

August 2022

## Physical Abuse in the Absence of Ubuntu

Ranjit Singha

Yogesh S. Kanna

Follow this and additional works at: <https://vc.bridgew.edu/jiws>



Part of the [Women's Studies Commons](#)

---

### Recommended Citation

Singha, Ranjit and Kanna, Yogesh S. (2022) "Physical Abuse in the Absence of Ubuntu," *Journal of International Women's Studies*: Vol. 24: Iss. 4, Article 9.

Available at: <https://vc.bridgew.edu/jiws/vol24/iss4/9>

This item is available as part of Virtual Commons, the open-access institutional repository of Bridgewater State University, Bridgewater, Massachusetts.

This journal and its contents may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, re-distribution, re-selling, loan or sub-licensing, systematic supply, or distribution in any form to anyone is expressly forbidden. Authors share joint copyright with the JIWS. ©2022 Journal of International Women's Studies.

## Physical Abuse in the Absence of Ubuntu

By Ranjit Singha<sup>1</sup> and Yogesh Kanna S<sup>2</sup>

### Abstract

Students in Africa and worldwide should learn about Ubuntu at the school, secondary school, college, and university levels. It should be incorporated into the educational process. Tobacco-free days, alcohol-free (dry days), and drug-free days could all be ways to commemorate Ubuntu. Female smokers are at a higher risk than male smokers. Following such measures may aid in raising awareness. Legislators in Africa need to employ incentives to amend legislation to fully integrate Ubuntu into society. It is possible to prevent violence against women and children by instilling Ubuntu principles in the community and society. It is sufficient to refer to the existing Ubuntu documentation to design and validate the necessary training programme. Still, in the case of Ubuntu, more experimental research should be encouraged. Such research must be funded by both the government and the private sector. Even though Ubuntu started in Africa, it can be globalized. Nevertheless, Ubuntu has not been adopted to its full potential in the current situation. The *Zulu* people of South Africa is well-known for its kindness and hospitality, and it is to them that we owe the concept of Ubuntu. According to Ubuntu, we are people not because of who we are but because of how we connect with other people. This implies that relationships are essential. With over three thousand diverse African tribes, diversity management is critical, and Ubuntu can be a driving force in bringing all the diversity under one umbrella. There are cultural mechanisms in all African traditions and events that exist “to unite”, but this aspect of unity is within the community, and Ubuntu can be implemented to lead the same element of harmony with various communities. There are ways to integrate Ubuntu as a cultural event into the calendar, bringing together diverse African communities as one force, culture, nation, and identity. Regardless of the level of diversity, the most important thing is to include everyone and give them the recognition they deserve.

*Keywords:* Ubuntu, Africa, Women, Substance Abuse

### Introduction

Even though Ubuntu started in Africa, it has the potential to be globalized. Nevertheless, in the present situation, Ubuntu has not been put into practice to its full potential. It can be successfully applied in theology, philosophy, management, and other

---

<sup>1</sup> Ranjit Singha is a PhD Research Fellow at the Department of Psychology in Christ University, Bangalore, India. He worked in industry and academia in India and the South Pacific Region; his research interests include psychology, cognitive, educational, counselling psychology, computer science, data science, and gender studies. Email: [ranjit.singha@res.christuniversity.in](mailto:ranjit.singha@res.christuniversity.in), [ranjitsingha@gmail.com](mailto:ranjitsingha@gmail.com). His ORCID ID: <https://orcid.org/0000-0002-3541-8752>.

<sup>2</sup> Dr Yogesh Kanna S is an Assistant Professor and PhD. Research Supervisor at the Department of Psychology in Christ University, Bangalore, India. He conducts research in the fields of Neuroscience and Psychology. He has numerous articles, books, and a chapter in a book to his credit. He can be reached at [yogesh.kanna@christuniversity.in](mailto:yogesh.kanna@christuniversity.in). His ORCID ID: <https://orcid.org/0000-0002-5592-4783>.

domains. Ubuntu may be understood in its most basic form by considering the ideology from a humanistic standpoint. “I am because of who we all are,” which emphasizes collectivism as a united force; here, collectivism should not be referred to as one specific tribe, but collectivism as a social unit to fight against injustice. Ubuntu is an African philosophy that emphasizes “being human through other people.” It is essential to break the cycle of abuse; else, the abuse would continue, eventually resulting in a society populated entirely by abusers. Thus, more violence, addiction, and other forms of chaos and disorder will prevail in society; yet there is a possibility of well-being through various psychological approaches. Africa is rich and diverse with a history dating back more than 300 (three hundred) years, the world’s second-largest landmass, as well as the only one that spans both the northern and southern hemispheres, 30.37 million square kilometres in size. There are, in fact, over three thousand (three thousand) diverse African language groups. The management of such diversity is essential, and Ubuntu can be one force to bring all the diversity under one umbrella. The fifty-four independent countries account for approximately 16 (sixteen) percent of the world’s population, which would be around 1.2 billion people. That includes fifty-four separate and unique countries, Ubuntu can be the one force to unite entire Africa. It will fall if it is divided and rise if it can be united. And the rope to unite Africa, despite its vast diversity, can be Ubuntu. The *Maasai*<sup>1</sup> are primarily from East Africa, specifically Kenya and Tanzania. Each *Himba*<sup>2</sup> family in northwest Namibia has a fire-keeper to look after the sacred fire in the village centre. The *Zulu*<sup>3</sup> people of South Africa are known for the concept of Ubuntu. We are people, according to Ubuntu, not because of our individuality but because of our connections to other people, implying the importance of relationships. The Southern African *San*<sup>4</sup>, and *Khoisan*,<sup>5</sup> are African minorities who live in clusters around the *Makgadikgadi Pan*.<sup>6</sup> *Initiation schools*<sup>7</sup> are held every four years for both boys and girls; during the initiation period, family and friends come together to show how important this is. They take part in activities and celebrations to commemorate this momentous occasion, which marks a person’s passage from childhood to adulthood. While the *Ndebele*<sup>8</sup> shamanic and initiation traditions are fascinating, their unique artistic style truly makes them stand out. Northern Kenya’s *Samburu*<sup>9</sup> has a gerontocracy tradition, which is a social structure governed solely by the elderly who make all decisions. The *Samburu* are one of the few peoples that practice old customs and traditions. There is a cultural mechanism to unite, but this aspect of unity is within the community, and Ubuntu can be implemented to lead the same element of unity with multiple communities. There could be ways to conduct Ubuntu as a cultural event, bringing together diverse communities. The apartheid government kept South Africans polarized. By ethnic and racial diversity (Baloyi, 2018), the government manipulated and instilled hatefulness and a lack of trust among South Africans. But Ubuntu can play a role in unity (Siwila, 2005). It shows that African generosity is based on the idea of Ubuntu, which in most African countries is the humanistic approach of seeing each person as conceivably in need of the other, which is why Africans are so friendly. This idea of Ubuntu shows that Africans are siblings in need of each other, and it shows that they are all one.

