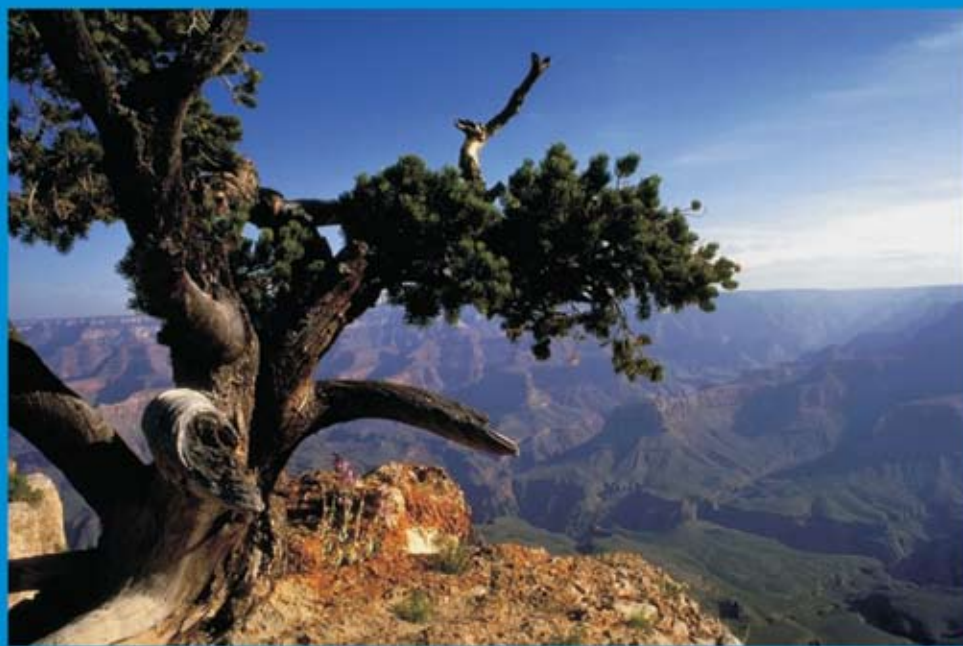


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Editorial

There is a new kid on the block! This is the groundbreaking issue of the newly biennial *LWATI Journal* and we are truly glad to welcome you - the readers, essayists and stake holders. You are the main reason for the birth of this new baby. We therefore dedicate it entirely to you. Please accept it with pleasure!

Through our foray into this lofty intellectual and ennobling endeavour, we have discerned a great desire on the part of African and Africanist scholars and critics to express ideas and opinions in their relevant areas of specialization. The *LWATI Journal* could not have emerged at a more auspicious time to meet this legitimate aspiration. We would be glad if these expressions promote knowledge and learning in our communities. The key goal of *LWATI* is to advance knowledge where ever the Journal is read and evaluated.

We are profoundly thankful to GOD Almighty and to essayists, reviewers and readers for enabling this Journal to flourish. We equally wish you happy reading and abundant blessings! Please spread the knowledge that you gain from *LWATI*.

Francis Ibe MOGU,
Editor.

Education

Demand and Supply of Teachers for Primary Schools in the 21st Century Nigeria

M.O. Omo-Ojugo, Ambrose Alli University, Nigeria

Abstract

How to ensure Nigerians have access to Universal Basic Education has often attracted the attention of some States and Federal Government of Nigeria since 1955. Several factors, bordering on supply of teachers, facilities, finance have constrained implementation of well fashioned policies. Demand and supply of teachers for primary schools have serious consequences on the implementation of primary school education in Nigeria.

This paper explores the demand and supply of teachers for primary schools in the 21st century in Nigeria especially with the introduction of Universal Basic Education in Nigeria and attempts to ensure the attainment of United Nations Millennium Development Goals and Education for All (EFA) by the year 2015.

Introduction

Several World bodies', organizations and agencies, to which Nigeria belongs, have had course to set targets at one time or the other for the development of Primary education. The United Nations Organization and its agencies such as the UNESCO, UNICEF have set targets for countries of UNO, to democratize and universalize primary education. Nigeria is also a member of the African Union (AU) and the Economic Council for Africa (ECA). All of these bodies including the Commonwealth of Nations have aimed at achieving universal primary education for their citizens. For instance, UNESCO (1995) had set 2000 as the year for achieving Education for All (EFA), which was a major focus on primary and basic education. Also, UNICEF has set Millennium Goals for members of the UNO to achieve Education for All by the year 2015 – with emphasis on the compulsory provision of primary school education for both boys and girls.

Various governments at all levels and at different times in Nigeria, have shown very keen interest in education. It is relevant to state that the following have been attempts at both State and Federal levels in Nigeria to introduce universal primary education:

- (i) Introduction of Universal Primary Education (UPE) in Western Region in 1955;
- (ii) Introduction of Universal Primary Education (UPE) in Eastern Region in 1957;
- (iii) Introduction of Universal Primary Education (UPE) in Lagos (former Federal Territory) in 1957;

- (iv) A National Policy on Education blue-print, produced in 1977, aimed at Universal and qualitative education;
- (v) Introduction of Universal free primary Education (UPE) in 1976; and
- (vi) Introduction of Universal Basic Education (UBE) in 1999

The Universal Basic Education (UBE) aims at achieving the following specific objectives:

- Developing in the entire citizenry a strong consciousness for education and a strong commitment to its vigorous promotion.
- Reducing drastically the incidence of dropouts from the formal school system (through improved relevance, quality, and efficiency).
- Catering for the learning needs of young persons who, for one reason or another, have had to interrupt their schooling through appropriate forms of complementary approaches to the provision of basic education.
- Ensuring the acquisition of the appropriate levels of literacy, manipulative, communicative and life skills as well as the ethical, moral and civic values needed for laying a solid foundation for life-long learning.

The universalisation of basic education is in keeping with the requirements of the constitution of the Federal Republic of Nigeria (1999), the educational objectives of which are as follows:

...“Government shall direct its policy towards ensuring that there are equal and adequate opportunities at all levels”.

...“Government shall eradicate illiteracy and to this end, Government shall as when practicable provide: Free, compulsory and universal primary education; Free secondary education; Free University education; and Free adult literacy programme;

Implications of Universal Basic Education for Teachers Education:

According to Obanya (2000) the UBE programme is intended to be “universal, free and compulsory”. This means that appropriate types of opportunities have to be provided for the basic education of every Nigerian child of school – going age, Parents/guardians are to ensure that children in their care go to school. Appropriate sanctions are also to be imposed on persons, societies, or institutions that prevent children/adolescents and youths from benefiting from UBE.

The UBE has the implication to encourage the provision of facilities for early childhood care and socialization, with due attention given to the needs of specific social groups and geographical zones of the country, bearing in mind the need to lay a solid foundation of life-long learning right from early childhood.

In seeking to achieve the objectives of the UBE, Government says, rigorous efforts will be made to counter the factors which are known to have hindered the achievement of the goals of the UPE programme put in place two decades ago. Among the strategies envisaged is, teachers, their recruitment, education, training, retraining and motivation”. In other words, the “teacher factor” has always been a major issue in

whether an educational programme is successful or not.

Demands of Teachers for Primary Education:

UNICEF (2005) reports that about 7.3 million Nigerian children are out of school. The report indicates that disproportionate percentages of the children are girls who constitute about 60% due largely to traditional practices and prejudices ranged against girl child education in a “patriarchal milieu”

Dike (2002) has noted that the Federal Government reported that the falling standard of education in Nigeria is caused by “acute shortage of qualified teachers in the primary school level.” It is reported, according to the same author, that about 23 percent of the over 400,000 teachers employed in the nation’s primary school do not possess the Teachers’ Grade Two Certificate, even when the Nigeria Certificate of Education (NCE) is the minimum educational requirement one should possess to teach in the nation’s primary schools.

Also, UNICEF report on “state of the world’s children” (1999) states that about four million Nigerian children have no access to basic education. Akhaine in Dike (2002) has also noted that the majority of children who are ‘lucky’ to enter schools are given sub-standard education by ‘half-baked’ teachers employed to teach at the primary schools in Nigeria.

From available statistics, (see Table I below), it is obvious that many teachers are needed for the nation’s primary schools if any meaning would be made of the UBE programme. The teacher factor, thus, becomes a very critical one. It is on record that many educational programmes and projects have failed mainly because they did not take the “teacher factor” into account. Although the Government says it is committed to ensuring the success of UBE and the teachers will therefore always be an integral part of the process of its conceptualization, planning and execution, it is generally known that many schools do not have the required number of qualified teachers. Moreover, such factors like poverty, distance from school location, lack of infrastructural development, child abuse, funding and insufficient number of schools have created obvious obstacles in denying children access to education.

Table I: Public Primary School Teachers By Zones And States In Nigeria (2006/2007)

S/N	Zone	Public Primary Schools	Teachers	Qualified Teachers	Unqualified Teachers	% Qualified Teachers
	North Central					
1	Mina					
	Fct	301	5825	5252	573	90.2%
	Kogi	1613	10574	10501	73	99.3%
	Kwara	1288	5349	3335	2014	62.3%
	Niger	1512	16,717	11,084	5633	66.3%
	Total	4714	38,465	30,172	8293	78.4%
2	Jos Zone					
	Benue	2363	23148	21111	2037	91.2%
	Nasarawa	981	6943	3424	3519	49.3%
	Plateau	1534	7963	6123	1840	76.9%
	Total	4878	38054	30658	7396	80.6%
	North East					
3	Yola Zone					
	Adamawa	1315	21762	14741	7021	67.7%
	Gombe	942	9428	6551	2877	69.5%
	Taraba	1425	18739	13097	5651	69.9%
	Total	3,683	49,929	34,389	15,540	68.9%
4	Maiduguri					
	Bauchi	1145	21172	17783	3389	84.0%
	Borno	1215	7172	5727	1445	79.9%
	Yobe	777	11401	8400	3001	73.7%
	Total	3137	39,745	31918	7835	80.3%
	North West					
5	Kaduna					
	Jigawa	1489	12683	7015	5668	55.3%
	Kaduna	1682	20303	11416	8887	56.2%
	Kano	2270	16865	11215	5650	66.5%
	Katsina	1813	14,045	8,694	5351	61.7%
	Total	7254	63896	38340	25556	61.5%

6	Sokoto					
	Kebbi	992	10946	5763	5183	52.6%
	Sokoto	2088	9662	5713	3949	59.1%
	Zamfara	831	7099	4882	2217	68.8%
	Total	4589	27,707	16,358	11,349	59.1%
	South-East					
7	Owerri					
	Abia	1114	14273	12119	2154	84.9%
	Imo	1220	13271	13041	230	98.3%
	Total	2,334	27544	25,160	2384	91.3%
8	Enugu					
	Anambra	1501	12956	12796	160	98.8%
	Ebonyi	754	5914	3964	1950	67.0%
	Enugu	1015	12733	12511	222	98.3%
	Total	3,270	31,603	29,271	2,332	92.6%
	South-South					
9	Uyo					
	Akwa Ibom	1092	14543	14376	167	98.9%
	Cross-River	807	14260	11264	2996	79.0%
	Rivers	1027	21000	17100	3900	81.3%
	Total	2,926	49,803	42,740	7,063	85.8%
10	Benin					
	Bayelsa	496	6311	4647	1664	73.6%
	Delta	1015	20795	20795	-	100.0%
	Edo	1034	1499	1436	63	95.8%
	Total	2545	28,605	26,878	1727	94.0%
	South West					
11	Akure					
	Ekiti	631	10794	10545	249	97.7%
	Ondo	1129	13905	13811	94	99.3%
	Osun	1348	13323	13323	-	100.0%
	Total	3108	38022	37679	343	99.1%
12	Lagos					
	Lagos					
	Ogun	2210	35983	34399	1584	95.6%
	Oyo	1309	16627	16430	197	98.8%
		1849	28405	27992	413	98.5%
	Total	5365	81015	78821	2194	97.8%
	Grand Total	47,803	514,388	422,384	92,012	82.1%

Source: Teachers Registration Council of Nigeria Vol. 1., No 3 (2007).

Supply of Teachers for Primary Education

Having established the fact that teachers are demanded for primary education in Nigeria, the next question one would like to ask, is, what type of teachers should be supplied for the system. In order to have well-trained, responsible citizens who shall be able to face the modern socio-economic and technological challenges of life, one should have in place good quality trained teachers, especially as it is often acknowledged that “no educational system can rise above the level of its teachers”

The need to raise the present level of general education of teachers and the level of their initial professional preparation, broadened and intensified in the 21st century, becomes relevant and of utmost importance, because it is now a common knowledge among academics, parents, government and the general public, that the quality and standard of education in Nigeria, has fallen. This is mainly evident from the products of Nigerian Universities.

In 2001, the World Bank and the Nigerian Institute for Social and Economic Research (NISER) Ibadan, produced a grim report on the Nigerian graduate which has confirmed the fears of educators, parents, employers of labour and the general public about the degeneration of the country's education. The report revealed that the average graduate who leaves a University or Polytechnic with a degree or certificate is not worth the qualification, which he is supposed to have. The report concluded by saying that the average Nigerian graduate lacks technical skills, has a poor command of English language, the principal mode of communication in the country and that the Nigerian graduate is largely unemployable. In other words, such half-baked products, notes the report, are unfit for the labour market and, by extension, the society at large.

Omo-Ojugo (2005) has also noted the general concern in developing countries, like Nigeria, that students at all levels lack the basic reading skills in order to properly function in a world where information is rapidly increasing and knowledge becoming much more complex. For instance, while much attention is given to the teaching of reading in literate countries such as the United States of America, Canada and Britain, etc, little, or no importance is attached to the teaching of Reading in Nigeria.

It is no wonder then that Nigerian students do not generally perform well in most public examinations. Almost every year, Chief Examiners Reports for the West African Examinations Council (WAEC) and the National Examinations Council (NECO) highlight the abysmal poor performance of students at the Senior Secondary School Certificate Examinations. Added to this poor performance at these public examinations, is the widespread vice of examination malpractice – which is indicative of poor and inadequate preparation for examination. When students have not read widely and thoroughly and have not been well-prepared for examination, the tendency would be to turn to short-cuts and sharp practices in order to pass examinations, Omo-Ojugo (2005). A major fall out of this phenomenon is that many students who find their ways to Nigerian Universities, Polytechnics, Colleges of Education, etc are unable to function academically and properly in such tertiary institutions.

If the consequence of the above scenario is to be reversed, in order to meet the challenges of the 21st century, Nigeria must therefore, begin by giving greater attention to our pre-school, primary, secondary and vocational schools. These areas constitute the building blocks of any society's educational foundation. We need to supply both enough quantity and quality teachers for primary school education in Nigeria. Once the desired foundation has been laid by a well-trained quality teacher, the Nigerian child will certainly aspire to other levels equipped with a capacity to meet and deal with 'life challenges.

In the 21st century, education is sure to be the key to new global knowledge and technology – driven – economy. It is only education that can provide us with the opportunity to overcome many of the obstacles, which impede our social and economic transformation.

Attention should, therefore, be focused on the supply of quality teachers for primary school education who will be able to teach and equip our children with the opportunities they need to optimize their potentials and contribute to the growth and development of the society and humanity.'

Teachers for the 21st Century: The Way Forward:

Virtually all countries of the world are bracing up for the challenges of modern life. Nigeria should not be an exception. Highly effective schools and improved student/pupil outcomes should be key objectives of Government. This is because education of the highest quality is the foundation for the future of the country. Education, is it, that empowers any nation to rise to the challenges of social, cultural, economic and technological change. If improving pupils outcomes is the desired focus, then efforts should be geared at improving also the quality of teachers so that they can be much more effective in their work.

Education of the highest quality requires teachers of the highest quality. Research has shown that a highly skilled and professional teaching force does, and will continue, to make a difference. Teachers have the vital role to impart knowledge and skills to young children.

There is, thus, the need for the Government to review and overhaul the curriculum for Teacher education at the primary and other levels of education in order to meet the expectations of 21st century Nigerians. There is the urgent need to lift the skills of practicing teachers in literacy, numeracy, mathematics, science, information technology and vocational education in schools.

Nigeria, is at the present, in a complex and professionally demanding environment for teachers' work. This is mainly because of the revolution in information and communication technologies for which the majority of Nigerian teachers have not been adequately prepared.

Attainment of the Universal Basic Education (UBE) goals requires a high quality teaching workforce. Research supports the common sense view that high quality teachers are the foundation of highly effective schools. Confirming this view, in its report

What Matters Most: Teaching For America's Future, the US National Commission on Teaching and America's Future states clearly that "In terms of student achievement, the teacher is a more significant factor than any other kind of school resource," (1996). It has also been discovered that "teacher quality variables appear to be more strongly related to student achievement" Darling – Hammond (1999).

Professor Peter Hill who led an Australian Research Project (A Study of School and Teacher Effectiveness: Results from the first phase of the Victorian Quality Schools Project, 1993) found that teacher effectiveness was the key to improve educational outcomes and suggested that it was "primarily through the quality of teaching that effective schools make a difference"

In order to have quality teachers for the school system both the Federal and State Governments should embark on Quality Teacher Programmes as a matter of urgency. Active participation in high quality teacher professional development is a key element in improving pupil outcomes. If the Nigeria Certificate in Education (NCE) is to be the minimum qualification for teaching in the nation's primary school system, all efforts must therefore be put in place to raise the quality of products from the various Colleges of Education. Programmes in these Colleges should be revamped to ensure skilled teacher production.

Student teachers in these Colleges should have access to the latest research in teaching methods. As part of Quality Teacher Programme, continuous professional development of teachers should be put in place. Such a programme will afford teachers in our school system to participate in refresher courses during the holidays. This will enable teachers to be equipped to respond to changes in teaching methods. Teachers need to update and improve their knowledge and skills.

The development of professional standards and certification of teachers are means of improving the quality of teaching and enhancing the professional standing of teachers. It is a good thing that the Federal Government has in place a Teacher's Registration Council. The Council has the power to sanction all unqualified teachers. It is only hoped that with adequate funding and committal, the Council will professionalise teaching in Nigeria and ensure required standards in terms of skills and intellectual capacity are maintained. The long awaited Teachers Salary Scale should be implemented to attract intelligent people into the profession and encourage those who are already teaching to raise up their heads anywhere with pride.

We have stated the all important prominence of the teacher-factor in any meaningful educational programme. Teachers serve as catalysts for the intellectual, socio-economic, scientific, technological, cultural, etc growth and development of any society. There is a high demand of teachers in the nation's primary school system. This demand can only be met if the Government is willing to live up to the challenges and ready to move the country along the right path of development in the 21st century. All of this requires funding, committal, focus and constant evaluation so that Nigerian children should be well equipped to meet the challenges of the 21st century.

Only recently, Thursday 8th September, 2005, the Vanguard Newspaper, reported that the United Nations has ranked Nigeria the 20th poorest nation in the world. Of the 177 nations ranked according to levels of prosperity, 20 were all in the sub-Saharan Africa – evidence of the grim plight of the continent. Specifically, Nigeria occupies the 158th position among the 177 ranked nations. Continuing the paper reported that AIDS had hit Africa hard: "In 2004, an estimated three million people died from the virus world wide With 70 per cent of them in Africa. On current indicators a child born in Zambia today has less chance of surviving past 30 than a child born in 1840 in England".

Exposure of young children to primary education will certainly wipe out the prevailing ignorance, which endangers the health-care delivery systems in Nigeria and Africa. With dedication and good utilization of Nigeria's endowed natural resources, the Government should be able to cope without strains the education for all citizens, which will demand for and supply of more teachers. Corruption, which is the bane of this nation, should be wiped out to ensure the necessary funds for educational growth are more available in the 21st century. We commend the Federal Government for embarking on a Universal Basic Education (UBE). It should be vigorously pursued and actualized in order to make primary school education worthwhile in the 21st century.

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Stress Profile of Secretarial Administration Students in Nigeria

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Abstract

The purpose of the study was to investigate the relationship of some demographic variables to the experience of stress among trainee secretaries. Additionally, the prevalence and sources of stress among trainee secretaries were studied. Four hypotheses and two research questions were formulated for investigation. The study was a descriptive survey and employed the Student Stress Inventory developed by the researchers to garner the relevant data. A total of 100 participants (35 males and 65 females) drawn from the Department of Secretarial Studies, The Polytechnic, Calabar-Nigeria took part in the study. The respondents were drawn from all the grade levels of the ND and HND programmes and were aged between seventeen and thirty-five with a mean age of 24.6years. Results following the analysis of data indicate significant differences in stress levels among Secretarial Administration students due to gender and pre-training experience. Females seemed to experience more stress than their male counterparts while those with the relevant pre-training experience reported less stress than those without the relevant pre-training experience. However, stress among trainee secretaries was independent of their age and marital status. About 64% of the respondents found training for secretaryship as either extremely stressful or stressful. The major sources of stress to trainee secretaries were examination syllabuses too demanding in some courses and too much academic assignment to do each day while the least sources were campus living conditions, overcrowding in hostels and the consequences of engaging in too much social activities to the detriment of school work. Based on these findings some recommendations were made

Background

The factors responsible for stress among professional groups continue to be one of the major concerns of educators and psychologists the world over, it is in view of this concerns that one continues to find attempts to unravel the complex precipitants and correlates of stress as one of the major recurrent themes in social science research. Several researches which have been reported so far have concentrated on identifying the role played by such factors as organisational climate, work environment, cultural change, socio-economic factors and contradictions between manifest and latent functions and surface and deep structures of organizations (Trendall, 1989), among others in stress.

Early studies have concentrated on organizational and environmental variables because of the belief that these are the most effective precursors of stress. However, with time it became evident that organisational and environmental factors only

account for a small amount of stress experienced by workers. Even at that, different individuals exposed to the same stressful stimuli reported varying amounts of stress. Consequently, research to unravel the correlates and concomitants of stress shifted from organizational and environmental factors to the contribution of organismic variables (characteristics of the person) which lead to lowering of feelings of personal self-worth, of achievement, of effectiveness and of coping within one's professional role; hence studies of demographic and personality characteristics (Joe, 1985).

Stress affects the nation socially, politically, economically and more importantly, psychologically. Whoever and whatever is to blame for causing stressful school environments, it is not an overemphasis to say that the major cause is inherent in students themselves. These could be in the form of some problems students are facing or finding difficult to cope with or their inability to adjust to the demands of school work either due to their demographic background or other characteristics possessed by them.

Although studies like that of Joe (1985) have reported that certain demographic variables came into play in predicting stress, it is unfortunate that findings across studies are still contradictory, which makes it impossible to say categorically which biographical characteristic is most offending of the lot. It is evident from the foregoing that there are still problems, which demand research attention in this area.

Statement of Problem

In the recent past, there have been complaints about workers' low morale, absenteeism, low self esteem, lack of organizational commitment and of tired and frustrated workers. Perhaps, a more disturbing phenomenon is the professional, social and family life of the Nigerian worker. As observed by Ubangha (1997) these days, it is common to observe workers who were once highly motivated, dependable and effective flounder as they work longer hours but accomplish less, become inflexible, callously apply rules, discard creative solutions and replace their earlier enthusiasm and accountability with feelings of boredom, irritability, loss of will and an inability to mobilize interest and capabilities. In the course of time they become chronic clock watchers and complainers and engage in high-risk behaviours. Consequently, apart from their work lives, which deteriorate, their out-of-work and family lives also suffer. They come home emotionally drained and jittery and prefer to be left alone than share time with their families. All these are indications that these workers are stressed and sometimes burned out.

Despite the deleterious cognitive, affective, behavioural and physical effects of stress on the quality of life of secretaries, there remains noticeable paucity of empirical research in this area directed at this professional group in Nigeria. This study is aimed at filling the knowledge gap. It is an exploratory study aimed at determining significantly related demographic variables to stress among secretaries at the point of training.

Theoretical Foundations

Concept of stress: Defining and explaining what stress is, has been a hazardous venture to social science researchers and management practitioners over the years,

with the effect that many studies of stress fail to give a specific definition of the term. In his survey of several studies, Duckworth (1985) found problems of definition and Beehr and Franz (1987) noted that there is a lack of agreement among researchers on the definition of stress.

A critical review of the extant literature shows that stress researchers over the years have employed one of the three theoretical approaches to the definition of stress (Cox, 1978). The first approach which is usually referred to as the Engineering Model (Hinkle, 1974) essentially defines stress in terms of external environmental stimulus characteristics wherein stress results from environmentally exerted pressures. A second approach, known as the Physiological Model (Defrank and Straup, 1989) defines stress in terms of individual emotional states in view of stress - induced physiological responses within the individual although as Boyle and Katz (1991) rightly asserted, many of the concomitant intra-individual changes are partly psychological and affective in nature. The third approach, often referred to as the interactional/transaccional perspective (Handy, 1986) typically defines stress as an interaction variable emphasizing the relationship between individuals and their environment. Researchers employing the third approach conceptualize stress as a product of the complex transaction between individual needs/resources and environmental demands and constraints.

