

## Illicit Sex, Karma and Karmic Discredit in Kunle Afolayan's Citation

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### ABSTRACT

*Karmic discredit and law of Karma is a belief system in Hinduism and Buddhism. It is a force created by a person's actions which to a degree determines what that person's next life or his fate in the current life will be or look like. This belief is widely held on to that many people believe the cause of good or bad things that happens to a person has to do with karma. The catastrophic and astronomic fall of Professor Lucien N'Dyare from his lofty height and enviable academic pedestals is tagged to karmic discredit; not as a result of the damage done to Moremi but as a result of the sexual abuse done to Diatta, a promising young lady and daughter of Mr Cardoso who he deceived to bed with a failed offer of a scholarship which later haunted him to fall at Moremi's feminist whims. The study adopts Hooks (2000) Feminist theory to interrogate illicit sex and karmic discredit in Kunle Afolayan's Citation. As Hooks (2000) puts it, feminism is a movement to end sexism, sexist exploitation and oppression. This is exactly what the protagonist in the movie Moremi Oluwa was designed to achieve. She was to liberate female students from the clog of male lecturers who demand sex for grades. Finding reveals that Professor Lucien N'Dyare in the movie made an effortless attempt to sexually harass Moremi Oluwa right in his office, and at a later time, made another attempt to rape her in his residence after he had successfully schemed out a party that lured Moremi Oluwa to his trapped chamber one evening.*

### KEYWORDS

*Illicit sex; karma; karmic discredit; law of karma*

## INTRODUCTION

There are ample researches across continents that identified sexual harassment (SH) as a common form of gender-based discrimination routinely encountered by students (in particular, women) in their everyday lives on campus. For example, a nationwide survey of female students' experience of violence in UK campuses found that one in four respondents had experienced unwanted sexual behaviour (Biden, 2010). Omosule (2012) becomes apt in his treatment of scapegoatism as the quest to ensure continuity in academia even at the cost of rustication and rooting out people like Professor Lucien N' Dyare from the system. The aim of the study is to examine the punishment and Karmic discredit that follows illicit sex. Sexual Harassment (SH) has remained a bane and hard nut to crack in the academia. The filthiness and shame that accompanied sexual harassment to some degree has jeopardized the student-lecturer relationship that ought to have been in place and as a result corrupted the flow-chat and the smooth running of the system, turning pure academic into a diluted academic.

## THEORETICAL FRAMEWORK

Bell Hooks is an American author and theorist whose work majorly focused on feminism, race, and class. She is an educator and a social critic, a distinguished Professor in Residence at Berea College. The study adopted her feminist view to run a social criticism on the untoward behaviour of Professor Lucien N'Dyare and how he tried to ridicule and molest Moremi Oluwa in the movie. Bell Hook's *the will to change, men, masculinity, and love* (2004) is considered as the theoretical framework for this work.

The literature on sexual harassment has been flooded with different ideologies covering a wide scope of behaviour on sexual assault or rape. Many definitions of sexual harassment have tenaciously focused on wide variety of specific behaviours according to how it is presented to the victim and the context that it occurred (Till, 1990; Gruber, & Fineran, 2007; Pina, Gannon, & Saunders, 2009; Kaltiala-Heino et al., 2016; Herrera & Expósito, 2017). For example, Till (1990) identified five classifications as: (a) general harassment - behaviour that conveys insulting, degrading or sexist attitude; (b) seductive behaviour - inappropriate and offensive sexual advances; (c) sexual bribery - solicitation of sexual activity and other sex-related behaviour by promise or reward; (d) sexual coercion – sexual activity by threat or punishment; (e) sexual imposition or assault – sexual crimes and misdemeanor including rape and assault. Sandler & Shoop (1997) condensed this behavioural types to three, including any request for sexual favours that (a) submission to such conduct is either explicitly or implicitly made a term or condition of academic achievement, (b) submission to or rejection of such conduct is used as the basis for academic decisions, and (c) such conduct has the purpose or effect of unreasonably interfering with a person's academic performance or create an intimidating, hostile or offensive learning environment.