### **I Am Because of Who We All Are**

A person who has been abused becomes a victim of abuse because they have been hurt in many different ways over the course of their life, even when they did not want to. Moreover, it stays with them forever until the day when they realize that they are doing the same thing that has been done to them. Thus, the chain continues until the person is made aware and satisfied by a professional. They produce multiple beings of their kind via the same abuse.

Furthermore, the same situation can occur in the opposite direction. If a person received love, they would give back love. Whatever the case, human beings have a natural

tendency to pick what is disallowed; the more often you advise someone, “Do not smoke,” the more probable it is that the person will smoke. Our mind, for some reason, is unable to picture the word “NO.” Consequently, in this situation, stating “NO” is not a solution; instead, it is a point of conflict.

### **Being Human through Other People**

It is like saying, “Bhasin, A. (2020, May 2) I am because of who we all are,” but in this case, the disparity between people is the focus of attention, resulting in the emergence of animality and rationality. Because of social differences and learned behaviour, the animality of being is suppressed, allowing rationality to shine through. A philosophy based on the entire process of rationality provides a foundation upon which a person can build and progress. The virtues can be formed based on Ubuntu.

If other people are human, it is possible to be human through them. If the other people are like wild creatures, they will create more wild creatures like them. Abuse leads to another abuse, which will ideally result in a slew of problems in society. Ubuntu can be viewed positively by expressing love, and thus love will spread, and if someone follows peace, peace will prevail,

Nazareth, P. A. (n.d.) “Jesus lived and died in vain if he did not teach us to regulate the whole of life by the eternal law of love,” quoted Mahatma Gandhi.

10 Dalai Lama Quotes to Live by. (2015, July 6) “Love and compassion are necessities, not luxuries. Without them, humanity cannot survive” quoted, Dalai Lama.

Maharaj, S. (2015, September 24) “At the centre of non-violence stands the principle of love” quoted by Martin Luther King Jr.

Reilly, K. (2016, September 3) “We have been created for greater things, to love and be loved” quoted Mother Teresa.

Nevertheless, it is happening in the opposite direction in the context of “Being human through other people.” Being human, for example, may not be necessary for every situation. Narrating abuse-based stories is a form of emotionally abusing someone with the same intensity as when the incident occurred; it is an emotional release for the abused person, but they transfer the same emotion with which they were abused. When an abused person tells the same story to multiple people on occasion, they enjoy sharing the same feeling with others. It is not recommended to listen to abuse stories if you are not trained to do so. As a human, there is a possibility that you might want to hear and give advice, but it’s not a good idea because if you are not a professional, it could make you feel the same way as the other person who experienced the abuse when it occurred to them.

### **Abuse**

Abuse can manifest in various forms, including domestic violence (DV). The abuser and the victim can be of any gender. However, reports show that women are the victims; in many cases, both men and women abuse women. The nature of the abuse or the abuser cannot be confined to a specific situation or circumstances; it has more to do with the abuser’s previous experience with abuse. Such an incidence of abuse has been observed in domestic violence and animal abuse (Newberry, 2017, pp. 273-281; Plant et al., 2019). It is found among child abuse victims (Singer et al., 1989). Abuse can be in the form of using intimidation, and many others, as mentioned in the below-mentioned wheel.



Extracted From (Walker, 2021)

### Substance Abuse

Substance abuse can occur from the experience of physical abuse (Plant et al., 2019); opting for substance abuse as an unhealthy coping mechanism; and the high possibility with substance abuse that the victim will experience additional abuse from others as well as using the substance (Porter, 2006; Singer et al., 1989; Uplekar et al., 2013, pp. 1248–1256).

As a result, the possibility of abuse exists unless the person is aware of the entire situation. The case of substance abuse is mostly among child abuse victims (Weinbach & Curtiss, 1986). There is a link between being abused as a child and how long drugs are abused (Westermeyer et al., 2001). Mental health professionals try to make their clients or patients aware of abuse as a goal of their therapeutic process (Weinbach & Curtiss, 1986, pp.337–346). Mindfulness is critical in this context (Pollak, 2013). The solution to the problem of substance abuse, including tobacco use, is to be mindful of one's situation and circumstances (Himelstein & Saul, 2015, pp. 93–114). Past abuse can be systematically revealed with the assistance of a therapist. According to Walker (2021), abuse is a learned behaviour, and nobody is born abused (Walker, 2021, pp. 434–436). People become abusive

