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The African Human Rights Perspectives Through the Lense of Oral Narratives

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Human rights existed in African tradition for societal order and for community responsibility of success and failures. People enjoyed freedom and preserved freedom according to community beliefs and customs. Advocacy was expressed through singing, drama, storytelling and assignment of roles based on age gender and ability. This paper unfolds human rights advocacy oral narratives. Hausa dated as far as BC 14th or 15th Century Arabic writing with the first poets Ibn al- Sabbagh and Muhammadual- Barnawi, other writers of the time were Abdullahi Sikka and Shekh Jibril ibn Umar. The first novels written in Hausa were the result of a competition launched in 1933 by the Translation Bureau in northern Nigeria. One year later the bureau published Muhammadu Bello's *Gandoki*, in which its hero, Gandoki, struggles against the British colonial regime. Bello does in *Gandoki* what many writers were doing in other parts of Africa during this period: he experiments with form and content. His novel blends the Hausa oral tradition and the novel, resulting in a story patterned on the heroic cycle; it also introduces a strong thread of Islamic history. Didactic elements, however, were awkwardly interposed and severely dilute *Gandoki*'s aesthetic content (as often happened in other similarly experimental African novels). But Bello's efforts would eventually give rise to a more sophisticated tradition of novel writing in Hausa. His experimentation found its most successful expression in Amos Tutola's English-language novel *The Palm-Wine Drunkard* (1952). The Oral narratives understudy Include: Falsehood is More Profitable than Truth (translated from Hausa) One cannot Help an Unlucky Man (translated from Hausa) Wacici and her Friends (translated from Kikuyu). The selected oral narratives experiences displayed injustice of belief in telling lies and trickery, jealousy against the natural beauty and the bad luck aspect due to ignorance and inability to make right judgment for personal benefit. The study was aimed at unfolding antisocial behaviour that existed in in Africa as portrayed in the selected oral narratives. The expression of reaction and action taken to bring social order were represented in the Hausa selected narratives. The study used qualitative method and textual analysis to arrive at the injustice and measures used to condemn injustice as a means to preserve social order.

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INTRODUCTION

Human rights are very important in the Hausa society focused on social and cultural context. The Hausa was a community basically found in Nigeria and southern Niger with a culture of telling stories; Falsehood is more profitable than truth, One cannot help an unlucky man and the Kenyan story of Wacici and her friends, of moral and social values.

The narrative "Falsehood is more profitable than truth" offers the value of honesty and integrity in the community. The story revolves around a character that constantly lies to earn his will and later fell a victim of his falsehood. The narrative addressed freedom to truth and freedom from lies as described in the United Nations 1948 declaration. A morally upright society was advocated for that developed team spirit to achieve basic needs of life. Taking up truth was a personal choice although it was an exhibition of wise decisions. The aspect of individual responsibility and demand was unveiled in the story "one cannot help an unlucky man". The story emphasizes that some people meet problems beyond their control. The narrative displays the value of human rights for example the right to self-determination, right to education which informed people to make valuable decisions concerning their lives (Human rights 1948). This helped individuals use their freedom as guaranteed, acquire opportunities to solve problems and improve welfare. Friendship,

loyalty and solidarity were addressed in the narrative "Wacici and her friends". The story addresses the value of friendship in helping one in times of adversity. The narrative demonstrates the right to association as an important human right provided for in the 1948 declaration for advocating for positive friendship and social connections, community attributes in a society where persons feel helped, recognized and respected. Punishment awaited jealous individuals who thought of destroying natural beauty. Hausa society and their stories gave important insights into the human rights aspect of honesty, self-determination, education and association. Looking at the narratives in detail, it could be well understood how cultural stories unfold community values with attention to human rights. Important not to miss was demonstrating human rights in oral stories with advocacy of inclusive and equitable community aspirations that acknowledged a dynamic society, social respect, and social justice

The Universal Declaration of Human Rights is a milestone document in the history of Human Rights. This was proclaimed by the United Nations General Assembly in Paris on 10th December 1948 (General Assembly 217 A) as a common stand of achievements for all peoples and their Nations. This was an effort to achieve freedom, justice and peace in all the countries of the world. This was to ensure that all human

beings have freedom of speech and freedom from fear.