Some of the widely acclaimed definitions of stress include those of Kyriacou and Sutcliffe (1978), Ejiogu and Aderounmu (1989), Spielberg (1979), Trendall (1989) and Selye (1976). Selye (1976) defined stress as a response to a challenging demand or event. To him, it is the body's non-specific responses to any demand placed on it, whether pleasant or not. On their part, Ejiogu and Aderounmu (1989) noted that the use of the word 'stress' has evolved to denote various things over the years. According to them, it was used in the seventeenth century to refer to hardship, straits, adversity, or affliction but in the eighteenth and nineteenth centuries, its use had expanded to cover force, pressure, strain or strong effort. To Spielberg (1979) stress is a psychological process involving a stimulus, which is perceived as ego threatening and reacted to with apprehension.

Employing an interactive model of stress, Trendall (1989) conceptualized stress as a multi-factorial concept referring to the contribution of factors within the individual, the organisation and the wider society which lead to lowering of feelings of personal self worth, of achievement, of effectiveness and of coping with one's professional roles. He recognized the positive aspects of stress, which many researchers failed to acknowledge pointing out that stress has motivational aspects, and could contribute to effectiveness. To Mitchel (1983: 278) stress is an adaptive response to external events or situations that place extreme psychological and physical demands on the individual. Like Trendall, Gmelch (1988) has argued that stress has its positive and motivational aspects and is not always unpleasant, harmful and negative. In his view, besides danger, stress always signals opportunity.

Contributing to the burgeoning literature, Kyriacou and Sutcliffe (1978) assert that stress is a response syndrome of negative affects (such as anger, anxiety and depression) usually accompanied by potentially pathogenic physiological and biochemical changes (such as increased heart rate) resulting from aspects of the individual's job

and mediated by the perception that the demands made upon the individual constitute a threat to his self esteem or well-being and by coping mechanisms activated to reduce the perceived threat. To them therefore, stress is a response syndrome of negative affect mediated by threat appraisal and coping mechanisms. This conceptual approach has been empirically supported by data provided by Krohne (1990) and Ormel and Wohlfarth (1991). Lazarus (1990) equally implicated cognitive appraisal as a mediating variable while Eysenck (1991) found that introverted individuals compared with their extroverted counterparts tended to perceive negative affect at lower stimulus intensities.

Given the role of cognitive appraisal, it is evident that stress reaction are not solely the result of external sources but are determined to a large extent by the individual's perceptions and interpretations of such stimuli, as well as their coping mechanism (Boyle, Borg, Falzon and Baglioni, 1995). Each of the theoretical approaches has been subjected to critical appraisals and intense reviews. For example, Kyriacou and Sutcliffe (1978) after an in-depth study of the engineering approach concluded that the model provides an insufficient account of the interpersonal perceptual and affective processes involved in stress reactions. With respect to the Kyriacou and Sutcliffe's approach, Brener and Bartell (1984) assert that when they conducted a LISREL confirmatory Factor Analysis of the Kyriacou and Sutcliffe conceptual model, they failed to verify the proposed structural relationships.

From the above review, it is evident that there are many definitions of stress and approaches to stress research and management (Esherick, 2005; Otis, 2005) While some focus on the characteristics of the environment, others on subjective experiences in the perception and appraisal of situations, still others concentrate on the individual's stress response and personality types (Kerwin, 2007) Whatever the orientation, the following salient points emerge:

Stress refers to an imbalance in an individual's body homeostasis resulting from the condition of his environment, social and working. It has both positive and negative aspects.. The level of stress experienced by an individual is mediated by his/her cognitive appraisal of the objective threat, the individual's coping mechanisms and his personality disposition.. The dynamic relationship between personal and organisational factors in the stress cycle is much more complex than a simple goodness of fit between stressors, perceptions, response and consequences.

Sources of stress to students

Over the years, various researchers have attempted to identify stressors in the school environment. Some of the sources of stress to students are examinations, separation from parents, coping with educational tasks and others,

A school examination is the method or process of evaluating the understanding and proficiency of a student in what he or she learnt within a given time interval. Of all the stressors in a school environment, Omoluabi (1985) identified taking examination as the greatest single stressor. He wondered why examining learning, which is the major job of a student, should be stressful and proposed two principal factors which make examinations stressful. The first according to him is the uncertainty factor. This relates to some aspects of examinations which cannot be reliably predicted and

include such aspects as questions to be asked, the state of the student's health during the examination and most importantly the result of the examination. The second is the "failure consequences factor." This relates to the performance - outcome in an examination. Performance outcome usually gives indication about the levels of a student's academic achievement and (partially) intelligence (Omoluabi, 1985: 74) and also indicates the future economic and social positions of the student. Stress is associated with performance outcome because only one of two levels is attainable, that is, success or failure. Failure outcome is a source of stress because of its consequences in relation to what it indicates or implies. The consequences of failure negate the student's ego - valued need like need achievement (Maslow, 1954; McClelland, 1961) and self worth (Rogers, 1961). It is the perception of this negation or ego-threat that Spielberger (1979) classically identified as the actual source of stress.

Odebunmi (1980) has identified separation from parents to settle in the school for the first time as a major source of stress to students. Most secondary school students in Nigeria are day students who go to school each day from the comfort of their homes. Leaving the comfort of such homes, the regimented and highly structured living of the secondary school to a new, strange environment of the higher institution with all its freedom and unstructured living could be very stressful to new students. The problems are usually associated with how to handle the new found freedom and adjust to a new course, neighbours, friends, room and classmates and new teachers whose pedagogy is often strange, unfamiliar and subject-matter centered with little or no regard for the learners.

Another potential source of stress to students is how to cope with educational tasks such as reading assignment, homework, seminars, lectures, tutorials, field trips and term papers. These activities could be very tasking to the students not only in terms of financial outlays but also their demands on time and emotional and physical investment. In his extensive study of stress in school environment, Spielberger (1979) has established that coping with educational tasks and moving from lower to higher levels of the school system are major stressors to students.

In developing the Student Stress Inventory, Joe (1985) identified twenty sources of stress to students. These potential stressors emanated either from the self, other students, teachers, the nature of the classrooms and school environment or subject-matter content. Sources relating to the self as a student include difficulties understanding academic work, lack of concentration outside class when studying, the consequences of engaging in too much social activities to the detriment of school work, little knowledge of standard of work required by lecturers and difficulty making own notes from books, journals and lectures.

Potential stressors emanating from other students include noisy students in class causing distractions, friends, and colleagues getting higher marks for written assignment and attitudes and behaviour of some other students. Stressors originating from the learning environment include poor school facilities (such as books, materials and equipment), relevance of courses being studied, inadequate facilities for private study, examination syllabuses too demanding in some courses, too much work to do, no time to relax between lectures, no enough time to prepare for lectures and campus living conditions and overcrowding in hostels. Those relating to lecturers

include too much academic assignments to do each day, lecturers making too many extra demands on their students and lack of sufficient useful career advice and guidance. Consequences of letting down parents or guardians could also be stressful to students.

Cox (1978) has categorized the effects of stress into five broad groups namely:-

- (i) Subjective effects such as anxiety, apathy, fatigue, depression, nervousness, irritability and low self-esteem,
- (ii) Behavioural effects, namely:-impulsive behaviours, excitability, restlessness and flagging sexual interest,
- (iii) Cognitive effects like poor information processing, loss of memory and vacillation.
- (iv) Physiological effects, example, increased glucose, heart rate, blood pressure, sweating, difficulty in breathing and splitting headache.
- (v) Organizational effects such as absenteeism, turnover, grievances and high occupational accident rates.

Ejiogu and Aderounmu (1989) accepted this classification and identified the physiological signs of stress to include quick and loud pounding of the heart, perspiration and tightening of the muscles. The organizational category was exemplified in terms of its disruptive effects on organizational effectiveness such as can be identified through low productivity. Kyriacou and Sutcliffe (1977) and Cooper and Marshall (1976) identified the manifestations of stress as physical (peptic ulcers, cardiovascular diseases), psychological (depression, anxiety), or behavioural (deterioration in work performance, deterioration in interpersonal relations). Joe (1985) identified the major symptoms of stress as nervousness, headache, loss of voice, fear, frustration, panic, tension and heart beating fast, acid in the stomach, cold sweat, depressive mood, unable to cope, exhaustion, increased blood pressure, anger and anxiety.

Diagnosis of stress

Over the years, three major types of assessment procedures have been employed in diagnosing stress in people. These are self-report by the client; direct observation of behaviour and physiological measures.

Self report by the client comprises of a variety of techniques. They include clinical interview, self-monitoring records and a variety of written checklists and inventories. The Stress-Arousal Checklist (SACL) (Mackay, Cox, Burrows and Lazzerini, 1978), the Student Stress Inventory (SSI) developed by Joe (1985), the Hodges and Felling (1970) Stressful Situations Questionnaire (SSQ) are some of the examples of inventories designed to measure stress or stressful situations.

Direct observation of stressful behaviours can be conducted in naturalistic situations (example, home, school, playground, residential institutions) by parents, teachers, institutional personnel or special observers. Observational aids such as checklists, rating scales and daily schedules may be employed. However, it must be noted that such observations are subject to several weaknesses. Example, Anastasi (1982: 485) points out that the observer's presence may influence the client's

behaviour, the observer's own view-point may bias his or her own perception of the behaviour and the observation period may miss critical behaviours.

Recently, physiological measures have been employed in the assessment of stress levels of individuals. Various physio-psychological machines and equipment are now available for the measurement of various indicators of stress. Physiological measures provide supplementary objective data in the assessment of certain conditions such as cardio vascular (blood pressure), gastric (stomach acidity) sexual (penis circumference, vaginal blood volume) and cerebral (EEG, evoked electrical responses).

Hypotheses tested

- (1) There would be no significant differences in stress among trainee secretaries due to their pre-training experience.
- (2) There would be no significant gender differences in the stress level of trainee secretaries.
- (3) The level of stress among trainee secretaries would be independent of their marital status.
- (4) There would be no significant age differences in stress among trainee secretaries.

In addition to the above, the following research questions were investigated: (a) What is the rate of prevalence of stress among trainee secretaries? What are the major sources of stress to trainee secretaries?

Methodology

Research Design: This is a descriptive survey as it involves the collection of extensive and cross sectional data for the purpose of describing and interpreting the existing situation in a Nigerian tertiary institution. Best and Kahn (1989) agree that descriptive research is concerned with conditions or relationships that exist, practices that prevail, beliefs, point of view, attitudes that are held, processes that are going on, effects that are being felt, or trends that are developing.

The independent variables in this study are students (trainee secretaries) biographical characteristics of sex, age, marital status and pre-training experience. While the dependent variable is the stress level of trainee secretaries. The independent variables would be related to the dependent variable to determine if the level of stress among secretary trainees is independent of their biographical characteristics.

The research area is the Polytechnic, Calabar. The Calabar Polytechnic, established in 1973 and wholly owned by the Cross River State Government has a student population of about 5,000 spread over seven schools - Education, Engineering, Applied Sciences, Business and Management, Communication Art, Environmental Science and System Sciences. The study was however restricted to the Department of Secretarial Studies in the School of Business and Management.

Population, Sample and Sampling Technique

The target population of the study is the 270 Secretarial Studies students at the Polytechnic, Calabar. The subjects for the study consisted of Secretarial Studies Students from ND I and II and HND I and II. Through stratified random sampling,

about thirty students were selected in each class for study. In selecting the participants, a comprehensive register of all students in the Department of Secretarial Studies was obtained. The students, who were already classified according to grade level (ND I, II, HND I, II) were then categorised according to sex (male and female). Each and every student was listed alphabetically (according to class and sex and code numbered). Thirty students were then selected from each grade level by the use of a table of random numbers to reflect the proportion of each gender to the population of students in that grade level. The initial sample therefore consisted of 120 students (40 males and 80 females) drawn from ND I and II and HND II and I. However 106 students comprising 36 males and 70 females returned duly completed questionnaires. Five questionnaires were either incorrectly completed or had incomplete data while nine were not returned. A return rate of 88% was considered adequate for a survey research.

On coding the data generated, some spuriously high and low stress scores were observed. To forestall the effect of statistical regression and a few highly skewed scores unnecessarily tilting the results, Winer's (1971) recommendation for handling outliers was applied. This led to the elimination of the highest 2% of the stress scores and a compensatory 2% of the lowest scores. Thus a total of six subjects were eliminated by the application of this criterion. The final sample therefore consisted of 100 subjects distributed according to grade level and sex as shown in table 1. The subjects were aged between seventeen and thirty-five years with a mean age of 24.6 and a standard deviation of 7.28 year

Table 1: Summary of the Sample by Grade Level and Sex

Level	Gender		Total
	Male	Female	
NDI	05	20	25
NDII	12	13	25
HNDI	09	16	25
HNDII	09	16	25
TOTAL	35	65	100

Instrumentation

The psychometric instrument used to gather the relevant data was the Student Stress Inventory (SSI). The inventory consisted of the following sections:

Section one (demographic data). This section sought to generate information about students' demographic characteristics of sex, age, marital status, grade level and pre-training experience. Respondents were required to check (√) one of a number of alternatives in respect of each variable. Sex was categorized into male and female. Age was categorized into three age brackets - 20 years and below, 21 -30 years and 31 and above. The variable 'pre-training experience' was classified into those who

had never worked as a typist before admission into the programme and those who had worked at least for one year as typist before their admission into the Polytechnic. Marital status was categorized into single, single parent, married, separated, divorced and widowed.

Section Two: This section contained twenty sources of stress to students. The respondents were required to rate each source of stress on a four - point scale of No stress at all, Slight stress, A lot of stress or Extreme stress. The twenty sources had earlier been validated and used among Nigerian students by Joe (1985).

Section Three: This section contained only one item which required the respondent to rate himself or herself on how stressful he or she feels as a student on a four-point Likert-type scale of not at all stressful, slightly stressful, stressful and extremely stressful.

Section Four: This section partly contained the stress subscale of the Stress-Arousal Checklist (SACL) developed and standardized by Mackay, Cox, Burrows and Lazzarini. (1978). The subscale consists of eight negative adjectives and ten positive adjectives commonly used to describe one's psychological experience of stress. In the first part, the respondent is required to rate each adjective in terms of the intensity of his or her feelings about the adjective. For the positive adjectives, the double plus (++) and plus (+) ratings are scored 1 and the question mark (?) and minus (-) rating are scored 0. For the negative adjectives, the question mark and minus rating are scored 1 and the plus and double plus ratings are scored 0. The stress scores range from 1 to 18 in part one. Higher scores reflect more stress.

In part two of this section, the respondent is required to rate how frequently during the semester he/she feels in the ways described by the eighteen adjectives on a five point scale of never, rarely, about once a day, or many times a day. For the positive stress adjectives, never, rarely, about once a week, about many times a day are scored 1,2,3 and 4 respectively while the negative adjectives are reverse scored. In part two the stress scores range from 18-72. Higher scores reflect more stress. The total score is the sum of parts one and two and ranges from 18 to 90. Several studies (Mackay, Cox, Burrows and Lazzarini, 1978; McCormick, Walkey and Taylor, 1985; for example), have reported evidence of the internal consistency and concurrent validity of the Stress - Arousal Checklist .(SACL), with scores correlating highly with various physiological measures.

Method of Data Collection: The researcher made preliminary visits to each of the cohort classes to seek the permission and consent of students to participate in the study and how each student came to be selected was carefully explained to them. After obtaining the consent, the researcher and students through their class representatives agreed on a definite date and time for the administration of the instrument. Each class representative served as a research assistant during the administration of the psychometric instrument in his or her class.

Throughout the assessment period, rules governing the conduct of human experiments

and the Standards for Educational and Psychological Tests (APA,1966) were strictly adhered to. Also, the guidelines and instructions for the administration of the Stress - Arousal Checklist (SACL) as contained in its manual were religiously followed. Group administration was employed, with each group having a maximum of 31 students. The sitting arrangement was adequate and a relaxed atmosphere was created before the completion of the questionnaire was started. The participants were duly informed of the purpose of the research (though masked) and assured that the instrument was no test hence there was neither right or wrong answers nor time limit. All the respondents completed the questionnaire within 30 to 40 minutes.

Method of Data Analysis: Descriptive statistics (means, standard deviations and percentages) were computed for the variables in the study. The student independent t-test was used to analyze data, in respect of hypothesis one, two and three while hypothesis four was analysed utilizing the one-way analysis of variance (ANOVA). The level of significance for all the hypotheses was set at the 0.05 level.

Hypothesis 1: The first hypothesis states that there would be no significant differences in stress among trainee secretaries due to their pre-training experience.

In testing this hypothesis, responses to the question “Have you worked as a typist before your admission to the Polytechnic” were used to categorize subjects into those with pre-training experience and those without. Their stress scores were then compared utilizing the independent t-test statistic. Results of data analysis are presented in table 2 below.

Table 2: Differences in Stress among Trainee Secretaries due to Pre-Training Experience

Pre-training experience	N	Mean	SD	MD	df	teal	tcrit
With pre-training experience	58	63.73	10.14	5.25	98	2.15*	1.98
Without pre-training experience	42	68.99	13.26				
*P < 0.05							

From the results presented in table 2 above, it is evident that significant differences in stress exist between trainee secretaries who had relevant pre-training experience and those without the relevant pre-training experience. As the means indicate, trainee secretaries with the relevant pre-training experience recorded lower mean stress score (mean = 63.73; SD = 10.14) than their counterparts without the relevant experience (mean = 68.99; SD = 13.26).

Further analysis using the t-test statistic shows that the obtained t-value of 2.15 is greater than the critical value of 1.98 at the 0.05 probability level, with 98 degrees of freedom. From the above results, the hypothesis that there would be no significant differences in stress between trainee secretaries with pre-training experience and

those without the relevant experience was not empirically supported by data, hence it was rejected. Trainee secretaries without the relevant pre-training experience seemed to experience higher levels of stress than their counterparts with the relevant experience.

Hypothesis 2

Our second hypothesis states that there would be no significant gender differences in the stress level of trainee secretaries.. To test the hypothesis, the respondents were categorised according to gender and their stress levels compared by the use of the student independent t-test statistic. The alpha level was set at 0.05. Result of data analysis is presented in table 3.

Table 3: Gender Differences in Stress among Trainee Secretaries

Gender	N	Mean	SD	Df	t _{cal}	t _{crit*}
Female	65	72.54	10.67	98	4.25*	1.98
Male	35	60.18	15.32			
Total	100	66.36	11.43			
*P < 0.05						

Table 3 above shows the means, standard deviations and t-test of differences in stress scores between male and female trainee secretaries. As the descriptive data indicate, females generally experienced higher levels of stress (mean = 72.54. SD = 10.67) than their male counterparts (mean = 60.18; SD = 15.32). A t-test comparison of the means shows that the t-value of 4.25 is greater than the t-critical value of 1.98, with 98 degrees of freedom at the 0.05 probability level. This implies that significant differences exist between male and female trainee secretaries in their stress levels.

Based on the above findings, the hypothesis that there would be no significant gender differences in stress among trainee secretaries was therefore rejected. Statistically significant differences in stress exist between male and female trainee secretaries. As an inspection of the means shows, female trainee secretaries seemed to experience more stress than their male counterparts.

Hypothesis 3

Our third assumption was that the level of stress among trainee secretaries would be independent of their marital status. To test this hypothesis, subjects were classified into six types of marital status based on their responses to item four of section A of the research questionnaire. The six types of marital status were single, Single Parent, Married, Separated, Divorce and Widowed.

In analysing the results, the marital status categories of single parent, separated, divorced and widowed were excluded from the analysis owing to insufficient sub-sample size. That is, there were only three subjects in the single parent category, three subjects in the divorced category and two subjects each in the separated and widowed categories. The small number of subjects in each of these categories was therefore

inappropriate for ANOVA statistical analysis. The application of this principle led to the elimination of ten subjects from the analysis. Since only two categories of marital status (single and married) were remaining after eliminating other groups, a t-test statistic was used to analyze the data. The alpha level was set at 0.05. Results are presented in table 4.

Table 4: Differences in Stress between Single and Married Trainee Secretaries

Marital status	N	Mean	SD	Df	MD	teal	ten.
Married	49	68.30	11.82				
Single	41	66.42	11.10	88	1.88	0.81*	1.0
Total	90	67.36	11.53				
* ns = not significant							

A t-test comparison of differences in stress between single and married trainee secretaries is presented in table 4 above. Results indicate that although married trainee secretaries generally recorded higher stress scores (mean = 68.30; SD = 11.82) than their single counterparts (mean = 66.42; SD = 11.10) the mean difference of 1.88 was very minimal and negligible. Further analysis using the t-test of differences indicates that the calculated t-value of 0.81 is less than the critical t-value of 1.98 at the 0.05 alpha level with 88 degrees of freedom. This implies that there is no statistically significant difference between married and single trainee secretaries in their experience of stress. Based on the above results, the third hypothesis, which states that the level of stress among trainee secretaries would be independent of their marital status, was accepted. Whether or not trainee secretaries were married or single did not influence their experience of stress.

Hypothesis 4

The fourth hypothesis states that -there would be no significant age difference in stress among trainee secretaries. To test this hypothesis, the subjects were classified into three age brackets. The first age group comprised of trainee secretaries 20 years and below. The second age bracket was made up of trainee secretaries between the ages of 21 and 30 years while the third age group consisted of those aged 31 years and above. The stress scores of these three age brackets were then compared by the use of one-way analysis of variance. Results of data analysis are presented in table 5 below.

Table 5: Descriptive Data and One-Way ANOVA of Age Differences in Stress among Trainee Secretaries

AGE GROUP	N	Mean	SD
Below 20 years	36	64.50	6.26
21 -30 years	34	63.70	7.39
31 years and over	30	64.10	6.79
Total	100	66.36	11.43

Source of Variation	SS	Df	MS	F _{crit}
Between Groups	9.6	2	4.80	5.79
Within Groups	4058.5	97	41.84	0.11
Total	4068.1	99		

ns = not significant

Based on the descriptive data presented in table 5 above, the group means of the three age brackets did not differ significantly from each other and from their grand mean. While those aged 20 years and below had a mean score of 64.5 with a standard deviation of 6.26, those aged between 21-30 years had a mean of 63.7 and a standard deviation of 7.39. The mean stress score of those in the 31 years and over age bracket was 64.1 while the grand mean was 66.36.

Further analysis utilizing one-way ANOVA indicates no significant between group differences. The calculated F-value of 0.11 was less than the critical value of 5.79, with 2/97 degrees of freedom for the numerator/denominator at the 0.05 alpha level.

It was evident from the above results that there is no significant age difference in stress among trainee secretaries. The null hypothesis that there would be no significant age differences in stress among trainee secretaries therefore has empirical support hence it was upheld. The experience of stress among trainee secretaries seems to be independent of their age.

Prevalence of Stress among Trainee Secretaries

The mean of the responses of 100 trainee secretaries to the question “In general, how stressful do you find being a student?” are presented in table 6 for the total sample and for each of the biographical sub-groups. The stress rating is on a four point scale ranging from a minimum of 1 and a maximum of 4.

Table 6: Self-Reported Stress among Trainee Secretaries: Means and Standard Deviations for the Total Sample and for each of the Biographical Sub-Groups

Total	N	Mean	SD	
	100	3.20	70	
Sex				
Male	35		2.65	1.10
Female	65		3.75	0.51
Experience				
With pre-training experience	58		2.64	1.22
Without pre-training experience	42		3.76	0.20
Marital Status				
Single		41	2.63	1.10
Single parent		03	2.60	1.02
Married		49	3.77	0.10
Separated		02	3.30	0.72
Divorced		03	3.80	0.14
Widowed		02	3.10	0.15
Aged Groups				
Below 20 years		36	3.20	0.14
21-30 years		34	3.40	0.20
30 years and over		30	3.00	-0.26

64% of the trainee secretaries rated being a trainee secretary as either stressful or very stressful while 28% reported that being a trainee secretary was slightly stressful. Only 8% rated training for secretaryship as not at all stressful.

Sources of Stress

The means of the ratings in response to the 20 sources of stress to trainee secretaries are shown in Table 7.