because of what they see happening around them. Addiction to substances or alcohol does not justify maltreatment of others. An abuser has two options: to continue to abuse or to rise above it. The phrase, “Being Human through other People”, means that the community has a role in reducing substance abuse. The community does not necessarily have to be the entire society; it might be a group of people who get together to assist other women or men. Due to the prevailing COVID-19 scenario and COVID-19 restrictions in social life, person-to-person intervention is a bit difficult, even though online interaction may assist to some extent in achieving the objective. In the absence of a physical meeting, the formation of online communities and groups may benefit one another. However, it may not be necessary in all geographical areas of the world because online access is an expensive affair for many unless local governments in the African region make special provisions for free internet access and devices to access it. Such a provision is available, particularly for women with good academic records in the state of *Assam*<sup>10</sup> (India), where the local government provides them with a free laptop and a two-wheeler to commute to their educational institution. A similar provision can be applied to the African continent; free laptops and two-wheelers have proven to be effective in increasing women’s education in India’s Assam territory. This is an expression of love, appreciation, and motivation for women to pursue higher studies. Women are the building blocks of society and play a crucial role in the family; there is a saying in India, Suen, S. (2013) “If you educate a woman, you educate the entire family.” Education of women is essential, “By giving you receive.<sup>26</sup>” The government must give incentives and motivate women to go for higher education, eventually leading to a better society and a meaningful family.

As it is known that love heals, incorporating Ubuntu into education can provide the best solution. The education system will become meaningful, and it will bring more sense as well as knowledge. It is natural to have Automatic Negative Thoughts (ANT) but incorporating the Ubuntu philosophy into the educational curriculum will eventually help students to remain positive, thereby possibly minimizing substance abuse, which will subsequently reduce violence, and physical abuse of self and others.

### **Tobacco Abuse**

Tobacco use has a greater impact on women than on males. The adverse effects of nicotine use on women and their children and tobacco-related morbidity, and comorbidity are researched, with an emphasis on women’s higher susceptibility to tobacco ingredients (Sieminska & Jassem, 2014, pp. 153-162). Since children prefer to spend more time with their mothers, it impacts them as well. Mothers who smoke have several health difficulties during conceiving, and there is a strong likelihood that the baby will be born with less weight if the mother smokes or is exposed to second-hand smoke during the conceiving time. The global female population of tobacco abusers is expected to grow from 3.1 billion to 4.2 billion by 2025, increasing the proportion of women who smoke (Mackay & Amos, 2003, pp. 123-130). In addition, mouth cancer, lung disease, and heart disease are all outcomes of tobacco consumption. The smoking rate among young women will continue to rise unless robust, comprehensive, and long-term efforts are made to minimize it (Mackay et al., 2003, pp. 123-130).

It starts with tobacco chewing or smoking, then alcohol is introduced, and eventually, smoking and drinking go hand in hand (Shiffman et al., 1994), and as a result, more narcotic substances are introduced into one’s life. Furthermore, when tolerance levels for substance misuse grow, so do the levels of substance usage; as a result, primary health issues arise. There will be irritation and an unpleasant atmosphere in personal life in the context of mental health, which may result in physical abuse, financial abuse, and emotional abuse. Trauma in

childhood, the stress in early life, consumption of alcohol, usage of narcotic substances, substance abuse, and addiction have a link with each other (Moustafa et al., 2021).

### **Gender-Based Violence (GBV)**

Abusers believe they have the power and control over others. They enjoy witnessing their prey squirm and plead for mercy. They believe their wants are more essential than their victims', making them feel less worthwhile and deserving of respect (Walker, 2021, pp.434-436). Gender-based violence (GBV) and sexual harassment are significant issues in many South African schools. Girls were denied equal access to education; they were burdened by the possibility of unintended pregnancy, and emotional stress, and were denied self-esteem and respect (Prinsloo, 2006). People in South African society value honour, respect, and dignity. One of the most concerning trends in Africa's democratic country is the rise in sex-related crimes such as rape, sexual harassment, and sexual abuse (Baloyi, 2010).

Abuse leads to abuse; in most cases, it's because the abuser is the person who is carrying the experience of abuse with them (Best, 1997). The chain of abuse will continue until and unless the abuser is aware of their own abuse. The solution to this problem is to raise awareness about the abuse of the victim. This applies to all genders. However, most victims are reported as female. Gender equality is the norm, as demonstrated by one case in India's north-eastern state of Meghalaya,<sup>11</sup> wherein they follow matriarchal forms of society, where men had no right to inherit ancestral property; a bill was introduced in 2021 that proposed to give property rights to men and women equally irrespective of gender.<sup>12</sup> Yet, in mainland India, men and women have equal rights to inherit their ancestral property, but in many cases, women are not allowed to inherit their parental property. In the north-eastern states of India, the Aboriginal tribes of the area celebrate whenever a girl is born into the family, which is a contrast to the rest of mainland India.

If one intends to evaluate a person's character, one should overwhelm them with power, and their true character will be revealed by their actions. Incorporating Ubuntu into the classroom can help to reduce violence throughout Africa (Byrne, 2020, pp. 37-46). Women in Africa could play a critical role in decolonizing educational curricula that were built from a western perspective and do not accurately represent the true meaning of feminism from the perspective of African feminism. Thus, the same goes for Ubuntu; by integrating Ubuntu, it is possible to decolonize the African education system, which is the key to genuine liberalization, freedom, and autonomy. Education is a tool for shaping the minds of the next generation. Any form of violence is characterized by the absence of love and forgiveness and the presence of grievances. Forgiveness must be taught, and it should be rooted in the cultural foundation of childhood and must be embedded in the entire system. A person in their late adulthood may find it challenging, but possible, to establish the act of forgiveness in their life. If such a foundation is laid at an early age, it will be easier for people to forgive, and thus some potential acts of violence in society can be reduced. Gender-based violence should not have existed, owing to human failure to follow some of the great teachings such as Ubuntu, since people tend to forget as time has progressed in a materialistic world. M. K. Gandhi was there in Africa and was eventually influenced by the philosophy of "Ubuntu", which had significantly shaped the Indian freedom movement based upon "Non-violence". Humans have forgotten the teachings of great people; M K Gandhi preached nonviolence, and the foundation of India was "Nonviolent," but how does India now prescribe Gandhian teaching in schools now that it is armed with nuclear weapons? That is the case in many parts of the world; it cannot prescribe love, peace, or forgiveness because it involves war, scandal, and crime. Even if they believe in love, peace, and forgiveness, they are not authorized to prescribe it.