Focus is on the African Oral Literary Forms to critic human Rights. According to Ntarangwi (2006) *Oral Literature in Africa*, Mbunda's Oral Literature is a verbal art of essentially non-literate societies composed extemporaneously before a traditional audience and transmitted from one generation to another by word of mouth (Isidore Okpewho 3). Oral Literature did not operate in a vacuum. To a larger extent, it was a medium for the artistic expression of people's culture. M.M.G. Mugo (1991) displayed the argument on society and human rights that "every human society has an understanding of what constitutes justice," civil rights, community rights and so on based on accepted code of ethics that governed the behaviour between people in a given society whether written or unwritten.

Selby (1992) demonstrates that human rights are not earned, bought or inherited nor do they go with a job. Human rights are possessed by everybody in the world because they are human. Further, he says that of all rights, the right to life is the basic necessity of life; food, clothing and shelter.

Literature deals with textual analysis, and focuses on many aspects including Human rights. Themes, character and characterization, language and style, significance of the text and lessons from a text can be criticized based on the Human Rights perspective. *Justice and Human Rights in the African Imagination* (2019) is an interdisciplinary reading of justice in literary texts and memoirs, films, and social anthropological texts in postcolonial Africa. Inspired by Nelson Mandela and South Africa's robust achievements in human rights, the book argues that the notion of restorative justice is integral to the proper functioning of participatory democracy and belongs to the moral architecture of any decent society. Cultural traditions played a fundamental duty in shaping human rights procedure and implementation in African societies. This principle formed a specific understanding of human rights issues not yet addressed. To address

human rights issues effectively, African countries must strengthen their legal frameworks and institutions responsible for protecting human rights. This includes making justice accessible and prioritizing transparency so that the legal systems are swiftly attending to the needs of the less fortunate. This paper provides systems of responsiveness as seen from the selected narratives

METHODOLOGY

The study used qualitative research approaches to analyze the texts intensively, with textual analysis instruments guided by structuralism theory. Structuralism is used to analyze African traditional narratives. The Theory was developed by French anthropologist Claude Levi-Strauss, emphasizing the importance of understanding the relationship between different elements in a narrative rather than content itself. Structuralism theory was used to analyze the fundamental systems in the stories: symbolism, satire, ridicule, imagery, and contrast created a deeper insight of the stories. "Falsehood is More Profitable than Truth", "One Cannot Save an Unlucky Man" and "Wacici and her Friends" centered on the divergence between components rather than the content itself.

Wacici and her friends play an important role in the narrative, representing the young people with the zeal to change a community and desire for truth and falsehood was more preferred than truth. The fact that the unlucky man did not get help paused a societal issue of the inability to challenge the status quo. The structuralism analysis of characters provided knowledge of the significance of the narrative in terms of themes and structure. Structuralism analysis of the stories exhibited vital views in the fundamental programme and structure that acerate the narrative. By examining the connectedness and the difference between elements of the narrative, structuralism analysis could shed light on an institution's norms and morals that prioritize falsehood over truth and internalize the power of morals and social order.

Oral Literature uses improvisation, vigor, suppleness, and aesthetics to communicate

effects. The study of Oral Literature was based on ritual and non-ritual oral literature. Kate Wallis (2012): Micere Githae Mugo: Public lecture at the University of Nairobi argues that in African oratory, telling an autobiographical story is not about telling “my story” but about telling “our story”- a personal narrative became a public narrative. The impact of the story exposed injustice and advocated for justice in society. Hausa Oral narratives used satire, contrast and symbolism to express Human Rights and abuse of the same in Nigeria as early as the 14th Century. Satire, according to Shamekia Thomas (2005) while analyzing George Orwell’s (1945) *Animal Farm*, expresses the use of humour, sarcasm, ridicule and irony to criticize and mock the foolish behavior of others or contemporary issues, hoping to instigate citizens with social or political change. Satire was entertaining and often used to bring attention to a particular subject and promote change. Symbolism, according to Master Class August (2021) is a literary device that uses symbols be it words, people, marks, locations or abstract ideas to represent something beyond the literal meaning. All Symbolism is united by the concept of a word or object representing something beyond, literal meaning. Symbolism elevated writing to a sensory experience and gave words double meaning. It was used to add emotion, creating larger lasting impression on the reader.