Kastil & Kleiner, (2001) and Bauemeister (2001) further summarised the behaviour into two broad areas as: *quid pro quo* – exchange of one thing for another, e.g., sex for reward or threat; and hostile working and learning environment. A *quid pro quo* harassment usually takes place in educational settings “when a school employee explicitly or implicitly conditions a student's participation in an education programme or activity or bases an educational decision on the student's submission to unwelcome sexual advances, requests for sexual favours, or other verbal, nonverbal, or physical conduct of a sexual nature e.g when a student is coerced into having sexual relationship with a lecturer under the threat of failing a course or promise of pre-knowledge of examination questions or rewards of favourable grades. This is the case with Professor N'Dyare who promised one of his female students, Diatta scholarship in exchange for sex and assured Moremi Oluwa to have successfully completed her Master's dissertation from chapter One to Five until the latter forfeited the kind gesture of the Professor having turned down his sexual request proposal.

### Concept and Definition

Illicit sex is having a sex solicited through any means that could result to sexual harassment. Sexual harassment is an expression of abuse of power, with the culprit taking an undue advantage of their positions to initiate illicit sex and as a result, intimidate their victims (Kheswa, 2014). The practice of Sexual harassment leaves a psychological experience that is offensive, humiliating and threatening (Topa, Morales, & Depolo, 2008; Pina et al., 2009). It can also lead to a traumatising experience or frustration for those who are direct victims of the act (Fineran & Bolen, 2006). Sexual harassment potentially distracts students' well-being, provokes and promotes conflict among students, contributes to a hostile learning environment and negatively influences schoolwork and performance (Hill & Silva, 2005).

Karmic discredit and law of Karma is a belief system in Hinduism and Buddhism. It is a

force created by a person's actions which to a degree determines what that person's next life or his fate in the current life will be or look like. This belief is widely held on to as many people believe the cause of good or bad thing that happens to a person has to do with karma. This becomes a natural truth. Omosule (2018) avers that "indigenous people have long understood the fundamental ingredients of happiness to be the sum total of development of the mind and body, and exposure to some natural truths about existence" (19). The lessons of life are taught at the arena during indigenous performances. Omosule (2019) further provides more illuminating hints on the nature of indigenous art which moulds behaviours. According to him, "indigenous art is a reflection of human behaviour." (21). According to him, absence of what might be considered myths to mould behaviours and festivals to amplify these moral charters might be responsible for the immoral climate permeating the attitudes of lecturers towards their students.

*As an offshoot of the values that may be held sacrosanct by the people over the years, art remains a cultural force that could be enforced in the maintenance of cohesion and may be equally directed towards inculcating specific behavioural patterns in the audience." (21).*

Omosule (2019) further argues that the absence of such performances that could inculcate morality on the audience may be responsible for the irresponsibility displayed by the perpetrators of illicit sex at the ivory towers.

## RESULTS AND DISCUSSION

### *Application/Analysis*

Dr. Grillo was a university lecturer whose conversation with a female student, demanding for sex before he changed her grades was caught on tape. Meanwhile, instead of the female student to handover the recorded conversation and the entire case to the university authority, they decided to take law to their hands. The lady and her boyfriend decided to lay a trap for Dr. Grillo in a local hotel. The climax of Dr. Grillo's wickedness was when he said the lady should pay for the hotel room that will be used by both of them. This is exactly what many corrupt male lecturers do across universities around the world. It is time for them to learn their bitter lessons through Dr. Grillo who served as a *scapegoat* though was guilty of the offence as charged. Meanwhile, suffice to say that Rachel the female character who was directly harassed by Dr. Grillo to some degree portrayed a trait of feminist character. This accounted for why she involved her boyfriend in bringing the hot-sexually inclined lecturer to book.

The D-Day came, Dr. Grillo was found and caught in a hotel room with Rachel, who no doubt, was her student, half-naked. The room was heavily stormed by some other male students who were probably the friends of Rachel's boyfriend. The students took several pictures of the half-naked lecturer in the mood and were ready for action. Humiliating as such was, Omosule (2019) further discloses that "artistic compositions are exhortations even within their linguistic peculiarities and environmental limitations. They may take the mind beyond the moment; and the inherent pleasure, and catapult the audience to an awareness of realities that may transcend the moment." (57). No doubt, the professor has failed to hold tight to his "reed" as exemplified in Omosule (2019) and the "...exhortation that everyone should hold fast unto his reed." (57).

