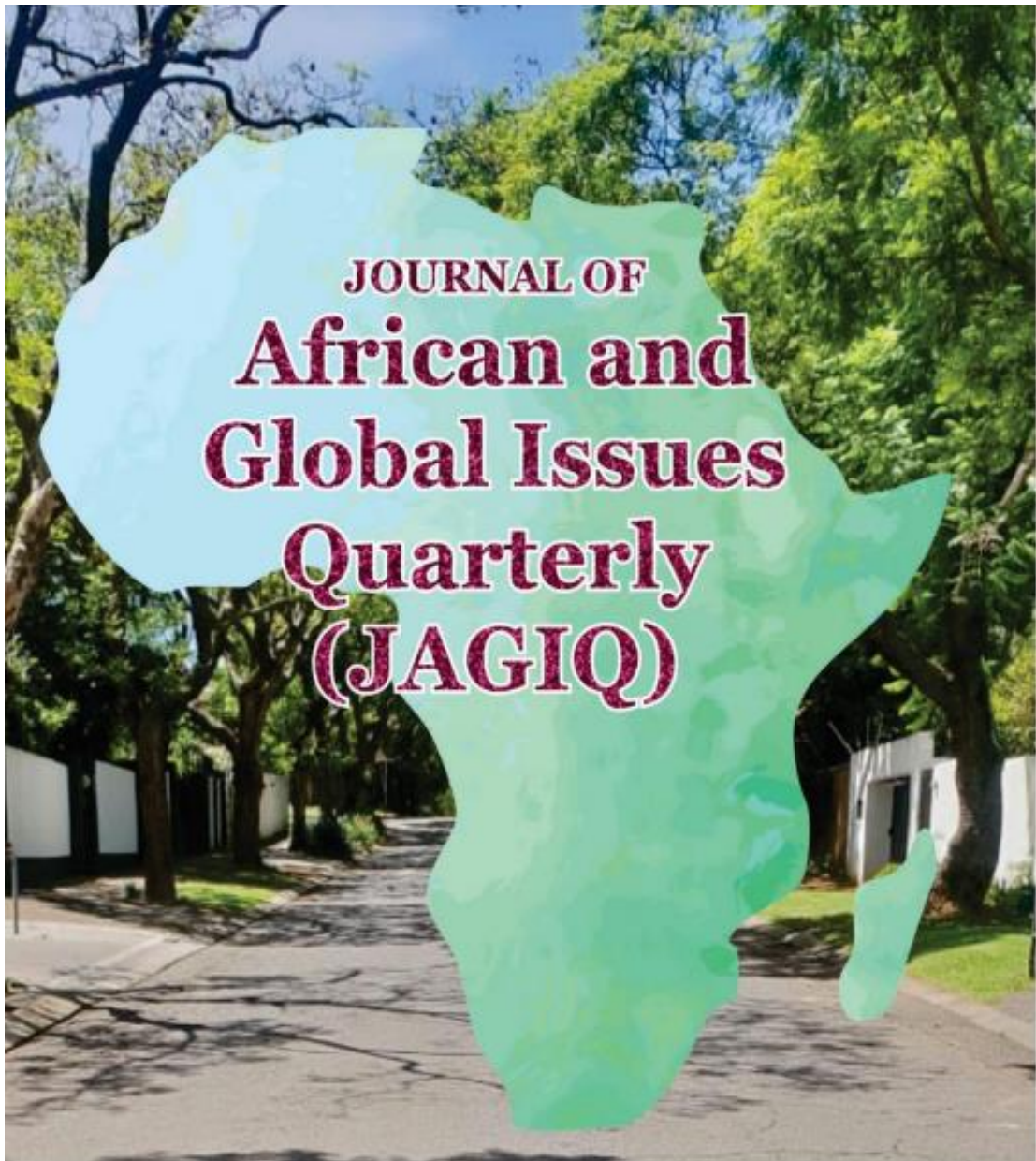




ISSN: 2709-8478 (PRINT)
2710-0073 (ONLINE)

DOI: <https://doi.org/10.69778/2710-0073/2026/7.2/EN>

Editorial Note:

Strengthening Accountability, Confronting Violence, and Reimagining Security in Africa

This Special Issue of African and Global Issues Quarterly arrives at a critical juncture. Across Africa, nations grapple with interconnected crises: the erosion of public trust in financial governance, the devastating rise of organised violence among youth, the persistent marginalisation of vulnerable populations, and the enduring legacy of colonial and neocolonial institutions that continue to shape contemporary realities. The thirteen papers presented here dissect these challenges with intellectual rigour and practical urgency.