Hausa further used contrast. Tammy Dang (2018) observes that contrast is when two or more different optional things are deliberately placed side by side to accentuate their differences. On the other hand, oxymoron is where two contradictory words are written side by side, such as ‘bitter sweet’ and paradox is a statement that contradicts itself. Antithesis: two oppositional ideas or concepts that are put together. This was intended for people to make appropriate choices in life so as to live according to or against social norms.

FINDINGS

From the Human Rights’ perspective, Hausa’s narrative *Falsehood is More Profitable than Truth* gave us aspects of observing Human rights and

abuse with the aim of advocating for a just society. The narrative displays an oxymoron in the title (Contradictory). Socially, it is unacceptable for falsehood to be embraced. It indicated that the narrator viewed society as going against the norms whereby, instead of praising the good they praised evil ‘‘falsehood is more profitable than truth’’. People gave the audience to wrong things, sidelining right things. Achebe (1987) avers:

It is the story ...that saves our progeny from blundering like blind beggars into the spikes of the cactus fence. The story is our escort; without it we are blind. Does the blind man own his escort? No. Neither do we the story; rather it is the story that owns us and directs us. (Page 13)

We literary see the King of falsehood moving the story. The King of truth is introduced but is silent. The Storyteller observes that in a society, man was faced with the two Kings.

The narrative uses contrast - presenting the King of truth and the King of falsehood. This sounds paradoxical in the sense that evil existed together with truth and what people gave attention is what was praised. The use of a King was intended to show that they were rulers or heads of government. People were ruled by truth or falsehood at all times or sometimes, Falsehood was not acceptable in the oral forms but the narrator used it to ridicule man praising evil. It used the technique of suspense. The King of truth was unveiled for us to learn the kind of resistance put against the King of falsehood.

The King of truth and King of Falsehood were satirically used to laugh at the praise of falsehood as a way of defining the right to life. It was intended to represent human rights and justice expected with the powers of a King. The King of falsehood was parallel with the King of truth to indicate that justice cannot be enjoyed on a silver platter but rather with wisdom to differentiate good from evil. Food is a basic human right and when the two Kings could not find food in the city, they longed for it. They desired a right to life support; The King of falsehood manipulated

means of getting food for survival. The diction ‘‘should’’ unveiled that food was a human right and a basic need of life. A case in point is May and June 2024, in Uganda a new kind of death hit Karamoja region because of no food. The trickery he uses to tell the King of the City that his mother will rise again wins him sympathy and was accepted in a mourning city. ‘‘So, they were taken to a large house to stay in.’’ Surviving in places of calamity required extra mind strength.

That in the city, the whole city was mourning, the mother of the King of the city had died. The imagery used expresses grief. Socially people express sympathy to the bereaved. Mourning a dear one was a social right. The death of a National and International figure calls for the raising of a national flag at half must, a symbol of national mourning. Characters used improvisation to manipulate the people of the city. The King of Lies told the people of the city that the King’s mother would rise again, to comfort the bereaved with hope. What do we tell a person who has lost a dear one? Do we say he or she deserves it? Utterances of hope and comfort help the bereaved to bear the calamity that has befallen them.