### Gender-Based Violence in Africa

Gender-based violence occurs worldwide, not just in Africa. Domestic violence is being reported and becoming more noticeable during COVID-19. More precisely, due to the advent of digital media, the content has received increased visibility (Aladi & Okoro, 2021, pp.437-452). Though newspaper depictions of women were less prominent for Nigerian women, this eventually represents that the narrative towards women is presented as a victim rather than a winner or leaders. These reports also question the presence of women as editors or in leadership positions in the media; at the same time, women and girls continue to face gender-based violence and politically motivated violence, particularly in Harare<sup>13</sup> and across Zimbabwe, according to reports (Zengenene & Susanti, 2019, pp. 83-93).

Therefore, men and boys should be involved in women's empowerment activities since they play a crucial role as transformational agents that impact women and girls in society; thus, building strong gender relations could be possible. This is a critical step towards achieving human rights, gender equality, and equal empowerment. There are numerous reports of violence toward women during COVID-19 from every part of the world. Some are indirect or direct violence, including mental harassment, financial abuse, domestic and sexual abuse, and many others. The literature that reported violence toward women in various parts of the world includes (Simic, 2021, pp. 400–426; (Hewamanne, 2021, pp. 54–69; (Munir et al., 2021, pp. 229–248). Like gender-based violence as reported in many African regions (Baloyi, 2021), the assault and murder of women and children in Africa have increased. Not only do women demand safety and protection during a lockdown, but their rights must be respected. Men must be assertive to serve justice. To the extent that addiction plays a role in most abuses, a country should outlaw all forms of substances such as tobacco, alcohol, and other addictive substances. Bhutan, for example, recently banned tobacco use in the country, and it is still possible for the country's leaders to do so if they so desire. It is possible in Africa if all leaders come together and decide to do so. Incorporating Ubuntu into the school curriculum is doable if all of Africa's leaders agree on the need to do so. However, if they can, why aren't they doing it? If they do, it will certainly solve GBV. Are we on the path to a better future? In India, women face significant challenges in maintaining a healthy workplace climate due to a lack of supervisor encouragement and disparities in rewards and benefits (Singha and Sivarethinamohan, 2021, pp. 129-138), so women face significant challenges in all aspects of life around the world. At the same time, GBV (Gender-Based Violence) is spreading at an alarming rate in Africa.

### Gender-Based Violence (GBV) in Africa<sup>14</sup>

<b>East Africa</b>	East African Community (EAC) has reported that GB Toll-Free lines have increased by 48%. <sup>15</sup> Kenya: Kenya National Council on Administration of Justice (KNCAJ) reported Sexual offences more than 35% increase.
<b>Central Africa</b>	<b>Cameroon:</b> According to a study on the COVID-19 gender impact conducted in May 2020, 35.8 percent of participants have observed an uptick in violence in their specific families. People claim that there is an increase in emotional aggression (16.4 percent). <sup>16</sup> <b>Central African Republic:</b> 69 (Sixty-nine) percent increase in GBV injury



	woes among women and children. By June 2019, GBV has increased by 10% (ten percent) as of April 2020, while revealed injury issues to women and children have risen by 69 percent, rape by 27 (Twenty-seven) percent, and other violent attacks by 45 percent. <sup>17</sup>
<b>North Africa</b>	<p><b>Algeria:</b> Several incidents of crimes against women have occurred. During the detention, the number of incidents increased, with a murder happening once each three to four days.</p> <p><b>Egypt:</b> 19% (Nineteen percent) escalation of violence against household members due to COVID-19 lockdown. 11 percent of women survey respondents, from April 4 to April 14, 2020, had been experiencing violence.</p> <p><b>Libya:</b> At the start of the quarantine time frame, almost 50 % (Fifty Percent) of women surveys conducted by UN Women in Libya began to fear an increase in violence in households, according to a quick audit done by UN Women.</p> <p><b>Tunisia:</b> During COVID-19, violence towards women rose ninefold (March 2020 to June 2020), with 11,361 calls received and upon which 87% reported experience of violence.</p>
<b>Southern Africa</b>	<b>South Africa:</b> 148 people are being arrested related to GBV. <sup>18</sup>
<b>West Africa</b>	<p><b>Liberia:</b> GBV has increased during COVID-19 pandemic.<sup>19</sup></p> <p><b>Nigeria:</b> 56% (Fifty-six percent) reported violence during the first two weeks of April 2020; domestic violence (DV) cases have increased by more than 100 (one hundred) percent.<sup>20</sup></p>
<b>Kenya:</b>	625 teenage conceiving from June 2020 to August 2020 <sup>21</sup> during COVID-19 lockdown.
<b>Malawi:</b>	Recorded teen pregnancies amid school closures 7,274 cases in the year 2020. <sup>22</sup>
<b>Uganda:</b>	4,300 teenagers conceived during the first four months of the COVID-19 lockdown of March, April, May, and June 2020. <sup>23</sup>

The above data indicates the absence of Ubuntu and severe violence of all forms, including murder, which is happening in the African region towards women; the above records of violence are registered incidents. There must be other cases in the African area that has yet to be documented. Our interviews with known counsellors from the African region mentioned that confidentiality is the primary concern among the victims. Only serious situations are reported. Violence, particularly against women, is on the rise. The future appears certain; there will be more violence over time; there is an urgent need for intervention from the root level to bring peace and harmony into the society for a sustainable period, which is eventually doable by bringing Ubuntu into people's lives. We must be aware of Ubuntu, we must consider the population who cannot read or write, and there must be a strategy in place to reach vulnerable populations through street play, drama, and other methods to reach people marginalised due to the geographical region or situation. The solution must come from within the community, and women can play an essential role in this process. It is in other parts of the world where women's movements have been successful in bringing positive revolutions; for

example, the mother's movement of Nagaland and Manipur in Northeast India, where all the mothers came together to stop locally made adulterated alcohol from the region, and they did so successfully; thus, crime in those states was reduced. Women's organizations can play a critical role in bringing positive change. Today, Naga Land is considered a safe place in India, and the people have a healthier life.