We open with Nakabago and Hofisi's forensic examination of Uganda's Universal Primary Education capitation grant. For decades, UPE has been hailed as a pro-poor triumph. Yet, as the authors reveal, weak monitoring and evaluation of internal controls have turned a lifeline into a leaky vessel. Without real-time auditing and community-based oversight, financial accountability remains aspirational. This paper is a clarion call: education funding cannot be separated from forensic vigilance.

The crisis of youth violence, examined across two complementary studies by Somtochukwu, Muyideen, and colleagues, forces us to look where society often refuses to look: inside Ogun State's correctional facilities. Their first paper critically submits that socioeconomic indicators unemployment, broken kinship networks, and educational exclusion are causal pathways into cultism. The second adds a psychosocial layer, revealing how trauma, identity displacement, and the search for belonging drive young inmates deeper into violent collectives. Together, these studies argue that incarceration without therapeutic intervention is not rehabilitation but a factory for recidivism.

History matters. Daniel Oluwafemi John takes us into Igangan Town, Oyo State, between 1973 and 2021. The farmer-herder crisis is often framed as a contemporary emergency, but John demonstrates its long arc: decades of land tenure ambiguity, climate-induced migration, and state neglect. Understanding 1973 is essential for solving 2026. This is a sobering lesson in how unresolved grievances become inherited wars.

Joel Odaudu moves beyond Africa's borders with a multidimensional causal analysis of terrorism. Rejecting single-factor explanations, Odaudu insists on the confluence of political exclusion, economic inequality, and social fragmentation. His framework is a necessary tool for any government designing a counterterrorism policy that does not merely react but prevents.

The international justice system faces a necessary reckoning in Avitus A. Agbor's incisive critique of the International Criminal Court's racist image and agenda. Through comparative analysis of the situations in Ukraine and Palestine, Agbor exposes the selective application of international law a double standard that undermines the Court's legitimacy and perpetuates global hierarchies of victimhood.

Choma, Thobejane, and Rannditsheni's revisiting of human rights for people living with albinism foregrounds a community too often marginalised in both policy and scholarship. Their work reminds us that human rights discourse must move beyond abstract universality to address specific, lived vulnerabilities rooted in superstition, stigma, and systemic neglect.

Governance and accountability receive comprehensive treatment. Mohono, Gabanakgosi, and Shopola's Public Value Theory perspective on parliamentary oversight provides a fresh framework for understanding democratic governance in Southern Africa. Zweni and Mahlala extend this conversation to grassroots public participation in municipal budget development, demonstrating that budgets are political statements about whose needs are prioritised.

The spectre of fragmentation looms large in Kelechi Johnmary Ani's unravelling of secessionist movements in Ambazonia and Biafra. By examining governance failures, identity politics, and historical grievances, Ani illuminates the root causes of separatist aspirations rather than merely managing their symptoms.

The private sector's challenges in volatile environments are explored by Parsad and Chummun, whose study of operational excellence in VUCA (Volatile, Uncertain, Complex, and Ambiguous) environments focuses on South Africa's insurance industry, offering practical insights for navigating uncertainty.

Academic rigour and methodological integrity come under the spotlight in Musaigwa, Nojiyeza, and Tabane's practical guide to writing strong conclusion chapters, addressing a perennial challenge in research dissemination and preempting reviewer criticism.

Nthambeleni Charles Netshisaulu's conceptual analysis of reversible metaphors in Tshivenda adds a rich linguistic dimension, demonstrating how language reflects and shapes cognition, culture, and social relations.

Taken together, these contributions remind us that accountability is not a bureaucratic checkbox. It is the thread linking school grants to classroom outcomes, correctional policies to safe communities, land history to peaceful coexistence, international law to genuine justice, and linguistic expression to cultural identity. The papers collectively argue that sustainable development in Africa demands simultaneous attention to financial probity, social inclusion, historical reckoning, and institutional reform.

We extend our deepest gratitude to all contributing authors for their intellectual rigour and commitment to advancing knowledge that serves African communities. In a world increasingly characterised by complexity and contestation, the role of critical scholarship has never been more vital. This Special Issue intervenes with rigour, compassion, and hope.