*The reed here is the tie that glues humanity in general and the audience in particular to decorum, peaceful coexistence and self respect. The reed keeps everyone afloat and prevents them from falling into the abyss of ridicule, remorse, condemnation and*

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*rejection, and everyone is susceptible to this descent upon severing the reed of human dignity, which represents a negation of accord (57).*

He was disgracefully dragged out of the hotel room having only his singlet and short boxer on. He received several lashes and beatings from the students. He was seriously battered with wooden bating, sticks, belt, cane, etc. Some of them stoned him and he would have been lynched if he had not run into a speeding vehicle that knocked him down and died on the spot.

The entire escapade ended in a tragic death. In response to ‘speaking out’ and taking laws to one’s hand, all the students involved, including the female student in question, were expelled from the university for not following due process. They were also jailed by a high court for manslaughter. Therefore, Dr. Grillo could be seen as a victim of circumstance as many male lecturers like him must have committed similar offence in the past but went scot-free.

The Ajike Advocacy Centre in the movie played the medial role of feminism advocacy. What became an irony in the theory of feminism adopted as tool by the NGO is the contrary and incompatible story of how the Rep met her husband which she narrated to Moremi. In her story, she said that she met her husband after Law school working as a junior associate in a Law firm. Her husband was a senior colleague working at the same law firm. She said that the young man then asked her out three times before she finally agreed to date him. She joyfully reported that they had been married for twenty-one years with lovely children.

Ajike’s point was that her husband was her senior at the law firm. Her question now is: After the third time that the man asked her out before she finally agreed, should that not be considered a form of harassment in today’s context? The point is that she indirectly compared her marital experience and how she met her husband with the situation Moremi Oluwa is passing through now. While she put herself in the shoes of Moremi Oluwa in the story, her husband’s character then could be compared with that of Professor N’Dyare in her story. What could be inferred here might be likened to what subsists in “the cultural environment and whatever bias might be salient to the people about gender capability, gender qualification and gender inferiority” and whatever constitutes harassment as averred by Omosule (2012, 271).

Ajike’s husband, according to her, had disturbed and pestered her just like Moremi was being pestered by Professor Lucien. The fact that she later consented to marry that same man that disturbed her, perhaps she was suggesting that Moremi Oluwa too could finally agree to marry the Professor who also was a senior colleague and should not see the love advances as harassment (what the Rep referred to as ‘in today’s context’ in the movie). This is where a school of thought came to a conclusion that Moremi could later be married to Professor Lucien but for the latter who spoilt everything by attempting to rape her.

The flier ‘Stand up’ distributed which littered the campus was a powerful weapon, representing the female voice that eventually pull down Professor Lucien from his high pedestal as a lecturer in that university. The flier or tract served as a symbol or motif of freedom of press or freedom of speech. The fact that there was a promised that the voice will be listened to, when or whenever she talked was a form of synergy that strengthened her confidence. The flier itself represented the power and freedom and therefore a motif.

Moremi’s ability to drive a manual gear car and her ability to speak French language attracted Professor Lucien. He became enchanted by the ladies’ dexterity and her ability to multi-task. He considered Moremi a super-human and relaxed around her most especially when Moremi offered to be his driving school teacher. Moremi became a goddess figure to him and a weakness that would soon sink him. He was ensnared and could not think

straight to set a boundary or margin in his lecturer-student relationship with Moremi. He fell in love with Moremi and the hamartia (weakness) or tragic flaw could not be taken for granted. It was very significant to the development of the plot.

### ***Sex Demanding Clauses and Techniques Used in Citation***

It is not funny that many male university lecturers have a lot of code languages and terminologies which have over time become their semiotics with which they secretly private-chat female students. Many of them after chatting will demand that the student should delete the chat immediately. Many male lecturers are always at the mercies of stubborn female students who will like to keep the chat because they wish to show their friends to proof that they have arrived, or show that they are hot and mostly sought after by lecturers. Some ladies would like to keep the chat as a weapon of threat in order to get unmerited grades. The lecturing profession no doubt has been bastardised by many lecturers like Dr. Grillo.