### **The Need for Ubuntu**

Ubuntu can build virtues, but this must begin with incorporating Ubuntu virtues into the school curriculum, which will eventually lead to the formation of good character. (Subramanian et al., 2020), motivating young adults<sup>24</sup> and older adults<sup>25</sup> is possible by integrating suitable methods while designing the curriculum for education.

### **Discussion**

Abuse is abuse; it is a never-ending cycle unless the abuser is made aware of it (Best, 1997). Newton's "Third Law" states that "every action has an equal and opposite reaction"; thus, it applies to physical abuse too, which further leads to substance abuse and, in many cases, destructive behaviour toward self and others in later life. An extended period of multiple physical or verbal abuse, or even a single abuse, is at the core of the behaviour (Singer et al., 1989; Porter, 2006). Today's textbooks or school curricula do not mention Ubuntu, and people have forgotten about the concepts of Ubuntu amid their hectic schedules. It is the same case with Gandhian philosophy; it has been overlooked over time and is rarely practiced. Globally, the value system is compromised for personal gain, or collective gain, leading to chaos and disorder in our society. Thus, there is rising violence against women, and minorities, racial discrimination, and atrocities against black people.

Several types of violence against women have been observed since the outbreak of COVID-19 (Simic, 2021, pp. 400–426; Hewamanne, 2021, pp. 54–69; Munir et al., 2021, pp. 229–248; Baloyi, 2021). Incidents of intimate partner violence, sexual harassment, child marriage, and female genital mutilation (FGM) are reported (Obiora et al., 2020). Domestic and sexual abuse of women and girls in Africa are reported (Fapohunda et al., 2021). It is the same situation in India, where North-eastern citizens of India have been subjected to atrocities both at work and in public places (Haokip, 2020, pp. 1–21). GBV is observed across the globe, including in developed and developing countries; the suppression and oppression of minorities by majorities persists in the twenty-first century (Caleb-Adepoju et al., 2021; Kumar, 2019, pp. 823-844; Geetha, 2011). The same phenomenon can be seen in Africa (Enaifoghe & Idowu, 2021). Most of these abuses will lead to substance abuse or repeat the same phenomenon if therapies are not given in time; otherwise, the cycle will continue. Addiction awareness and awareness of existing problems associated with addiction could be potential solutions. If lawmakers have the necessary expertise, such an understanding can bring about positive change in African society. There is a lack of mindfulness in all aspects of modern life. Education has devolved into a knowledge-acquisition process. In today's system, the integration of values and mindfulness in the educational process is lacking. The incorporation of a compassionate curriculum into the education system can bring positive change to African society. In Ubuntu, the elements of mindfulness and compassion can be formulated systematically based on the school, college, university, and culture that would work out better.

### **Conclusion**

Ubuntu must be integrated into the school curriculum, college curriculum, and university curriculum; it must be of the educational process. There must be a day set aside in school, college, and university to observe a day of Ubuntu, and that day can be declared as a

no-tobacco day, no-alcohol (dry day). In India, the second of October is designated as Gandhi Jayanti, an anti-tobacco day. Tobacco addiction is more dangerous for women than for men. Following such measures could help to increase awareness. The incentives should come from legislators and amending specific African rules and regulations to integrate Ubuntu into the system. By instilling the virtues of Ubuntu in society, Ubuntu can be used to reduce violence against women. The existing Ubuntu literature is sufficient to build and validate the necessary training module. Still, concerning Ubuntu, more experimental research can be encouraged. Government and private organizations must sponsor research related to Ubuntu.

## Notes

- [1] The Maasai are native inhabitants of Kenya and Tanzania.
- [2] The Himba are native inhabitants of northern Namibia.
- [3] The Zulus are a Nguni ethnicity from Southern Africa. The Zulus are South Africa's dominant minority group.
- [4] The San, are Indigenous hunter-gatherer cultures that speak Khoe, Tuu, or Kxa and are the first cultures of Southern Africa.
- [5] The Khoisan were the first people of southern Africa and one of the earliest unique tribes.
- [6] The Makgadikgadi Pan is a salt pan in north-eastern Botswana's dry savanna.
- [7] Initiation schools are ethnic classrooms where young males and females learn the principles, ethics, hardships, honour, and responsibility of their cultural practice.
- [8] The Ndebele are a South African Nguni ethnic group.
- [9] The Samburu are a Nilotic people of north-central Kenya.
- [10] Assam is a state in India, located in the north-eastern part of the country.
- [11] Meghalaya is a state of India, located in the north-eastern part of the country.
- [12] Agarwala, T. (2021, October 28). Meghalaya: District Council to Introduce a Bill Changing the Age-old Khasi Matrilineal Inheritance Custom. Retrieved from <https://indianexpress.com/article/north-east-india/meghalaya/meghalaya-bill-change-khasi-matrilineal-inheritance-custom-7594026/>
- [13] Harare is Zimbabwe's capital and most populous city.
- [14] Gender-Based Violence in Africa During the COVID-19 Pandemic. Retrieved from [https://www2.unwomen.org/-/media/field%20office%20africa/attachments/publications/2021/policy%20paper-%20gbv%20in%20africa%20during%20covid-19%20pandemic\\_en%2018%20feb\\_compressed.pdf?la=en&vs=1650](https://www2.unwomen.org/-/media/field%20office%20africa/attachments/publications/2021/policy%20paper-%20gbv%20in%20africa%20during%20covid-19%20pandemic_en%2018%20feb_compressed.pdf?la=en&vs=1650)
- [15] The East African Community "Gender-Based Violence and COVID-19 in the EAC" <https://www.eac.int/gender/gbv/gbv-and-covid-19>
- [16] Onufemmes-Bucrep (2020). Covid-19 Gender Impact Rapid Assessment Survey (Covid-19 GIRAS), Rapport d'enquête, 32p. [http://www.minproff.cm/wp-content/uploads/2015/05/COVID\\_final\\_ENG.pdf](http://www.minproff.cm/wp-content/uploads/2015/05/COVID_final_ENG.pdf)
- [17] United Nations Development Fund (UNDP). July 2020. "In CAR, Violence Against Women is Surging Amid COVID-19 Pandemic, Study Finds". Retrieved from [https://www.undp.org/content/UNDP/en/home/news-centre/news/2020/In\\_CAR\\_violence\\_against\\_women\\_surging\\_amid\\_COVID19.html](https://www.undp.org/content/UNDP/en/home/news-centre/news/2020/In_CAR_violence_against_women_surging_amid_COVID19.html)
- [18] Smith, Elliot. 2020. "South Africa's Ramaphosa Blasts 'Despicable' Crime Wave during Coronavirus Lockdown." *CNBC*. Retrieved from <https://www.cnbc.com/2020/04/13/south-africas-ramaphosa-blasts-despicable-crime-wave-during-coronavirus-lockdown.html>
- [19] Coalition for Women's Economic Empowerment and Equality (April 2020). COVID-19 and Women's Economic Empowerment. Retrieved from [https://www.icrw.org/wp-content/uploads/2020/04/cweee\\_covid\\_and\\_wee\\_brief\\_final.pdf](https://www.icrw.org/wp-content/uploads/2020/04/cweee_covid_and_wee_brief_final.pdf)