Table 7: Sources of Stress to Trainee Secretaries: Means and Ranking for the Total Sample

Item No	Source of Stress	X	Rank
1	Noisy students in class causing distraction	1.32	18
2	Little knowledge of standards of work required by lecturers	3.11	7
3	Poor school facilities (Books, materials & equipment)	3.20	6
4	Difficulties understanding academic work	2.83	9
5	Lack of concentration outside class when studying	3.02	8
6	Examination syllabuses too demanding in some courses	3.45	1
7	The consequences of engaging in too much social activities to the detriment	0.91	19

	of school work		
8	Lack of sufficient useful career, advice & guidance	1.72	15
9	Difficulty in making own notes from books, journals and lectures	1.50	16
10	Too much academic assignment to do each day	3.41	2
11	Consequences of letting down parents or guardians	2.00	14
12	Lecturers make too many demands on their students	3.30	4
13	When friends or colleagues get higher marks for written assignments	2.58	10
14	Relevance of course being studied	2.15	13
15	Campus living conditions/overcrowding in hostels	0.84	20
16	Inadequate Facilities for private studies	3.28	5
17	Attitudes and behaviours of some other students	1.35	17
18	Too much work to do	3.36	3
19	No time to relax between lectures	2.42	11
20	Not enough time to prepare for lectures	2.36	12

From table 7 above it is clear that trainee secretaries found examination syllabuses too demanding in some courses as the most stressful source to them (mean = 3.451), followed closely by “too much academic assignment to do each day” with a mean of 3.41. The 3rd, 411” and 5th most stressful sources were “too much work to do”. “Lecturers make too many demands on their students”, and “inadequate facilities for private studies with a mean of 3.36, 3.30 and 3.28 respectively.

The least stressful sources were “Campus living conditions/overcrowding in hostels (mean = 0.84), “the consequences of engaging in too much social activities to the detriment of school work” (mean = 0.91) and “noisy students in class causing distraction” (mean = 1.32) which were ranked 20th, 19th, and 18th respectively. Based on the results presented above, the major findings of this study are:

- (1) Significant differences in stress exist between trainee secretaries with relevant pre-training experience and those without the relevant pre-training experience. Generally, trainee secretaries without relevant pre-training experience seemed to experience higher levels of stress than their counterparts with the relevant experience.
- (2) Significant gender differences in stress exist among trainee secretaries, female trainee secretaries seemed to experience more stress than their male counterparts.
- (3) The levels of stress experienced by trainee secretaries seem to be independent of their marital status. Single trainee secretaries did not differ from their married colleagues in their level of stress.

- (4) There were no significant age differences in stress among trainee secretaries. The subjects did not differ in their stress levels irrespective of their age differences.
- (5) 64% of trainee secretaries rated being a trainee secretary as either stressful or extremely stressful while 28% reported that being a trainee secretary was slightly stressful. However, only 8% rated training for secretaryship as not at all stressful.
- (6) The five major sources of stress to trainee secretaries were “examination syllabuses too demanding in some courses,” “too much academic work to do each day”, “too much work to do”, lecturers make too many demands on their students” and in-adequate facilities for private studies”, in that order.
- (7) The least sources of stress to trainee secretaries were campus living conditions/ overcrowding in hostels, the consequences of engaging in too much social activity to the detriment of schoolwork and noisy students in class causing distraction.

Discussion

Hypothesis one sought to determine differences in stress among trainee secretaries due to pre-training experience. Results showed that trainee secretaries with the relevant pre-training experience recorded lower stress scores than their counterparts without the relevant pre-training experience. Why trainee secretaries without the relevant pre-training experience are apt to experience more stress than their colleagues with the relevant experience is not difficult to explain. After all, students with the relevant experience are already familiar with the rudiments and basic courses in Secretarial Studies and therefore not likely to experience the initial anxieties, jittery and worries associated with taking shorthand dictation and learning to type. However, definitive conclusions about the relationship of pre-training experience to stress among trainee secretaries cannot be drawn since this study is exploratory and the researcher is not aware of any previous study that has explored this variable for comparative purposes.

The findings of this study suggest significant gender differences in stress among trainee secretaries. Female trainee secretaries generally experienced higher level of stress than their male colleagues. Secretaryship has hitherto been regarded as an exclusive female career. With respect to the experience of stress and burnout among human service professionals, Maslach and Jackson (1981) had found no significant gender differences. Why female than male trainee secretaries seemed to experience more stress is difficult to explain. However, a possible explanation could be that female trainees experience heavy total workload especially from demands they experience from duties at home, which reflect in their inability to unwind after work. However, the relationship between stress and gender must be interpreted with caution because gender may be confounded with other personal variables.

The third hypothesis sought to establish if the experience of stress among trainee secretaries is independent of their marital status. Results of data analysis did indicate as hypothesized, that there would be no significant difference in stress among trainee secretaries owing to their marital status. Married trainee secretaries did not differ from

their single colleagues in their level of stress. This finding is contrary to the findings of Maslach and Jackson (1981) among human service professionals that there is some relationship between marital status and burnout, with married employed showing lower burnout scores. Like with other demographic variables, the relationship between stress and marital status is highly complex, moderated as it was by other factors.

Our fourth assumption was that there would be no significant age differences in stress among trainee secretaries. Our findings suggest no significant age differences in stress. That is, trainee secretaries did not differ in their stress scores irrespective of their age differences. This finding is inconsistent with expectation. One would have expected the older subjects (31 years and more) to be low on stress as against their younger colleagues, since they (the older subjects) should have garnered enough experiences and developed active problem solving and stress coping strategies.

The findings of this study suggest that about 64% of the subjects regarded training for secretaryship as either stressful or very stressful. Only about 8% indicated that training for secretaryship was not at all stressful. This finding is consistent with the findings of Omoluabi (1985) who found that most Nigerian students find school life very stressful. This should be expected considering the conditions under which students' train in Nigerian tertiary institutions. With respect to the major sources of stress to students, it was found that the most offending factors were examination syllabuses too demanding in some courses, too much academic assignment to do each day, too much work to do, and inadequate facilities for private studies. The least offending of the sources were campus living conditions/overcrowding in hostels and the consequences of engaging in too much social activities to the detriment of school work.

Considering the fact that most studies on campus unrest (Denga, 1986 for example) have implicated overcrowding in hostels and poor campus living conditions as a major cause, it would have been expected that this factor would contribute significantly to the experience of stress among students. That this is not so among trainee secretaries in this study may be explained by the fact that the Polytechnic, Calabar has been non-residential since 1992.

It is evident from the results of this study that the major sources of stress to students centre on examinations, difficult and demanding curricula and lack of facilities for private studies. This is consistent with the findings of Omoluabi (1985) that examinations are the single most stressful and anxiety evoking factor among students. Since learning is the major job of students, one wonders why assessing it should be stressful to students. A possible explanation could be the "uncertainty factor" about examinations and the consequences of failure to students and parents.

Recommendations

Based on the findings of the study, the following recommendations are made:-

- (1) To reduce stress in school environments, it is imperative that examinations should be made less stressful to students. Testing Programmes that encourage co-operation and reduce competition among students should be developed and implemented.
- (2) It is also imperative that extra-curricular activities be encouraged among students. This should help to ameliorate stress among students. Additionally,

- Secretarial Studies should be made more relevant to the learner while devising instructional methods and materials that are learner centered.
- (3) The school administration should endeavour to provide more facilities for private study to encourage individual initiative and adequate preparation for examinations. This will help to reduce the anxieties and stresses associated with last minute rush to “cram and pour.”
 - (4) Since trainee secretaries with relevant pre-training experience have been found to experience less stress than their colleagues without the relevant pre-training experiences, an admission policy that gives premium to this variable should be encouraged by the school administration.
 - (5) Also, since training for secretaryship has been found to be stressful, it is important that stress coping strategies/stress inoculation techniques be made part of the training programme for secretarial administration. Also talk-shops and seminars on stress should be organised on a regular basis for students in the Department of Secretarial Administration

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The Rhetoric of Globalization and Communication Education in Nigeria: Issues, Prospects and Challenges

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Abstract

This paper attempts an assessment of the various conceptual projections for the evaluation of the supposed derivations of globalization. The many scholastic discourses and some obviously identifiable fallacies are measured from rhetorical standpoint. The dictates of globalization suggest that every nation needs to participate in the global market. Only the nation with adequate manpower and communication expertise can comfortably participate, otherwise it would be left behind. The baseline is the restructuring of not only the socio-economic actualities, but communication education, especially ICTs in our tertiary institutions and the secondary education level.

Introduction

If prophecies are visions, then certainly the vision of Marshal McLuhan a Canadian scholar about the global village is a prophecy fulfilled. The notion of the world opening up, supported by Prof. Theodore Levitt in the sixties was no doubt dependent on the notion then, now, and impending global realities in communication, transportation technology and socio-economic and cultural trends. As cited in Kotler (2001:380). Levitt envisaged that “the world is becoming a common market place in which people no matter where they live desire the same products and lifestyles. Global companies must forget the idiosyncratic differences between countries and cultures and instead concentrate on satisfying universal drives”.

The shrinking of the world into the “global village” now referred to as globalization, is not synchronistic with Information and Communication Technology (ICT) alone but the general notion on global markets, global lifestyle, transportation and cultural relativism are serious issues for communication educators, curricular development and training of would be practitioners.

The proponents of globalization have indeed tried and still try to let the world know that the time is up for the countries of the world to “globalize” or be left out. Those who see no cause in it suggest that its academic values spell doom for developing countries and is meant to keep the “third world” development and growth.

Toyo (2004) insists that “globalizers through propaganda set up a demand for what they have. Africans like others, live without computers. Once, someone invented them, globalizers now make them look inevitable”.

Although there is growing global discontent with globalization, most of these discontent are lacking both logical and rhetorical values and are below dialectic projections. But, attempt is made in this discourse to assess global tendencies in order to see the tremendous gains by first examining the supposed fallacies so as to

enable a retailing of our education system, especially communication education, in Nigeria so that when the rest of the world is in the galaxies we will at least be in the moon and not completely left behind. The educational system as we have it now especially from secondary and most of the programmes at the university level do not support our attempt at globalization. This perhaps underlines the fear that Nigeria like any other developing country would tend to be a dumping ground because she is an unequal partner. Toyo (2004) quotes Joseph Stilitiz's discontent that "open capital markets, free trade and privatization is making developing countries less stable". For us to completely understand the propensity of the discourse on globalization, its technicalities and tendencies, it is necessary to have an assessment of the various conceptual projections, evaluation of derivations, identifiable fallacies and the base line for the restructuring of our communication education, because it takes man power and technological advancement to get there. And, as we know, advances in communication is a deciding factor.

Conceptual Projections

The known global realities: advances in communications, transportation, technologies and relative cultural tolerance, have made the world indeed a global arena for socio-economic, political and cultural activities. Awake (2002:3) sees globalization as the growing worldwide interdependence of people and countries but does not seem to explain the levels and areas of interdependence. The UNESCO (1981:62) expresses the view that "all sort of technological innovations have accompanied or had their knots in the explosion of mass media, which open doors to larger audiences, expanded sources and resources for information and entertainment and supported important cultural and social changes". This view corroborates Griffins (1991:296) insight into Mcluhan's global village. According to Griffins, "Mcluhan felt that all of us are members of a global village. The electronic media brings us in touch with everyone, everywhere instantaneously. Closed human system no longer exists".

These positions seem only to support the centrality of communication and information technologies as the driving force of globalization. Although this paper converges with these positions, globalization cuts across every fabric of human endeavour. Globalization connotes the process of making an issue, object, values, institution or practices "global", "worldwide" at the world stage or in the global arena (Fidler 1997). Fiddler explain globalization to entail universalization, whereby the object, practices, technology, values etc: transcends geopolitical boundaries, penetrating the hitherto sovereign nation-state and impacting on the orientation and value system of the people.

Fiddler's position supports the idea of a multidimensional process which heightens Mboho's (2005) submission that, "It is characterized by the intensification of linkage in the trade across national frontiers; a rapid flow of capital in diverse forms across national borders and most importantly, the interconnection of the globe through discoveries in micro electronics".

Although Mboho offers a liberal conception of the terms, it does agree with the centrality of communication as Sutz (2002) and McDowell (1997) have provided. These scholars opine that the concrete operational forms of globalization demand

instant communication, that is the possibility of working in the real time, in any activity that implies the exchange of codified information, independently of the locality of the source. It has been argued that the information society has taken over industrial society. Idemili and Maama (2005) argue that the technologies are with us and are spreading fast, swiftly moving the world from the industrial to the information society, which has brought new civilization, new knowledge and new approaches to every conceivable aspect of human lives. Hugh Mackay's assertion in *Awake* (1998:4) claims that "the world is being invited to get into the fast lane on the information super highway". These positions should not underline the fact that industrial and information age are complementary. Baran (2002:367) talks about globalization in terms of media and national economics.

Gates (2004) observes that the Wright brothers' vision of powered human flight in 1903, made the world a forever small place: "that 12 sec flight changed the world, lifting it to new heights of freedom and giving mankind access to places it had never before dreamed of reaching". Gates supposition supports the strong elements of advances in transport technology as one of the propelling forces behind globalization.

The many conceptual projections can be reduced into two blocs: opponents and proponents of globalization. Baran's (2002) summarizes it thus

Globalization opponents fairly asked the question, what Message has the boss just sent his employees... what stories will be untold, what questions unasked, what power unchallenged? Yet defenders of increased Globalization points to the need to reach a fragmented and widespread audience... The growing economic clout of emerging economies and the growing intertwining of the world's economies as additional reasons globalization is necessary for economic survival.

Various lamentations will fill the air from the developing countries. Etuk (2005) laments that a great deal of globalization in trade, finance and investment in industrialization, local businesses and policy making, is hurting the small and the weak, the handicapped and the under privileged, while giving more powers to the already advantaged. This lamentation only re-echoes Martin Khor's fear that globalization is a very uneven process with unequal distribution of benefits and loses. Let us venture to say here that an examination of the characteristics of globalization is a need for adaptation.

The Rhetoric of Globalization

Characteristically, the starting point of rhetorical communication is that persuasion founded on truth has the power to induce predetermined goal. By rhetoric therefore we should neither be concerned with propaganda nor ideology. But, truth told in a dialectical manner with both the artistic and inartistic logic. Aristotle had in the 4th century B.C. defined rhetoric as the act of discovering in every particular case all the available means of persuasion. But, the means as suggested by Plato should contain the truth in such a way that its logic and philosophies should convince even the gods themselves.

This classical approach defends rhetoric against its modern conceptualizations and suggests that rather than artificial eloquence, hollow bombast and flagrant disregard for truth, rhetoric seeks to defend and present the truth through its principles. Burke (1953) had discussed the character of discourses to include two persuasive items, which themselves are great starting points - identification and consubstantiation - when the issues in a discourse are identifiable with common interest, we become consubstantial (one), we definitely will converge. But, when the reverse is the case, Thomspens (1971) contends, we will not be persuaded. We will understand the rhetoric of globalization by looking at its characteristics and assessing its fallacies. This will therefore enable us to know how truthful the propagators of this phenomenal concept are, and how practicable it is in the face of an unbalanced socio-political economic world, especially the world of the developing countries such as Nigeria.

Characteristics of Globalization

It is a multidimensional set of social processes that resist being confined to a single thematic framework and involves the creation of a new and multiplications of existing social networks and activities that increasingly overcome traditional, political, economic, cultural and geographical boundaries. It is reflected in the expansion and the stretching of social relations activities and interdependencies. Globalization processes involve the subjective plane of human consciousness (Steger, 2003 & Emmanuel, 2005).

The issues that arise from the character of globalization depend on the truth or otherwise of its principles. The issues themselves raise rhetorical questions. Is globalization multidimensional? Although it is a general supposition, Mboho 2005 after accenting to it, believes it has a perculiar axis. To Mboho. "Globalization is not unidirectional, but it does have a privileged axis ... as things stand, the privilege axis is north/north due to the fact that what is designed, manufactured and marketed on a world wide scale, be it goods or services, is for the most part "Knowledge Intensive"

Idemili and Maamaa (2005) support VOICES 21(Global movement for people's voices in media and communication in the 21st century) thus; "while technological progress and political and regulatory changes can potentially benefit many of those in need, the scales seem increasingly tipped in favour of the already powerful". The last four characteristics may have been the catalysts for supposed looming threat in the following areas. These are media diversity in form and content (infotainment and edutainment dumping), and multiplication of homogenized programming resulting to reduction of real content. Threat to the public understanding and democratic process - undue influence on news, current affairs and educational content, control of political slant by media mogul and growing global electronic surveillance by government and private interest. Threat to the global equity of access and economic development in the area of disparity to access to information and communication technologies and application, delivery of distorted messages of lifestyle expectations through global advertising and imposition of a single dominant set of cultural values. Threat to cultural and social norms in the subjection of sports and entertainment to purely commercially driven criteria, domination of a single language in new media content, ubiquity of advertising, interrupting and deforming other social and cultural information, visually

and aurally.

It suffices to say that globalization should entitle everybody, every nation to participate in communication and in making communication decisions. Idemili and Maamaa (2005) observe that the ongoing World Summit on the Information Society (WSIS) a United Nations (UN) conference is a response to these threats to public interests. If this is so, then its submissions should be able to encourage a globalized world of equal opportunities for all people and all nations.

The Fallacies of Globalization

Fallacies generally constitute false reasoning in argument and since argument belongs strongly and strictly to the realms of rhetoric, orchestrated by logic and is used to galvanize dialectics, rhetorical fallacies would probably constitute attempts at falsification of “truth” of persuasion with great intents fanned by the embers of propaganda. Most of the idiosyncrasies of globalization are fallacies and Steger (2003) provides us with what he calls classical system of belief. Globalization is about liberalization and global integration of markets. Nobody is in charge of globalization. Globalization benefits everyone. Globalization furthers the spread of democracy in the world.

If we say that rhetoric is the convincing projection of truth that enhances the structuring and restructuring of man and his society then certainly, the above systems of belief about globalization are fallacious. Let us examine them together. If globalization is about liberalization and global integration of markets, how many markets are liberalized and who is liberalizing and integrating them? Joseph Stiglitz quoted by Toyo (2004:23) argues that globalization is not helping many poor countries, that adoption of market based policies such as open capital markets, free trade and privatization is making developing countries less stable. That globalization is inevitable and irreversible is a conception that needs dialectical inquiry. This is because in the world of phenomenon, changes in the physical elements of matter are usually characterized by changes in the character and disposition of human beings. But, how true is it to say that, globalization is irreversible if we agree that it is inevitable? Do you believe that nobody is in charge of globalization? Of course there are two types of globalization, the type promoted by the United Nations and its agencies and the type promoted by the so called Bretton Woods Institutions (Etuk 2005). Perhaps this is why Mboho (2004) talks about the north/north privileged axis. Kotler (2001:369) asserts that market entry and market control cost are high, product and communication adaptation are also high and dominant foreign firms can establish high barriers to entry.

Does globalization benefit everyone? This provides intellectual as well as moral equivocation because African continent has 70% of her inhabitants in the rural areas who are mostly illiterate and may not have direct if at all they have indirect benefits of globalization. Toyo (2004) vexes out that globalizers through propaganda set up a demand for what they have and that Africans like others (developing world) lived without computers. How many Nigerians for now have access to Information and Communication Technology (ICTs) even with its enormous advantages?

Globalization is said to further the spread of democracy in the world. It is the

believe of the west that democracy is the best system of governance/government and should be imposed on other countries whether they like it or not. Today, we know that it is not Weapons of Mass Destruction (WMD) that took America to Iraq but an attempt to institutionalize the western ideology of governance. What this fallacy entails is that while democracy is encouraged other systems are eroded. But, when you look at the African continent critically, the coups and the counter coups do not seem to support that fallacy.

How then in the face of these looming but already conceivable and consuming fallacies should we look at globalization so as to reposition our communication education in Nigeria and reap from its vast advantages? First, we should look at the level of operation and comparative advantage.

Level of Operation

Ajayi (2002) explains the four levels as follows:

1. A world wide phenomenon: Globalization at a world wide level refers to the growing economic interdependence amongst countries as reflected in increasing cross-border flow of goods, services, financial, human capital and technical know-how.
2. A concept of interdependence among countries: Globalization refers to the extent of the inter linkages between a country's economy and the rest of the world. It determines the extent to which a particular country depends on the other for its operational survival and business success. It has also to do with the extent to which business events, production activities, technological innovation and processes in one country positively or negatively impact on the other.
3. It is an industry phenomenon: Globalized companies tend to dominate other industries because of the advantage of bigger size, better technology, good pricing policy, quality products and extensive marketing and promotion. A key indicator as stated by Ajayi is a global company's extent of cross border investment in the industry as well as the proportion of industry revenue accounted for by each company that competes in major world regions.
4. It is a company phenomenon: This refers to the extent to which a company has expanded its revenue and asserts base across countries. The key factors of globalization of any company are: international dispersion of manufacturing processes, sales revenue, assert base, intra-firm trade in intermediate and finished goods and intra-firm flow of disparate modern technologies. These four levels are not self accommodating as far as globalization is concerned. From observation, other levels are:
5. Globalization is a communication phenomenon: Without development in communication and information technologies (ICTs) which make instant communication among nations possible there would be no economic advantage of globalization.
6. Globalization is technology driven: advances in technology call for greater manpower development and acquisition of the technical skills to handle digital data and only countries with such tissues can drive the belt of globalization.

Comparative Advantages

Despite the short comings of globalization, its comparative advantages are tremendous and a desideratum for every country and everyone. The vehicles of globalization include the discoveries and advancement/evolution of technologies in Aviation, Broadcasting, Telephone, Facsimile Machine, Cable Network, Satellite Services and the Internet. These have contributed to the enhancement of civilization in different ways.

Interaction socially, economically, politically educationally and culturally among nations and peoples of the world. What took decades to accomplish yesterday, takes a split second today and we now have neighbours not in our residential neighbourhood but at the remotest part of the world. The availability of non-linear media such as the Website and CD-ROMS for information experiences in print, sound and highly interactive moving images. Marketing research, global promotion of goods, ideas and services and market expansions are at the reach of the participants. New product development and standardization. Globalization's dynamics call for constant change in national scenes, politically, economically, socially, technically and ethically, demographically and psychologically. Thus, products, services and their promotions must be constantly improved. Broadening of the news services and digital convergence of once separate media. Unprecedented level of user control and interactivity and self publishing. Access to diverse data and analysis. Better and competitive technology. (Smith 2000).

In fact the advantages are innumerable from the infinitesimal to the looming. But, its challenges are the requisites for growth not for fear. Our concern therefore is how to maximize its comparative advantages by repositioning communication education in Nigeria.

Repositioning Communication Education In Nigeria

In repositioning media education in Nigeria in the face of globalization, it is imperative to look at the factors that inhibit Nigeria's attempt at globalization. These are huge foreign indebtedness. Most people will say that we have achieved a cancellation of \$18 billion debts. ut what about the remaining ones and the interest? As long as we owe, we cannot think of proper industrialization and ICTs development. High cost of production and communication adaptation. The cost of production in Nigeria is very high. The unsteady power supply results to the search for alternative power with increase in production cost. Even the cost of adaptation to ICTs in Nigeria is very high. Technological deficiency. The low technology efficiency in Nigeria does not encourage mass production as globalization and mass communication are technologically driven. The technical know how in terms of manpower is also low.

Political upheaval, corruption, poor infrastructure and poor policies and policy implementation etc are other factors that affect our attempt at globalization. The truth is that communication and information technologies are the bed rock of globalization. Information is the raw material of communication and communication gives energy to human survival.

Why Reposition

The current structure and content of communication education in Nigeria does not encourage globalization and in a fast growing world of opportunities and survival of the fittest Nigeria may tend to lose. We all know that ICTs and other forms of globalization need technical competence. Almost 70% of our journalists and communication practitioners in all the fields of human communication: print journalism, advertising, public relations, broadcasting etc are not adaptable fully to ICTs. In most of our universities, the curricular are concerned with the training of mass communicators even without equipment for practicals. It must be stated here that the world had since moved away from mass communication to human communication in terms of mass customization, mass selection and mass aggregation. Technologies developed in communication are done to support new concepts. In fact, according to Baran (2002:28). The audience is becoming more fragmented, its segments more narrowly defined. It is becoming less of a mass audience.

The communication courses and contents taught in our Universities and polytechnics as approved by the NUC and other bodies, need to be revisited because some of them by virtue of globalization and ICTs are not only obsolete but almost useless. There is therefore the need to revisit courses and their content to equip both the teachers and the students to be able to produce the type of manpower needed in the global arena not local champions who cannot be exported. The content of our media seem difficult to export our content.

Our media houses especially most broadcast stations are not even digitalized. The communication institutions laboratories except for few ones (Uyo is partially digitalized) are still using analogue systems. Students on industrial attachment are not even challenged with this sought of system and the result is the status quo. The internet and other facilities have created opportunities for media convergence; print and electronic media mix or synergy should be tapped.