The King of falsehood went on to play his trickery on the King of the City by putting a wasp in the grave and covering it. He later told the King of the City to listen as his mother was talking in the grave. The King of the City rose, chose a horse and gave it to the King of Lies, brought women and gave them to him; and the whole city began to rejoice because the King’s Mother was going to rise again. In this context, life is a human right and the knowledge of returning to life is good news that is welcomed with rewards. We need to appreciate people’s kindness as a sign of welcome to the good news. Conceit is used to express kindness. To appreciate was no question of who did it. The narrative praised the King of Lies, ‘‘the whole city began to rejoice’’, a reward that was universally acceptable in a society.

The King of the City informed the King of lies that his father was dead. Telling the truth to a stranger was socially good. The next of kin had to confirm to the community that the dear one was dead. We

fear to say yes or nowhere it is needed! It is a lesson to the living to say the truth. The King of Lies told him that his father was holding his mother in the grave and when he came back to life, he would take away his kingship and property. Mere utterances about the dead created fear. The King of the City, ordered for stones to be piled on the grave such that his father should never rise again. What irony! This myth demonstrated jealousy for Kingship. Some achieved Kingship after the death of persons of higher social status and the sacrifice of life of certain important people. African Kingship involved the sacrifice of one’s own people. Joseph Kabila became the president of the Democratic Republic of Congo on top of his father’s grave Laurent Kabila and several other offspring in Africa take on the political positions of their deceased parents. Familial occupation of political spaces contravenes the legitimacy of being democratically elected.

The story used symbolic characters of The King of Truth and the King of Lies for expression of the violation of human rights for survival in Africa. The King of Falsehood used trickery to manipulate survival. The expression that they set off for a walk portrays the rights of man, who was free to move within and outside the country. The Declaration of Human Rights Article 13 (1) reads, ‘‘Everyone has a right to freedom of movement and residence within the borders of each state’’. No matter the King of truth or king of lies, criminal or non-criminal, the law guided them to walk. Furthermore, people stressed with political harassment could seek for political Asylum. We have refugees in various countries including Uganda Refugee camps where people left their home country to find political relief in other countries. Article 14(1) states that ‘‘Everyone has a right to seek and enjoy another country’s asylum and be free from persecution’’. (2) This right might not be evoked in the case of prosecutions genuinely arising from political crimes centrally for the purposes and principles of the United Nations. For example, in Uganda, Dr. Stella Nyanzi is in German on political Asylum.

Man has a right to food which is an essential human right. The King of truth desires food. Article 2 states: "Everyone has a right to a standard of living adequate for the health and wellbeing of himself and his family, including food, clothing, housing and medical care and necessary social services"

Deception was a tool applied for selfness. The information from the city that people were crying because the King's mother was dead brought trickery to the King of falsehood who said she would rise. Rising from the dead was not a human right; but perhaps a spiritual right. During mourning people received false prophets prophesying rising from the dead. The belief of rising from the dead was a preserve of the religious organization.

The dead had rights described by law such as the fact that they should not be disturbed by the living and when buried, tampering with the grave was a crime. The King of lies opened the grave and put in a wasp. The Penal Code of the rights of the deceased persons includes rights against trespass of burial sites and places of funeral rights. Section 499 IPC asserts that it is an offence to impute anything to a deceased person, if the imputation would harm the reputation of that person if living and was intended to be harmful to the feelings of his family or other relatives. Putting a wasp in the grave and opening the grave was against the law. It could only be lawfully opened with a court order for criminal investigation. The international humanitarian law Article 130(1) of the fourth Geneva Convention provides that the state should ensure that the graves are respected and properly maintained, and marked in such a way that they can always be recognized.

Trickery was a social evil. The King of lies putting a wasp in the grave was trickery to the bereaved family. There are various tricksters we face in our society. These are common in urban centres such as those who trick people with fake gold and where some tricksters carry bundles of fake money and trick innocent strangers, false prophets in form of traditional healers claiming authority over life and getting rich quickly. People naively

pay them money out of ignorance. The King of lies received a horse from the King of the city through trickery that his mother would rise again.

