from generation to generation if the instabilities are not corrected or the family and children do not receive appropriate physical and emotional assistance when needed (Coach, 2019). There are many factors responsible for instability of family - poverty, lack of attention, among others, could affect family stability. Hitchings & Maclean (2020) noted that the COVID-19 health crisis strongly undermined the mental health of a good number of the human population; the pandemic may have produced psychological distress and collateral concerns for parents during a greater part of the lockdown due to unstable financial circumstances, school closures, and suspended educational services for children. It is against this background that this study sets out to investigate how COVID-19 lockdown contributed to family stability in Nigeria.

Statement of the Problem

Family stability is the continual existence of family without divorce or separation. A stable family can be unstable where there are issues combating the stability of the family. Family instability has hindered the growth and progress of many marriages, homes and even children and many factors could be responsible for this disappointing situation. It is clearly established that through marriage, families are established and family is the fundamental unit of human society (Esere, Yusuf & Omotosho, 2011). Marriage gives legitimacy to sexual relationship and reproduction for legitimate children (Omoniyi-Oyafunke, Falola & Salau 2014) and it is linked to significant benefits in the area of physical and mental health. These benefits stem from economic advantages associated with married status.

Moreover, most marriages have challenges but how each challenge is handled is what matters. Some partners do not have the mental capacity or mental strength to handle some problems or situations that come along with being married as one recent study has shown that at the end of the day 4, 10 out of every married couple end up either in separation or they end up getting divorce (Grain, 2019). Corroborating this, Coach (2019) has shown that this is even more problematic during periods of global distress either as a result of health pandemics or economic failures.

In Nigeria, the government announced a total lockdown to contain the spread of the virus. The lockdown included a ban on all non-essential travels as well as the closure of the majority of non-essential businesses and instructing workforces to work from home. Where working at home was not possible due to technological and financial constraints, companies either issued redundancies or furloughed staff under the government Job Retention Scheme. It was estimated that over 8 million jobs were furloughed globally, during which time the government paid up to 80% of the median salary (Bell & Jane, 2020). Being furloughed by an employer is associated with poorer mental health, with higher levels of stress and anxiety recorded (Qualtrics, 2020). COVID-19 pandemic did not only have public health consequences but also severe economic impacts that imposed some adverse effects on the family/marital institutions (Udom, Ukommi & Udom, 2023). Although the long term impacts of COVID-19 pandemic on families are yet to be fully understood, families around the world are struggling to keep up with the changing demands and constraints of the pandemic (Andrade et al., 2022). Alternative employment options and work arrangements including the shift to working from home, work overloads, and technological challenges contribute to family tension (Chung et. al., 2020).

Several studies have been conducted on the impact of COVID-19 on households across the world. For instance, Briggs & Kattey (2020) in a study of mental and social health-related complaints among children and adolescents in Nigeria found that some children without internet services experienced boredom, while others were anxious, sad and stressed out. A study by Portu (2020), which examined the effect of the COVID-19 lockdown on parents, found strong negative outcomes in terms of the mental health of the general population. Findings point to the fact that COVID-19 enabled psychological distress and collateral concerns for parents in lockdown as a result of unstable financial circumstances, social exclusion arising from the social distance measure, school closures, and suspended educational services for children. A subsequent study by Kalil, Mayer & Shah (2020) examined the associations between economic hardship, exposure to the virus, and pandemic-induced increases in childcare time on parental mental health and stress, parent-child interaction, and children's adjustment. They found both positive and negative effects of the pandemic on households. On the negatives, they reported that parental job and income losses are strongly associated with parents' depressive symptoms, stress, diminished sense of hope, and negative interactions with children. However, on the positive side, they found that parents who lose jobs but do not experience concomitant income losses are associated with more

positive parent-child interactions. Furthermore, parents' exposure to COVID-19 is associated with less positive parent-child interactions and more child behavior problems; while in contrast, parents who reported spending substantially more time in childcare as a consequence of the pandemic had more positive parent-child interaction.

It is worthy of note that bulk of these studies on COVID-19 tried to look at the socioeconomic impact of the pandemic on small and medium scale enterprises (SMEs) and general healthcare of the people without any research or literature on its influence on family stability. This is the gap this research hopes to fill.

Review of Related Literature and Theoretical Framework

Conceptual review

Impact of Covid-19 on the family

This current article draws from pertinent literature across topic areas of acute crises and long-term, cumulative risk to illustrate the multitude of ways in which the well-being of children and families may be at risk during COVID-19. According to Prime, Wade & Browne (2020), the COVID-19 pandemic poses an acute threat to the well-being of children and families due to challenges related to social disruption such as financial insecurity, care-giving burden, and confinement-related stress which includes crowding, changes to structure, and routine. The consequences of these difficulties are likely to be longstanding, in part because of the ways in which contextual risk permeates the structures and processes of family systems.