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DOI: <https://doi.org/10.69778/2710-0073/2026/7.2/a6>

REVISITING HUMAN RIGHTS AND PEOPLE LIVING WITH ALBINISM

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Abstract

People with albinism face multiple forms of discrimination worldwide. Albinism is still profoundly misunderstood, socially and medically. The physical appearance of persons with albinism is often the object of erroneous beliefs and myths influenced by superstition, which foster their marginalization and social exclusion. This leads to various forms of stigma and discrimination. People living with albinism in South Africa continue to experience various forms of social exclusion and discrimination despite the country's progressive constitutional and human rights framework. Albinism is a genetic condition characterised by a lack of melanin in the skin, hair and eyes, often accompanied by visual impairment and extreme sensitivity to sunlight. Beyond the medical challenges associated with this condition, individuals with albinism frequently face stigma, marginalised and harmful stereotypes within society. Such exclusion often results in violation of the fundamental human rights. An inclusivity theory is used to ascertain interdisciplinary frameworks that examine how individuals, groups, and systems integrate diverse perspectives, identities, and experiences while minimizing

exclusionary practices in the society. Most of the studies conducted examined the phenotypic and genotypic characteristics of albinism and explored the challenges faced by clinicians in diagnosing albinism and issues related to genetic testing, interpretation and subsequent counselling of affected patients and their families. Ongoing research in the field of albinism is relevant to have a clearer understanding of the psycho-social effect of Albinism. Hence the importance of this study. The desktop methodology is used in this research endeavour to examine various studies regarding the phenomenon of albinism. The study is conducted through a doctrinal and comparative research method examining the legal framework of social exclusion and human rights violation against people living with albinism. The article argues that though legislative protection exists, persistent social attitudes and inadequate implementation of policies continue to undermine the effective protection of persons with albinism.

Keywords: *Albinism, human rights, social exclusion, constitutional violation, genetic condition,*

1. Introduction

Albinism is a rare inherited genetic condition characterised by reduced or absent melanin pigmentation in skin, hair and eyes. This condition often results in impairments and heightened vulnerability to ultraviolet radiation, which significantly increases the risk of skin cancer. Although albinism occurs globally, it is particularly prevalent in Sub-Saharan Africa, where estimate suggest that approximately one in every 5,000 individuals is born with the condition. Despite its medical explanation, albinism remains widely misunderstood in many societies, leading to stigma, discrimination and marginalisation of persons living with the condition. The South African Constitution consists of the Bill of Rights that guarantees the protection of rights of every citizen. However, the right to life, freedom and security regarding an albino are often violated by fellow citizens. South Africa does not

have a dedicated institution addressing such issues and their rights. There are also no projects to sensitise persons and raising awareness of the rights of people living with albinism. Across many African societies, people with albinism have historically been subjected to harmful myths and misconceptions. In some communities, albinism is associated with supernatural beliefs, witchcraft or curse, resulting in social stigma exclusion. These beliefs have contributed to discriminatory attitudes that undermine the dignity and equality of persons with albinism. Social exclusion is a multidimensional process through which individuals or groups are systematically disadvantaged because they are discriminated against based on their identity or characteristics. This process limits access to opportunities, resources and participation in social, economic and political life. Additionally, negative social attitudes frequently exposed them to bullying,

harassment and isolation within educational institutions, and also they are exposed to physical violence.

From a human rights perspective, the treatment of persons with albinism raises significant concerns regarding the protection and promotion of fundamental rights. International human rights instruments such as the Universal Declaration of Human Rights affirm that all individuals are entitled to equal protection of the law and freedom from discrimination. Similarly, regional instruments including African Charter on Human and People's Rights emphasise the importance of equality, dignity and protection of vulnerable groups. The growing recognition of the vulnerable persons with albinism has increased attention from international and regional human rights bodies. The United Nations has recognised persons with albinism as group requiring special protection due to unique challenges the face, including discrimination, violence and social exclusion. This recognition led to the appointment of an Independent Expert on the enjoyment of human rights by persons with albinism and establishment of initiatives aimed at promoting awareness and protecting their rights