Further still, the King of lies received women from the King of the city for foretelling that his mother and father were together in the grave. It is against the human rights that women are offered as commodities yet they have rights to choose their preferred partner; Article 16 states that: "Men and women of full age without any limitation due to race, nationality or religion have a right to marry and found a family. They are entitled to equal rights during marriage and its dissolution" (2) "Marriage shall be entered into only with the free and full consent of the intending spouse". The case in the story where, women were offered as a reward to the King of lies for his prophecy to the King of the city brings to the fore a scenario of abuse. It violated the human rights of women who are human beings and not commodities for commercial transactions.

Falsehood is more Profitable than Truth expressed the narrator's worry that people survived on lies as we saw the King of Falsehood being praised and rewarded. People told lies to get food, listened to lies to gain hope in times of mourning and believed in the lies to protect their power. In the story, death and hunger were evils of human temptation. Relatedly Hans Christian Andersen (1837) cloth makers win the emperor's heart by making better suits unseen by his enemies. Due to pride, the Emperor pretends to see the suit and the loyalists too pretended for fear of punishment from him. The innocent child easily pointed out that the Emperor was naked. The fear of weakness increased the power of lies. The truth though obvious is suppressed for the sake of keeping up appearances.

In another story of *One Cannot Help An Unlucky Man (Hausa)* the title of the narrative is symbolic. Unlucky people live in the same society with the lucky ones, however the story says that in the Nigeria of the time, it was difficult to save the unlucky lot. Relatedly, there is a Runyankole saying: "Omworo Kwaba yaza kurya, embwa zirwana", which translates as, "When a poor man

goes dining, dogs start fighting”. The chances of saving the poor always remained limited. In the story, a pauper was symbolic of a person lacking basic needs, moving to congregated places for alms or sympathy.

The story exhibited a rich man disguising as a poor man. This kind of characterization is used by the Criminal Intelligence Departments in several states, who use camouflage to gather evidence. Soldiers on military duty use camouflage to arrest criminals. It was difficult to understand the cause of poverty in the Hausa society and it was used to determine the level of wisdom in understanding chances of opportunity. Opportunities were available but people could not use their intellect to solve life challenges. It is a human right for one to feel hungry and desire food. It is normal for a generous giver to feel compassion as food is a basic need of life. The act of not welcoming the poor, like the rich man does in the story, is an abuse of human rights. The choice of characters in this narrative expressed a lot: the roles of the poor and the roles of the rich. The rich man did not entertain the poor: “what do you mean by speaking to me?” exhibiting social indifference against the poor. Some rich people were socially impenetrable in matters of assisting the needy in a community.

The 1948 and 1993 Vienna Declaration of Human Rights makes it a case to discriminate people due to low socioeconomic status. This covers laws, policies and practices which are discriminating in effect, no matter the intent. Respecting the principle of nondiscrimination required specific measures of the protection of the rights of the marginalized population as a priority.

Jenny Robson’s (1998) and Ben Hanson’s Takadin (1998) and Ben Hanson’s Takadin (1997) define Albinism as a group of related inherited conditions characterized by a deficiency in the production of the pigment melanin which results in a partial or complete absence of pigment from the skin, hair and eyes and varying degrees of visual impairment. The United Nations Human Rights Council 2013 called for the prevention of attacks and discrimination against people with

albinism and 13th June was made The International Albinism Awareness Day. Jenny Ronson with the fiction of Chinua Achebe *The Interpreters* (1970), Buchi Emecheta’s *The Moonlight Bride* (1983) and Patricia schoshein’s (2010) *Breakfast at Brabanzan* that the qualities of albinism were typically (usually in that way) exaggerated to identify Albino characters as deviant or strange.

There were insults and myths of marginalization and social exclusion (Baker at al., 2010.178). People with Albinism could be despised at birth because of lack of understanding of the genetic cause of the condition or ostracized (not accepted as member of the group) because of unfounded fears of contagion or denied education. The UNHRC of 2013 resolution 23/13 calls for the prevention of attacks of Albinos:

Everyone has the right to life, liberty and security of person and no one shall be subjected to torture or cruel inhuman or degrading treatment or punishment.