- [20] Women (April 2020). The Private Sector's Role in Mitigating the Impact of COVID-19 on Vulnerable Women and Girls in Nigeria. In *UN Women Nigeria*.
- [21] Ayenat Mersie, (November 2020). Teenage Pregnancies Rise in Parts of Kenya as LockdownShutschools. Retrieved from <https://www.reuters.com/article/us-health-coronavirus-teenage-pregnancie-idUSKBN27W11H>
- [22] David Ochieng Mbewa (July, 2020) Concern in Malawi as Early Marriages, Teen Pregnancies Rise Amid SchoolClosures. Retrieved from <https://africa.cgtn.com/2020/07/28/concern-in-malawi-as-early-marriages-teen-pregnancies-rise-amid-school-closures/>
- [23] Shabibah Nakirigya (October 2020). Uganda: 4,300 Teenage Pregnancies Reported in 4 Months. *The Monitor*. Retrieved from <https://allafrica.com/stories/202010260408.html>
- [24] Young adults 18 to 22.
- [25] Older adults 18 to 25.
- [26] DoT. (n.d.). "For it is in giving ... we receive" - St. Francis of Assisi. In *Diocese of Trenton*. Retrieved from <https://dioceseoftrenton.org/stewardship>

## References

- Agarwala, T. (2021, October 28). Meghalaya: District Council to Introduce a Bill Changing the Age-old Khasi Matrilineal Inheritance Custom. Retrieved from <https://indianexpress.com/article/north-east-india/meghalaya/meghalaya-bill-change-khasi-matrilineal-inheritance-custom-7594026/>
- Aladi, J. A., & Okoro, N. (2021). Media Representation of Nigerian Women in the News: Evidence from Selected Newspapers. *Journal of International Women's Studies*, 22(5), 437–452.
- Ayenat Mersie, (November 2020). Teenage Pregnancies Rise in Parts of Kenya as LockdownShutschools. Retrieved from <https://www.reuters.com/article/us-health-coronavirus-teenage-pregnancie-idUSKBN27W11H>
- Baloyi, E. M. (2010). An African view of women as sexual objects as a concern for gender equality: A critical study. *Verbum et ecclesia*, 31(1), 1-6. <http://dx.doi.org/10.4102/ve.v31i1.380>
- Baloyi, E. M. (2018). Tribalism: Thorny issue towards reconciliation in South Africa—A practical theological appraisal. *HTS Teologiese Studies/Theological Studies*, 74(2), 4772. <https://doi.org/10.4102/hts.v74i2.4772>
- Baloyi, M. (2021). The Escalation of Gender-based Violence during Lockdown as a Practical Theological Concern in the South African Context. *Journal of International Women's Studies*, 22(5), 103–115.
- Best, J. (1997). Victimization and the Victim Industry. *Society*, 34(4). <https://doi.org/10.1007/bf02912204>
- Bhasin, A. (2020, May 2). Do you have ubuntu? *The Hindu*. Retrieved from <https://www.thehindu.com/society/history-and-culture/do-you-have-ubuntu/article31482516.ece>
- Byrne, D. (2020). Decolonial African Feminism for White Allies. *Journal of International Women's Studies*, 21(7), 37–46.
- Caleb-Adepoju, S. O., Dawit, R., Gbadamosi, S. O., Sheehan, D. M., Fennie, K. P., Ladner, R. A., Brock, P., & Trepka, M. J. (2021). Factors Associated with Viral Suppression Among Racial/Ethnic Minority Women in the Miami-Dade County Ryan White Program, 2017. *AIDS Research and Human Retroviruses*, 37(9), 631-641. <https://doi.org/10.1089/aid.2021.0039>
- Coalition for Women's Economic Empowerment and Equality (April 2020). COVID-19 and

