ABSTRACT

Domestic violence has become a serious issue featuring in most public discourse across the countries of the world. The recurrent increase in Gender-Based Violence (G-BV), particularly in Africa, and specifically in Nigeria and Uganda is becoming alarming in recent years. A Multilevel demographic and health survey suggest an overall prevalence of all forms of Intimate Partner Violence (IPV) in East African countries as 32.66%, with the highest IPV occurring in Uganda. Also, a United Nation Women report has revealed 48% of Nigerian women have experience at least one form of violence since the COVID-19 pandemic. From all indications, literature has recorded that young males are predominantly both the perpetrators, as well as the victims of this violence (Heber, 2017). Masculinity, and what it means to be a man, seems to be the driving factor behind much of the risky behavior. In many studies of these studies, young men have identified violence as an important way to display power and to prove their masculinity in their communities. Previous linguistic studies and critical male and female researches, as well as pro-feminist studies on men and masculinities have engaged the sympathetic studies of men, female subjugation/marginalization and sexual/physical violence (Cotterill 2001; Erlich 2001; Michelle and Weaver 2003; Nunez-Perucha 2004a, 2006; Frazer and Miller2009; Wheeler 2009; Stokoe 2010; Enk and McDaniel 2012; Lockwood et al. 2012; among others), without a closer investigation to the discursive practices and ideologies underpinning men's violence against women and children in two or more African countries. Therefore, this study rethinks and compares the fact that the definition of an African man and his masculinity, particularly in Nigeria and Uganda is sometimes driven by certain ideologies influenced by his society, which precipitate his violent behaviours and misogyny against female gender. Therefore, this study, drawing inputs from Fairclough's Critical Discourse Analysis, and Halliday and Matthiessen (2004)'s transitivity model investigates and compares the discursive devices and ideological stance, which underpin African men's power struggles that lead to domestic violence in both countries. The data for the study comprise: (i) purposively selected eight novels: four each from Nigeria and Uganda (ii) online media reports, (YouTube and online newspapers readers' comments) on domestic violence in Nigeria and Uganda. The research interrogates and compares the discursive practices of men, as well as provides a background into the several indigenous ideologies, social and cultural norms influencing the toxic masculinity that are socially constructed in Nigeria and Uganda. The research identifies different societal expectations, unfavourable political and economic instability, which have continually put pressures on Nigerian and Ugandan men and later degenerate into an outburst of violence against women, children and other men.

Keywords: Men and masculinities, comparative discursive practices, ideology in Uganda and Nigeria, domestic violence