1.2. Understanding Albinism

Albinism is a genetic condition resulting from a mutation that affects the body's ability to produce melanin, the pigment responsible for colouring the skin, hair and eyes. Individuals with albinism therefore typically have very light skin,

hair and eye colour regardless of their ethnic background. The condition also associated with visual impairment such as photophobia, reduced visual acuity and nystagmus (Hong et al, 2006). Catherine Baker and her co-authors examine albinism primarily from a social and cultural perspective, focusing on how myths, stigma and discrimination shape the experiences of persons with albinism in African societies. In their study, they explain that although albinism is a genetic condition caused by the absence or reduction of melanin, societal misunderstanding often transforms it into a source of prejudice and marginalisation. Baker et al (2010) argue that the challenges faced by persons with albinism are not only medical but also social. They highlight that many communities attach superstitious and mystical meanings to albinism, which leads to stigma, and social exclusion and sometimes violence. According to the authors such beliefs contribute to the perception that people with albinism are different or abnormal, resulting in their exclusion from community activities, education and employment. Overall, Baker et al (2010) view albinism as a biological condition whose negative social consequences are largely produced by cultural myths, ignorance and discrimination (Baker et al, 2010). While this paper also addresses the social stigma relating to People born with albinism, it goes further to seek responses of the victims by way of interpreting the literature in as far as

their socio-psychological make up is concerned especially regarding responses of various community members in a largely rural setting in South Africa.

A notable incident illustrating violence against persons with albinism occurred in Mmabatho in the North West Province of South Africa, where a 54 years old Sangoma (traditional healer) was linked to the killing and disturbance of the grave of the person with albinism. According to reports, the Sangoma, identified as Koketse Jabane (nom de plume), together with accomplice, was arrested by police after they were found in possession of human remains believed to belong to an albino man. This case illustrates how harmful myths and ritual beliefs surrounding albinism can lead to serious crime. In some communities, body parts of persons with albinism are wrongly believed to possess magical powers capable to bringing wealth or good fortune when used in traditional rituals. Such beliefs have contributed to attack, killings and the desecration of graves of persons with albinism across parts of Africa. From a human rights perspective, the case highlights the vulnerability of persons with albinism and demonstrate the need for stronger law enforcement, public awareness and protection of this group. It also underscores the importance of combating harmful cultural beliefs that fuel violence and discrimination against people with albinism.

1.3. Aim of the study

This study examines the extent to which social exclusion contributes to human rights violations against people living with albinism

1.4. Problem Statement

The following is the problem statement of the study:

Although there are legislative initiatives regulating equality in post-apartheid South Africa, Albinism continues to be regarded as a sickness and a disease that should be shunned especially in many rural areas around the country. People living with albinism experience various forms of social exclusion and discrimination despite the country's progressive constitutional and human rights framework. Albinism is a genetic condition characterised by a lack of melanin in the skin, hair and eyes which is accompanied by visual impairment and extreme sensitivity to sunlight. Beyond the medical challenges associated with the condition, individuals with albinism frequently face stigma, marginalization and harmful stereotypes in various communities. Such exclusion often results in violation of the fundamental human rights, including the right to equality, dignity and security.

1.5. Objectives of the study.

Considering the stated problem statement above, the following objectives were deemed necessary to understand causal factors relating to marginalization of people living with

albinism and how these can be addressed:

(1) To examine the extent to which social exclusion contributes to human rights violations against people living with albinism

(2) To establish how albinism is regarded as a disability mostly in rural communities around the world and particularly in South Africa.

The following are research questions:

- (1) How does social exclusion contribute to human rights violation against people living with albinism?
- (2) How is albinism regarded as a disability in most of the rural area around the world and particularly here in South Africa?

1.6. Significance of the study

This study aims to make some considerable contributions relating to the marginalization of people living with albinism. The study will also add to existing knowledge In the South African jurisprudence regarding Albinism.

2. Literature Review

The United Nations have several actions on issues confronting humanity in the 21st century by vowing to maintain international peace and security by embarking on the following:

- ***Protect human rights***
- ***Deliver humanitarian aid***
- ***Promote sustainable development***

- ***And to uphold international law.***

The United Nations Human Rights Council further adopted a resolution in 2013([A/HRC/RES/23/13](#)) calling for the prevention of attacks and discrimination against persons with albinism. This was in response to the call from civil society organizations advocating to consider persons with albinism. This call helped to shape the way people perceive albinism in the society.

2.1 Violence and discrimination against persons with albinism

While it has been reported that persons with albinism globally face discrimination and stigma, information on cases of physical attacks against persons with albinism was noted by the Human Rights Council which ordered for its immediate amelioration.