- Women's Economic Empowerment. Retrieved from [https://www.icrw.org/wp-content/uploads/2020/04/cweee\\_covid\\_and\\_wee\\_brief\\_final.pdf](https://www.icrw.org/wp-content/uploads/2020/04/cweee_covid_and_wee_brief_final.pdf)
- David Ochieng Mbewa (July, 2020) Concern in Malawi as Early Marriages, Teen Pregnancies Rise Amid School Closures. Retrieved from <https://africa.cgtn.com/2020/07/28/concern-in-malawi-as-early-marriages-teen-pregnancies-rise-amid-school-closures/>
- DoT. (n.d.). "For it is in giving ... we receive" - St. Francis of Assisi. In *Diocese of Trenton*. Retrieved from <https://dioceseoftrenton.org/stewardship>
- Enaifoghe, A. & Idowu, T. (2021). The Attitudes and Perceptions toward Sexuality and the Social Influence on Gender-Based Violence in South Africa. *African Journal of Public Affairs*, 12(1), 153-170. [https://doi.org/10.10520/ejc-ajpa\\_v12\\_n1\\_a10](https://doi.org/10.10520/ejc-ajpa_v12_n1_a10)
- Fapohunda, T., Masiagwala, P., Stiegler, N., & Bouchard, J. P. (2021). Intimate Partner and Domestic Violence in South Africa. *Annales Medico-Psychologiques*, 179(7), 653-661. <https://doi.org/10.1016/j.amp.2021.07.007>
- Geetha, K. A. (2011). Representation and Resistance: Strategies in Bama's Karukku and Raj Gautaman's Siluvai Raj Sarithiram. *Journal of Postcolonial Writing*, 47(3), 320-329. <https://doi.org/10.1080/17449855.2011.564899>
- Gender-based violence in Africa during the COVID-19 pandemic (2020, December). Retrieved from [https://www2.unwomen.org/-/media/field%20office%20africa/attachments/publications/2021/policy%20paper-%20gbv%20in%20africa%20during%20covid-19%20pandemic\\_en%2018%20feb\\_compressed.pdf?la=en&vs=1650](https://www2.unwomen.org/-/media/field%20office%20africa/attachments/publications/2021/policy%20paper-%20gbv%20in%20africa%20during%20covid-19%20pandemic_en%2018%20feb_compressed.pdf?la=en&vs=1650)
- Haokip, T. (2020). From 'Chinky' to 'Coronavirus': Racism Against Northeast Indians during the COVID-19 Pandemic. *Asian Ethnicity*, 22(2), 1-21. <https://doi.org/10.1080/14631369.2020.1763161>
- Hewamanne, S. (2021). Pandemic, Lockdown and Modern Slavery among Sri Lanka's Global Assembly Line Workers. *Journal of International Women's Studies*, 22(1), 54-69.
- Himelstein, S., & Saul, S. (2015). Mindfulness-based Substance Abuse Treatment for Adolescents: A 12-session Curriculum. In *Mindfulness-Based Substance Abuse Treatment for Adolescents: A 12-Session Curriculum*. *Adolescent Research Review*, 93-112. <https://doi.org/10.4324/9781317607052>
- Kumar, A. (2019). The 'Untouchable School': American Missionaries, Hindu Social Reformers, and the Educational Dreams of Labouring Dalits in Colonial North India. *South Asia: Journal of South Asia Studies*, 42(5), 823-844. <https://doi.org/10.1080/00856401.2019.1653162>
- Mackay, J., & Amos, A. (2003). Women and Tobacco. *Respirology*, 8(2), 123-130. <https://doi.org/10.1046/j.1440-1843.2003.00464.x>
- Mackay, J., Amos, A., & Health Organization, W. (2003). Invited Review Series: Tobacco and Lung Health Women and Tobacco. *Asian Consultancy on Tobacco Control*, 8(2), 123-130. <https://doi.org/10.1046/j.1440-1843.2003.00464.x>
- Maharaj, S. (2015, September 24). We are one People. *Guardian*. Retrieved from <https://www.guardian.co.tt/article-6.2.369665.f9e15f6403>
- Moustafa, A. A., Parkes, D., Fitzgerald, L., Underhill, D., Garami, J., Levy-Gigi, E., Stramecki, F., Valikhani, A., Frydecka, D., & Misiak, B. (2021). The Relationship Between Childhood Trauma, Early-Life Stress, and Alcohol and Drug Use, Abuse, and Addiction: An Integrative Review. *Current Psychology*, 40(2), 579-584. <https://doi.org/10.1007/s12144-018-9973-9>
- Munir, M. M., Munir, M. H., & Rubaca, U. (2021). The Shadow Pandemic: Violence Against