Our secondary schools lack the incentives for ICTs. In other developing and advanced societies; it has become part of the fundamental human rights to be literate in this area. In fact, communication studies with bias in ICT s should be introduced in our secondary schools systems preparatory to the tertiary education. The structure of communication education programmes should be tailored after new technologies and artistry and should be production driven to encourage employment, efficiency and marketability. Tools for communication education and practice have changed with new technologies. This puts pressure on the existing training tools and modes of operation with ethical orientation: what Ajayi (2003) calls “digital divide” seem to separate our communication environment from other nations of the world.

Consequently, if we reposition our own rhetoric of globalization in terms of policy trust and implementation, especially in our communication education, we should be able to tap from the advantage of globalization to launch ourselves into the global arena with the current vision 2020 of the federal government.

Conclusion

The collapsing of the frontiers boundaries has created a lot of opportunities and limitations. While the opportunities yield great advantages for the prepared few, the developing countries instead of preparing seems to sit down to lick the wounds of its

limitations. Shifts in paradigm usually happen over a period of time and this is true of the move away from mass society concept.

As more and more national media boundaries open up throughout the world, news, information and entertainment will be able to move instantly from each home country to become part of the global media dialogue. This means that countries who do not prepare to join the club would end up with a collapse system. We have the potential but seem to lack focus. Repositioning will therefore give us market value. For Nigeria, therefore to join the club, the base line is to restructure and reposition our communication education to create the necessary manpower to cope with the new global realities. It is not “mere rhetorics”. It is not just fallacies or the logics or the propaganda. It is rhetoric founded on the truth of the discourse of comparative advantage.

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To Teach or not to Teach: The Politics of Becoming a Business Education Teacher.

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Abstract

This article examined the perceptions and attitudes of Business Education trainee teachers towards teaching as an employment option in life. The findings revealed that business graduates were reluctant to take up teaching as a career mostly because it was not viewed as a financially rewarding profession. Students had expectations of landing higher status and highly paying jobs in commerce, industry and the public sectors. They felt that the knowledge and skills they acquired in undergraduate business courses would not be fully utilised in teaching. To attract graduates to teaching, competitive salaries and conditions of service would need to be put in place and there is need by educators to market teaching and elevate its status as a career option when outlining career opportunities to business students.

Introduction

Business Education is about preparing students for career options within business and preparing them to handle their own business affairs as well as to enable them to function intelligently as consumers. It is provided to meet both general education and career and technical needs of students in order to prepare them for careers in business as well as to help them to assume their economic roles as consumers, workers and citizens (Calhoun & Robinson, 1995). Examples of subjects that fall under the Business Education curriculum in schools include Accounting, Commerce, Business Studies, Management of Business and Economics.

A challenge that has faced many schools is the shortage of Business Education teachers (Lambrecht, 2002). One of the major causes of the shortage of these teachers is the fact that young business graduates who qualify from universities and other institutions of higher learning opt to fill financial positions in commerce and industry simply because salaries of teachers are not competitive in the market (Graig 2008). This is supported by Thomas (2007) who said that a major challenge facing the delivery of Business Education in schools is that methodologically trained teachers in business and other technical fields are scarce because they can easily get higher status jobs in commerce and industry. There also exists intense competition from the corporate world which makes it difficult for schools to recruit teachers into disciplines such as Accounting (Pitts, 2007). High salaries and lots of intangible benefits would need to be paid to entice them into the teaching field.

To attract college and university graduates to teaching, it is necessary that teachers' salaries keep pace with other professions that are luring teachers from the classroom. It is common knowledge that salaries of teachers are not competitive enough. There is evidence that teachers are more likely to quit when their salaries are low compared

to alternative job opportunities (Baugh & Stone, 1982). It is said that the effects of wage differentials are strongest at the start of the teaching career (Hanushek, Kain & Rivkin, 1999) and this is when it is critical to try and retain beginning Business Education teachers. Teachers in high demand areas are especially vulnerable to salary differences in their decisions to remain in teaching (Murnane & Olsen, 1990).

It should also be borne in mind that despite some of the factors cited above, business students may be reluctant to join the profession because teaching is generally perceived as a low-status job. Studies in sub-Saharan Africa, and indeed the world over, have shown that the teaching profession is generally looked down upon because of perceived low remuneration and generally poor conditions of service (Chivore, 1988; Towse, Kent, Osaki & Kirua, 2002) such as arbitrary teacher deployment systems, unattractive work locations, lack of professional development appointments and insufficient supportive supervision (Mulkeen, Chapman, DeJaeghere, Leu & Bryner, 2005).

In light of the above, it is critical that the number of business graduates choosing to become teachers be expanded and that those beginning teachers of business subjects who opt to remain in classrooms be increased and retained. It was against this background that this study sought to find out Business Education student teachers' views and perceptions with regard to pursuing teaching as a career. These were the research questions: Why do business graduates pursue studies in education? What are their perceptions towards the teaching profession? To what extent do they consider teaching as a lifelong career?

Methodology

The study used a descriptive survey design. The subjects were 17 Business Education students enrolled in the Postgraduate Diploma in Education (PGDE) programme at the University of Botswana in Semester 2 in 2008. The 17 (B1, B2, B3, ..., and B17) were part of a class of 20 and they participated in the study by virtue of their willingness to take part in it and their being present on the day the questionnaire was administered.

Nine items of 16-item questionnaire adapted from Kamwendo and Moumakwa (2005) were used to collect data from the respondents. They elicited information on respondents' teaching experience(s) before enrolling in the PGDE programme, what they majored in, in their undergraduate studies, why they enrolled in PGDE and information on their future aspirations. Semi-structured interviews were conducted with 4 students (Bi, Bii, Biii and Biv) who were selected using purposeful sampling. Data on why they enrolled in the PGDE programme and their views and perceptions on teaching as a career were sought and triangulated with survey data.

Results and Discussion

Of the 17 respondents, 9 held degrees in Accounting, 7 in Business Administration (with majors in Marketing, Management or Human Resource Management) and 1 in Economics. All 17 had hoped to find jobs in commerce, industry and the public sectors as accountants, financial analysts, human resources officers, in marketing and supply management. None had teaching in mind. 16 (94.1%) of the respondents

joined the PGDE programme because they had failed to secure jobs of their choice and 12 (70.6%) indicated that they were still actively seeking employment. Responses to closed items are summarised in Table 1 below:

Table 1: Students' responses and attitudes towards teaching.

Item	Yes		No	
	n	%	n	%
Do you have any teaching experience?	2	11.8	15	88.2
Was teaching your intended career?	0	0.0	17	100.0
If you were to find a job now, would you withdraw from the PGDE programme?	12	70.6	5	29.4
Do you intend to remain a teacher on completing your training?	6	35.3	11	64.7

The findings presented in Table1 suggest that the majority of business graduates who enrol for teacher training do so as a last resort. Having failed to pursue their first choice careers, they had to find an alternative and ended up enrolling in the PGDE programme. None of the respondents had considered teaching as a career and most were prepared to withdraw from the programme should attractive employment opportunities arise. To some enrolling in the PGDE programme was some sort of stop-gap measure while they actively sought employment. This was confirmed in interview and questionnaire responses:

B3: "I do not like teaching".

B14: "Teaching is my last resort".

Bi: "I only joined PGDE because I had nothing to do. If I find a job I will leave. Most of us are busy looking for jobs right now".

Biv: "I never wanted to be a teacher. I would rather have an office job as an accountant".

B16: "After all I want to become an accountant so if I get the opportunity I forget about teaching".

The lack of enthusiasm is not surprising at all. Teachers are generally looked down upon by people including their students, which makes the job unattractive. It explains why trainee teachers appear not to be particularly enthusiastic about teacher education (Awanbor, 1996 cited in Osunde & Izevbigie, 2006). It is up to business teacher educators to wrestle with students' negative preconceived beliefs about the teaching profession. Teaching can be a rewarding career for business graduates who really want to make a difference preparing young people for employment and economic citizenship while working outside office-based environments.

Another factor cited by the respondents for not wanting to be teachers was a perceived mismatch between the skills required in teaching and what the students had done in their undergraduate work. Students appeared to want to avoid one form of

what economists call underemployment, a situation where one works a job for which they were not trained. The general perception was that joining teaching would result in them not fully utilising the business training they had received.

B10: “I want to do my job that I trained for (sic) but I will find a way of using my PGDE knowledge and skills”.

B9: “Why would I waste the qualification I have?”

B12: “Because I don’t like teaching and it is a waste of time and not challenging”.

B4: “I want to become a financial analyst or follow up any career related to finance because I really love that. That’s where my passion falls”.

Underemployment is the employment of workers with high skill levels in low-wage jobs that do not require such abilities. Business teacher trainees believed that there existed a mismatch between the skills they had acquired in business school relative to those that are required in teaching. If such students were to subsequently join the teaching profession, they would be “discouraged” worker, which represents a serious type of underemployment. What business teacher trainees should bear in mind is the fact that the 30+ courses they studied in their undergraduate work will not necessarily be put to waste in teaching. On the contrary, their deep understanding of business subject matter content would be invaluable in teaching. Possession of this kind of understanding provides a foundation for pedagogical content knowledge that would enable them to impart business knowledge to others (Gudmundsdottir & Shulman, 1987). Furthermore, landing jobs in the private sector will not guarantee that they will fully utilise their training. Studies in Europe have shown that one in four graduates’ skills were insufficiently used in the workplace (Marshall, 2008) and it is not uncommon for business graduates to take up jobs that have no relevance to their studies.

The issue of low remuneration as one of the factors contributing to the reluctance by many people to join the teaching profession has been raised in many forums and respondents in this study were no exception.

B13: “I do not have a passion for teaching and it’s one of the lowest paying jobs. I am a capitalist”.

B17: “Teaching environments are not conducive, poor salary, no improvement”.

These findings confirmed what has already been documented in the literature that business graduates who qualify from universities and institutions of higher learning opt to fill positions in commerce and industry simply because of higher salaries and higher status posts offered there (see Thomas, 2007; Graig 2008). It is common knowledge that if people hope to become rich through a teaching career they will be pursuing the wrong profession but if they are looking for a profession that is intellectually stimulating and rewarding and carries a decent wage, then the place to look for is teaching.

According to Lambrecht (2002), one challenge that faces business teacher education is to provide viable paths for professional development and growth. This is confirmed in this study where some of the respondents pointed out that it was professional growth and progression that mattered and they were of the opinion that this was lacking in teaching:

B6: “There are few opportunities of growing in teaching”.

B15: “The teaching profession is slow in terms of progress”.

Bii: “I don’t want to be stuck in a classroom for the whole of my life (sic). There are no chances of promotion in teaching”.

The lack of opportunities to advance within the teaching field is a crucial factor in discouraging people from entering the profession. Public service teaching, like in all bureaucracies has poor career prospects especially when promotion is based on seniority with little regard to meritorious service. There is no denying the fact that because of their large numbers, the upward progression of teachers is slower than that of their counterparts in other economic sectors. There however, are several career paths to pursue in the teaching profession. The opportunities for career progression include running a whole school as a headteacher or one can rise to be a deputy headteacher, senior teacher or taking responsibility of a business studies department in a school. There are also prospects of taking up teaching posts in institutions of higher learning or taking up managerial posts in teaching-related government departments such as curriculum development, examinations and school inspectorates.

Although a large number of reluctant trainees remained reluctant, it was quite heartening to note that there were some students who had been converted. They had stumbled into the PGDE teacher training programme and found themselves falling in love with teaching.

B7: “All of a sudden the field seems so interesting”.

B8: “I have researched well on the teaching profession and wouldn’t mind being a teacher”.

B11: “I have acquired a lot and not becoming a teacher would be wrong for me. I now have the passion”.

Biii: “I have always wanted to develop myself academically. I have realised that I can help or assist in the training of fellow Batswana. Teaching and lecturing provide this opportunity”.

All hope is not lost. After all teaching can be enormously gratifying and many more people could make it their career choice if attractive financial and non-monetary incentives to reward good teachers are put in place.

Conclusion

In order to increase teacher supply in general and business education teacher supply in particular, it is critical to expand the number of individuals choosing to become teachers. This can be done if those in authority start to put in place relevant incentives. Teachers desire competitive conditions of service such as small class sizes, better

teaching and learning resources, supportive supervision and ongoing in-service professional development (Mulkeen, Chapman, DeJaeghere, Leu & Bryner, 2005). Teachers' conditions of service should be comparable with those found in quasi-government organisations like parastatals and the private sector. It is critical to retain beginning teachers and to bolster the numbers of teachers in critical areas like Business Education. Business students' attitudes towards teaching need to be improved. They must be re-oriented on the dignity of teaching and the career options it affords. When outlining career opportunities to such students, educators must not only talk of private and non-teaching public sector employment opportunities; they must also market teaching as a potentially fulfilling and rewarding field. If we don't do this, the future shortage of these teachers may come back to haunt us.

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Business Educators' Views on the Entrepreneurial Competencies Needed by Business Education Graduates in Edo and Delta States of Nigeria

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Abstract

This study investigated Business Educators' views on the entrepreneurial competencies needed by business education graduates in Nigeria. A 23-item instrument was used for this study. The study sample comprised all the 66 Business Education lecturers in the universities and colleges of Education in Edo and Delta states of Nigeria. Edo and Delta states are neighbouring states located in the south-south geo-political zone of Nigeria. They are also one of the petroleum oil producing areas in Nigeria. The collected data were analysed using the descriptive statistics, while the t-test measure was used for testing the hypothesis. The findings of the study reveals that all the respondents agreed that the 23 competency items are needed by business education graduates. Furthermore, the findings show a no significant difference in the views of male and female business education lecturers on the entrepreneurial competencies needed by them. Finally, some recommendations that are likely to enable both the pre-service and in-service acquire relevant entrepreneurial competencies have been proffered.

Introduction

In the national policy on education (Federal Republic of Nigeria, 2004), emphasis is laid on a united, strong and self-reliant nation. The policy goes further to stress on the acquisition of appropriate knowledge and skills necessary for one to secure paid employment in office or be self-employed. The Universal Basic Education (UBE) programme of 1999 is comprehensive in content and well equipped to inculcate in the young all the necessary attributes that will ensure their "acquisition of the appropriate levels of literacy, manipulative, communicative and life skills as well as the ethical, moral and civic values needed for laying a solid foundation for life long learning" (Federal Republic of Nigeria, 2004). The above objectives aptly align with the general goal of business education which is to give training and impart necessary skills leading to the production of goods, services and self-reliance. According to the national policy on education (Federal Republic of Nigeria, 2004), business education is considered as a veritable tool for preparing students for the enterprise as employees, employers, entrepreneurs and to be self-employed. Business education is an aspect of educational programme offered at the higher institution of learning which prepare students for careers in business.

Anao (1986) states the major goals of business education amongst others to include (i) adapting the various business concepts acquired in class to real life situation; (ii)

acquiring skills and competencies required for the performance of basic business jobs e.g. taking simple administrative decisions and dealing with correspondence; (iii) keeping simple records of financial and other transactions in the office; and (iv) playing productive roles in a free enterprise economy. Entrepreneurship is about learning the skills needed to assume the risk of establishing a business. It is about developing the winning strategies and executing them with all vigour, persistence and passion needed to win any game (Inegbenebor, 2006). Osuala (1999) posits that the process of bringing together creative and innovative ideas and combining them with management and organizational skills in order to combine people, money and resources to meet an identified need and thereby create wealth is entrepreneurship. Entrepreneurship is seen as the willingness and ability of an individual to seek out investment opportunities, establish and run an enterprise successfully (Okenwa, 1999). Other entrepreneurship skills include pooling of various scarce resources for production and distribution of goods and services, organization and arrangement of the human and material resources for the attainment of the objectives of the enterprise, risk bearing and innovations.

Statement of the Problem

The national policy on education (Federal Republic of Nigeria, 2004) enunciates that education is an instrument per excellence for the development of the nation towards making the nation and citizens self-reliant. To this end, business education as a programme that prepares the recipient with necessary skills and competencies that can enable the graduates, in the absence of paid employment, establish a centre where they can render both secretarial, distributive and accounting services to their clients is urgently needed. In this vein, business education programme equips her graduates with the right skills that enable them to engage in a life of work in the office as well as for self-employment after graduation from the training institutions. In line with aspiration, one may not be able to say how effective the business education programme has been in developing the students for the needed entrepreneurship skills. In real terms, the concern of these researchers was to establish the views of business educators on what should be the entrepreneurial competencies of business education graduates. Consequently, this study has been designed to find the views of educators on the entrepreneurial competencies needed by business education graduates in Nigeria.

Research Questions

The following research question will be used to provide answer to the study: What are the business educators' views on the entrepreneurial competencies needed by business education graduates in Nigeria. One hypothesis will be tested: There is no significant difference in the mean ratings of the views of male and female business educators on the entrepreneurial competencies needed by Nigerian business education graduates.

Methods of Study

This study adopted the survey design. All the business education lecturers (66) of whom 41 were males and 24 females in the universities and colleges of Education in Edo and

Delta states of Nigeria formed the population of this study. A 23-item questionnaire titled “Entrepreneurial Competencies Needed by Business Education Graduates Questionnaire” (ECNBEGQ) was designed for data collection. Respondents were asked to rate each of the items on a four-point scale as follows: Strongly Agree (SA) 4; Agree (A) 3; Disagree (D) 2; and Strongly Disagree (SD) 1. The instrument was validated by three experienced research scholars in the field of Business Education from the University of Benin, Benin City and Delta State University, Abraka. A split-half method was used with a pilot group of 10 lecturers to derive the reliability coefficient of 0.86 using the Spearman Brown formula. The researchers administered the questionnaire with a research assistant who was specifically coached and instructed on the manner in which the instrument was to be administered. The completed questionnaire was returned within 2 weeks of administration. On the whole, all the 66 pack of questionnaire (100%) was returned and used to carry out the analysis. The data gathered from the study were analysed using the mean (\bar{X}), standard deviation (SD) and t-test. For research question 1, the mean and standard deviation were used as statistical tools. The mean of 2.5 was regarded as “Disagree” while a mean response on or above 2.5 was regarded as “Agree”. For research question 2, the null hypothesis was tested at 0.05 level of significance such that any calculated t-test value less than 1.96 ($P < 0.05$) was regarded as “insignificant” and any calculated t-test value of 1.96 or above at 0.05 level of significance ($P > 0.05$) was regarded as “significant”.

Findings

Research Question 1: What are the business educators’ views on the entrepreneurial competencies needed by business education graduates in Nigeria?

Results

Table 1: Mean and standard deviation scores of views on entrepreneurial competencies needed by business education graduates

Results

Table 1: Mean and standard deviation scores of views on entrepreneurial competencies needed by business education graduates

S/No	Competency Statement	Mean (X)	Standard Deviation	Decision
	Enterprising Key Skills			
1	Ability to be resourceful and creative	3.01	0.78	Needed
2	Ability to redefine 'risk' as opportunities to make use of the expertise	2.85	0.92	Needed
3	Ability to motivate self and others under one's circle of influence	3.00	1.15	Needed
4	Ability to acquire proprietorship and high productivity skills	3.75	1.08	Needed
5	Developing skills for effective utilization of the profit for the growth and development of the firm	3.14	0.89	Needed
6	Ability to look for opportunities	3.12	1.03	Needed
7	Ability to develop a reputation for being the kind of person who is always looking for ways to do things better and faster Management Skills	3.08	1.19	Needed
8	Ability to plan, organize and manage small-scale or medium scale business	2.89	1.14	Needed
9	Ability to source for fund for the running of a small-scale business	3.16	0.78	Needed
10	Ability to develop skills of keeping the accounting records of small-scale businesses	2.95	0.98	Needed
11	Acquiring skills for effective supervision and coordination of both human and material resources	3.16	0.91	Needed
12	Ability to develop broad-based investment planning and implementation skills	3.00	1.25	Needed
13	Ability to apply integrating business skills	3.11	0.88	Needed
14	Ability to have constant alertness to market changes and technical trends	3.18	1.02	Needed

15	Ability to maintain business ethics	2.98	1.00	Needed
16	Ability to interpret market information	3.02	0.90	Needed
<i>Human Public Relation Skills</i>				
17	Ability to develop good customer orientation for effective operation of relation network	3.45	1.01	Needed
18	Ability to identify new services and new approaches for exploring the target market	3.13	0.82	Needed
19	Ability to identify and apply new technologies to solve customer problems in different ways	2.95	1.26	Needed
20	Ability to find a business location which is more convenient for customers	3.44	0.68	Needed
21	Ability to communicate and persuade customers, clients, suppliers, competitors, service providers and stakeholders in the business environment	3.45	1.00	Needed
22	Ability to handle apprehension and requirements of clients	3.22	1.06	Needed
23	Ability to establish linkages with other business persons and stakeholders for mutual learning and collaborative undertakings	3.18	0.90	Needed

In response to research question one Table 1 shows that all the respondents agreed that the 23 identified competencies are needed by business education graduates for developing entrepreneurial competencies. The mean scores ranged from 2.85 to 3.75.

Hypothesis 1: There is no significant difference between the mean ratings of the views of male and female business educators on the entrepreneurial competencies needed by business education graduates in Nigeria

Table 2: t-test score of significant difference between male and female business educators

Group	N	X	SD	DF	Calculated t-test value	Criterion value	Decision
Male Business Educators	41	3.10	0.76				
Female Business Educators	25	2.86	0.82	64	1.374	1.960	N.S.

Table 2 shows that the calculated t-test value of 1.374 is less than the criterion figure of 1.960 at 0.05 level of significance to accept the null hypothesis of no significant difference. This in other words, means that the views of both the male and female business educators on the entrepreneurial competencies needed by business education graduates in Nigeria are the same.

Discussion

The analysis of data on table 1 indicates that the respondents agreed that all the 23 identified competency skills are viewed as areas where training is required for effective business teacher programme. This finding is supported by Anao (1986) and Ubulom (2003) who stated that enterprising key skills, management skills and human public relations skills are necessary competencies needed by all business education graduates. According to the Joint Committee of the National Business Office Education Division of the American Vocational Association (1990), business education is a broad, comprehensive discipline whose instructional programme among others, encompasses the knowledge, attitudes and skills needed by all citizens in order to effectively manage their personal business and economic system. In the view point of Inegbenebor (2006), the functions the entrepreneur is expected to perform in a business enterprise include (i) perception and identification of business opportunities; (ii) selection of the legal form of the enterprise, and obtaining the necessary licenses, permits and approvals; (iii) identification, selection and acquisition of key resources; (iv) innovation; (v) risk bearing; and (vi) management of the on-going enterprise. Ojo and Uwameiye (2005) opined that the survival of any society is determined by its ability to inculcate its values and attitudes to its younger population through the school curriculum. Good school curricula often strives to devise means of transmitting the younger children in order to acquire knowledge, skills, and ethical values to be able to face their daily challenges. An educational system which will help the young people in Nigeria to develop a mind set on creation of jobs for themselves in small, medium or large enterprises, may just be the solution in the right direction. Consequently, if unemployment among today's youths and graduates must be taken care of, then the various entrepreneurship education have to be oriented towards self-employment without having to rely on government for salaried jobs. The development of entrepreneurial competencies will include: inculcating in the business education students those personal qualities that form the basis for entrepreneurship such as creativity, spirit of initiatives, responsibility, capacity for confronting risks and inadequacies. This view is corroborated by Uwameiye (2003) who posited that the entrepreneurs are not born but nurtured. With such early exposure to entrepreneurial competencies, the youths and business education graduates develop a mind set for creating jobs instead of seeking for the non-existent jobs.

Table 2 shows that there is no significant difference between the views held by male and female business educators on the entrepreneurial competencies needed by business education graduates. This is as a result of the fact that business education is both present and future-oriented, comprising knowledge, competencies and values which will enable the student understand himself/herself in relation to his/her society.

Conclusion

This study reveals the business educators' view on the fact that the development of entrepreneurial competencies among Nigerian business education undergraduates is the panacea to solving the problem of unemployment and poverty among youths in the nation. The identified competencies include the enterprising key skills, management

skills and public relation skills. Arising from the findings, the need for all the pre-service and in-service business education graduates to acquire relevant entrepreneurial competencies has been established in this paper.

Recommendations

- 1 All stakeholders in the education industry, curriculum planners and evaluators should continue to create positive awareness on the necessity of developing entrepreneurial competency culture among Nigerian undergraduates.
- 2 Government should grant soft loans to the graduates to enable them establish their various businesses as a way of tackling the unemployment problem as well as creating enabling environment that is favourable for entrepreneurship development.
- 3 As a matter of urgency, adequate and relevant instructional facilities should be provided by the government and effectively utilised during instructional process in business education. This will facilitate mastery in the various competency areas.