Below are the recorded samples of ridiculous and very shameful conversation of Dr. Grillo when the latter was secretly demanding for sex from Rachel, one of his female students. How the lecturer did not think of the possibility of being exposed explained how vulnerable many of the male lecturers could be in the hand of their students. They are yet to realise or come to believe that these female students have choice as to whether to offer their body for grades or protest against the untoward act through their voices either as individual or as a group or groups. Example of this type of female voice in the play is the 'stand up 'group, 'Say No To Sexual Abuse' group etc. Some of the clauses that are pointer to demand for sex in the movie are:

'You will have to help me to help you'

What help can a male lecturer need from his female student if not stylishly asking or demanding for illicit sex? This techniques and style is common with lecturers who womanise. Many of these types of lecturers lure their female students into sexual intercourse even right in their office. Professor N'Dyare also made the same unlawful attempt to lure Moremi Oluwa into having sexual intercourse in his office if Moremi had consented. Another method is,

'Are you ready to do the needful? Otherwise, I hand in the grade as it is. Finito!'

Doing the needful as it is used in this context implied that the lecturer need to have sexual intercourse with the female student before she could pass her paper and failure to oblige the lecturer's demand for sex will make her failure in the exam remain the same. Therefore, making the lecturer happy through the offer of sex will probably change her grade from fail to pass. Delay in carrying out the lecturer's demand and satisfying the lecturer's hunger for sex here is dangerous because the lecturer can turn in or submit the failed grade to the department. The student will have to sit for the course again in another semester, have an extra year if she is in her finals or have a carryover or whatever. As Omosule (2012) concludes about Macbeth and his inordinate quest for power, "the fault with Macbeth is because he allows his reason and freewill to be enslaved by passion" (273). It may thus be said of the lecturer that "he allows his reason and freewill to be enslaved by passion."

The students are pushed to a tight corner with this strategy that they could fail if the students failed to do the needful. It is so embarrassing that Dr Grillo said this to his student. The climax of the wickedness is to reverse or re-grade the earlier score given when the hope was high that the female student will offer her body and 'do normal'. Also, some male lecturers purposely failed the student who is not ready to offer her body for grade. This exactly is what Professor Lucien did to Moremi Oluwa when he tore her chapter 1 to chapter 5 which he had earlier approved as a well thought-out research. Meanwhile, the



lady has not done anything wrong to deserve such treatment.

The last sexual statement found in the text is;

‘Tomorrow 6.00pm, go and pay for a room there, then call me. The Sunrise Motel’.

The instruction Dr. Grillo gave here is a very devilish one. It is a heinous offense punishable by law had the students reported the case to the university authority. The student is also the one to pay for the room. So many questions will quickly come to mind here like: Has the student started working to be able to pay for a hotel room? Where will the student get the money to pay for a room in a hotel? Is she expected to use part of her school fees to pay the hotelier or collect money from her boyfriend to pay for the hotel? When she eventually pays for the hotel, what will she be doing inside a hotel room, reading? Do prep? Wait there for a lecture to be delivered by the lecturer? This segment may be concluded through Omosule (2012) that “it is a fact that crowns have been lost and honours traded on the altar of indiscretion” (202). It is sheer indiscretion on the part of the lecturer to have failed to rein in his sexual desire

The height of the wickedness of the type of male lecturers captured in this movie was demonstrated by Dr. Grillo who sadly paid for it with his life. He does not consider that Rachel could still be *Virgo-in-ta-ta* (virgin). If she is, will Dr. Grillo deflower her? Will Rachel’s parent be happy? Did Rachel’s parent send their daughter to the university to be deflowered by a lecturer? Did Rachel advertise herself to Dr. Grillo as a whore? Should Rachel remain unmarried because she had been deflowered by Dr. Grillo? Is she to marry Dr. Grillo thereafter? Is she to abort her baby upon realizing she was pregnant for Dr. Grillo? In case she obliges Dr. Grillo and things later go out of hand, who should she share her sad stories with? NGO? Her parents? Her boyfriend? Should she commit suicide thereafter? What story will she tell whoever married her about how she lost her virginity?