Impact of COVID-19 on Psychological and Mental Disorder

Mental health is a state of well-being whereby an individual is able to adjust to normal stresses of life, recognizes his/her abilities and be productive in his/her daily activities. Covid-19 disrupted social connections between people and their social activities, many have reported feeling depressed and lonely during the pandemic. According to Drake (2021) the number of people who are depressed, anxious and feeling lonely increased during the lockdown. Cullen, Gulati & Kelly (2020) added that the presence of Covid-19 has increased loneliness which has invariably increased the level of depression and suicidal motive. Also, it is worthy of note that an outbreak of an infectious disease has a psychological effect on the individual, causing emotional distress and social disorder during and after the lockdown.

Furthermore, the psychological consequences of COVID-19 pandemic are enormous as report from the Mental Health America (MHA) reviewed that those who thought about suicide or self-harm have speedily increased beyond the usual level (Drake, 2020). This means that mental health has drastically increased and will likely continue after the pandemic.

Covid-19 lockdown caused mental trauma in children and adolescents; it has profound negative impact on children's well-being due to its unprecedented changes in lifestyle as it created a hindrance on physical activities and increased in domestic violence. According to Briggs & Kattey (2020), the Covid-19 pandemic has affected the mental and social well-being of Nigerian children. Despite these, some studies have shown a high rate of stress and other mental conditions in parents.

COVID-19 has caused an up-end in the health care system, thereby limiting individuals from accessing services and resources to ameliorate the conditions. The disruption that occurred in the healthcare system as a result of Covid-19 lockdown hindered patients with chronic illnesses from accessing the facilities (Semo & Frissa, 2020). Specifically, the lockdown measures reduced social interactions and triggered several other psychological disorders (Olaseni, Akinsola, Agberotimi & Oguntayo, 2020); likewise the means of containment such as self-isolation, quarantine, social distancing caused further trauma on individuals infected by the disease and on family members.

In Nigeria for example, previous studies have shown that Nigerians experienced depression, insomnia and post-traumatic stress symptoms during the Covid-19 pandemic (Agberotimi et al., 2020). The unprecedented event caused by corona virus pandemic has caused an upsurge in mental health globally.

Covid-19 Pandemic and Education

Education is a guideline used to determine a country that is developed and that which is developing. Education is essential for any nation that wants to develop. With the outbreak of Covid-19, education in Nigeria and most developing nation has worsened. In Nigeria, in a bid to cushion the spread of Covid-19, the federal ministry of education on March 19, 2020, approved the closure of all schools as a response to the threat posed by the pandemic

(Amorighoye, 2020). In the same vein, the World Bank (2020) observed that, as of April 8, 2020, Universities and other educational institutions closed in 175 countries and communities, and over 220 million post-secondary students (-13% of the total number of students affected globally) have had their studies ended or significantly disrupted due to Covid-19. This closure of schools affected the primary, secondary and tertiary institutions within the country.

Furthermore, the Nigerian Education in Emergencies Working Group (2020) observed that over 46 million students within the country will be affected and also over 40,000 Internally Displaced Persons (IDPs) children will be affected by stoppage of learning in schools. The disruption caused by Covid-19 on education led to online classes and distance education in which other countries that were unprepared struggled to meet up with international standard. This caused a setback in the academic calendar and in learning.

Covid-19 Pandemic and Health Sector

In Nigeria, the health sector is one of the worst hit sectors by Covid-19. Nigeria with other low-income countries (mostly in Africa) is quite vulnerable to the contagious spread of the deadly infections disease due to the poor economic system and weak health system (Moore, 2020). Corroborating this, Uzosike et al., (2020) stressed that the rapidly increasing number of cases and limited capacity of the health system is affecting positive patient outcomes and reducing the confidence and brevity of front-line health workers who are faced with the danger of becoming infected and being a source of spread of the disease. Undoubtedly, health workers play an important role in the combat against the spread of the deadly disease in Nigeria and thereby, suffer a greater risk of getting infected with the disease, likewise, undergo psychological trauma as front-line workers (Uzosike et al, 2020).

Unfortunately, Covid-19 pandemic poses a threat to health systems globally and community health workers contribute to the health system by increasing social mobilization, thereby filling in the gaps left in case of any future outbreak of disease (Boyce & Katz, 2019). In addition, the Covid-19 pandemic brought emergency funding and other complicated health challenges to the health sectors with an increase in mortality rate (Ihekweazu & Agogo, 2020).

During the lockdown, people became afraid to visit the hospital to avoid the risk of being infected with the disease. According to Ihekweazu & Agogo

(2020), the Honourable Minister of health stated that the latest Statistics from the National Health Management Information System indicates that outpatient visits dropped from 4 million to 2 million, antenatal visits from 1.3 million to 655,000, stillbirth attendants from 158,000 to less than 99,000, while immunization has dropped to about half. The Covid-19 pandemic has thrown the health sector off-balance, mounting pressure on health workers who are left with no option but to work with poor medical facilities and limited personnel in order to curb the menace caused by Covid-19.