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Quality and Standard Balancing in Nigerian University Education: Implications for the Attainment of the Millennium Development Goals

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Abstract

Education is very crucial in human capital development for the attainment of excellence in the vision area of macro economic, population growth, equity, and natural resource and environmental management. Thus for education to remain “instrument per excellence” (NPE 2004), it must be of high quality with an acceptable standard tone. This paper took its conceptual framework from existing practice ennoblement assumptions, the educational variables that can be utilized to attain quality and standard balance in Nigeria universities. Also, this paper constructively matched operative issues found to be constraining quality and standard in university education in Nigeria with strategic solutions in order to balance sustainable system on theory and practice. It argues that there still exists educational policies such as quota system and government non-chalant attitude to education, thus there is need for a review of higher education policies in the light of the Millennium Development Goals (MDG). This paper therefore posits that for positive reflection of the MDG in higher education, the government should consider the review and implementation of these educational variables in universities.

Introduction

Sundry scholars when depicting the state of education in Nigeria have used the terms quality and standard interchangeably. But, while quality tells us how good or bad something is, standard tells us about the level of the goodness in relation to what is generally or internationally considered acceptable. Quality and standard are simply two faces of the same coin. They bother on effectiveness and efficiency. This is because while quality is all about showing how well the system is working to producing the intended results (effectiveness); standard reflects the extent to which available resources have been fully utilized to produce the intended results (efficiency). However, Tawari (2002) considers quality and standard as a “before and during the event process”. That is, quality and standard balance is aimed at preventing faults from occurring in the first place. This is what Crosby, (1979), referred to as ‘zero defect’ approach. Crosby, the chief proponent of fault free products believes that if the organization has the will, all the negative factors such as waste, errors and failures can totally be eliminated from the organization. This notion of zero defects is very attractive to providers of educational services because elimination of errors implies that students failure, as well as expenditure of systems resources could be eliminated. Okoroma (2006) also notes that quality and standard aim at providing “zero defect”

products or services by getting things done right at the first time and every time.

Theoretically, the basis of investment in education according to Ahunanya and Ubabudu (2006) is the theory of human capital development. They noted that Jerome-Forget traced the origin of human capital theory to the 1960's as the relationship between education and earnings, after which he noted that in the 'new growth', human capital is the key determinant of economic growth. Lambropoulos and Psacharopoulos (1992) in the same study are said to have affirmed that education is a form of investment that yields high private and social returns. To Samuel (1987), human capital is the provision of skilled labour force strengthened by educational training, involving meaningful training which enables an educated person to acquire specific skills necessary for his or her efficient functioning in the society. Furthermore, the human capital theory emphasizes that education increases the level of cognitive skills possessed by the workforce (Adedeji, 2002). Consequently, the provision of education in every country especially the tertiary education is seen as a productive instrument in human capital development. Development challenges have become very critical at local and global levels, hence the eight Millennium Development Goals (MDG).

It was on the basis of this paramount importance of education as a vehicle for human capital development for the attainment of Millennium Development Goals that led to the establishment of the National Universities Commission (NUC) in 1962. The NUC is responsible for ensuring quality and standard balancing in all Nigerian Universities. The commission has since its establishment been striving to develop and sustain local qualitative and international standard in University Education. But the more it strives, the more Nigerian University Education seems to be eviscerated. The underpinning issue that is non-incident but consequential to poor performance of University education is the failure to design quality and standard into the process from the beginning to ensure that the product or service meets a predetermined specification (Okoroma, 2006). Besides, there is need as well to understand at this point that attainment of quality and standard balance in Nigerian universities is a function of some germane educational management variables. These variables according to Etuk (2006); Okoroma (2006); Ahunanya and Ubabudu (2006), include facilities; curriculum modification, strategic planning of programmes, programmes accreditation, standardizing carrying capacities (internal factors); funding; issue of federal character policy; and attitude of government to education.

Balancing through Provision of Adequate Facilities

Facilities are motivators to teaching – learning activities. They are lubricants in the operation wheel of school and educational programmes. The Webster Dictionary (1993) defines facility as anything that promotes the ease of any action, operation, transaction or course of conduct. The provision of facilities especially in information and communication technology for academic activities creates the appropriate enabling school environment needed for efficacious teaching and learning activities that guarantees quality and standard balance in Nigerian Education when compared with what obtains internationally in the occidental states of the world.

According to Ahunanya and Ubabudu (2006), the facilities required at Nigerian educational institutions to attain quality and standard ranges from chalk/marker-

board to the latest information and communication technology facilities used in the teaching-learning processes. Classroom and office blocks, laboratory blocks and materials, engineering workshops and equipment, electricity, water and neat university environment with adequate and appropriate sewage system, etc are as well among the facilities needed at Nigerian educational institutions. The quantity and quality of facilities available in school have been found to have positive relationship with both teachers' effective job performance and students' academic performance. For example, a functional digitalized library akin to that of University of Lagos guarantees faster sourcing of data from other parts of the world for research; effective teaching and learning; and achievement of other educational/academic feats.

Balancing through Modification of Some Relevant Internal Factors

Quality and standard balance in Nigeria's University Education, which is the interest of this paper, hinges also on the extent to which some relevant internal operation determinants are modified to meet the present day global demand for education. These determinants (Etuk, 2006) include the curriculum, strategic planning of university programmes, standardization of carrying capacities of individual universities; and accreditation of university programmes and departments.

Balancing through Strategic Planning

Quality and standard balance activities centre around strategic planning which, according to Etuk (2005), requires heads of departments and deans of faculties to state the objectives of their academic programmes, show what graduates of those programmes would be capable of doing in concrete terms or show how they can contribute to the economy when they go out into the world of work; spell out in great details what they see as their strengths, weaknesses, opportunities and threats (in what is known as SWOT analysis); detail how much they think they require to achieve their visions and how much of their needs they could raise through their own internal resources. In effect, strategic planning requires universities to show why they should attract government funding for their different programmes. It is about "bridging the gap between where we are and where we want to be" (Sallis, 2002).

Balancing through Prospective Product Valuation

Due to the present poor economic conditions and dwindling government funding of education, most universities all over the world have been making desperate attempts to generate funds from other sources. Involvement of industries in university research activities is one major proposals that has gained considerable publicity and success especially in the advance countries. The results of two separate studies by Nnabuo & Uche,(1999) and okorie & Uche, (2004), indicate that there is need for grater awareness of and involvement in university-industry research (contract research) among university lecturers to generate fund for universities and for themselves.

In the same vein, the incumbent governor of Central Bank of Nigeria - Chukwuma Charles Soludo one of his lectures, (in Etuk, 2006) particularly emphasized the issue of competition and entrepreneurship by universities in Nigeria. He urged universities to source for revenue from Foundations, from the private sector and from endowments;

to get their staff wealthier through non-salary earnings without sacrificing academic excellence; to achieve more with less and be efficient in resource use. He intimated that the Federal Government spends 50 plus more than 20 percent of the total budget of the consolidated public sector (Federal, State and Local Government) spending on education. He maintained that these much spending on University Education is like a pittance and he expressed doubt that reserving 26 percent of the total budget of the Federal Government to the education sector, as mandated by the United Nations (UN), which has been the apple of discord between the Academic Staff Union of Universities (ASUU) and government, would neither be sufficient for education in Nigeria, nor would it add value to its products and technologies. According to Etuk (2006), the content of Soludo's lecture leaned strongly towards privatization of University Education as a means of relieving the Federal Government of the huge financial burden of supporting the litany of public universities, which earlier administrations founded.

Balancing through Accreditation of Universities and their Programmes

Quality and standard balance activities also centre on accreditation of universities and their programmes. Every two to five years; spaces, faculty members, facilities, the examination and grading systems are subjected to scrutiny by a team of professors in that discipline, selected from other universities by the National Universities Commission (NUC). At the end of the exercise, a university programme is put into any of three categories - full accreditation, partial accreditation and no accreditation (Etuk, 2006). According to Etuk, a programme that is given full accreditation status is rated to be relevant and qualitative. The team of accreditors will revisit such a programme after a period of five years. A programme that is partially accredited is given two academic sessions to recoup before re-visitation. A programme that is given no accreditation is not allowed to admit new students in two subsequent sessions during which time it recoups towards the team's re-visitation. After the above efforts, the issue is that something more meaningful has to be always done as a follow up to rectify the findings made during the visits and scrutiny of the universities and their programmes in order to improve, solidify and stabilize their quality and standard.

Balancing through Global Competitiveness Benchmark

Moreover, universities are subjected to national and international rankings based on the quality of their academic staff. In the most recent years, the best public university was found to be the pioneer university of Nigeria - the University of Ibadan, which scored 49 points. When it came to international ratings, the best university in Nigeria had a very low ranking-taking the 166th position or thereabouts (Etuk, 2006).

Besides, University Faculties/Departments (Etuk, 2006) are mandated to showcase products from their researchers through exhibitions and fares specifically designed for that purpose. Human and material products from academic establishments are expected to be relevant to industries. For this reason, the performances of individual universities in the fares and exhibitions are graded and ranked. The first three universities in the rank are awarded undisclosed cash-prizes. Regrettably, all these have not enhanced the quality and standard of Nigerian universities internationally. One of the reasons

for this is that most of the researches conducted in Nigeria are not as potent as those conducted in occidental universities due to poor funding of research; lack of data; university professors becoming more politically minded than academically conscious (Uche, 1998).

Balancing through Curriculum Modification

Quality and standard balance through modification of the curriculum of university education started in the 1985/86 session, with the addition of new courses called General Studies (GST) and through detailed descriptions of courses which every Tertiary Education Faculty was mandated to mount for its students (Etuk, 2006). The General Studies courses, according to Brochure for General Studies Unit, University of Port-Harcourt, are university-wide courses, which every university student in Nigeria must take. They are core courses designed to give students general knowledge about the environment, knowledge of the world around; good communication and versatility in information and communications technology (ICT). Etuk further noted that the GSTs are spread in the Faculties and they include themes like, "Use of English", "The Nigerian People and Culture", History and Philosophy of Science", Computer Studies and Citizenship Education. By 2005, the University of Lagos prospectively included COST 307 and 308 (Entrepreneurship and Corporate Governance) to add market value to her products. All these according to Chukwurah (2005) are attempts directed at shaping up universities, their programmes and personnel working in them towards meeting higher-level needs characteristics of the modern world. This is because the universities are meant to meet the standards of the modern world and become enhanced Centres of excellence (Chukwurah, 2005). The curriculum generally is expected to respond positively to modern trends of events through emphasis on innovative knowledge and skills, which are variously referred to as "daily-living skills, survival skills and life-coping skills" (Etuk, 2006).

These skills according to Obanya (2002) are becoming scarce among Nigerians. Also, Ugwu (2003) who in his study examined the relationship between the need of industries and the products of Nigerian universities underscored the dearth of the above skills (daily-living skills; survival skills; and life-coping skills) among contemporary graduates of Nigerian universities as a serious challenge to quality and standard balancing in Nigerian University Education.

Balancing through Appropriate Staffing and Academic Personnel Motivation

The National Policy on Education, 4th edition (2004 p 38) states that: "...no education can rise above the quality of its teachers". Also, the Director General of UNESCO – Federico Mayor (1991) in support of the above statement notes that none of the reforms in education will result in a significant improvement, if they fail to assist teachers perform their task effectively (Obebe, 2000 p 239). Teachers at all levels of our education system have been neglected so much. They remain victims of Nigerian leaders' myopic undervaluation of education and its implementing agent (the teachers). Obviously, it is among the teachers that you have people with the best of academic qualifications, yet they feed from the crumbs that fall off the banquet table. With this lackluster and unremorseful attitude of Nigerian governments toward addressing

the issues surrounding teachers' working conditions in the country, efforts toward balancing quality and standard in Nigerian education system remain frustrated. In support of this assertion, Ozigi (1982) notes that one of the factors that contributes most significantly to the success or failure of any organisation (including the school) is the quality and strength of its staff. In terms of academic qualification, the teachers at Nigerian public schools are more than qualified. Therefore, what makes them tick for now has nothing to do with academic qualification but with morale and motivation. The teachers believe they are deprived of their constitutional rights in terms of not being appropriately motivated especially when compared with their colleagues internationally and in other professions in the country. Consequently, they appear demoralized, depressed and psychologically incapacitated to perform their regular duties effectively. It is therefore high time Nigerian governments realized that quality and standard in Nigerian education cannot be attained without properly and appropriately addressing issues bothering on the working conditions of the teachers. When this is done, teachers will really be nudged to be effective; after all when a witch doctor is paid more than he expected or bargained for, he wouldn't mind to use his teeth to uproot roots in the evil forest.

Balancing through Adequate Funding

Okoroma (2006) asserts that the acceptance and implementation of the Ashby Commission would have averted the present crises in the education sector. According to him, the Ashby Commission Report had proposed that "every available penny will have to be invested in education". Perhaps the Commission did not foresee the enormous oil revenues that were to accrue to Nigeria in later years hence this recommendation. On its own part, the United Nations Education, Scientific and Cultural Organisation (UNESCO) recommends after one of its punctilious researches in education that every nation of the world needs to invest a minimum of 26 percent of its annual budget in education so as to maintain a minimum acceptable standard. This is a clear improvement on the Ashby Commission recommendation. Rather than spend every kobo on education, Nigeria like other nations is expected to invest 26 kobo out of every 100 kobo or N26.00 out of every N100.00 in education. The nation would still have 74% of its resources left for investment in other sectors whose functionality will usually depend on the level of education available to the society (Okoroma, 2006).

Nigeria (Okoroma, 2006) has failed to take an advantage of the UNESO recommendation so as to restore quality and assure the sustainability of attainable standard in its educational system. The situation is even more deplorable in respect of higher education especially University Education, which carries out teaching, research and development. Akinola (1990) being worried about the funding situation of University Education in Nigeria comments thus:

Our tertiary institutions are in dire need of money... to cater for both their capital and recurrent needs. For a few years past, the budget has been cut back from year to year by the Federal Government. This cut recurrent expenditures. In many tertiary institutions, capital projects embarked upon a few years ago, are yet to be completed due to lack of adequate funds (17).

The table below gives a further clear illustration of the funding situation in the Nigerian education sector.

Table 1: Federal Government Expenditure (Recurrent and Capital) and Federal Allocation to Education Sector (Million ₦)

Year	Total Expenditure	Allocation to Education	% Allocation to Educ.	UNESCO Norm (26% of Total Exp.	Amount of Under-Funding	% of Under-Funding
1985	15,369.1	823.4	5.4	3,996.0	2,172.6	79.4
1986	12,642.0	999.0	7.9	3,996.0	3,172.3	79.4
1987	22,018.7	448.7	2.0	5,724.9	5,276.2	92.2
1988	27,749.5	1,786.7	6.4	7,214.9	5,428.2	75.2
1989	41,028.0	3,399.0	8.3	10,667.3	7,268.3	68.1
1990	61,149.1	2,819.1	4.6	15,898.8	13,979.7	82.3
1991	66584.4	1,166.0	1.8	17,311.9	16,145.9	93.3
1992	93,835.5	2,756.0	2.9	24,397.2	21,641.2	88.7
1993	191,228.9	6,331.5	3.3	49,719.5	43,388.0	87.3
1994	160,893.2	9,434.7	5.9	41,832.2	32,397.5	77.4
1995	248,768.1	12,172.8	4.9	64,679.7	52,506.9	81.2
1996	337,257.6	14,882.7	4.4	87,687.0	72,804.3	83.0
1997	428,215.2	16,791.3	3.9	111,336.0	94,544.7	84.9
1998	487,113.4	24,614.1	5.1	126,649.5	102,035.4	80.6
1999	947,690.0	31,563.2	3.3	246,399.4	214,835.6	87.2
2000	701,059.4	49,563.2	7.1	182,275.4	312,712.2	72.8
2001	894,200.00	62,600.0	7.0	232,492.0	169,892.0	73.1
2002	1,188,634.6	109,455.2	9.2	309,045.0	199,589.8	64.6
2003	1,225,956.7	79,436.1	6.5	318,748.7	239,312.6	75.1
2004	1,377,340.7	85,580.8	6.2	358,108.6	272,527.8	76.1
2005	NA	NA	NA	NA	NA	NA

Source: Central Bank of Nigeria, Annual Report and Statement of Accounts, July, 2002 and Central Bank of Nigeria, Annual Report and Statement of Accounts, December, 2002.

Table 1 shows Federal Government’s budget allocation to education from 1985 to 2005. The highest allocation of 9.2% was in 2002, while the lowest allocation of 1.8% was in 1991. Comparing these percentages with the recommendation of 26% minimum by UNESCO, shows that successive Nigerian governments never considered education as a major priority for the growth and development of Nigerian economy.

Balancing through alternative source of fund (Internally Generated Revenue - IGR)

Table 2: Federal Universities Level of Dependency on Government Grant (2000)

Universities	Total releases	Local income	Total income	Dependence rate
Ibadan	2,509,890,969	196,575,448	2,706,466,144	82.2
Lagos	1,955,127,150	349,502,258	2,314,629,408	81.6
Nsukka	2,512,793,291	98,141,298	2,610,934,589	96.1
Zaria	2,567,587,409	73,210,330	2,640,797,739	97.1
Ife	2,304,114,896	40,031,187	2,344,146,083	98.3
Benin	1,949,126,834	155,172,424	1,381,534,347	92.0
Jos	1,332,970,023	487,444,424	1,381,534,447	96.3
Calabar	1,227,113,256	105,939,905	1,333,053,161	91.4
Kano	81,801,3231	54,218,393	1,036,019,716	94.5
Maiduguri	1,098,099,496	137,149,440	1,226,248,936	87.4
Sokoto	651,927,799	39,025,328	590,93,127	94.0
Ilorin	1,472,655,002	65,816,425	1,538,471,427	95.5
Port Harcourt	1,266,403,040	110,415,425	1,376,818,465	91.3
Abuja	402,154,078	84,674,828	486,828,906	78.9
Uyo	1,013,481,643	86,674,190	1,099,957,833	91.5
Awka	801,835,913	34,694,556	836,533,469	95.7
Owerri	611,326,365	29,751,258	641,077,823	95.1
Akure	545,315,202	35,855,281	581,170,483	93.4
Minna	417,130,171	20,549,000	437,679,171	95.1
Bauchi	446,280,147	17,268,097	573,548,244	96.9
Yola	499,590,326	21,962,043	521,552,369	95.6
Total	26,669,544,060	1,815,176,627	26,484,270,687	93.2

Source: Okebukola O. (2003) "Funding University Education in Nigeria" in *Education today*, Vol. 10, No. 1, pp. 27-32

Table 2 shows both dependency rates of Federal Universities and Federal Government grants to them in the year 2000. From the table it could be discerned that Abuja has the lowest dependency rate of 78.9%. Comparing this rate with the 7.1% allocated to the entire education sector in the same year (Table 1). This simply reveals the unpalatable funding attention given to University Education in this country. It is, therefore not surprising the way things go bananas today in Nigerian Universities in terms of inadequate facilities, poor maintenance of available facilities; etc.

Of necessity, funding of education in Nigeria has to be premised on the UNESCO standard of a minimum of 26% of every nation's annual budget. This is based on the fact that the 26% funding minimum is a product of research which established, that any expenditure on education below that minimum will not meet acceptable quality (Okoroma, 2006). Thus, any funding formula for Nigerian education should take cognizance of the UNESCO recommendation. Besides, on the basis of UNESCO recommendation of 26% of Nigeria's annual budget to be set aside for education in the country, this paper in line with the postulation of Okoroma (2006) proposes a format for education budget allocation to the various levels of education (Universal Basic Education, Senior Secondary Education, and Tertiary Education – University

Education and Colleges of Education/Polytechnics) in Nigeria. The format suggests that as a foundation level of education spanning over a period of nine (9) years, 8% of the education budget (26%) should be allocated to UBE. This is predicated on the fact that the basic level of education is faced with the large population of pupils, personnel and infrastructural requirements. Senior Secondary Education should get 4% as it is apparent that the challenges at that level are comparatively less than at the basic level. The main task is to build on the foundation already laid and prepare the students to transit to tertiary education. The required resources will therefore be less. Tertiary Education has been separated into University Education with the allocation of 8% and Colleges of Education and Polytechnics would be allocated 6%. This gives a total of 14% to Tertiary Education. The justification for the 8% allocation to University Education is premised on the importance and objectives of University Education which according to the National Policy on Education (NPE, 2004, p 38) include the acquisition, development and inculcation of the proper value-orientation for the survival of the individual and society. The development of the intellectual capacities of individuals to understand and appreciate their environments. The acquisition of both physical and intellectual skills, which will enable individuals to develop into useful members of the society and the acquisition of an objective view of the local and external environments.

From the above it is obvious that universities have a great role to play in the development of high level human resources needed for the development of all sectors of Nigeria's developmental aspirations. Morealso, Okoroma (2006) notes that emphasis on university degrees and demand for university education in Nigeria has combined to place the issue of funding university education as a matter of great national importance that requires a serious attention and commitment (Okoroma, 2006). According to him the increase in the demand for University Education (see Table 3) as well as poor quality and standard constitute the factors supporting the need for appropriate funding of University Education in Nigeria.

Balancing by matching capacity with social demand for university education**Table 3: Demand and Supply of University Education in Nigeria (1985-2004)**

Year	No. of universities	Applications	Admissions	% Admitted	Unsatisfied Demand
1984/85	27	201,234	27,482	13.7	86.3
1985/86		212,114	30,996	14.6	85.4
1986/87		193,774	39,915	20.6	79.4
1987/88		210,525	26,356	17.3	82.7
1988/89		190,135	41,700	21.9	78.9
1989/90		255,638	28,431	15.0	85.0
1990/91	31	287,572	48,504	16.9	83.1
1991/92		398,270	61,479	15.4	84.6
1992/93		357,950	57,685	16.1	83.9
1993/94		420,681	59,378	14.1	85.9
1994/95 **		-	-	-	-
1995/96		512,797	37,498	7.3	92.7
1996/97		376,827	56,055	14.9	85.1
1997/98	37	419,807	72,791	17.3	82.7
1998/99		321,268	78,550	24.4	75.6
1999/2000		418,928	78,550	18.8	81.2
2000/01	47	467,490	502,77	10.7	89.3
2001/02		842,072	95,199	11.3	88.7
2002/03		1,039,183	N.A.	N.A.	N.A.
2003/04	53	838,051	N.A.	N.A.	N.A.

Source: Oyebade, S.A. (2005) "Privatization of University education in Nigeria; Implications for education management" in G. O. Akpa; S. U Udoh and E. O. Fagbamiye, (Eds) *Deregulating the provision and management of education in Nigeria*, pp.235-244

N.A. – Not Available

** Admission not processed due to prolonged ASUU strike in 1994.

Nevertheless, to ensure quality and standard balance in Nigeria's University Education through appropriate funding, there must be stern legislation against frauds on Educational Resources. According to Okoroma (2006), inadequate funding is only an aspect of the problems that have confronted University Education in Nigeria over the years. The misappropriation of available funds according to him is a more challenging problem. He inferred lamenting that if the low allocations to education were properly utilized, the quality of education generally in Nigeria would have appreciated (Okoroma, 2006).

In support of the words of Okoroma, a former Head of State of Nigeria, General Yakubu Gowon who also spotted the problem of fund misappropriation in education notes that, "Poor funding may not have been responsible for the decay in the (education) sector. Rather, mismanagement of the enormous resources pumped into system, which has produced a demoralized citizenry awaiting or ready for re-

colonisation “(Gowon, 2005,7).

Also, the Executive Director of Centre for Human Rights Empowerment during the 15th Anniversary of the Global Declaration of Education for All (EFA) emphasized the problem of fund misappropriation in education thus:

The twin problems of corruption and gross mismanagement of resources are blamable for the deplorable state of the country’s education system. As a result of these two factors, the sector has consistently witnessed scarcity of resources, to the extent that less than 20 percent of eligible children are enrolled into secondary schools. Only 0.3 percent of Nigerian youths have enrolment into higher institutions (Ejiogu 2005,10).

Consequently, this paper would therefore not be accused for strictly proposing legislation with stiff penalties against any misuse, abuse and corrupt enrichment by managers of educational resources as well.