*It was a call for equality and non-discrimination. Fictional texts advocating for the understanding of albinism such as Ben Hanson’s Takadini (1997) came up from the association of Zimbabwe Albinos. (Baker 2011:31) says that lack of pigmentation in their skin was depicted on an affliction, ascribed as a sense of incongruity and highlighted their exclusion. Oshioke Anavbs (2019) depicts how the albino protagonist was denied access to education and employment opportunities due to his skin color, leading to a life of poverty and marginalization. Lund and Gougher say that children with Albinism experience problems that are on the one hand sociological... (366) protagonists of **Pula** and Takadini are portrayed as outcasts not because of the physical restraints imposed by their albinism but because of the attitudes of people towards them. Adetokunbo Gbenga (2019) narrates a story of the villagers who avoided and ostracized the albino girl saying that she was a source of bad luck and misfortune.*

Even when resources were limited, the state had a duty to adopt measures to help those most at risk. Beggars were termed as a social economic challenge because of the inability to afford certain standards of living. This kind of reference was used to describe the nature of the stranger thus referring to him as a leper and socially unfit for human attention. M.M.G. Mugo (2021) page 5 with Royal African Society refers to African oratory as participatory, African oral forms served both aesthetic and ethical functions; they entertained and delighted while simultaneously importing values to the members of the society. He said of oral forms:

The most vulnerable members of the society like, children, the sick, the elderly and the disabled are well catered for since an individual is because other members of the collective are”.

This is discrimination of the diseased yet the International Human Rights protected the diseased in a society. Article 25 says that everyone has a right to a standard of living adequate for the wellbeing of himself and his family. The sick and disabled had rights to be socially acceptable. Charlotte Baker and Patricia Lund (2010) say: “Give us opportunity, we can do it”. John Chiti (2020) says disability is not inability. There is no room in the 21st century for erroneous and harmful belief or for discrimination on any grounds. People with albinism were just as deserving of dignity as every other human being. They had a right to live free from discrimination, deprivation and fear,”

Crystal Akins 2021 “The Girl with the Magic Skin”

In a distant land, there lived a young girl named Alina who was born with skin as white as snow and hair as pale as the moon. Despite her striking appearance, Alina possessed a heart of gold and a spirit as pure as the morning dew. However, the villagers, blinded by ignorance and superstition, shunned Alina for her albinism, believing her to be cursed or even magical. One day, a wise elder from a neighboring village visited and shared a

tale of an ancient prophecy that foretold of a child with skin as white as snow who would bring peace and prosperity to the land. Realizing that Alina was the living embodiment of this prophecy, the villagers came to understand that people with albinism were just as deserving of dignity as every other human being. They had a right to live free from discrimination, deprivation, and fear. From that day forth, Alina was celebrated for her uniqueness and revered for her inner beauty, teaching all that true magic lies not in one’s appearance but in the kindness of their soul.

Zeid Ra’ad Al Hussein (2016, 2018), UN High commissioner for human Rights. Buker et al. (2010.170) say the Albinism society of South Africa is calling for public education about the condition and counselling for affected individuals and their families.

The poor man with little food gladly received the hungry pauper: “Quick, mix some husks and water and give him to drink”. He feeds him, showing that the poor do not discriminate against their own yet the rich do so. The narrative compares the rich and the poor, showing the poor man’s hospitality of sharing the little on the table with the neediest. The narrator teaches that such kindness makes a peaceful and lovely nation; that sharing is not possessing so much but rather having the will to share.

The visitor appreciated by saying, “thank you”. Appreciation should be expressed for any help received, it was not forced but out of free will and this constituted a disciplined society. The question was, were people grateful to those who gave hostage in time of need? Article 6 says, everyone has a right to recognition and recognition of everyone everywhere as a person before the law. Reaching home, the pauper sent a token to the poor through his daughter, who represented children with discipline. It was rare for children from rich families to go to poor homes to deliver a token with the humility of kneeling for the poor. The daughter was obedient yet some children may not listen to their parents. It is a good gesture to exchange tokens of appreciation

with those who are kind to strangers. Social kindness should be rewarded.