Furthermore, on the 8th of April 2020, 22,073 confirmed cases of Covid-19 were recorded from 52 countries among health workers (International Labour Organization, 2020) and this alone can create a huge gap between health workers and their zeal towards fighting the pandemic. Despite its numerous negative experiences, Covid-19 created solidarity, consciousness and an improvement in hygiene through hand washing, environmental sanitation, enlightenment and precaution or an out watch on the symptoms of Covid-19 and generally created an awareness in case of future emergencies.

COVID-19 Pandemic Sexual and Domestic Violence

Sexual and domestic violence is a global issue that occurs on daily basis in both developed and developing countries of the world. Sexual violence also known as rape affects both physical and mental health of the victim. Domestic violence also causes physical and psychological trauma. Sexual and domestic violence on children is seen as child abuse according to child abuse Act 2003. This sexual and domestic violence against children and adults are acts of human right violation with harsh penalty unleashed on perpetrators (Abdullateef, 2020).

According to World Health Organization (2020), sexual violence is a sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed against a person's sexuality using coercion by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work. The world is struggling with the devastating effect of Covid-19, while Nigeria is faced with the challenges of rape and sexual violence against the girl child and women (Abdullateef, 2020). COVID-19 pandemic triggered a lot of violence, especially sexual and domestic violence during the lockdown which led to death of few and injury to many.

According to the United Nations International Children's Emergency Fund (2017), six out of every 10 children experience some form of violence and one in four girls, and 10% of boys have been victims of sexual violence. In addition to this, Nigeria has the largest number of child brides in Africa with more than 23 million girls and women married as children (Udom, Nnabuk & Umana, 2020).

A case of rape during the lockdown of a 22 years old Uwaila, Vera Omozuwa, Microbiology student at the University of Benin, who was raped and killed at the Redeemed Christian Church of God in Edo State, got many talking against the unacceptable act (Vanguard, 2020). Another similar case is that of Barakat Bello, an 18-year-old student of Science Laboratory Technology at the Federal College of Animal Health and Production in Ibadan, Oyo State, who was gang raped and killed by her rapist. Rape is not only common in Nigeria, but a social problem which occurs on a daily basis in different locations, and requires a strict social action from individuals and those in authority.

Sexual and domestic violence during the lockdown became outrageous which led many to the street for protest against the devaluing act orchestrated by perpetrators of rape. It is a serious public health problem which affects the physical and mental health of victims, leading to depression, sexually transmitted disease like HIV/AIDS, and sometimes suicide. According to the United Nations (2020), Africa and other developing countries should be on alert on the alarming rate of rape and domestic violence triggered by the coronavirus lockdown. Corroborating this, from January to June, 2020, Liberia's Minister for gender, children, and social protection received reports of more than 1,000 cases of sexual or gender-based violence; and this made President Weah to declare rape and all forms of sexual and gender-based violence as a National Emergency (Drachman, 2020). Rape and sexual violence are attacks on the body and dignity of a woman, such assaults have profound psychological, medical, economic, and social consequences for the rest of her life that plague survivors and their families (Sifat, 2020).

However, The United Nations Population Fund (2020) predicted a 20% increase in domestic and sexual violence during the Covid-19 lockdown. Related to this is a report conducted during the pandemic on rape and domestic violence from January to September 2020 in Bangladesh. The report revealed

that 397 women died as a result of domestic and sexual violence, only 208 cases were filed, 975 women were raped, 204 became victims of rape, 43 died after being raped, 12 women committed suicide after rape, and 762 women were raped by an individual while 208 suffered gang-rape (Kendra, 2020).

Furthermore, to examine the impact of Covid-19 on rape and domestic violence, Tandon (2020) and Khan (2020) reported cases of domestic abuse and violence since the lockdown. These cases have surpassed the actual number, making sexual and domestic violence a national issue that demands a spontaneous regulatory action to curb the challenge.

Family Perspectives of COVID-19

According to Shiley et al. (2020), the COVID-19 pandemic has uniquely affected children and families by disrupting routines, changing relationships and roles, and altering usual child care, school and recreational activities. Understanding the way families experience these changes from parents' perspectives may help to guide research on the effects of COVID-19 among children. As a multidisciplinary team of child health researchers, we assembled a group of nine parents to identify concerns, raise questions, and voice perspectives to inform COVID-19 research for children and families. Parents provided a range of insightful perspectives, ideas for research questions, and reflections on their experiences during the pandemic. Including parents as partners in early stages of COVID-19 research helped determine priorities, led to more feasible data collection methods, and hopefully has improved the relevance, applicability and value of research findings to parents and children.