Federal Character Policy and Quality/Standard Question

The federal character policy has its root from section 14 of 1979 constitution and re-enacted in section 14 of 1999 constitution and states that the composition of the government of the federation or any of its agencies and conduct of its affairs shall be carried out in such a manner as to promote rational unity, and also to command national loyalty, thereby ensuring that there shall be no predominance of persons from a few states or from a few ethnic or other sectional groups in that government or in any of its agencies (p.10). This constitutional statement depicts that public authorities, educational institutions and private sectors should ensure fair representation of states, local government area and even ethnic groups in position of authority and power, admission into schools etc. In the process of implementing the above policy in the education sector, meritocracy was dropped (in terms of admission) for mere representation of states/regions in a quest for egalitarianism. Also, in collaboration to the new policy, the National Policy on Education (1981,24) states that, “For universities to serve as cementing national unity.....admission of students and recruitment of staff into universities and other institutions of higher learning, should be on broad national base”.

This notion led to the introduction of educational policies such as the quota system of admission, the indigene/non-indigene dichotomy and the provision of equal opportunity to university education. The quota system comprises three important elements namely, academic merit which is determined by UME score and is allotted 45 percent. The second element is Educationally Less Developed States (ELDS) with 20 percent and Catchments areas with 35 percent (NUC, 1999). The Joint Admission and Matriculation Board is, therefore, guided by these provisions in the admission process each year. One major problem with the quota system is that the quota has to be filled and this most times leads to the lowering of cut-off points in many university departments in order to have enough candidates to fill the quota. The issue here is that the federal character policy implies that a candidate with UME score of 300 out of

400 from Akwa Ibom State (Educationally Advantaged State) may not get admission but his/her counterpart from Cross River State (ELDS) with UME score of 201 out of 400 may be admitted. Thus, the quota system a sort of created avenues for penalizing those from states described as educationally advantaged.

The irony of the situation is that the quota system is simply a cheap compromise of the quality and standard of our University Education; as the quality and standard of Nigerian University Education is slaughtered and sacrificed each year on the quota system's altar of mediocrity. It is also to this end that Yoloye (1989) notes that the quota system of admission is a reasoned compromise. Onyene who is also worried about the negative impact of quota system on our education system notes that:

The use of quota reduces the chances of highly qualified candidates from being admitted. People are discouraged and frustrated out of the system where their best talents could have been adequately harnessed. This no doubt, affects the quality of educational opportunity available to the citizenry as well as encourages stifling qualitative development in education (Onyene, 2000, 275).

However, the question is do we really want a qualitative and standard University Education in this country? If we do, the quota system policy in conjunction with other related policies should be abrogated and admissions into Nigerian universities simply be based on merits. With this move, most of the fundamental problems associated with university admission in Nigeria will be positively addressed.

Political will towards attainment of National Objectives of Education

One of the major factors militating against the quality and standard of University Education in Nigeria is the nonchalant attitude of successive Nigerian governments toward education which clearly manifests in the poor financial commitment of these governments to education in the country. Akumah (2005) points out that any government that does not give education a priority consideration in its expenditure plans every year does not regard education as an investment and will definitely reap woes as dividends in all directions. The poor attitude of Nigerian governments to education could be attributed to greed, egocentrism, corruption, insincerity and impropriety of Nigerian leaders who prefer financial embezzlement and squander mania; political trivialities and tommyrots to productive and innovative spending that would better the lot of the Nigerian body polity. Denga and Denga (2004) describe such government leaders as people interested in awarding contracts that only favour their avaricious illicit "10%" demand. These leaders view education as not profitable and as such commands little or no attention of theirs (Dada, 2004). In this regard, we conclude that for quality and standard in University Education to be attained in this country, Nigerian governments should change their nonchalant and ignominious attitude to education and start giving education the all round attention it deserves.

Implication for the Attainment of Millennium Development Goals

Nigeria is the most populous country in Africa with the highest proportion of her people living in poverty; with nearly more than half of its population living below the international poverty line of \$1 a day. This means that millions of Nigerians face daily struggle of surviving on less than the aforementioned income per day. Olusegun Obasanjo's government endeavoured to fight the monster – poverty in Nigeria through its “poverty alleviation programme” but ended in staggering foot because of the periwinkle performance of the economy during his regime. However, many scholars have ascribed the high level of poverty in Nigeria to high level of illiteracy among Nigerians. This postulation is predicated on the fact that education, no matter the purpose for its demand, that is, whether for investment or consumption purpose, adds value to the purchaser intellectually, affectively and psychometrically. When this is done, the problem of poverty is half solved as the person has been equipped to actualize his or her potentials and function effectively in the society. It is when these educationally acquired skills and potentials are appropriately applied when interacting with the environment that guarantees ones freedom from poverty. Inversely, a situation where education lacks its potency to really equip its beneficiaries with the appropriate skills for entrepreneurship and or the world of work the products of education become impoverished. Education therefore is a prominent instrument for human resource development toward the attainment of Millennium Development Goals including meaningful alleviation of poverty, fair income distribution, and enhanced economic productivity. Hence, the need to balance Nigerian education at all levels, especially the tertiary education particularly the University Education which is at the forefront of equipping individuals with values and functional skills that devoid them of poverty.

Conclusion

Trends in university education had shown qualitative education cannot be compromised in order to sustain the socio-economic development of the nation. Strategies for quality standard balancing should be adopted in the universities as a step towards achieving the Millennium Development Goals. The Federal Government should also engage in quality standard balance activities in a pragmatic manner.

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Awareness and Curricula Integration of Sustainable Development Indices in University Programmes in Nigeria

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Introduction

The very essence of Education for Sustainable Development (ESD) makes it imperative for any developing nation to put in place the where- withal not only to adopt and implement the resolution of the UN Decade of Education for Sustainable Development (DESD) in order to meet the challenge of its products ability to fit into the third Industrial Revolution of the globalized 21st century world, but also to make sure that the Millennium Development Goals (MDGs) are achieved before the 2015 which automatically translates to accelerated economic growth and development.

Since the ESD enables people to anticipate and meet the challenges that threaten their very existence as citizens of nations and planet earth, Nigeria being a developing nation has realized that education is the most important key to be used in opening the door to economic growth and development and this she enunciated in her development programme- the National Economic Empowerment and Development Strategy (NEEDS).

According to the National Planning Commission (2004), NEEDS recognizes education as the vital transformation tool and a formidable instrument for socio-economic empowerment. In as much as the educational sector is crucial to achieving the objectives of NEEDS, it also happens to be the sector it seeks to reform. And one of the strategies of this reform is to update the instructional curricula of education to meet the demands of the national economy. This is in tandem with the DESD stakeholder strategy of re-orienting the curricula from pre-school to post-university so that through life-long education knowledge, skills and values will be acquired by the citizenry to improve their quality of life as they contribute to the development of their society.

Another strategy is to raise public awareness of the SD concept in order to make it possible to develop enlightened, active and responsible citizenship locally and international.

So this study examined how much of SD indices have been inculcated into higher education (HE) programs of the Lagos State government and the level of awareness of SD indices by the Administrators and students of higher education in Nigeria..

State Nigerian Higher Education

The state of University education in Nigeria reflects the fact that sustainability of the society is not a key feature in its academic programme as the funding situation has affected the quality of the outputs as reflected in underemployment and issues of poor relevance to the demand of the Nigeria markets. That the activities of idle youths in Nigeria has become the greatest concern to government, oil companies and well meaning citizen of this country is no longer in contention. This situation is worsening,

despite concerted efforts by oil companies, government and other social and non-governmental organizations to get these youths productively engaged through various programmes of youth development and empowerment. This may be largely due to the fact that most of these youth development and empowerment programmes are initiated and executed by sponsors, although in good faith, but without a proper understanding of the socio-economic and educational context of youth underdevelopment in the Nigeria (Okorie & Uche, 2006). The quality of infrastructure needed to implement the curriculum is not focused on modern imperatives of the demand of the knowledge economy of 21st century. Most of the development programmes are not student and staff centered (Uche, 2007,). Facilities where available, are not maintained, classroom environment is not conducive for teaching and learning process.

It is a well known fact that no Nigerian University is listed among the top five hundred in the world even though South Africa can boast of three of them in the last 100 and that Nigeria's expenditure on education is slightly above that of war-torn Somalia. These are among the challenges that led to the declaration of Education for Sustainable Development by United Nation, 2002. (UNESCO, 2002). Education for sustainable development is education that enables people to foresee, face up to and solve the problem that threaten life on our planet. It is the education that disseminates the values and principles that are the basis of sustainable development (intergenerational equity, gender parity, social tolerance, poverty reduction, environmental protection and restoration, natural resources conservation, and just and peaceful society). It is the education that highlights the complexity and interdependence of three spheres, the environment, society-broadly defined to include culture and economy. To emphasize the importance and seriousness of ESD to our world and generation, Matsuura, 2005, advised that "education for sustainable development of course must be more than just a logo or a slogan. It must be a concrete reality for all of us-individuals, organizations, governments-in all of our daily decisions and actions, so as to promise a sustainable plant and a safer world to our children, our grandchildren and their descendants"

Awareness.

Active and responsible citizenship can be developed locally if targeted publicity programs are put in place not only to create awareness of the ESD and its goals but also to re-orient the thinking towards creating a sustainable society from the local point of view, then leading them into the international arena of sustainability. Media strategies can be employed in such a way that both awareness and re-orientation can go on simultaneously within an enlightened community. Awareness once created will spin-off into exchanges and sharing of information among local and international stakeholders.

Curricular Integration.

All school curricular especially that higher education must be rethought and reformed in order to meet the challenges of achieving the goals. Of recent the Ministerial roundtable on Education and Economic Development (2007) issued a communiqué, and stated that there is need to strengthen linkages between education and economic development so that the curricula will respond to the new demands of the global

market and knowledge economy which requires the capabilities to identify, produce, process, transform, disseminate and use information to build and apply knowledge for human development. They continued that education for sustainable development is a theme in learning and content and curriculum planning across level and types of education be based on scientific evidence.

Problem.

So the questions of the study were how aware are the administrators and students of Higher Education in Nigeria of the sustainability Development indices? Have the indices of SD been inculcated in the curricula of General studies in Higher Education in Nigeria?

Methodology.

Two checklists were constructed: Awareness Level Checklist (ALC) which examined the level of awareness among the administrators and students of Higher Education in Nigeria. The Curriculum Content Checklist (CCC) examined the curriculum content of General Studies in Higher Education in Nigeria. The sample for the study was randomly selected administrators (50) and students (200) of the Faculty of Education of Lagos State University of Port Harcourt. The data was analyzed using the chi-square statistical tool.

Analysis

Question 1: Are you aware of the Education for sustainable development goals?

Table 1: Awareness/knowledge of the Education for Sustainable Development (ESD) goals among High Education administrators and students.

Respondents	Responses/percent.				Total response.
	Yes	%	No	%	
Administrators (H.E.)	41	82	9	18	50
Students (H.E.)	173	86.5	27	13.5	200
Total	214	85.5	36	14.4	250

Table 1 shows that 85.6 percent of the entire respondents involved in the study declared their awareness and knowledge of the education for sustainable development (ESD) goals, while 14.4 percent of them indicated that they were oblivious to the ESD goals.

Question 2: Do you think that the Nigerian Education system can meet the goals of ESD by the year 2015?

Table 2: Observed/expected responses on Nigerian Education System meeting the goals of ESD by the year 2015?

Subjects	Responses				Roll Total
	Yes		No		
	Obs.	Exp.	Obs.	Exp.	
High Edu. Administrators.	13	(11.8)	37	(38.2)	50
High Edu. Students.	46	(47.2)	154	(152.8)	200
Column Total.	59	-	191	-	250

Table 3: Result of chi-square analysis on Nigerian Education System meeting the goals of ESD by the year 2015.

Variable	Education for sustainable development (ESD Goals)					
(2) Nigerian Education System.	X ² -calculated	N	(R-1)(c-1) df	Probs	X ² -critical	decision
	0.1996	250	1	0.05	3.84	No Significance

Table 3 shows that the calculated chi-square value of 0.1996 is less than the critical chi-square value of 3.84, gives 1 as the degree of freedom and 0.05 as the level of significance. This result confirms the inability of Nigerian Education System to meet the goals of the ESD by the year 2015.

Question 3: Are Education for sustainable development (ESD) indices inculcated in the General studies curriculum of higher education in Nigeria?

Table 4: Observed/expected rating of the extent to which ESD indices are represented in the GES curriculum for institutions of higher education in Nigeria.

Education for Sustainable Development Indices.

GES curriculum	Integrated equity	Guided parity	Social tolerance	Poverty reduction	Environmental protection and conservation.	National resource conservation	Just and peaceful society	Education highlighting complexity and interdependence of environment, society and economy.	Row total
Ges 100 comm. Skill in English.	1 (0.6)	0 (0.15)	1 (0.45)	0 (0.45)	0 (0.3)	0 (0.15)	0 (0.45)	0 (0.6)	3
Ges 101 computer appreciation	1 (0.6)	0 (0.15)	1 (0.45)	1 (0.45)	0 (0.3)	0 (0.15)	0 (0.45)	1 (0.6)	3
Ges 102 introd. To logic and philosophy	1 (0.8)	1 (0.2)	1 (0.6)	0 (0.6)	1 (0.4)	0 (0.2)	1 (0.6)	1 (0.8)	4
Ges 103 Nigerian people and culture.	1 (1.0)	1 (0.25)	1 (0.75)	1 (0.75)	0 (0.5)	0 (0.25)	1 (0.75)	1 (1.0)	5
Ges 104 History and philosophy of science. Column total	1 (1.0) 4	1 (0.25) 1	0 (0.75) 3	1 (0.75) 3	1 (0.5) 2	1 (0.25) 1	1 (0.75) 3	1 (1.0) 4	5 20

Table 5: Result of chi-square analysis in the extent to which ESD indices are represented in the GES curriculum for instruction of higher education in Nigeria.

Variable (2) GES curriculum for higher education.	Education for sustainable development indices	X ² -calculated	(R-1)(c-1) df	Prob.	X ² -critical	decision
		16.86	28	0.05	41.34	No significance

Table 5 above shows that the calculated chi-square value of 16.86 is less than the critical chi-square value of 41.34, given 28 as the degree of freedom and 0.05 as the level of significance. This result confirms that the Education fro sustainable Development (ESD) indices are not fully inculcated in the General studies (GES) curriculum of institution of higher education in Nigeria.

Findings.

The level of awareness of ESD goals among administrators and student of higher education in Nigeria is high. The indices of ESD are not fully integrated into the curriculum of GES of higher education in Nigeria. Administrators and students of higher education in Nigeria think that the Nigerian Education system may not meet the goals of ESD by the year 2015.

Though the level of awareness of ESD goals by administrators and students of higher education is high, other stakeholders such as parents, labour market, government and general public may not be aware of these goals and their contribution towards its achievement. The indication that the ESD indices are not fully integrated into the curriculum of GES of higher education in Nigeria calls for more concern. The GES courses are university-wide courses implying that every student coming to university must take and pass them. This is a very good idea. However if these courses do not contain the appropriate content, students will not get the right orientation for building a sustainable development. They will not be fully prepared to face the society and contribute to its development when they come out of school. The thinking that the Nigerian education system may not meet the ESD goals by 2015, implies that the confidence in the present state of the curriculum content of the higher education is dwindling.

Conclusion and Recommendations

Awareness of a need or problem does not bring solution but planning makes a way for success. For Nigeria to meet the ESD goals by the year 2015, there need to start planning for it. Based on the finding of this study and the implications, the following recommendations are made. There is need to extend the level of awareness on the indices of education for sustainable development to other stakeholders such as planners of the educational system, parents, employers of labour, as well as the general populace. There is need to review the goals and curriculum content of the education system with the view of integrating the indices of ESD into them. There is great need to invest more on quality education for Nigerian youths and secure their future with greater endowment. There is need to give a better orientation and higher sense of value and belongingness by developing a rich curriculum, creating a conducive learning environment and comfortable hostels and showing them love which they will in turn give back to their society.

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Connecting Reading and Writing Through Whole Language Activities: A Strategy For Achieving Literacy for National Development

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Introduction

Of paramount concern to all countries of the world is the need to adequately develop their citizenry to cope with the challenges of the today's knowledge societies. This concern recognizes the fundamental importance of teaching literacy skills, not only as a means for people to be able to read and handle words, sentences and ideas, but it also requires them to take the information they have read, apply it for their own purposes, and also learn new things. Good reading, comprehension and communication skills are therefore essential in handling the wide range of knowledge people are exposed to in their daily life.

Literacy is not a static concept. Leu (2000) saw it as a deictic term, because its meaning is continually changing, depending upon the context in which it occurs. It is fundamental for learning in school and serves a crucial to the success of individuals in both their career aspirations and their quality of life. Strong literacy skills are deemed necessary for employment, decent earnings, and access to varied opportunities. Literacy is also a basic need in our world. Without an ability to read and write well, people suffer poorer health, unemployment and poverty. A population's literacy skills also have a bearing on how well a country performs economically. Countries that are successful in endowing their populations with strong skills are usually in a better position to meet the economic challenges of operating in a globalized information economy and in meeting complex social challenges such as health and population issues, governance, resource-allocation, education, infrastructure and other social issues. A measure of the importance of literacy is the fact that two of the six goals of the Dakar Framework for Action (2000) in providing education for all by 2015 emphasized literacy. In fact, it is seen to permeate all the six goals. (UNESCO, EFA GMT, 2006).

As a signatory to the Dakar Framework of Action, Nigeria, not willing to be left behind in the 2015 target, has initiated some moves to ensure that its population moves beyond the 46% literacy rate recorded in 2004. Key among these moves is the introduction and launching of Universal Basic Education in 1999. The UBE has as one of its key goals the acquisition of functional literacy by the country's population. In fact, one of the principal objectives of the National Policy on Education is "to inculcate permanent literacy and numeracy, and the ability to communicate effectively (NPE, 2006). Before the introduction of UBE, the federal government embarked on a nationwide assessment of its primary education system between 1991 and 1995 Tagged Monitoring Learning Achievement (MLA), the project, under the joint sponsorship of FGN-UNESCO and UNICEF, was the first nationwide assessment of learning achievement of pupils in primary one to four. The results, as reported by Aderinoye (2002) showed that:

1. The mean percent scores on the literacy, numeracy and life skills test were 25.1 percent 32.29%, and 32.6% respectively. The performances were generally poor, but pupils demonstrated less competence in English Language skills and displayed relatively more understanding of the tasks in Mathematics and Life Skills.
2. The poorest piece of performance of the pupils nationwide was on the writing sub-test of the Literacy test, where they obtained a mean percentage score of 18.2. This is against the mean scores of 39.2 and 31 they obtained on Reading Comprehension, and Lexis & Structure, respectively. The score of 18.2 indicates that the pupils had had little or no exposure to writing skills. (15-16).

Since a key indicator of educational progress is the extent to which schools are successful in equipping their students with strong literacy skills, it can be concluded from this report that schools could be impediments in the achievement of EFA and UBE literacy goals. Available literatures tend to blame students' poor reading and writing skills on ineffective mode of teaching these skills (D' Angelo, 1981; Adesanoye; 1990; Kolawole, 1991; Maduekwe, 2007). According to Weaver (1988) the traditional teaching methods obviously have failed many students with its consequent increase in dropout and illiteracy rates. Recognizing these inadequacies, UNESCO-EFA GMR (2006) suggests that for literacy challenges to be met, countries need to expand quality primary and lower secondary education; base literacy programmes on an understanding of learners demands, in terms of language preferences and motivations for attending class; and develop curriculum on the above demands, with clearly stated learning objectives and the provision for adequate learning materials. (17)

This position has been previously established by Allen (1984) that:

Where English is serving as lingua franca or second language, course materials for use need be firmly rooted in the culture and traditions of the country where the teaching is to take place. English can be presented realistically and naturally in its role as second language in use for a variety of purposes within the learner's own country, this has the advantage that learners can see the direct relevance of English to their daily lives and future prospects, with all that entails in terms of positive motivation,(63)

Such realistic and natural teaching, according to Williams (1990), include the awareness of the problems faced by students who are required to express themselves in the language that is not native to them. Allen (1984) therefore concluded that our teaching must have at its base a consideration of what our students need to learn, that is, what they will do with English on completing their course. This involves the teacher looking beyond the confines of the classroom into the outer worlds and focusing his attention on the use the individual will make of what he has learned in a situation that

is not primarily a learning situation.

Using language beyond the confines of the classroom involves using language wholly and integrally, hence, the skill-oriented approach to teaching reading and writing and English language in general has been variously criticized. Weaver (1990) asserted that the traditional transmission concept of education has resulted in extensive and relatively ineffective skills in instruction in reading and writing at the expense of real reading and writing that foster literacy developments. He observed that reading and writing are often taught as a matter of mastering discrete isolated skills rather than the ability to construct meaning from language (reading) and through language (writing). Czerniewska (1992) supported this view:

The curriculum in English clearly separates writing from talk and from reading in its profile components with little reference to their interrelationships. Of course, it is convenient for analysts of language structure to isolate certain aspects of language for close inspection, but the separation made in theory can develop a false sense of reality so that we forget how much our use of one mode depends on our use of other modes. (20).

With these attributes, language teaching lacks integration, the central cord without which language as communication does not emerge. Goodman (1986) therefore summarized that if language is learned best and easiest when it is whole and in natural context, integration should be a key principle for language development. This view is strongly held by language educators (Krashen 1981; Breen 1984; Goodman 1986; Caudlin 1987; Prabhu 1987; Freeman and Freeman 1992) that language as communication is blocked and can hardly be achieved when it is being explicitly taught, focusing on grammatical rules rather than use; is not made to do things or used in solving problem and is released in fragments rather than discourse units.

Since communicative competence is the ultimate goal of any worthwhile language-teaching programme (Widdowson, 1978; Lawal, 1989; Adeosun, 1998), this premise emphasizes the need for integration in language teaching. This could be emphasized in the proper connection between the rather isolated skills of listening, speaking, reading and writing to lead to effective language communication (Williams, 1990). Again, language learning should be made natural by relating language teaching to other subjects in the curriculum as well as the linguistic and the socio-cultural background of the learners. (Weaver, 1990; Ubahakwe, 1999). This study therefore responds to the need to teach literacy integratively through wholistic strategy.

Apart from the students' inherent problem with literacy skills, other variables are known to effect greatly students' achievement in reading and writing. These include students' attitude to the English language, as well as the level of parental' support for children's' literacy development (Nesser, 1996). It is therefore essential to further ascertain the moderating influence of these variables on students' performances in reading and writing as a step towards facilitating and enhancing the students' literacy skills.

Theoretical Framework: Whole Language Philosophy

Mohan (1986) opined that since English is only a means to an end for most students in ESL classes, teachers must make the best use of learners' time by concentrating on the kind of English and English related skills that will best serve their academic needs. Based on this, he suggested that the integration of language learning and content learning should be an important consideration in the field of pedagogy and research. It is on the premise of integration that the skill-model of language teaching and learning is faulted. This is because rather than focus students' attention on interesting content and require students to think, generate original responses and make real linguistic choices, many skill oriented classrooms and textbooks are replete with 'exercises of fragmented language related only by linguistic operations the learner is expected to perform' (Blanton, 1992). A radical reaction against such traditional methods evolved in the concept of Whole Language. Bullock (1975) observed that a child learns language primarily by using the four modes of talking, listening, reading and writing in close relationship with one another. Thus Zerniewska (1992) surmised that looking at language events rather than language systems points to the fact that writing practices are intertwined with talk and reading. This showed that the different modes of language are not separable in practice as they are in theory.

As an evolving philosophy, Whole Language is a belief system about the nature of learning and how it can be fostered in the classroom. Freeman & Freeman (1992) posited that Whole Language brings together modern scientific knowledge of teaching, learning, language and curriculum and puts it into a positive humanistic philosophy that teachers can identify with and which offers them strong criteria for the professional decisions and teaching practice. Weaver (1990) gives a summary of its features "Language is kept whole, not fragmented into skills, literacy skills and strategies are developed in the context of whole authentic literacy events, while reading and writing permeate the whole curriculum; and learning within the classroom is integrated in the whole life of the child" (12).

Harste (1999) also gave three key ideas in Whole Language; (i) Language is learned through use (ii) The child as informant, and (iii) Education is enquiry. These ideas define Whole Language as an open invitation to learn about language and to support it using children as curriculum informants. It is a radical departure from the traditional classroom where learners are regarded as "banks into which teachers deposit knowledge" (Freire 1970); it is therefore learner-centered as learners are expected to "construct their own learning" (Freeman & Freeman 1992). It is also based on the assumption that as the human mind seeks unity among parts for a wholeness of understanding, so do English language arts require integrating all the elements of language before students can make sense of the processes of thinking, listening, speaking, reading and writing (Freeman & Freeman 1992). Quoting an American Arts Framework of 1987, they further asserted that in-depth learning of any kind presumes various levels of efforts and involvement of all the human senses and facilities, therefore the whole perception is necessary in learning.