### **Moremi Oluwa’s Feminist Ideology**

Moremi’s *‘I’d push you in myself’* is a scapegoat Feminist Ideology. She said this to Mister, ‘I’m Koyejo final year Med School’ when the latter approached her, frolic around her lustfully talking about loving her. ‘Do you still want me to push you in that *hole* in the ground?’ This statement was well understood by Koyejo to mean that having to be in love with Moremi Oluwa does not come without having to pay the sacrifice which is of course unfathomable. Moremi Oluwa just like Moremi Ajansoro of Ife Kingdom who liberated her people from the hands of market raiders (the people of *Ugboboro*) having offered her only son Oluorogbo as sacrifice to a river goddess and became desperate with her mind made up to fight to the end.

All of these depicted a foreshadowing technique which later speak or announce the tragedy and heroic fall of Professor N’Dyare in the play. Also, dramatic irony was also deployed in the play through characterization of Professor N’Dyare. It appears that male lecturers are like the Ugbo invaders while female students on Moremi’s campus are like the people of Ife that Moremi Oluwa came to liberate. The same lecturer was also the one who said Moremi Oluwa must either be highly intelligent or highly connected for a hall of residence in the school to be named after her.

The climax of that joke was that he said the entire school could as well be named after Moremi. This described how large the world of Moremi as a feminist would later in the play. Eventually, she became the heroine of her world just like the legacy of Moremi Ajansoro. The character of Moremi Oluwa through characterization is not accidental but deliberate that Moremi Oluwa is designed to liberate many young ladies who are university undergraduates or postgraduate students, passing through hard time and unjustly failing their courses in the hands of male lecturers who philandered with their female students demanding for illicit sex before they could pass their exams. The worst of this is that many

lecturers like Dr. Grillo failed their students again and again even after they had had their ways sleeping with those defenseless ladies with no panel or body or union to arrest the situation or attend to the plight of the female students who are victims.

Moremi was designed to deliver this job with the collaboration of Ajike Advocacy Centre who empowered her lending her a voice. In addition, several activist groups in the campus also collaborated with Moremi Oluwa. Some of them came up with a protest flier inscribed 'Stand Up' 'Say No To Sexual Abuse', pledging their alliances and supports. This flier was distributed and flew everywhere on campus. It became a tough fight as many students were ready to testify in favour of Moremi Oluwa and against the male lecturer. Several ladies on university campuses share the trait of Moremi Oluwa. They are like devils on an assignment to pull down any male either as student or lecturer that come their way. Where Moremi pictured in her mind or the imagery of where to push Koyejo into which she painted in her mind from her question '*Do you still want me to push you in that hole in the ground*' could be likened to a quagmire which is slippery and dangerous difficult to get out of.

Moreover, another place could be a dungeon; a dark underground prison in a castle or kingdom of darkness. The question that came out of the mouth of Moremi Oluwa is not to be taken on a literally. It has deeper interpretation and spiritual representation and foreshadows the pit she was about to put push Professor Lucien into though, the latter knew nothing about this.

Another scene in Moremi Oluwa's room where Gloria and Moremi were seen exchanging words, engaging in a long and serious conversation about the type of Gloria's choice of men. Gloria statement 'I don't do students' 'I do lecturers like Professor N'Dyare' is an indicator that she might possibly have had sexual intercourse with the lecturer.

Also, Gloria's pleas and bargaining that Moremi could at least try to hook her up with the lecturer since it appears she does not want him all culminated in what built up Moremi's hatred and dislike for the lecturer. But if Professor N'Dyare had apologised to her after the latter had made attempt to rape her, Moremi could find a place in her heart to forgive the Lecturer and probably moved on with him if she is a type of woman that enjoys love when force and pressure is included.