Family Vulnerability and Disruption during the COVID-19 Pandemic

A study by Scaini, Caputi & Giani (2021) two risk pathways that may account for increases in child internalizing and externalizing problems during the COVID-19 pandemic are: one pathway operating through pre-existing family vulnerability and a second pathway operating through disruption in family functioning occurring in response to the pandemic. We assessed family disruption and family functioning with measures of key family-level and parenting dimensions, including family cohesion, conflict and routines, and parents' harsh discipline, lax discipline and warmth. In all models, pre-pandemic parent emotional distress, financial strain and child maladjustment

were included as co-variables. Analyses were conducted in a model-building fashion. First, computing structural equation models for each family and parenting dimension separately, then advancing significant dimensions into one integrated model for the family-level factors; and a second model for parenting quality factors. Results provided more support for the family disruption hypothesis across all tests.

Consequently, in the family-level domain, decreases in family cohesion and increases in family conflict each uniquely predicted subsequent child maladjustment. In the parenting domain, increases in harsh discipline and lax discipline each uniquely predicted subsequent child maladjustment. Family routines and parental warmth were not associated with child adjustment. However, parents' emotional distress prior to the pandemic exhibited a robust association with children's internalizing problems. These findings indicate that efforts to support families in adapting to unique conditions of the pandemic will yield the greatest effect for child adjustment.

Specifically, interventions should include efforts to help families maintain cohesion and manage conflict, and help parents minimize increases in harsh and lax discipline.

Theoretical framework

Functionalist theory

This study adopts the functionalist theory of Herbert Spencer (1903) as its theoretical paradigm. The functionalist theory explains how societies maintained the stability and internal cohesion necessary to ensure their continued existence over time. In the functionalist theory, societies are thought to function like organisms, with various social institutions working together like organs to maintain and reproduce them. The various parts of society are assumed to work together naturally and automatically to maintain overall social equilibrium, because social institutions are functionally integrated to form a stable system, and a change in one institution will precipitate a change in other institutions. On the other hand, dysfunctional institutions which do not contribute to the overall maintenance of a society, will cease to exist.

A common analogy popularized by functionalist theorist, presents these parts of society as "organs" that work toward the proper functioning of the "body" as a whole. In the most basic terms, it simply emphasizes "the effort to impute, as

rigorously as possible, to each feature, custom, or practice, its effect on the functioning of a supposedly stable, cohesive system". Consequently, "structural-functionalism" came to describe a particular stage in the methodological development of social science, rather than a specific school of thought (Ritzer & Stepnisky, 2014).

This approach looks at society through a macro-level orientation, which is a broad focus on the social structures that shape society as a whole, and believes that society has evolved like organisms. This approach looks at both social structure and social functions. Functionalism addresses society as a whole in terms of the function of its constituent elements; namely norms, customs, traditions, and institutions (Turner, Jonathan & Jan, 2005).

In relating the above theoretical assumptions to the present study, functionalist theory or functionalism views society as an organism that has structures or institutions that must work together for the well-being of the entire society. The proponents of this theory have argued that societies are thought to function like organisms, with various social institutions working together like organs to maintain and reproduce. The functionalists believe institutions come about and persist because they play a function in society, promoting stability and integration.

However, the COVID-19 pandemic ought to be a health issue that should primarily affect the health sector in society. But for the fact that what affects one sector of the society affects others, every other institution was affected by the pandemic. World economy was affected, politics was affected, social gathering was affected, education was affected, religion and the family institution was affected, and so many other areas of human survival and endeavor was affected by a single pandemic that attacked the health institution of the society. The diverse effects of COVID-19 pandemic on all other institutions of the society have justified the theoretical assumptions of the functionalist theory.

Conclusion

COVID-19 pandemic has put families in uncertain conditions without clarity on how long the pandemic will last. The pandemic has caused many challenges that impact on family unit and its functions, including distraction in family relationships. Family life has been influenced through the implementation of

physical and social distancing, quarantine, and stay-at-home in a bit to curb the spread of the coronavirus during the outbreak.

However, distancing requires adaptation among family members to improve family well-being. Sheltering results in a more frequent interaction among family members, but limits the opportunity to have a leisure time in the outside world. This condition, on the one hand, can create a quality time and intimate interactions among family members, but on the other hand, it may lead to long-standing high conflicts, occasional domestic violence and if not checked, may lead to divorce. In this condition, a home can be described as a place of warmth, love and safety or as a place of intimidation, abuse, and fear.

Recommendations

Based on the findings of the study, the following recommendations are made:

- i. Families should stay connected with communication, managing conflict, and making quality time for every member.
- ii. Government should take action to mitigate the social, economic, and health impacts of the pandemic on families, especially those who are vulnerable to losing household income.
- iii. Non-governmental organizations should increase public awareness to staying connected and reporting any family violence.
- iv. The readiness and knowledge of healthcare providers and counselors should be improved upon to provide counseling services to help families who have physical and mental health problems.
- v. Government interventions are needed to improve maternal and child health and nutrition activities such as strengthening of food supply chain, reducing food insecurity, building a net social security program, and a cash support for the disadvantaged families during the COVID-19 pandemic.