This is related to Gestalt Theory, which maintained that learning involves restructuring, reorganization of perception and gaining of insight in a purposeful activity (Anozie 1997). This organization allows the learner to perceive new

relationship, solve new problems and gain basic understanding of the subject. Whole Language therefore emphasizes, among other things, the teaching of language, not as isolated or artificially contrived skills but within the context of reading a variety of genres and writing for a variety of purposes and audience (Weaver 1990). One can conclude that whole language is therefore a broad philosophy which covers every sphere of language teaching and learning. However, the tenets of integration of skills, functional use of language, and learner-centeredness shall be explored; through the following steps. Writing will be taught in relation to other language skills of reading, speaking and listening, particularly by emphasizing the reading-writing connection through selected reading passages within learners' experience. Learners are involved in the selection of content materials, as well as the evaluative procedures. The activities in the class are selected based on learner's interest. Reading and writing shall be taught as a process by guiding the learners through the process of thinking through ideas to elicit information, drafting, redrafting, editing and evaluating to rewriting. Within this process, children are exposed to a lot of reading materials to help their creative process.

Statement of the Problem

The traditional language classroom has been variously criticized for impeding the development of communication and literacy skills in second language learners of English (Weaver, 1990, Omojuwa, 1992, Oglan 1997). Given the persistent decline in the literacy level of school children despite the several measures taken to improve the situation, and in recognition of the growing awareness of the importance of literacy in the world of knowledge economy, the study determines the effect of whole language based instructional strategies on students' achievement in and attitude to reading and writing. It also determined the interaction effects of parental educational support on the dependent measures.

Research Questions

Will students exposed to reading and writing through whole language strategies perform better than those taught through the skill-oriented traditional methods? What possible impact does Parental Educational Support has on developing the literacy ability of students? What other factors are responsible for children's poor achievement in reading and writing?

Hypotheses

- HO₁** There is no significant main effect of treatment on students'
 (a) Achievement in reading and writing.
 (b) Attitude towards reading and writing.
- HO₂** There is no significant main effect of Parental Educational Support on students'
 (a) Achievement in reading and writing.
 (b) Attitude towards reading and writing.
- HO₃** There is no significant interaction effect of treatment and Parental Educational Support on students'

- (a) Achievement in reading and writing
- (b) Attitude towards reading and writing.

Methodology

The study adopted a pre-test, post-test, control group quasi-experimental design. It made use of intact classes that were randomly assigned to different treatment conditions. This is to prevent the disruption of the normal classroom programmes that occurs when students are selected into different study groups. One experimental group was exposed to Whole Language Based Instructional Strategy, while the control group was exposed to its normal lessons in composition using Conventional Strategy. The subjects for the study consisted of two hundred and ten (210) Junior Secondary School III students drawn from two secondary schools in Ifako-Ijaye local government area of Lagos State.

Three response instruments were used: English Composition and Comprehension Achievements Tests (ECCAT) which was designed to measure the attainment level of students in composition writing and reading comprehension before and after the treatment. It consisted of two essay topics and two comprehension passages of JSS standard, which was presented to experts in English Language curriculum for face and content validity. The reliability coefficient was established using test-retest method and was found to be 0.8. The English Composition and Comprehension Attitude Questionnaire (ECCAQ) consisted of 33-item Likert (four-point) attitude scale, consisting of Strongly Agree (SA) Agree (A) Disagree (D) and Strongly Disagree (SD) graded on points ranging from 4, 3, 2 to 1 respectively and with a reliability alpha value of 0.78. The Parental Educational Support Questionnaire (PESQ) consists of 23-point instrument designed to determine the various levels of parental supervision and parental promotion of students' literacy and academic development both within and outside school. It also includes information on age, sex, and socio-economic background of the subjects. The Coefficient Alpha was established through test-retest and valued at 0.76. The Instructional guide for the experimental group constituted the stimulus instrument. It is basically an activity oriented and learner centred instructional package where learners were exposed to a wide range of whole language strategies such as Reading-Writing Conferences, Author's Circle (Burke, 1983; Graves, 1986), Author's Folder (Newkirk & Artwell 1988), Generating Written Discourse (Kucer, 1983), Group Composing (Harste, Short & Burke, 1988), Schema Stories (Watson 1994), and Folktales (Ubahakwe, 1999). The content of teaching was drawn from the Junior Secondary School Integrated English Studies Curriculum.

Procedure

The initial procedure involved visits to the schools to familiarize and inform them about the research. Once the permission was granted the experimental treatment was mounted in one school, while the second school served as control and exposed to the conventional strategy. Both groups were exposed to the same language content but through different instructional strategies. Four English language teachers in both schools were recruited as research assistants. The teachers were trained on the purpose and principles governing the study and the handling of the treatment. The study lasted

for twelve weeks between January and March. It took the researchers two weeks for training of research assistants, one week for administering pre-test and questionnaires, eight weeks for treatment and the last week for post-tests. The researchers visited the school/classes during each treatment session to ensure that the teachers comply with the instruction given in the manuals.

Results

The descriptive statistics for the pre-test and post-test scores on the two dependent variables {achievement and attitude} were computed for the experimental and control groups. This is presented in table 1.

Table 1: Descriptive Statistics on Pre-test Post-test Achievement and Attitude Scores According to groups

		Experimental N =55			Control N = 50		
Test Type		Pre-test	Post-test	GS	Pre-test	Post-test	GS
ECCAT	X	21.02	27.69	6.67	16.76	17.74	0.98
	SD	8.03	9.79		8.96	9.53	
ECCAQ	X	68.40	60.05	8.35	56.86	57.86	1.35
	SD	10.11	11.35		9.99	8.07	

An examination of the mean scores of both groups reveals that there are differences among the post-test scores of the experimental and the control groups. The experimental group obtained higher post-test mean scores than the control group in achievement. The table also reveals that the attitude of the students to reading and writing is very low. The differences in the post-test mean attitude of the groups are close, with the control group having the highest gain score in attitude. In order to estimate the effects of the independent variables and the intervening variable in the observed differences in the pre- and post-treatment scores of the subjects on the dependent measures, an Analysis of Covariance (ANCOVA) was run, using the pre-test scores as covariates and the post-test scores as criterion. ANCOVA is used to adjust for the initial differences that existed within the groups, since they were randomly selected. The results of these analyses are presented in table 2.

Table 2 shows a significant main effect of treatment on students’ mean achievement scores { $F(3,209) = 46.292, P < 0.05$ }, while there are no significant main effects of Parental Educational Support { $F(1,209) = .030, P > 0.05$ }. The table also shows a 2-way interaction effects, and there are no significant interaction effects of Treatment and Parental Educational Support { $F(3,209) = .915, P > 0.05$ }. Table 3 gives an indication of students’ post-test attitude.

Table 2: Summary of Analysis of Covariance of Subjects' Post-test Achievement Scores According to Treatment and Parental Educational Support

Source of Variation	Sum of Squares	DF	Mean Squares	F	Sig. of F
Covariates PRE-ECCAT	19356.554	1	19356.554	917.039	.000
Main effect	2932.031	5	586.406	27.782	.000
TRT	2931.379	3	977.126	46.292	.000*
PES	.634	1	.634	.030	.862
2-way interactions TRT PES	57.916	3	19.305	.915	.453
Explained	22544.200	16	1409.012	66.754	.000
Residual	4073.781	193	21.108		
Total	26617.981	209	127.359		

*Significant at $P < 0.05$ **Table 3: Summary of Analysis of Covariance on Subjects' Post-test Attitude Scores According to Treatment and Parental Educational Support**

Source of Variation	Sum of Squares	DF	Mean Squares	F	Sig. of F
Covariates PRE-ECAT	1434.127	1	1434.127	16.234	.000
Main effect	83.034	5	16.607	.188	.967
TRT	37.353	3	12.451	.141	.935
PES	.033	1	.033	.000	.987
2-way interactions TRT PES	233.095	7	33.299	.377	.915
	6.209	3	2.070	.023	.995
Explained	1888.115	16	118.007	1.338	.179
Residual	17049.866	193	88.341		
Total	18937.981	209	90.612		

*Significant at $P < 0.05$

The summary of ANCOVA as shown in Table 3 above indicates that Treatment was found to have no significant effect on subjects' mean attitude scores $\{F(3,209) = .141, P > 0.05\}$. Also, there were no significant main effects of Parental Educational Support $\{F(1,209) = .000, P > 0.05\}$ on subjects' mean attitude scores. The 2-way interactions show no significant effects of Treatment and Parental Educational Support $\{F(3,209) = .023, P > 0.05\}$ on subjects' mean attitude scores.

Discussion: Instructional Strategy and Achievement in Literacy

It was shown that treatment contributed significantly to the gain scores of the subjects in achievement. Oxford et al (1993) and Thompson (1993) noted that the use of appropriate language learning strategies often result in improved proficiency or achievement. By providing learners with both cultural context and all broad content for reading and writing the power of idea generation is greatly enhanced. Learners wrote from concrete things, about real situations instead of abstractions, and by making use of both the previous and present knowledge in the processes of reading and writing. This finding corroborates that of Harste, Short and Burke (1988) that learning occurs when we connect our current experiences to the past ones. The strategy also involves

the process approach to writing which exposes the students to how to generate ideas through brainstorming and dialogue, and how to organize and express these ideas. During the instructions, students were made the focus of the learning process in the sense that they often supply and determine the curriculum context; hence, they saw the instruction as relevant. This is what Olisen and Muten (1990) describes as teaching to and from experience of the students. However, its effectiveness is mostly felt through its techniques for generating ideas. It gave room for students to brainstorm, expand and re-examine their experiences prior to actual reading and writing. July (1980) confirmed the need to teach students how to explore topics, develop ideas and discover relationships between ideas. Its emphasizes on integrating the skills of language focused on reading and writing as an interactive process that promotes cognitive thinking. According to Quinn (1995) reading with writing promotes knowledge transformation, extends and enriches students' engagement in learning, and encourages more thoughtful exploration and elaboration of ideas. This observation also supports Tierney & Shanahan (1991) findings that integrating reading and writing engage the learners in a greater variety of reasoning operations than when writing or reading is taught separately. Whole language strategies ensure high teacher- as well as high student input.

Teachers in whole language classrooms have high expectations for the students and facilitate their taking significant responsibility for their own learning. In support, Kelly (1996) gave some conditions that facilitated learning and which were clearly demonstrated in the use of this strategy. According to him, learning English is facilitated, among others, in an atmosphere that encourages people to be active; facilitates individual's discovery of personal meaning of ideas; emphasizes the uniquely personal and subjective nature of learning; consistently recognizes the right to make mistakes; encourages openness of self rather than concealment of self; emphasizes self-evaluation; encourages trust in themselves as well as in external forces. The most effective teacher creates conditions by which he loses the teaching function.

On the whole, the instructional strategy is seen to be effective because it all encouraged the students' active participation in their learning. Students played more active role in the learning process, acquiring and developing critical thinking and cooperative learning skills. According to Johan (1989), involvement in meaningful and communicative use of language is central for the development of critical literacy for second language learners. Through conversations and discussions in class with both teachers and other students, learners developed their English language skills as they broaden their knowledge and understanding of the subject matter (Brisk & Harrington 2000).

Implications of Findings for the Literacy Development

The study was necessitated by the concern arising from the observed failures in English in general and specifically in literacy development in Nigeria. The findings of this study have confirmed the need to explore appropriate instructional strategies in teaching reading and writing in schools, especially in the area of idea generation and exploration. Since language teaching is often subjected to many variables,

Osisanya-Olumuiwa (1990) suggested that there is need for teachers to be innovative in employing and exploiting instructional strategies.

Though scholars have variously established the importance of the home in the process of learning to read (Clark 1984; Onocha 1985; Cochram 1986; Ezenwu 1987), this study found no significant effect of parental educational support on students' attitude to and achievement in reading and writing. Keith (1991) suggested that the effects of parental support may vary with the age of the students. It was observed that parental level of involvement in academic and literacy development of their children tend to decline as the children grew older (Hess & Holloway, 1984; Maccoby, 1984). This has implication for this study. The average age of the subjects was thirteen years. This age is often referred to as adolescence which is marked with greater independence of parents. Maturing students have a growing need to develop a sense of self and independence that is separate from their families.

Conclusion

In conclusion, this study has shown that though the gain scores was found to be significant, however the attitude of the students towards reading and writing generally was found to be low, even after treatment had been administered. One may therefore conclude that some other factors, apart from instructional strategy, could account for the students' attitude towards literacy in English language. It is the teacher's greatest challenge therefore to motivate and meet the needs of each literacy personality in the classroom. All children may learn in different ways and all teachers may teach in different ways, but we can celebrate that diversity. Perhaps, we need a total re-orientation focusing instead on intrinsically motivating students to become independent readers. This corroborates Onukaogu's (2001) assertion that our students and teachers need an English Language curriculum that is sustainable, rich, diverse, vibrant and holistic in all its ramifications.

Recommendations

Teachers should realise that if learning is indeed a catalyst for literacy and personal growth, it must be more than acquiring basic skills and accumulating information, it must help students develop reasoning and valuing abilities. Therefore, English Language curriculum should aim at developing both the linguistic and communicative competence in the learners. This attempt will not only serve the purpose of enabling the students to achieve high grades in examination, but will also equip them with English competence and life coping skills needed beyond the formal school system.

Language instructions should be learner-focused. Instructions should be such that can arouse and stimulate the interest of their students. This can be achieved not only through activity-oriented teaching, but also involving students in the selection of the curriculum content and the evaluating procedures. Teachers need to discover what turns their students on, as well as design units on challenging lessons of which the students are not even aware. This will motivate the students to learn and also help to build a positive attitude to English language and literacy in general.

Reading and writing are significant aspects of language that is acquired and perfected through constant practice. Teachers should give their students reading

and writing assignments regularly, examine such and give feedback to the students. Their marking approach should look at the cumulative efforts of the students as they struggle through the processes of deriving information from materials read, and the writing process in perfecting their skills. Self discovery and peer assessment should be encouraged in literacy classrooms.

Curriculum designers should inculcate the holistic approach within the language curriculum. Apart from selecting language content that merges skills of listening, speaking, and reading and writing, efforts should be made to imbibe the attributes of the first language in promoting second language competence. Nigerian (and Africans generally) students come from a varied rich language and cultural background and our best African writers do often dip into this rich source of knowledge and experience to polish their writings. Why not encourage it from the onset?

English language teaching should be literature based. Students should be encouraged to see the connection between reading and writing and should be exposed to wide variety of literary inputs (facts, fictions and even recommended books) to get ideas of what to write about and how to go about writing it.

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History

The Catholic Commission for Justice and Peace and the Struggle for Democratisation in Rhodesia (Zimbabwe) 1972-1980

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Abstract

Christian Churches have played, and continue to play important roles in the histories of many African countries. In Southern Africa, the Catholic Church played an important role in the liberation struggles of many countries. This paper examines the contribution of the Catholic Church through the lens of the Catholic Commission for Justice and Peace in the democratisation of Rhodesia (Zimbabwe). It advances the proposition that the Church, through the Catholic Commission for Justice and Peace, played an important role in the internationalization of the Rhodesian crisis between 1972 and 1980. It argues first, that the Catholic Commission for Justice and Peace performed a sterling job of breaking the enormous silence about the horrifying things that were taking place in Rhodesia through the preparation, publication and dissemination of objective information; second that the Commission succeeded in countering Rhodesian government's propaganda and psychological warfare campaign; third and finally that the Commission brought enough internal and external pressure to bear on the Rhodesian government to hasten its collapse.

Introduction

The struggle for freedom in Southern Africa was waged under enormous difficulties and assumed great significance nationally and internationally. In much of Southern Africa, no history of the struggle for democratisation will be complete without mention of the Catholic Church. Throughout the years of pain, suffering and the liberation war, the Catholic Church has been part of an unfolding landscape. In Zimbabwe (then Rhodesia), the Catholic Church worked closely with the guerrillas in the liberation struggle against colonial rule, with the Church's wing of the Catholic Commission for Justice and Peace, hereafter referred to as the Commission, becoming a vanguard for the rural and township in the struggle in all its complexity, ambiguity and uncertainty.

However, it is important to point out that the work of the Catholic Church, and that of the Catholic Commission for Justice and Peace in particular, was received with mixed feelings across the Rhodesian society. These feelings ranged from glowing praises to dismissive judgements and attacks. Linden (1980:196) states that "it was truth rather than justice and peace that the Commission achieved and will be remembered for", while the Rhodesia Catholics Bishops' Conference, to which the Commission was answerable, felt that the Catholic Commission for Justice and Peace was neither concerned with justice nor peace. "We fear that the Catholic Commission

for Justice and Peace belies its title; not being Catholic, since it is not concerned with Catholic teaching; having no connection with peace, since it is divisive rather than conciliatory” (Rhodesia Catholics Bishops Conference: Box 324)), wrote the Rhodesia Catholics Bishops’ Conference in a memorandum. The Rhodesian government was equally dismissive of the work of the Catholic Commission for Justice and Peace, styling it a sinister organisation with sinister objectives, a cloak and dagger organisation which spends its time digging up atrocity stories. They considered it a “fifth column which on the face of it appears to stand for justice and so forth, but which in reality has much more sinister objectives” (Rhodesia House of Assembly Debates 1975:446-7).

This paper is concerned with the work of the Catholic Commission for Justice and Peace, hereafter referred to as the Commission, in the struggle for independence in Rhodesia (Zimbabwe) notwithstanding the divergence of opinion about its work. The Catholic Commission for Justice and Peace was formed in 1972 in response to the Pope Paul VI’s call to all Episcopal Conferences to form Justice and Peace Organizations world-wide in 1967, and in keeping with the Pope’s exhortation that ‘If you want Peace, work for Justice’. Its purpose was to make a positive contribution to justice and peace. To realise this, the Commission sought to,

inform people’s consciences on justice and peace issues as well as the injustices of the situation they lived in; investigate allegations of injustices and to take corrective action in its power; conduct research and publish or disseminate its findings objectively (Linden 1980: 188-9)

The Catholic Commission for Justice and Peace was able to achieve the above by acting as a human rights watchdog. Besides internationalizing the Rhodesian crisis, the Catholic Commission for Justice and Peace was also able to work towards justice and peace through its sterling efforts of countering and parrying the Rhodesian Government’s counter-insurgency, propaganda and psychological warfare campaign and by putting enough pressure to bear on the Rhodesian government. It also embarked on diplomatic initiatives that helped to bring about a solution to the Rhodesian crisis. Put together, these efforts helped to hasten the collapse of the Smith regime.

The Catholic Commission for Justice and Peace: Informing People’s Consciences and the Internationalisation of the Rhodesian Crisis, 1972-1980

One of the essential contributions of the Catholic Commission for Justice and Peace was the campaign against oppressive rule in Rhodesia, educating the oppressed people about their rights, providing financial and material assistance, as well as legal advice to those who needed it. It also prepared, published, and disseminated information on the inhumanity of Ian Smith’s government, thus internationalizing the Rhodesian crisis.

One of the important things the Commission was able to do was to make available simplified versions of Rhodesia’s complex legislation, informing people of their duties and rights. It did this by publishing booklets and pamphlets in English, Shona and Ndebele as practical legal guides to anyone in Rhodesia. Thus

as the Rhodesian war intensified, both the Rhodesian Security Forces and the African freedom fighters committed numerous atrocities. According to one former Chairman of the Commission, the Catholic Commission for Justice and Peace was the only organization within Rhodesia that could respond publicly to these atrocities. Thus in 1973, the Commission published a booklet entitled, *The Rights and Duties of a Citizen When Arrested*, explaining to people about the law as it applied to the investigation of crimes and what the citizens were supposed to do when arrested or when appearing as witnesses on crimes being investigated by the police. The booklet also explained the procedures of arrest, investigation, making statements to the police, searches by the police, finger print taking, and blood tests (Catholic Commission for Justice and Peace 1973; 5-11), among others. In 1974, the Commission published another booklet, *The Rights and Duties of a Citizen When on Trial*, explaining again the complex procedures of trial, the citizen's rights and duties when facing trial in any court of law, and the powers of the judge and his prosecutors.

Then in 1974, the Commission compiled a dossier of atrocities allegedly committed by the Rhodesian Security Forces and took some of the cases to the High Court. The Rhodesian Government's was swift in its response. It responded by enacting a series of legislative acts meant to deal with the war situation. One such piece of legislation was the *Indemnity and Compensation Act* 1975 that gave protection retrospectively and in advance to acts of the officers of the state. The law effectively prevented any case to be heard and judged in a court of law in Rhodesia against anyone who was believed to have acted in 'good faith' and for purposes of, or, in connection with the suppression of terrorism (Statute Law of Rhodesia 1975; 446-7). Finding its way blocked by the *Indemnity and Compensation Act*, the Commission directed its efforts to the publication overseas, and dissemination of its numerous dossiers on wanton human rights violations in Rhodesia by the Security Forces. Some of the important overseas publications, through the Catholic Institute for International Relations, London, were *The Man in the Middle* (1975), *Civil War in Rhodesia* (1976), and *Rhodesia: The Propaganda War* (1977). While the Commission thoroughly investigated, documented and authenticated through lawyers the numerous cases of human rights violations by the Rhodesian Security Forces, it was never afforded the opportunity to place them before a court in order to confirm the veracity of its findings. Nonetheless, the publications helped to break the enormous silence about the horrifying things that were happening in Rhodesia. While there were other organizations that spoke against racism and violations of human rights within Rhodesia, the Commission was probably the only organization that published torture, assaults, rape, shootings and bombings of civilians and their property by members of the Rhodesian Security Forces and widely disseminated these both within and outside the country. In *Civil War in Rhodesia* (1976), a 95-page dossier, the Commission documented specific cases of torture, brutality and killings in the war zones, while in *Rhodesia: The Propaganda War* (1976), the Commission charged the Smith regime with brutality and hypocrisy and the Rhodesian Security Forces with cowardice and propaganda. This dossier received much publicity in Europe and Canada.

In the whole history of the Catholic Commission for Justice and Peace, there is one case that helped to bring to the international community the dilemma that was

faced by the ordinary people. This case involved the trial in 1976 and subsequent deportation in 1977 of Bishop Donald Lamont, the Commission's President between 1974 and 1977. His deportation was both a response to his endless attacks on the Rhodesian government and his deliberate defiance of the law. The climax of the attacks on Government by the Commission came in 1976 in an open letter by Lamont, partly as a response to Security Forces' cross border attacks which left more than one thousand dead at two refugee camps in Mozambique (Meredith 1979:237; Runganga-Gumbo 1988:27), and partly as a response to the 1975 Indemnity and Compensation Act. His letter, written on 11 August 1976 read in part,

As a Catholic Bishop I cannot desist while civil discontent, racial tension and violence are so much in evidence and daily on the increase. Conscience compels me to state that your administration by its clearly racist and oppressive policies and its stubborn refusal to change is responsible for the injustices which have provoked the present disorder and it must in that measure be considered guilty of whatever misery or bloodshed may flow. Far from your policies defending Christianity and Western civilization, as you claim, they mock the law of Christ and make communism attractive to the people...In a state which claims to be democratic, people are restricted, and imprisoned without trial, tortured or tried in camera, put to death by secret hanging and justification for all this barbarity is sought by you in the name of Christianity and of Western civilization and for what you call the 'maintaining of Rhodesian standards'. Surely this is the final absurdity (Meredith 1979: 235-236).

This attack, together with another offence earlier committed by Lamont finally gave the Government the excuse to deport him. While it continued to launch attacks on 'guerrilla' camps within neighbouring countries, the Rhodesian government also adopted increasingly harsher measures to contain the guerrilla threat. Thousands of people were brought before the court and sentenced to long jail terms for assisting or for failing to report the presence of insurgents in their locality. Bishop Lamont was one of those charged. The facts of the case were that in 1976, an Irish Catholic missionary, Sister Vianney, working at Avila Mission was twice visited by guerrillas who demanded medicine and gave them. On both occasions she told Lamont who decided not to report to government and told the missionary staff to take no action. By so doing, Lamont violated Section 48B of the Law and Order Maintenance Act (1974) which required all people to report as soon as possible and reasonably practical and in any event within 72 hours, any information they had concerning the presence of 'terrorists'. However, Lamont wilfully and purposely defied the law knowing very well that this offence carried a possible death sentence. During his trial in court in September 1976, Lamont made a lengthy and unsworn statement, making it abundantly clear that he deliberately defied the law in order to focus international attention to the

dilemma facing priests and civilians living in the Rhodesian war zone. Moreover, he did not think that an oath was necessary since he was going to plead guilty (Lamont 1977:17). There were sixty people present at his trial on 22 September 1976, with only two defence witnesses, the Anglican Bishops of Matabeleland and Mashonaland who volunteered to speak, pointing out the insoluble dilemma of missionaries and civilians caught between conflicting demands of Security Forces on the one hand, and the guerrillas on the other hand. Both missionaries and civilians had been placed in a position where they had either to report guerrillas and face nationalist recriminations, or remain silent and risk criminal prosecution. This insoluble position and dilemma was well expressed by one villager who had this to say,

If we report to the police, the ‘terrorists’ kill us. If we do not report the police torture us. Even if we do report to the police, we are beaten all the same and accused of trying to lead soldiers into a trap. We just do not know what to do (Catholic Commission for Justice and Peace 1975: 1).