Persons with albinism face more severe forms of discrimination and violence in these African regions, where most of the general population are relatively dark-skinned. The organization further noted that a greater degree of contrast in pigmentation often gives rise to a greater degree of discrimination which was observed in some sub-Saharan African countries where albinism is shrouded in myth and dangerous and erroneous beliefs. The figures on violations against persons with albinism are so disturbing. There have been hundreds of cases of attacks and killings of persons with albinism reported in 28

countries in Sub-Saharan Africa in the past decade. The attacks have several root causes including ignorance, longstanding stigma, poverty and most abhorrently, harmful practices emanating from manifestations of beliefs in witchcraft. The alarming reality is that these horrendous practices continue today (United Nations, 2023).

The way discrimination faced by persons with albinism manifests itself, and its severity, vary from region to region. In the western world, including North America, Europe and Australia, discrimination manifests itself in name-calling, persistent teasing and bullying of children with albinism. Some reports indicate that in China and other Asian countries, children with albinism face abandonment and rejection by their families.

There are myths and misconceptions regarding people living with albinism. Some of the myths are coupled with beliefs that their body parts can cure diseases. There is also a belief that having sexual intercourse with an albino woman can cure HIV/AIDS. These superstitions place mothers of children with albinism in a vulnerable position, thus subjecting them to stigmatisation and harassment. This form of stigmatisation and harassment results in severe psychosocial distress on people living with Albinism (Hong, Zaeab, 2006).

2.2 Various ways in which people living with albinism are victimised

South Africa is regarded as a country with an admirable Constitution. It also consists of the human rights law in the form of the Bill of Rights in a Constitution. The South African Constitution is the supreme law of the country and any obligations imposed by it should be fulfilled. The State has a duty to respect, protect, promote and fulfil the rights of all people in the Bill of Rights (Hansen, 2018).

Even with the existence of both the Constitution and the Bill of Rights, human rights are often violated. People living with albinism are subjected to endemic racism, sexism and homophobia. Section 9 of the Constitution prohibits any form of discrimination. In spite of the South African constitution being hailed as the best in the world, it has been noted that the rights of an albino are still violated. People living with albinism are often discriminated against due to their lack of pigmentation to their hair, eyes and skin. Racial discrimination in South Africa goes hand in hand with the history of the apartheid era. Section 9 of the Constitution states that

‘[T]he state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability,

***religion, conscience, belief,
culture, language and birth
(South African
Constitution,1996).***

One of the grounds of discrimination based on Section 9 of the Constitution is colour. People living with albinism fall under the marginalized grouping in society to the extent to which any form of discrimination against them is overlooked or ultimately unreported. Although discrimination corresponds with race and colour, with albinism these grounds are not observed and respected. An albino is rather exposed to discrimination, stigmatization and prejudice based on their colour. This is because they are associated with certain beliefs and negative perceptions about them. For instance, most of them are associated with witchcraft especially in rural settings around South Africa. The colour of albinos does not classify them racially. Hence the beliefs and the superstitions that follow them.

With the protection granted by the Constitution, people living with albinism still suffer from severe discrimination both in the public and private sectors. They cannot participate in the community as they would. Even though the workplaces offer an opportunity to people living with albinism to integrate into a larger community, this further exacerbates stereotypes, myths and misconceptions about them (Visions for Tomorrow, 2018).

Section 10 protects the right to human dignity. It means that a person should be valued and respected. A good example in the violation of this right is seen in the infamous case of Sipho Lolwane (a South African who was living with Albinism whose nickname was called Supra). He was a victim of segregation and marginalization and later brutally killed. Between the year 2010 and 2012, the deceased's grave was robbed several times for his bones which are said to have been carrying special spiritual powers (Sowetan Newspaper, 2018). There are beliefs that an albino possesses magical powers. These beliefs are disseminated to the members of the public by certain traditional healers. It is in this vein that a traditional healer was arrested and sentenced in Mmbabatho Magistrate Court (in South Africa) in connection with the crime of murdering an Albino (Sowetan, 2018).

Section 11 of the Constitution provides for the right to life (South African constitution, 1994). South Africa is founded on the recognition of Human rights. All people are obliged to the value of the right to life (Makwanyane, 2023). Therefore, there is no individual who should impose a threat to the right to life by any person or the state.