- Women in Pakistan during COVID-19 Lockdown. *Journal of International Women's Studies*, 22(5), 229–248.
- Nazareth, P. A. (n.d.). Gandhi, Christ and Christianity. In *MK Gandhi*. Retrieved from [https://www.mkgandhi.org/articles/gandhi\\_christ.html](https://www.mkgandhi.org/articles/gandhi_christ.html).
- Newberry, M. (2017). Pets in Danger: Exploring the Link Between Domestic Violence and Animal Abuse. *Aggression and Violent Behavior*, 34, 273-281. <https://doi.org/10.1016/j.avb.2016.11.007>
- Obiora, O. L., Maree, J. E., & Nkosi-Mafutha, N. (2020). Female Genital Mutilation in Africa: Scoping the Landscape of Evidence. *International Journal of Africa Nursing Sciences*, 6(2), 1-12. <https://doi.org/10.1016/j.ijans.2019.100189>
- Onufemmes-Bucrep (2020). Covid-19 Gender Impact Rapid Assessment Survey (Covid-19 GIRAS), Rapport d'enquête, 32p. [http://www.minproff.cm/wp-content/uploads/2015/05/COVID\\_final\\_ENG.pdf](http://www.minproff.cm/wp-content/uploads/2015/05/COVID_final_ENG.pdf)
- Plant, M., van Schaik, P., Gullone, E., & Flynn, C. (2019). "It's a Dog's Life": Culture, Empathy, Gender, and Domestic Violence Predict Animal Abuse in Adolescents—Implications for Societal Health. *Journal of Interpersonal Violence*, 34(10), 2110–2137. <https://doi.org/10.1177/0886260516659655>
- Pollak, S. M. (2013). Teaching Mindfulness in Therapy. In C. Germer, R. D. Siegel, & P. R. Fulton (Eds.), *Mindfulness and Psychotherapy* (2nd ed., pp. 133-147). N.p.: The Guilford Press. Retrieved from <https://www.guilford.com/books/Mindfulness-and-Psychotherapy/Germer-Siegel-Fulton/9781462528370/contents>
- Porter, M. R. (2006). *Bullying Behaviors Among Inpatient Adolescents: Relationships Between Current Behavior and History* (Dissertation Abstracts International: Section B: The Sciences and Engineering, 67(6-B).
- Prinsloo, S. (2006). Sexual Harassment and Violence in South African Schools. *South African Journal of Education*, 26(2), 305–318
- Reilly, K. (2016, September 3). 10 of Mother Teresa's Most Powerful Quotes. *Time*. Retrieved from <https://time.com/4478287/mother-teresa-saint-quotes/>
- Shabibah Nakirigya (October 2020). Uganda: 4,300 Teenage Pregnancies Reported in 4 Months. *The Monitor*. Retrieved from <https://allafrica.com/stories/202010260408.html>
- Shiffman, S., Fischer, L. A., Paty, J. A., Gnys, M., Hickcox, M., & Kassel, J. D. (1994). Drinking and Smoking: A Field Study of their Association. *Annals of Behavioral Medicine*, 16(3), 203-209.
- Sieminska, A., & Jassem, E. (2014). The Many Faces of Tobacco Use Among Women. *Medical Science Monitor*, 20, 153-162. <https://doi.org/10.12659/MSM.889796>
- Simic, O. (2021). Locked In and Locked Out: A Migrant Woman's Reflection on Life in Australia During the COVID-19 Pandemic. *Journal of International Women's Studies*, 22(9), 400–426.
- Singer, M. I., Petchers, M. K., & Hussey, D. (1989). The Relationship Between Sexual Abuse and Substance Abuse Among Psychiatrically Hospitalized Adolescents. *Child Abuse and Neglect*, 13(3), 319-325. [https://doi.org/10.1016/0145-2134\(89\)90071-9](https://doi.org/10.1016/0145-2134(89)90071-9)
- Singha, S and R., Sivarethinamohan (2021). The Role of Women in the Formation of Organizational Climates in Various Workspaces in Bengaluru, India. *Journal of International Women's Studies*, 22(6), 129-138.
- Siwila, L. C. (2005). *African women, hospitality and HIV/AIDS: the case of the Mothers' Union of St. Margaret's United Church of Zambia* (Doctoral dissertation).
- Smith, Elliot. 2020. "South Africa's Ramaphosa Blasts 'Despicable' Crime Wave during Coronavirus Lockdown." *CNBC*. Retrieved from



<https://www.cnbc.com/2020/04/13/south-africas-ramaphosa-blasts-despicable-crime-wave-during-coronavirus-lockdown.html>

- Subramanian, S., Dahl, Y., Skjæret Maroni, N., Vereijken, B., & Svanæs, D. (2020). Assessing Motivational Differences Between Young and Older Adults When Playing an Exergame. *Games for Health Journal*, 9(1), 24-30.  
<https://doi.org/10.1089/g4h.2019.0082>
- Suen, S. (2013). The education of women as a tool in development: challenging the African maxim. *Hydra*, 1(2), 60-76. Retrieved from <http://journals.ed.ac.uk/hydra/article/view/720/1002>
- The East African Community “Gender-Based Violence and COVID-19 in the EAC”  
<https://www.eac.int/gender/gbv/gbv-and-covid-19>
- The Private Sector's Role in Mitigating the Impact of COVID-19 on Vulnerable Women and Girls in Nigeria (2020, April). Retrieved from <https://www.weps.org/resource/private-sectors-role-mitigating-impact-covid-19-vulnerable-women-and-girls-nigeria>
- United Nations Development Fund (UNDP). July 2020. “In CAR, Violence Against Women is Surging Amid COVID-19 Pandemic, Study Finds”. Retrieved from [https://www.undp.org/content/UNDP/en/home/news-centre/news/2020/In\\_CAR\\_violence\\_against\\_women\\_surging\\_amid\\_COVID19.html](https://www.undp.org/content/UNDP/en/home/news-centre/news/2020/In_CAR_violence_against_women_surging_amid_COVID19.html)
- Uplekar, M., Creswell, J., Ottmani, S. E., Weil, D., Sahu, S., & Lönnroth, K. (2013). Programmatic approaches to screening for active tuberculosis State of the art series. Active case finding/screening. Number 6 in the series]. *The International Journal of Tuberculosis and Lung Disease*, 17(10), 1248-1256.  
<https://doi.org/10.5588/ijtld.13.0199>
- Walker, J. (2021). Studies Art Against Violence: Raising Awareness About the Global Pandemic of Violence Against Women and Girls. *Journal of International Women's* 22(9), 434–436.
- Weinbach, R. W., & Curtiss, C. R. (1986). Making Child Abuse Victims Aware of Their Victimization: A Treatment Issue. *Child Welfare*, 65(4), 337-346.
- Westermeyer, J., Wahmanholm, K., & Thuras, P. (2001). Effects of Childhood Physical Abuse on Course and Severity of Substance Abuse. *American Journal on Addictions*, 10(2), 101–110. <https://doi.org/10.1080/105504901750227769>
- Zengenene, M., & Susanti, E. (2019). Violence Against Women and Girls in Harare, Zimbabwe. *Journal of International Women's Studies*, 20(9), 83–93.
- 10 Dalai Lama Quotes to Live by. (2015, July 6). *Times of India*. Retrieved from <https://timesofindia.indiatimes.com/blogs/the-photo-blog/10-dalai-lama-quotes-to-live-by/>