A school of thought argued that Moremi Oluwa is actually a kind hearted lady and a love seeker too. This fact is depicted the way she was balancing up her relationship with Koyejo and Professor Lucien, though with Koyejo having her heart already. Meanwhile, the jealous Professor became nervous and hot-blooded when he observed that Koyejo, a student from Med School, is also gunning for Moremi. The Professor finally ruined his relationship with Moremi when he attempted to forcefully rape her accompanied with beating, and slapping and pushing her to lie on his sitting room couch.

He assumed that Koyejo could have been doing what he (Professor) could not do with her and, therefore, determined to have a share of Moremi's body. Moremi yet asked another question from the representative of Ajike Advocacy Centre who narrated to her the story of the death of Dr. Grillo. Having listened to the story, she asked, 'So I could be rusticated too for slandering a lecturer?' This question revealed the innate intention of Moremi Oluwa through her choice to use the word 'slander'. She knew that her closeness to the lecturer could lead to Professor Lucien asking her out on a date as a mature lady an M.A student for that matter. She was also quite aware of many of Professor Lucien's love advances on different occasions. She could just have explained things out maturely with the lecturer that she has taken as a friend.

It is worthy of note that she offered to teach the lecturer how to drive a car with manual gear. She had, in the company of her classmate, attended a party held at Professor

N'Dyare's quarters. She quite understands that the Professor was ready to go extra mile to do whatever may please her. The professor would not have done all of this without having her love in mind. Therefore, as a grown up student, she was expected not to have allowed Professor Lucien's weakness to affect such a beautiful relationship that had begun between them which could later be converted into a marital advantage for her.

Many other female students of her age and status would have tapped into the opportunity thrown at them the same way it was thrown at Moremi and would have managed the situation well without letting things get out of hand. She made it appear as if she had determined or sent to ruin Professor Lucien N'Dyare's career with her feminist ideology and nature. This is not in defence of the wrong the lecturer had done. The lecturer has also failed to control himself. He was supposed to look elsewhere to satisfy his sexual urge.

### ***The Karmic Discredit***

The entire defence put forward by Professor Lucien could be described as weak alibi not powerful enough to exonerate him from his crime of rape. The lady Moremi (Oluwa) has ample evidence with which he was eventually knocked down. Oluwa travelled as far as Senegal to interview Professor Lucien's old lecturer Professor Sembene the Head of Department of International Relations Universite Cheikh Anta Diop; in order to gather evidence about the former Professor Lucien's old rickety car. She actually found out that Professor Lucien deceived her and lied about his inability to drive a manual car when in actual fact his former car which he used back then in Senegal before coming down to Nigeria was a manual gear car.

She investigated the past life of Professor N'Dyare Lucien and discovered numerous atrocity committed by Lucien. She also tracked down one Mr. Cardoso from Cape Verde whose daughter Professor Lucien put in family way. Professor Lucien had deceived Diatta a promising young lady and daughter of Mr. Cardoso with an offer of scholarship. He had slept with the lady several countless times when he was her supervisor. The lady thereafter became pregnant with a child. Professor Lucien denied the lady and abandoned her with her pregnancy.

The lady after she was delivered of the baby named him samba. The lady, out of frustration and shame, committed suicide when her baby was just three days old by jumping into the ocean. Lucien silenced Mr. Cardoso who was supposed to be his father-in-law and grandfather to his son Samba with money and a menial job in the university. For a very long time Mr. Cardoso has been keeping quiet and defenseless until Moremi Oluwa discovered him and challenged him to 'speak up' and testify as a witness at a panel set in a university in Nigeria where Professor Lucien's case was tried.

### **CONCLUSION**

The study examined 'woke culture' as a theme in Kunle Afolayan's movie titled *Citation*. From various postcolonial literary texts and films that contained woke culture as a theme, *Citation* a Nollywood movie by Kunle Afolayan was decisively and purposively sampled and chosen to form the theoretical framework for this study. This is because the film portrays and captures the helpless situation of female undergraduate and postgraduate students who are not willing to offer their body in exchange for marks or good grades as always promised. Findings revealed that sexual harassment between male lecturers and their female students always happen with an undertone of threat of deliberate failing of the student and many other victims.



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