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MEDIA ADVOCACY FOR CONDOM USE AMONG SEXUALLY ACTIVE POPULATIONS AS A MEANS TO COMBAT NEW INFECTIONS OF HIV/AIDS IN AKWA IBOM STATE

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Abstract

This paper focuses on the use of media advocacy and behaviour change communication to promote condom use among sexually active populations in Akwa Ibom State, Nigeria, as a means to combat new HIV/AIDS infections. The key objectives are to address the lack of HIV/AIDS messages in contemporary media and encourage safer reproductive practices, especially condom use among vulnerable groups. Grounded in the Health Benefit Model and World Bank Intervention Cycle framework, the paper puts forward a comprehensive communication plan leveraging mass media, social media, conferences, body art, and celebrity endorsements to convey tailored messages countering myths around condom use and building self-efficacy. The activities aim to increase visibility, stimulate engagement, measure feedback, and ultimately reduce HIV transmission by promoting consistent condom use. The impact will be evaluated through program logs and condoms distributed, with the overarching goal being a decrease in new infections across Akwa Ibom. If effective, the model can be adopted nationally. The paper concludes that strategic communication efforts are imperative to improving reproductive health outcomes and mitigating Nigeria's HIV/AIDS epidemic.

**Keywords: Media Advocacy, Behaviour Change Communication,
HIV/AIDS, Condom Use, Akwa Ibom**

Introduction

Background of the Study

Good health is a key index of societal development. The international community emphasizes that it has enshrined as a third cardinal goal that every community that should be called developed should achieve “good health and wellbeing” amongst 16 other conditions. These conditions, the United Nations (2015) hopes it is achievable in 2030. For there to be any meaningful development, the actors involved must be healthy and in sound mind.

However, the plaguing Human Immunodeficiency Virus (HIV) and the resultant syndrome AIDS has left many African countries almost bereft of hope at attaining the 2030 mark. Nigeria as a country is not left out of this seeming continental condition. The last concluded national AIDS indicator impact survey (NAIIS, 2019) revealed that the national prevalence of HIV is 1.4% (of the total recorded cases worldwide) with an estimated 1.9 million people infected with the virus.

The continual rise in the rate of new infections in Nigeria has come as a defeatist statement for the National HIV and AIDS Strategic Plan 2017-2021, developed by the National Agency for the Control of Aids (NACA). This plan's first thematic area of focus was for the “Prevention of HIV among General and Key Populations;” with a focus to “significantly reduce the incidences of new HIV infections by 2021.” This they hoped to achieve through “strategic behaviour change communication for general, key and vulnerable populations;” amongst other things. This strategic plan was reviewed in 2019 but it was still aimed at supporting a national AIDS response by urgently communicating the most essential new findings and providing renewed strategic guidance. Simply put, the new plan aimed to improve HIV/AIDS communication as a means to combat an unfavourable statistics that Nigeria kept recording new cases of infection after it identified low dissemination of information about HIV, especially in rural areas as one major cause of the rise in new infections.

Akwa Ibom tops that chart of states with 5.6% prevalence rate with over 181,000 people living with the virus (NACA 2021). And this data, many health workers argue are only from the tested and confirmed cases, positing that more cases may be revealed if more persons come out to get tested. Akwa Ibom

AIDS Indicator Survey shows that a number of factors are responsible for the increase in infection in Akwa Ibom State; one of such is lack of HIV/AIDS Education (Adedokun *et al.*, 2020). This made Badru *et al.* (2020) to opine that there should be an increase in awareness for the most vulnerable population (14-25) as a means to reduce infection.

Although HIV/AIDS messages initially flooded the Nigerian media air space in the early 2000s, but a study by Obono (2011) revealed a disturbing and unfavourable decline of HIV/AIDS content in contemporary media. This begets the question - are the days of HIV/AIDS messages/contents in contemporary media over? Bearing in mind that there are other young adults who in the 2000s were not yet born, or were children who may not have grasped the severity of the HIV/AIDS pandemic as at that time it was initially aired.

Another major challenge is that going by the active population that the Akwa Ibom HIV/AIDS Survey revealed as the most vulnerable, how can one use communication action to engender safer reproductive change among sexually active populations? These are the concerns that this paper hopes to address using the World Bank Intervention Cycle development model that was developed in 2015. The objective is to show how communication action can be targeted to reach the vulnerable population in the hope that the right messages can lead to the adoption of safer reproductive practices, especially using condoms as a measure to reduce the risk of increased new HIV infections.

Nigeria's HIV/AIDS Epidemic

The first case of AIDS was reported in Nigeria in 1986. Since then, the epidemic has grown from a concentrated epidemic experienced by high-risk groups, to a generalized epidemic. Prevalence rate differ from state to state, but Akwa Ibom State has the highest prevalence rate pegged at 5.8%.