Murder in South Africa falls under schedule 6 offences. The Bill of Rights states that everyone has the right to life (Bill of rights, 2020). This right is also protected by the Constitution. People living with albinism are often associated with being victims to ritual murders.

Section 12 of the Constitution stipulates the right to be free from all forms of violence either from the public or private sectors. Section 12 further stipulates that everyone has the right to freedom and security. Section 12(1) (c) (d) (e) makes it clear that none should be subjected to any form of violence from both public and private sources, and not to be tortured in anyway whatsoever, and not to be treated or punished in a cruel, inhumane or degrading manner.

2.3 Motive behind the victimization of people living with albinism

For an action to be regarded as a crime, there are elements that are taken into consideration. There are elements such as *mens rea* and *actus reus*. Actus reus is the physical act of committing a crime; mens rea is the mental state behind it. Prosecutors typically need to prove both elements beyond a reasonable doubt before a jury can convict. People living with albinism are most prone to brutal attacks. The attacks are mostly aimed at their lives. This is precisely because of violent acts (mens rea) such as those that involve the dismembering of their body parts. Such crimes are the results of the beliefs instituted by some traditional healers, as indicated earlier.

Albinos are victims of the violation of human rights. These are rights such as the right to life, dignity, security, freedom of movement, right not to be discriminated against and the right not to be tortured. When an albino falls

victim to such violation of a specific right, other rights are also violated since human rights are interrelated and interdependent. For a crime to be committed there should be a reason to commit the crime. It is in this light that the paper concentrates on the reasons and motives that lead to albino rights being violated.

Choma (2019) indicates that the right to dignity may be violated in various ways, with rape being amongst some of the violations. For instance, in Zimbabwe, it is believed that an HIV positive male person, when having sex with an albino woman, could be cured (Ntinda, 2009). As a result, the country has reported higher statistics of women albinos who have been sexually abused and raped.

In other parts of Africa, people living with albinism are not regarded to be human beings but sacrificial lambs. Their body parts such as hands and genitals are regarded as potent parts to be used in rituals (Misdeah, M., 2013). In these rituals traditional healers make medical herbs and advise their clients to drink these to acquire wealth or to be healed from various forms of ailments.

For instance, during ritual murder, the most vital organs of the Albino are said to be their skins, human body tissues, tongues, eyes, ears, heart, liver, hands, breasts and genitalia (Khangala, 1990). We can therefore deduce that generally in Africa, murder related to albinism is influenced by traditional healers, cultural beliefs, superstitions and myths

(Gaigher et al.2002). These belief systems and practices have a negative impact on emotions and psychological well-being of people living with albinism. There are superstitions suggesting that children born with albinism are a blessing and can see the future. This is what makes them victims of most traditional healers (Macklem, .2001). While others believe that Albinism is a curse, others see them as a gift from God when a Sangoma (Traditional healer) may see them as a money making machine and a quick way to enrich themselves (Van Reenenn, 1997).

Furthermore, some people believe that an albino does not die in the presence of anyone. But rather they disappear or seclude themselves when they are about to die (Lund et al, 2002). Some believe that if a fisher man waves the golden hair of an albino into the nets, he/she will fetch more fish (Uromi, 2014). Some of the fishermen and women would advise one another to sprinkle their fishing nets with the powder from the cremated bones of the albino on the nets and at their fishing spots to attract more luck. Wicked as this may sound, many of the fishermen and women believe in this mythology.

3. Theoretical Background (Social inclusion theory)

This study used the social inclusion theory which examines how individuals and groups are integrated into society by emphasizing participation, equality, and

empowerment across social, economic, and cultural dimensions of our communities. The theory asserts that diverse members of communities need to be enabled and empowered to have their voices heard and views represented. By empowering those who have been disenfranchised because of societal structures and attitudes, new avenues and potentials for learning and interactions should be encouraged.

Social inclusion theory explores the processes and structures that determine whether individuals or groups are welcomed, represented, and supported within society or marginalized and excluded. It is concerned with access to resources, social participation, and recognition. According to Gidley et al (2014), the theory probes the interplay between social integration, stratification, and mobility. The theory argues that societies are characterized by movements toward greater social justice, equality, and collectivism in response to the kinds of global oppressions and exclusion societies embody and perpetuate. In the context of South Africa, the act of stigmatizing is a common form of social exclusion meted out to Albinos. However, there are efforts to fight for the dignity of the people living with albinism by way of recognizing prejudices and discrimination patterns that form components of their stigmatization, through legislatures that address this social practice (Horcell, C, 2006).