The poor man lacked kindness “now the poor man did not open it to see what was inside” The poor man did not receive the token and passing it to the neighbor is what the narrator was condemning. How could a person pass on the gift of gratitude to the neighbor? The neighbor Abba opens the basket takes out the dollars and fills the basket with flour. Such kind of people exist in a society. They do not care what comes to them and they are ever lamenting yet, God provides to them in different ways and carelessly miss the opportunities. The carelessness of the poor made them lose the opportunity; the poor always showed inability to manage the gifts of gratitude. The Abba taking advantage of the poor man’s ignorance is not good socially. Deceit is a crime before the law, many people do it for personal gains but still the law convicts them in case there is someone to complain. “The very rich man had been watching from a distance and he sees what had happened” A justification was the right way to unveil with empirical evidence to condemn. Before the verdict there was evidence to condemn or prove innocence. Some verdict is done out of guessing, bias and approximation. The rich man in the narrative made a justified verdict.

Truly if you put an unlucky man into a jar of oil, he would emerge quite dry. I wanted him to have some luck but God has made him this”

Wacici and Her Friends (Kikuyu) Beauty according to Advanced Learners Dictionary was the quality of being pleasing to the sense or to the mind. Plos One, (2018; 13(8): e201347) *Why Women want to be Beautiful?* A qualitative study proposing a new “Human Beauty Values” defined beauty as only skin deep, but the perceived absence of beauty might lead to damaging social bias. Compared to men, social anxiety is much more suffered by women, prejudice and inequality based on their appearance. An expert in beautifying the teeth “highly reputed for his skill” There are skilled men who do the beautifying kind of work and are socially acceptable. Basing on the text women

went there to improve their appearance “they all had their teeth well done”. Let’s look at such men represented in the story by the expert dentist.

Men admire and feel love for beautiful women, a quality women work for to win the heart of men. A woman beating another in beauty is a stumbling block in the choice of love to a man. Women feel jealous of fellow women whose beauty is outstanding. A case in point is Wacici in the story. Wacici had “a natural beauty and charm in everything” Some women possessed natural beauty and were socially admirable, this rose envy from some women. Jealous according to advanced learners dictionary seventh edition is feeling angry or unhappy because somebody you like is showing interest in something or somebody else, you are angry that you wish you had what your friend has. Jealousy of beauty is an overriding theme in this narrative. Girls felt jealous of their friend’s beauty, she was admired by the dentist and the young men on the way from the dentist

The story was about the three girls, the two jealous girls against the third the beautiful one. Cambridge University Press (23 march 2018): Patrick Desplat:

Youth Aspirations and the Boundary Work of Middle Classes in Mahajanga presented closed circles of envy, mistrust, aspirations and urban society in the cost of Madagascar.

Lucy said, telling my friends? Telling Crolle? Never? They would kill me out of envy! ... Lucy and other young educated urbanities worried that envious peers would resent them for any advantage gained, they would harm them, damage and destroy their possessions. The three girls set off to Mwehani for dentist for the beatification of Kikuyu girls. It is socially acceptable for a woman to beautify herself. Women go to salons for make-up and beautification. The expression of laughter is a social right the Kikuyu girls made romantic laughter Ahaa-aaa! MMG Mugo says, the greetings in Agikuyu is not casual; they were full rounded and repealed with variations to ensure solidness in the world enquired about. Due to jealousy the girls conspired to kill Wacici by

covering her in a porcupine hole. According to A Buck Taylor (2020) conspiracy is a crime. The Criminal Law Act (1977), Denis. V. (1951) and Broderick (1985). Agreeing to destroy one's life is socially and politically wrong. Malicious thought existed out from some women thinking of social bias because one was more beautiful than another. Conspiracy was common with workers against fellow workers, workers against managers and managers against managers