In Nigeria, the major route of transmission of HIV is through unprotected sexual intercourse. Studies among risk populations show that heterosexual sex makes up about 80%. Mother-to-child transmission of HIV (which has been argued by some to be an outcome of heterosexual relationships) and transfusion of infected blood and blood products on the other hand, account for the other notable modes of transmission (NACA, 2015). Risk factors and drivers of the HIV epidemic in Nigeria include early sexual debut, low condom

use, transactional sex and multiple sexual partners, low perception of risk, transfusion of poorly screened blood, poor injection safety, etc. (FMoH, 2010). These peculiarities of HIV transmission make HIV a serious public health issue. This threat is further compounded by the poor state of Nigeria's health system, failed leadership, persisting economic hardship, general poverty, crumbling education system, lack of reliable surveillance and disease control system structure, amongst other things.

Mitigating HIV/AIDS in Nigeria

The National Agency for the Control of AIDS (NACA) had far back in 2015 identified what the country must do to end Human Immuno-deficiency Virus (HIV)/Acquired Immune Deficiency Syndrome (AIDS) by 2030. 2030 is a very significant year as the world development index has enshrined in the Sustainable Development Goals will also be strategically reviewed in the same year.

Then Director General of NACA, Prof. John Idoko, at a press conference in Abuja, to mark the World AIDS Day on December 1, 2015, identified among other things: Increase domestic funding to achieve a fully funded AIDS response at all levels; fully operationalize 90-90-90 strategy to eliminate progression to AIDS, premature deaths and HIV transmission; ensure combination prevention for all populations; expand HIV Counseling and Testing (HCT), Antiretroviral treatment (ART) and Prevention of Mother to Child Transmission (PMTCT) services; pursue a policy of local manufacture of essential commodities (antiretroviral drugs, test kits and condoms); and address barriers to accessing HIV and AIDS prevention and treatment services (Idoko, 2015).

The 90-90-90 strategy of the Joint United Nations Programme on HIV/AIDS is an ambitious treatment target to help end the AIDS epidemic. This ambitious but achievable target demands that:

- a. By 2020, 90% of all people living with HIV will know their HIV status.
- b. By 2020, 90% of all people with diagnosed HIV infection will receive sustained antiretroviral therapy.
- c. 2020, 90% of all people receiving antiretroviral therapy will have viral suppression. (UNAIDS, 2014)

For Nigeria, these targets were not achievable at the end of the 2020-year mark, however, some progress were recorded. It is recorded that more than 279 000 people living with HIV got HIV treatment in 2020, improvement in viral load coverage and suppression, and there was increased assess to HIV counselling and testing. The UNAIDS indicator rates Nigeria performance thus:

“At the end of 2020, progress on the 90–90–90 treatment targets were 73–89–78—that is, 73% of people living with HIV had been diagnosed, 89% of those diagnosed were accessing treatment and 78% of those accessing treatment were virally suppressed. (UNAIDS, 2021)

On this performance report, UNAIDS is of the opinion that Nigeria is ready to begin the next strategic phase of HIV mitigation that targets 95-95-95 by 2030. This, they hope to combine with reducing new infections world over to 200,000 persons or lower, and ensuring communities with zero discrimination for people living with HIV.

HIV response in Nigeria has been donor driven with government playing mostly the coordinating role. For instance, in 2016, the US President Emergency Funds for AIDS Relief (PEPFAR) planned funding for HIV response in Nigeria stood at \$235million. PEPFAR and the U.S. Agency for International Development (USAID) introduced Reaching Impact, Saturation and Epidemic Control (RISE) project. RISE is to help address the challenges of HIV/AIDS in Nigeria and to reduce the burden of unmet needs across states, the project in Nigeria is expected to be a wrap in 2024. A notable impact of the RISE project is the U=U Campaign that was introduced in 2017 is that the campaign advocates that early diagnose and treatment of HIV/AIDS can lead to a reduction in viral load till it becomes undetectable, and when HIV becomes undetectable in the blood stream it becomes not transmittable.

In Akwa Ibom, there are some NGOs who are implementing funded HIV/AIDS intervention programmes, and many of them are championing the cause of reducing new infections in Akwa Ibom communities through various advocacies. How well this advocacy has worked is in contention as there seem to be no significant drop in the rate of new infections.

Behaviour Change Communication

Behaviour Change Communication also dubbed communication for development are targeted strategies and processes that engages communication activities as a means to influencing individuals or groups of individuals to embrace some set of positive predetermined behaviours that will lead to social change and development (Adhikari, 2019).