4. Research design and methodology (Desktop research)

Research in the digital age takes many shapes and forms. There are traditional methods that collect first-hand data via testing, focus groups, interviews, and proprietary data. And then there are ways to tap into the time, and effort others have put into research, playing “armchair detective” by conducting desk research.

Desk research gives the researcher a shortcut to insights by pulling data from other resources, which is crucial for understanding the customer journey. It takes less time and is more cost-effective compared to conducting primary market research. Most importantly, it can give you the consumer insights you need to make important business decisions.

Desk research, also known as secondary research or complementary research, involves gathering information and data from existing sources, such as books, journals, articles, websites, reports, and other published materials. Users analyze and synthesize information from already available information.

Companies use desk research at the onset of a project to gain a better understanding of a topic, identify knowledge gaps, and inform the next stages of research. It can also supplement original findings and provide context and background information. This Study relied on desktop methodology to probe the

literature regarding the treatment of people with Albinism in the world and South Africa in particular. This Research method, known as secondary research, involves collecting and analyzing existing data from various sources as alluded to earlier. Users analyse and synthesize the gathered information from the already existing sources without primary data collection

to gain insights without conducting primary data collection and analysis. The method

relies on existing information rather than gathering new data first hand from participants. It is mostly used at the start of a project or research to understand a topic, identify knowledge gaps, and inform subsequent research stages. This method is cost-effective,

efficient and allows researchers to leverage a wide range of published materials, including books, journals, reports, websites, and databases. Desktop methodology can

also be used for when data is analysed both quantitatively and qualitatively, depending on the kind of results one seeks (Cresswell. (2018). This study relied on the qualitative aspect of the desktop methodology as it probed the data that was derived from reports and materials considered to be secondary sources. As the phenomenon under study (i.e.. the marginalization of Albinos) appeared to be scourge internationally, this method was deemed appropriate in studying and analysing the causal factors to the

victimization of people living with Albinism from an international context.

Discussion

The United Nations' Sustainable Development Goals are a call for action by all countries poor and rich, to promote prosperity and human rights all over the world. Literature studied thus far through the desktop methodology of gathering the data, established that people living with albinism are subjected to their rights being violated in various ways. They face multiple forms of discrimination worldwide. Albinism is still profoundly misunderstood, both socially and medically. According to the United Nations (2025), the physical appearance of persons with albinism is often the object of erroneous beliefs and myths influenced by superstition, which perpetuates their marginalization and social exclusion leading to various forms of stigma and discrimination. The United Nations has further established that in some communities, erroneous beliefs and myths, heavily influenced by superstition, put the security and lives of persons with albinism at constant risk. These beliefs and myths are centuries old and are present in cultural attitudes and practices around the world. Through the theory of inclusion, this paper seeks to adopt all mechanisms available, to inculcate a culture of unity in diversity so that our communities can co-exist without regard to race, colour, religion or creed. The South African Constitution and the Bill of Rights are the main

instruments that aid in the protection of the rights of people living with albinism. The Constitution is the supreme law of the country. Any law that is in contradiction with it is regarded to be invalid. Section 7 of the Constitution states that the Bill of Rights is the cornerstone of democracy in South Africa. It also emphasizes that the state must respect, protect, promote and fulfil the rights enshrined in the Bill of rights (South African constitution, 1998). However, it may appear that there are certain people who are not deserving of human rights. Section 9 states that everyone is equal before the law and has the right equal protection and benefit of the law. This section provides for the right not to be discriminated against. The right to equality includes the full and equal enjoyment of all rights and freedom. But to people who are suffering with Albinism, this still remains a chimera. One of the grounds in which one may not be discriminated against is disability. In South Africa, albinism is regarded as a disability. Being disable does not mean that one is unable to perform, it may mean that one is differently abled. Equality is a central standard linked together with dignity and freedom. Section 9 adds value to section 7, section 36 and section 39 of the Bill of Rights (Van Reenen, 1997). Everyone is entitled to the right of equality be it natural or juristic. It means that each person is an equal holder of both rights and obligations in a fair and lawful order (Macklem, 2001). Discrimination with albinism