The jealousy girls grabbed Wacici and buried her alive in a porcupine hole. A porcupine hole is a symbol of places unlawfully used to administer justice of individual satisfaction. Examples include the use of safe houses by government to torture innocent civilians, people disappearing resulting from kidnap for unpronounced crimes. This is murder for an innocent person due to jealousy. In society people died and were killed due to jealousy. Wacici did not arrive back home, parents went searching for her and the friends denied going with her. Parents displayed care and responsibility for a missing child. Parents have a responsibility of taking care of and protecting their children

Parents expressed worry that a stranger might have eloped with her. Elopement is unacceptable way of getting married. Young girls of school going age suffer this danger as some men take advantage of their young innocent life. According to Advanced Learner's Dictionary Seventh Edition Elopement is to run away with somebody in order to marry them secretly without parental consent. With reference to Zikehikira V. Uganda (Criminal Appeal 217 of 1016/2017) UGCCRD38 (2 January 2017), Section (1)127 of the Penal code Act, cap, 120 Laws of Uganda define Elopement as any person who elopes with a married woman and entices or causes a married woman to elope with him commits an offence and is liable on to conviction to imprisonment for a term not exceeding twelve months or to a fine not exceeding two hundred shillings and any first time conviction to pay the aggrieved party compensation of six hundred shillings

The dentist told the truth to the parents that Wacici arrived with the two girls and the group on the road accepted seeing Wacici in company with the two girls. Before a tribunal or court, it was lawful to give evidence of crime. In African traditional norms it is good to testify the truth to fight and punish crime. The two girls were arrested to be charged with jealousy and murder under the Kikuyu tribunal court. It was justice for a tribunal court to try such crimes against humanity. Referring to human rights according to oral literature, it is argued that, there exists the council of elders as a custodian of people's power and people feel collectively involved as emphasized by Jomo Kenyatta facing Mount Kenya. The voice of the people or public opinion ruled the country, the spirit of collectionism was so ingrained in the mind of people that even eating, drinking, working, and sleeping were done collectively. This is emphasized by John Mbiti (1969) where he says

I am because we are and since we are therefore I am

The girls were fined with paying cattle and beer for the crime they were guilty of. It was known that for any lost case one was fined or served a penalty described by law.

Justice is often associated with an ideal state of affairs. Although this is an important way to approach the question of justice, realizing justice requires more than thinking about ideals. We must consider the aspect of what happens in situations where injustice is enthroned. This means to think about the damage done to individuals, social and political institutions due to the prolonged experience of injustice. Chielozona Eze (2018) in his book *an outstanding study of these issues* takes the reader on a journey that culminates in a clear understanding of the connection between political organization and the contexts of justice. "

John Rwl's (1971) The girls were exposed as criminals for the world to be careful with them. Characterization in the story expressed that one of the causes of rivalry of woman against woman was beauty, with the use of the three girls who

conspired to kill Wacici for her outstanding beauty. Envy rises for woman against woman, asocial indiscipline that violated freedom of association.

To have a peaceful society there is a moral guiding principle, written or non-written. Africa has social, political and economic order based on a family, clan tribe, kingdom or chiefdom. The narratives here are used to express what was cherished to have a peaceful society.

CONCLUSION

The selected Hausa and Kikuyu folklore have been used to portray the aspect of understanding that an unlucky man symbolized that God provides for all to achieve but the aspect of who succeeds is reserved to personal intelligence. Opportunities come but some people are blind to take up. Truth and lies are part of life where telling lies is a tool that hoodwinks mankind to think he is wiser than others a factor that assumes that to achieve subsistence and luxury deceit plays an important role. Envy develops with maturity of humanity to determine self-love. Self-love is a risk that involves sacrifice of others to reduce competition in the event of getting social approval. All people are given opportunity to achieve. This sentiment matches with the principle of human rights that emphasizes equal opportunities for all individuals irrespective of their heritage or condition. Furthermore, the use of deceit and envy echoes how societal constructs such as knavery and envy can clog the fruition of human rights by bringing unjust benefit or loss among individuals.

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