Mark Lund, the former director for UK's Central Office for Information noted this in the foreword:

Tackling some of society's most intractable and costly problems most often requires us to change behaviours in some way... Government has a number of tools at its disposal to stimulate behaviour change, from legislation, regulation and taxation to providing information, persuasion, engagement and working in partnership. In most cases, putting these tools into action will require communications in some form. (*Communications and Behaviour Change, 2015*).

BCC comes into effect when there is a noticeable tilt towards negative, undesirable or deviant behaviour, and at other times, it comes into play when there is a need for a paradigm shift in the status quo for the better. An understanding of behavioural modes and how people communicate and perceive phenomena around them is equally important. Packard of fhi360 notes that for BCC to be successful, it must be “interactive, theory based, and research driven communication processes and strategies for change at the individual, community, and social levels.”

Many health and development programs use BCC to motivate people to adopt and sustain healthy behaviours and lifestyles (JHU, 2008). However, behaviour change cannot happen overnight, this is due to a lot of interlocutions between interpersonal or environmental factors surrounding people (Ngigi and Busola, 2018). Sustaining healthy behaviour usually requires a continuing investment in BCC as part of an overall health program. Sometimes, the enactment and reinforcement may be needed to drive home a message, making sure people can retain and recall, which in turn will deepen interpretation and lead to subsequent behaviour change.

BCC tool kit includes strategies like body art, billboards, posters, mass media (electronic and print), social media, town halls, social marketing, public service advertising, feedback forums, peer play groups, advocacy tour, theatre, extension workers and opinion leadership. There is no one strategy that can deliver on all the benefits that BCC has to offer, sometimes, there is crisscross of tools used; the future of behaviour change and health promotion is through the application of a comprehensive strategy to better enable people to have a healthy lifestyle (Laverack, 2017).

Odimegwu *et al.* (2017) notes that it is necessary to intensify advocacy and awareness to change people's orientation if HIV/AIDS is to be combatted, especially the war against stigma and discrimination. Similarly, states have been advised on the need to strategically position and scale-up outreach and service programmes, not just on the dangers of HIV, but also to effectively combat stigma and discrimination if Nigeria aims to have a fully successful HIV response. This they can do by sharing the burden of communication for change to the key population by engaging community-based organizations (Lo *et al.*, 2021).

Theoretical Framework

This work will be rooted in the Health Benefit Model, and The World Bank Intervention Cycle Model.

The Health Benefit Model

The health benefit model was propounded by some social scientists in the US Public Health Service in the early 1950s to understand why people refused to adopt disease diagnosis and prevention strategies for the detection, management and prevention of diseases. The model was derived from the psychological and behavioural theory with the foundation of health-related behaviour of the desire to avoid illnesses and the belief that a specific health action will prevent or cure illnesses.

Overall, a person's response depends largely on his/her perception of the merits and demerits related to health behaviour. The HBM takes root on some constructs listed as follows:

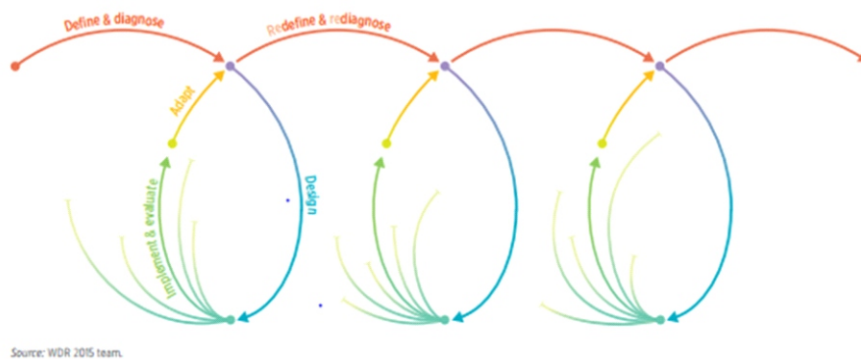
- a. Perceived Susceptibility
- b. Perceived Severity
- c. Perceived Benefits

- d. Perceived Barriers
- e. Cue to Action
- f. Self- Efficacy (sphweb.bumc.bu.edu, 2022).

The World Bank Intervention Cycle Model

The World Bank Intervention Cycle Model was proposed in 2015. This model recognizes that individuals think automatically, think socially; and as such, policy makers need to improve the intervention cycle and development effectiveness. While it concentrates more on the “definition and diagnosis of problems and expending more cognitive and financial investments at that stage, it can also lead to better-designed interventions” (World Bank 2015, p.192). The model among other things suggests a combination of methods, testing of processes to achieve at a given goal. The model posits that intervention should be holistic and sustainable. That even after project timelines, more redefinition can be added to improve future plans.

The components of this model include definition and diagnosis, design, implementation and evaluation, adoption and adaptation, redefinition and re-diagnosis (if needed).