has generally been overlooked by courts in South Africa (Scott, S.A., 1999). Section 10 of the Constitution stipulates that everyone has the right to human dignity. It also states that the right to human dignity should be respected and protected. This section is linked with the right to equality, right to life and the right to health care. Section 9, section 11 and section 27 complements each other regarding these rights. Section 11 states that everyone has the right to life. In South Africa, death penalty has been declared unconstitutional. The state may not impose death penalty as punishment for any crime. The right to life is applicable to a natural person. That means that any person is regarded as a human being and has the right to life by the law, regardless of his or her colour, religion, creed or race as well as disability. The United Nations also buttresses this point further by arguing that the way discrimination faced by persons with albinism manifests itself, and its severity, vary from region to region. In the western world such as in North America, Europe and Australia, argues the United Nations (2025), discrimination often consists of name-calling, persistent teasing and bullying of children with albinism. Literature also indicates that from other regions such as Asia, South America and the Pacific as well as China and other Asian countries, children with albinism face abandonment and rejection by their families. In South Africa, there was a case of *Makwanyane* by the Constitutional Court who was

supposed to be sentenced to death due to the killing of an Albino. It was argued in court that death penalty constitutes a cruel, inhuman, degrading and unusual punishment. This is why Makwanyane was not given a death sentence when the verdict was read to him. The Constitutional Court held that such punishment infringes on the right to life and the right to dignity (Makwanyane, 1995). However grave the crimes the perpetrator has committed. Section 12 of the South African constitution consists of the right to freedom and security of all persons. This was seen as a slap in the face of those who are advocating for the rights of albinos. This was seen as a way of glorifying heinous crimes (the mens rea) where Albinos are constantly stalked by death from evil people and traditionalists who view their bodies as commodities to be exploited. Section 21(1) (3) of the Constitution covers the right to freedom of movement and the right to enter, to remain in and to reside anywhere in the Republic of South Africa. People living with albinism are unable to enjoy this right fully. They fear to walk, travel or stay alone due to risks imposed on their lives (Masanja et al, 2014). Section 29(1) of the Constitution states that everyone has the right to basic education. People living with albinism are said not to be able to enjoy this right fully. Furthermore, albinos have difficulties in attending public schools which do not cater to their needs. Their poor

eyesight continues to bring shame on them as they are unable to decipher what is usually written on the chalkboards by lecturers and teachers due to their poor eyesight.

5. Recommendations.

Thus far, this article has established that people living with albinism are often stigmatized. Albinos perform equally well in intelligence tests as compared to their counterparts. This means that improved parental and teacher understanding as well as early recognition of any specific educational problems is of importance to support children with albinism and to improve their quality of life and their interactions with other members of the society. Some psychosocial challenges faced by albinos need to be better understood if we are to treat them as equal and as members of the society with full equal rights status. This paper recommends that the Government ought to consider implementing an interminable illness grant which will support people who are living with albinism as they are inclined toward endless afflictions such as skin malignancy (cancer). It is incumbent on the government to give special considerations to students living with albinism. Not every family with an albino child can afford to take him or her to a special school. The government should therefore take initiatives to promote the principle of educating people about this condition.

There should be some grants that will help in enhancing their medical needs such as easy access to skin sunscreens and moisturizers. The paper further suggests that the medical problems faced

by people living with albinism be added to the list of those with chronic illnesses.

Therefore, it is argued that they should approach the courts to challenge the Government's inability to recognise their rights to health care by failing to give preventative services to them. These services are, for example, the dermatological skin checks, eye checks and protective sunscreen lotions, vision aids and eye corrections.

The Government needs to intervene in the unjustifiable discrimination of people living with albinism. This paper also observes that when people living with albinism raise the issue of community marginalization, they are viewed as attention seeking. It is refreshing that in Tanzania, President Jakaya Kikwete delegated an albino, Al-Shymaa John as a member of Parliament as a way of addressing issues of parity in his country. In addition, this paper contends that if South Africa can follow this example, we shall undoubtedly be on a path towards the creation of an egalitarian society.

6. Conclusion

People living with albinism are entitled to their human rights as enshrined in the Constitution of the country and the Bill of Rights. We have established that myths about them are just baseless rumours passed on by traditional healers and archaic customs that do not have any bearing on our modern democratic country. The Government must promptly raise awareness about this medical condition that continues to marginalize and stigmatise people living with Albinism.

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