Definition and Diagnosis

Attempting a definition of the problem, there is a deficit of HIV/AIDS messages on mainstream and social media. Plurality has made media very personal and as such, people tend to avoid the conversation about their reproductive health, especially HIV/AIDS. Only very few persons in the sexually active bracket practice abstinence. The HIV survey of 2017 had already established that about 80% of new infections are due to unprotected

sexual intercourse. Sadly, there are very few people who are practicing mutual exclusivity; this is to say there are a lot people with multiple sexual relationships, especially people who move from one relationship to another.

This problem is compounded by the fact that unprotected sex has been seen as a test of trust in many relationships, this should not be so. On the other hand, there is also a growing mediated sex work called hookups. So, people are having commercial sex without having to declare their status as one or open shop. There is also a flourishing community of sexual orientations, especially the gays and lesbians. Sadly, there is apathy towards purchasing and using condoms by many sexually active individuals.

Understanding that one cannot will it away that people should stop having sex; however, one can encourage people to take charge of their lives by using condoms. There is an observed apathy to the use of condoms due to familiarity with sexual partner, perceived reduction in sexual pleasure and a total denial to the fact that HIV/AIDS is real (Oranu *et al.*, 2020; Usman *et al.*, 2017; and Ajayi *et al.*, 2019). Focus here will be to address people who have unprotected sex due to three reasons: those who use it as a test of trust, those who say condoms deny them pleasure and lastly, those who think condoms are costly.

Design

To design a campaign that will address this, this is the message map designed for it.

Message Map

Category: People who have unprotected sex as a test of trust	Category: People who have unprotected sex because to them condoms reduce sexual pleasure	Category: People who have unprotected sex because they cannot afford condoms
Key Message/Fact 1 Unprotected sex is not a test of trust.	Key Message/Fact 2 Condoms do not reduce sexual enjoyment.	Key Message/Fact 3 Condoms are cheap compared to the cost of treating diseases.
Supporting Fact 1-1 Using a condom is to promote health safe sex.	Supporting Fact 2-1 Condoms are made from a variety of natural and artificial latex that does not impede sexual pleasure.	Supporting Fact 3-1 There are free condoms given at many heart-to-heart health facilities near you.

Supporting Fact 1-2 Using condoms can even build confidence among partners.	Supporting Fact 2-2 There are condom types for men and for women, as well as condoms of different sizes and from different manufacturers.	Supporting Fact 3-2 Condom use correctly and consistently reduces your chances of getting HIV/ AIDS through sex.
Supporting Fact 1-3 You need not worry about other STIs and even pregnancy, when you use a condom.	Supporting Fact 2-3 Discuss with your partner his/her preference of condom.	Supporting Fact 3-3 Partners can chip in to buy condoms they can both use.
Tagline or slogan 1-1 Condoms are safe	Tagline or slogan 2-1 Condoms feel good	Tagline or slogan 3-1 Condoms are reliable

Adapted from Johns (2013)

Implementation

To address these messages, the following communication plan shall be used:

Communication Implementation Plan

ACTIVITY	OBJECTIVE	MEDIA	FREQUENCY	AUDIENCE	EXPECTED OUTCOME
Jingles and announcements	Intimate the public on the need to use condoms for protection against HI/AIDS.	Radio, TV, Newspaper	Daily for 2 years	General	Increase awareness against HIV/AIDS
Website and Social Media Interaction	To open interactions with vulnerable populations where they can access help	Website, emails, Facebook, Whatsapp, Instagram, snapchat, Pinterest and other platforms	Daily for 2 years	All publics and stakeholders	Increased awareness and visibility, stimulate engagement on a variety of topic of interest to the public and stakeholders, and to gauge feedback

Production of Monthly HIV/AIDS Watch report	To acknowledge work done, and the contributions of partners. To engage community and stakeholder groups. To provide a yardstick to measure program	Magazine and e-book publishing, emails	Monthly	All stakeholder groups and the publics (especially project partners)	Increased accountability and transparency, cultivate more strategic partnerships to fight HIV, cultivate and inculcate community ownership and participation
Thematic Conferences and Symposia	Raise advocacy for condom use areas among key population.	Mass group conference	As needed	All publics and stakeholders	Increase awareness and visibility. It will also build confidence to talk about condom use among population
Production of body arts and other outdoor infomercials	Increase visibility, stimulate engagement among population, serve as souvenir	Face caps, T – shirts, Fliers and Billboards	As needed	All publics	Increase visibility and awareness
Social Media Challenge	To stimulate engagement from the public and to measure feedback	Social media (Facebook, twitter, Instagram)	As needed	All publics	Increase awareness and traction of program impact
Celebrity Endorsement and Involvement	To stimulate community engagement, increase awareness and campaign adoption, create impact in communities using popular factors and actors	Face-to-face Social media (celebrities in mind are Tuface Idibia - popular Nigerian Muisician. Trust Ekong – Nigerian super eagles soccer player. And Eve Esin – popular Nigerian actress)	As needed	General	Increased awareness, endorsement and participation to widely boost public acceptance

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