At the trial, Lamont was represented by Lionel Weinstock of the South African bar, and present were judges Seams of the Supreme Court of Ireland representing the International Commission of Jurists and Bruce Summer of the United States Supreme Court, representing Amnesty International. The offence committed by Lamont carried a possible death sentence, but since the case was tried in a regional magistrate court, the maximum permissible punishment was 15 years imprisonment. Lamont was however sentenced to 10 years imprisonment with hard labour, but on appeal it was reduced to 4 years with three conditionally suspended. However, shortly afterwards, Lamont was stripped of his Rhodesian citizenship and on 23 March 1977 he was deported to London. While the Commission and the Church lost an important ally in the fight for justice, Lamont’s detractors’, including those in the hierarchy of the Catholic Church were overjoyed. In an interview with Granada Television in 1977, a self-confessed Selous Scout, Charles Gilroy had this to say, “One dead missionary is as good as 50 dead terrorists. Any Selous Scout would kill Lamont for \$50” (Rhodesia Catholics Bishops Conference 1977).

Lamont was not the only member of the Catholic Church that was brought before the court for supporting the Zimbabwean liberation struggle. Sister Janice McLaughlin barely lasted a year after joining the Commission as she was briefly remanded in custody before appearing before a regional magistrate’s court that immediately deported her in September 1977 after she publicly told the court that she supported the liberation struggle. The imprisonment and deportation of Sister Janice and other missionary personnel hardened the attitude of the Commission, and even made it popular. Robert Mugabe was on record as saying,

The Church in Rhodesia has consistently come under attack for supporting the just war we are waging... The Smith regime has grown desperate. They are panicking and anybody who supports us even from a distance has become a victim (Linden, 1980: 255-256).

Within a few weeks of the deportation of Sister Janice, more Catholic missionaries were deported. While the deportation of several of the Church radical clergy severely depleted the capacity of the Commission, it also served to bring to the fore the complexity of the Rhodesian crisis. But despite these deportations, the Commission never looked back. It went ahead to publish its third pamphlet abroad in 1977, entitled *Rhodesia: The Propaganda War*.

Thus while at the face of it the Commission seemed to represent the benign face of the white power bloc, as the news of its sterling work in human rights education and legal help, Africans came to see it as a major vehicle through which they can speak about their troubles. In the course of time, the Commission went out of tune with some members of the white community, both within and outside the Commission, who began to exert pressure on it in order to limit its scope of conduct. Thus while relations between the Church hierarchy and the Commission got 'poisoned', the international community came to see and to recognize the Commission as a human rights watchdog and as a force of reconciliation.

Countering Rhodesian Government's Counter-Insurgency, Propaganda and Psychological Warfare Campaign

As the war intensified, the Rhodesian government resorted to psychological and propaganda campaign against the freedom fighters, the sole purpose of which was to alienate them from the local African population as well as to adversely affect the support they were getting from the local missionaries and the international community. Such propaganda included the cataloguing of guerrilla atrocities in pamphlets and booklets, the screening of psychologically violent films in schools and village service centres, the public display of mutilated bodies of guerrillas, among many other tactics. For example, in 1974, the Rhodesian government published a catalogue of atrocities allegedly committed by the guerrillas entitled *Anatomy of Terror* whose preface was written in a characteristically lurid style, claiming that "outright torture has long been a weapon of the communist trained thugs....It is a sober thought that the people who perpetrate these crimes are financed and comforted by the international community and the World Council of Churches...." (Randolph: 1985:3). With the publication of *Anatomy of Terror*, the authorities hoped to show the calibre of men who were masquerading as liberators of a so-called oppressed community (Rhodesia Ministry of Information 1974: 1). The Rhodesian government also published another booklet in 1976 under the title *Harvest of Fear: A Diary of Terrorist Atrocities in Rhodesia*, for the same purposes. The regime also distributed leaflets to schools, protected villages, service centres etc in both Shona and Ndebele with an English version at the back of each which tried to convince the people that the liberation movements were not an authentic national force, but rather the tools of communist agents outside Rhodesia. It was all this naked propaganda and psychological warfare campaign by the Rhodesian government that the Commission sought to defuse.

Thus by publishing torture, assaults, rape, shootings and bombings of civilians by members of the Security Forces and by widely disseminating these both within and outside the country, the Commission was able to deal with Rhodesian Government propaganda that tended to paint the freedom fighters as the brutal mad dog 'communist

terrorists' who were responsible for the atrocities occurring in Rhodesia, while painting the Rhodesian Security Forces as the guardians of law and order. According to one Jesuit Father who worked at a remote mission station during the war, the Commission was able to destroy the myth that the Rhodesian Security Forces were fighting to protect all people in Rhodesia by also exposing those atrocities committed by the Rhodesian Security Forces. The following two are cases in point which were investigated and publicised by the Commission, among many others. The first case was that of Jackson Mandizvidza who allegedly died in the hands of the police in 1973. The facts of this case are that Jackson and others were arrested on 4th January 1973 in connection with a landmine explosion in the then Mzarabani Tribal Trust Land near Mandizvidza's village. Jackson was allegedly interrogated and tortured to death by the Rhodesian authorities at a camp near his home village. Then on the 12th January 1973, the family was advised that Jackson was dead but they were not told how and where, neither were they given his body for burial. To get more facts, the Commission appointed lawyers to handle the case. Initially, the family members had been told that they could not see Jackson's body and that it had been buried 'because he was a terrorist' (Catholic Commission for Justice and Peace 1974), but when the Commission's lawyers pursued the case, they were given two contrasting versions. The first version was that Jackson collapsed and died in police custody, while the second claimed that Jackson had been taken in a helicopter by police and that when he turned his head to make an indication, he collapsed forward dead (Catholic Commission for Justice and Peace 1975: 18).

The second case involved the indiscriminate shooting and bombing at a village called Karima, about 177 km north of the capital Salisbury, which took place on the night of 12th June 1975. It is alleged that the people of Karima village were called to a meeting at the headman's place by people who called themselves 'guerrillas', at which meeting the headman was allegedly accused of being a sell-out and was beaten in full view of his own people. A little later the headman was taken away and as the so-called 'guerrillas' walked away a grenade exploded at the place of the meeting. Suddenly the gathering came under a barrage of gunfire and twenty-one villagers were killed while fourteen were seriously injured. Nine of those killed were children with one woman losing a husband, all her four children, and a sister (McLoughlin 1985). Reporting the incident, a security forces communiqué said that on the night of 12th June 1975 a Security Force patrol was alerted by the sound of a man being clubbed at his 'kraal' and on approaching the scene to investigate, the patrol came under fire from a terrorist group and in the ensuing fight, twenty-one persons were killed. The communiqué also said that the victim of the 'terrorist' atrocity was a local headman who survived his vicious assault (Catholic Commission for Justice and Peace 1975). Investigations by the Commission's lawyers showed that the official version of the Karima shooting incident was not true, pointing out that there were no casualties on either side as there was no fight. Those who survived the shooting incident and were interviewed by the Commission's lawyers pointed out that the whole thing was a trap set up by the Rhodesian Security Forces, and believed that the headman was implicated (Catholic Commission for Justice and Peace, 1976: 36). They strongly believe that the massacres were stage-managed as part of a propaganda war campaign to discredit the freedom

fighters. Of course, the Government flatly denied the allegations. The Karima incident led to an uproar in Parliament, with some parliamentarians demanding a Commission of Inquiry into the shooting incident. However, the motion was discharged from the order paper and was dismissed as a mark of total lack of patriotism, but not before stormy debates had taken place. The Commission challenged the Smith regime to the veracity of its claims and indicated its willingness to be prosecuted if its findings were proved false. However, the Commission was never allowed to present its findings.

Throughout the war period, the Commission dealt with numerous cases of massacre, torture, murder, shootings, bombings etc, all of which were denied by the Rhodesian Government, and in rare cases described as unfortunate. As the war intensified, the Rhodesian Government played its cards with desperate ferocity. Security Forces commanders became convinced that the only way to deal with the 'terrorist' threat was cross border attacks in Mozambique, Angola, Zambia and Botswana. These increased brutalities were met with equal force by the Commission which refused to be cowed into submission. By dwelling on the atrocities committed by the Rhodesian Security Forces, the Commission was not only able to counter Rhodesian propaganda and psychological warfare, but it was also able to show that it was not only the guerrillas who perpetrated atrocities, but also servants of the state. By destroying government propaganda, the Commission succeeded in giving the liberation movements a human face. According to Linden (1992: 25) the Commission proved more damaging in propaganda terms than any political party.

The Catholic Commission for Justice And Peace: Intensification of Pressure and Diplomatic Shuttling

While Lamont's deportation was a severe blow to the work of the Church and the Catholic Commission in particular as he was central to the witness of the teaching Church on the one hand, and to the internationalization of the Rhodesian crisis through his lobbying of the world for social justice and breaking through the growing claustrophobia of an isolated and illegal regime, the Commission continued with its intensification of internal and external pressure. To the extent that the Commission was able to depict the horrors of the situation, international pressure increased.

The pressure that was brought upon to bear on the Rhodesian Government by the Catholic Commission for Justice and Peace forced government to react with further repressive pieces of legislation and various other attempts to silence the Commission. Repressive legislation, restrictions, detentions, deportations, executions, collective punishments, curfews and no go areas were some of the desperate measures adopted by the Rhodesian government, together with the deployment of emergency powers instruments. The Rhodesian government continued to style the Commission a 'fifth column'. But despite all these attacks and pieces of legislation, the Commission was not cowed into submission. Instead, the Commission stepped up its pressure, and geared up its diplomatic lobbying and canvassing against the Smith regime, and called for an independent inquiry into the brutalities allegedly committed by the Security Forces. As usual, the Government simply brushed the Commission aside, dubbing it a 'fifth column'. This pressure exerted by the Commission led to further punitive measures by the Government. For example, from 1973 onwards, the Government

refused to grant permanent residence permits to missionaries. Instead, only two year permits non-renewable were being granted.

As already pointed out, it was the person of Lamont that had succeeded in internationalising the Rhodesian crisis and the thinking of the Catholic Church. The Commission did not only deplore the conduct of the Rhodesian Security Forces, but equally deplored that of the guerrillas. For example, at the Geneva Conference in 1976, the Commission circulated a memorandum in which it publicly deplored 'guerrilla' atrocities and denounced the practice by guerrillas of denying the burial of certain victims of war, stating that this had the effect of tarnishing the nationalist cause. This memorandum caused a rift between the Church and the nationalists, but it eventually yielded fruits in one way, bringing together the two liberation movements, the Zimbabwe African National Union (ZANU) and the Zimbabwe African Peoples' Union (ZAPU) at a meeting in Lusaka in 1978. It was at this meeting that the Commission put it across to the two movements that by all means necessary, they must avoid harming innocent civilians as this had the effect to tarnish the nationalist cause. This meeting was a turning point in Church-State relations in a number of respects. The meeting showed that the Catholic Church was in league with the African nationalists and that many of the past differences between listening and teaching, Commission and hierarchy were in temporary abeyance (Linden 1980: 279-280). From this meeting the Commission emerged as the voice and force for reconciliation with the nationalists now ready to deploy it as an alternative to the press and as a mouthpiece of the liberation.

The Commission also put its voice to the hollow 1978 Internal Settlement, pointing out that unless a real settlement is reached and the causes of war are removed, lasting peace and justice would not be achieved. It exerted enormous pressure that helped to make the Internal Settlement and the ugly hybrid Zimbabwe-Rhodesia unacceptable internationally. Instead, it called for an all party Conference, welcoming the British Government initiative to renegotiate a new constitution that would remove certain injustices of the Internal Settlement. The Commission met with each of the members of the Executive Council of the Transitional Government and sent a delegation to Lusaka that met with the leaders of the two liberation movements. In the same year, the Commission undertook numerous international visits and diplomatic initiatives. For example, in March, it sent a delegation to Rome to lobby the Pope John Paul VI about the escalating war in Rhodesia. The Pope then launched Vatican Diplomatic initiatives in all relevant countries in an effort to resolve the Rhodesian conflict peacefully. Another delegation of the Commission went to the Conference of European Justice and Peace Commissions in Spain as well as to Britain, France, Germany, Ireland, the USA, Poland and Belgium to lobby for a peaceful resolution to the Rhodesian crisis. The Commission also gave evidence to the House of Representatives Foreign Relations Committee in the USA, which was considering the issue as to whether official US observers should be sent to monitor the 1980 April elections. At the same time, the Commission's representatives Messers Mike Auret and John Deary and Brother Fidelis Mukonori took with them proposals for a diplomatic initiative which were presented to both the State Department in Washington and the Foreign Office in London.

It will not be an exaggeration to state that these initiatives made their own contribution to the development of a formula that was adopted at the 1979 Lusaka Commonwealth Conference, which directly led to the Lancaster House Conference in the same year that finally delivered peace. At the Lancaster House Talks, the Commission took the chance to do the lobbying and wooing through various diplomatic channels. Commission members met with leaders of the liberation movements and placed before them a paper entitled *Mounting Suffering*. The purpose of the paper was to remind leaders of the need to keep at heart the suffering of the people of Rhodesia in their deliberations. Reflecting on the Lancaster Agreement, the Commission (1982) noted, "In that the Lancaster House Agreement embraced a number of compromises of policy by the PF, we believe that our appeal, jointly with similar appeals from many others, was taken into account"...

The Commission was also actively involved in monitoring the elections of 1980 that ended the conflict. During the elections, and on several occasions, delegations from the Commission visited Government House to make representations on specific issues to the British Governor, Lord Soames, who was charged with supervising 'free and fair' elections. Within the limited scope available, the Commission provided office space, telephone, typing, and clerical services and research assistants to a number of observer groups. Out of a Press Corps of 600 journalists in the country to cover the elections, more than 400 visited the offices of the Commission which offered briefings for observer groups, the press and individual visitors (Fredrickse 1982: 283). The fact that so many observer groups swarmed the offices of the Commission and that many of them utilized facilities of the Commission is a clear testimony of the role it played in the transition from Rhodesia to Zimbabwe. Thus the local and international pressure exerted by the Commission, among other diplomatic initiatives, finally led to the birth of the new Zimbabwe. The sterling work by the Commission was amply summed up in a speech by the then first Prime Minister of Zimbabwe at a seminar organised by the Commission in Gweru 1982. "Justice and Peace has emerged over the years as a Christian institution devoted to justice and fair play in our society.... It fought a resolute struggle for political justice, non-racism, equality, legality and humanity in general. The struggle has been won", (Plangger 1983: 254).

Conclusion

The role of the Catholic Church and the Catholic Commission for Justice and Peace in particular in the liberation of Zimbabwe cannot therefore be underestimated. The Commission assumed the role of a human rights watchdog, informing peoples' consciences, simplifying complex legislation and giving legal representation. The Commission also succeeded in internationalizing the Rhodesian conflict and in giving a human face to ZANU and ZAPU hitherto misrepresented through systematic propaganda and psychological warfare waged by the Rhodesian government, thereby bringing great pressure to bear on the Smith regime. Its numerous diplomatic initiatives, lobbying and representation were also very key to the ending of the conflict, and so was its role in the monitoring of the elections that delivered a democratically elected government on 18 April 1980.

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Obolo (Andoni) Women in The Nigerian Civil War, 1967-1970

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Abstract

The thrust of this paper is the activities of women in the Nigerian Civil War. Considering the Obolo (Andoni) experience, it deliberates on their contributions in six major areas. First is the part they played in the causes of the war. Second are their socio-economic roles during the war. The third concerns their enlistment in the army and paramilitary forces. Obolo women also performed broadcasting and propaganda duties. Their presence in the paramedical corps, with which they saved lives, was equally significant. After the war they did not relent in contributing towards the reconciliation, reconstruction and rehabilitation programmes of the war affected areas.

Introduction

The Obolo people are found both in the present-day Rivers and Akwa Ibom States of Nigeria. Prior to the war they were together in Opobo Division of Eastern Nigeria and later in Southeastern State during the Nigerian Civil War period. Being in the Niger Delta, they are located in the Eastern Delta between the Rio Real in the west and the Kwa Ibo Rivers in the east. Three water channels in the area, Andoni, Imo and Kwa Ibo Rivers, played significant functions during the Nigerian Civil War. These rivers were the highway that drove the Federal Troops of Nigeria into the hinterland for the liberation of the secessionist enclave.

The Nigerian Civil War was between the Federal Troops headed by the then Head of State of Nigeria, General Yakubu Gowon, and the secessionists' army of Lt. Colonel Chukuemeka Odumegwu Ojukwu who was the then Governor of Eastern Nigeria. With Colonel Ojukwu declaring the eastern part of the country as the Republic of Biafra on 30 May 1967 the entire Eastern Nigeria was Biafra. The war, which was for the secessionists' survival as well as the unity of Nigeria, started on 6 July 1967 and engulfed all parts of Eastern Nigeria including Obolo. Hence the Biafran soldiers immediately occupied most areas without any stiff resistance. They reached Obolo through two major routes, Egwenga in Opobo Division and Kaa in Ogoni Division. Though they settled in different parts of Obolo, Ilotombi was their tactical headquarters where their commander, Captain L. E. Madu, resided. They were in Obolo till 1968 when the Federal Troops liberated the area.

It was the Obolo Chiefs and leaders of thoughts that invited the Federal Army to liberate their area in early 1968 owing to their dissatisfaction with the secessionist's assault on women, in particular. As a result, the Biafran soldiers and some Obolo men and women who could not remain behind were conveyed by canoe to Ogoni mainland where waiting vehicles carried them to the Igbo heartland. As the war progressed, it introduced new dimension of responsibilities for women which this paper is considering, beginning with their contributions to the causes of the war.

Obolo Women and the Causes of the Civil War

Obolo women were noticed in four causes of the war. One of these causes, though they were not involved in it, is said to be the military coup of January 15, 1966 headed by the late Major Chukuma Kaduna Nzeogu. This led to the demise of Prime Minister Abubakar Tafawa Balewa of Nigeria, the Premiers of Northern and Western Nigeria, Sir Ahmadu Bello and Chief Samuel Akintola. Others include the Federal Minister of Finance, Chief Festus Okotie-Eboh, and some top military officers. Within the crisis, some Obolo women in Lagos, Ibadan, Kaduna and Kano joined others to instigate the eastern extractions to return home. And at home they also joined some easterners in calling for intervention which resulted into secession. Nevertheless was the issue of Port Harcourt. This bitter cause of the war affected Obolo women married to the Igbo and vice versa. Many buildings in this model city were owned by the Igbo ethnicity of their husbands and other relations. As soon as the twelve states structure was created by the then military Head of State of Nigeria, General Yakubu Gowon, they pressurized their husbands to support the declaration of the Republic of Biafra by the Head of State of Biafra, Col. Odumegwu Ojukwu. The contributions of Igbo women married to Obolo men were also loud in this regard.

Obolo women, too, were in the call for one Nigeria. This prompted their sons and daughters to secretly leave for Lagos and enlist in the Nigerian Armed Forces. After training and during the outbreak of hostilities, they were in the war for the unity of Nigeria and freedom of their relations from Biafra. Another instance is the activities of Obolo women in the Nigerian Police Force. Together with non-Obolo police officers, their preliminary investigations to ascertain the secessionist's declaration of war contributed to the causes of the war. They were among the investigators of the strategic positions of Biafra and Colonel Ojukwu's acquisition of ammunitions and readiness for war. The result of their work revealed the secret plans, military arsenals and other preparations of the secessionists. This fuelled the declaration of war by both Gowon and Ojukwu. Hence, the Nigerian Civil War raged for thirty months and enlisted the social and economic roles of Obolo women.

The Socio-Economic Roles of Obolo Women in the War

During the war, Obolo women bore the brunt of social and economic responsibilities. They were caring for their families in the absence of their husbands who were at the war fronts. Within the period, men were mostly needed by both the Biafran and Nigerian Armed Forces to perform military and paramilitary functions. To avoid conscription, some of them also fled into hiding. Young men could neither engage in meaningful economic activities nor fend for themselves and their relatives. Even the fishermen were alleged to be spying for their enemies and stopped from fishing by soldiers. There were also returnees like the civil servants and urban dwellers that lost their sources of livelihood but depended on their wives, mothers, and sisters for survival. To sustain their families and society, Obolo women embarked on various economic activities that became the mainstay of Obolo economy during the war. Under this condition, Obolo women returned to their indigenous economy of fishing, seafood gathering of periwinkles, oyster and cockles. They were also in the long distance trade. It is true that the war disrupted economic activities in Port Harcourt, a

major trading and commercial centre. But women resorted to Egwenga market where they sold fish, prawns and seafood and bought foodstuff to sell at home. This was to alleviate hunger and provide food for the soldiers who depended on the community for sustenance.

Eyewitness account confirmed that Eastern Obolo women were the major contributor of food towards the sustenance of the soldiers in their community. They were also supplying them fuel wood, water and miscellaneous economic services. These provisions were essential to the existence of the people and soldiers who could rarely survive without them. Oral history noted that the period witnessed economic stagnation. No development projects were executed and all social activities were paralyzed. All sources of import and export were closed. Essential commodities like salt became extremely scarce. Obolo women, however, resorted to producing salt from sea-water for household use and for sale to hinterland neighbours.

However, the social roles of Obolo women during the civil war were enormous. They were the emissaries between the military and the civilians because of their relative freedom and less harmful nature. The soldiers were sending them to and from Obolo tidal flats to disseminate information to their colleagues on any signal from their zone and on war developments. A lot of activities revolved around women who continued to perform these duties unlike men that were suspected and thoroughly searched before admission anywhere.

When Obolo was liberated in early 1968 by the Federal troops, there was joy, hope and sense of belonging to the people who regarded them as the messiah that freed Obolo from the secessionists. At this instance, Obolo women welcomed the Nigerian soldiers, demonstrated their solidarity and organized cultural plays in their honour. Ataba Town is a good example where the liberation was celebrated at the expense of the Biafran soldiers who were not so welcomed. On the contrary, it was an experience of mourning and sorrow in the Eastern Obolo communities that were destroyed, arsoned and one hundred persons killed by the Federal Troops. But then Obolo women did not relent in funding the Nigerian soldiers. Their contributions to the 'Federal Troops Comfort Fund' is worthy of mention. From this fund the soldiers were maintained in the different zones in the Niger Delta.

Ataba Town was used as the headquarters of the Nigerian Army in Obolo led by the late Major Isaac Adaka Boro. From here they made their advancements to other Obolo towns and villages. As soon as Obolo was liberated in 1968 and with the support of Obolo women, Ataba became a launching pad through which the Nigerian Army advanced into Okrika area. After performing the military rituals at the Ataba water-front in the Ijaw style, Major Isaac Boro proceeded with his troops to liberate Bolo in Okrika. In a fierce encounter after liberating Bolo, he sustained a serious bullet injury and was rushed to the military base in Ataba where he finally gave up before being taken to Bonny. The role of Obolo women in the liberation of Okrika was clear. They served as the link between soldiers and the civilians on vital information about the war. From the markets, they gathered information and relayed to the soldiers concerning places under the enclave of the enemies.

Even at the early period of the war when the Biafran soldiers occupied Obolo in 1967, Obolo women got involved in the war in several ways, providing humanitarian

and military services. The senior military officers were accommodated in private houses and the junior ones quartered in public places such as school buildings maintained by women. Again, as part of their social responsibilities, women supplied thatches for the roofing of these houses built for the camping of the Biafran and Nigerian soldiers at Ataba and Ilotombi Towns.

As many oral historians could remember, the confrontations between the Biafran soldiers and Obolo men at Unyeada, Egendem and Asarama towns, were saved by women. The latter supplied the men with local missiles, *ibet*. Thus, *ibet* is a sharpened double-edged stick used as a weapon of war in our area of study. Some courageous women participated in the attack with it. They were hurling the missiles at their perceived soldier-enemy. As the soldiers suppressed them, most men fled to other neighbouring Obolo communities for refuge. But majority of the women took custody of these settlements until the return of the men.

Despite the above, some women penetrated the rank and file of the Biafran and Nigerian soldiers and established matrimonial and friendly relationships with them. This helped to relax the tension in the Obolo settlements because of women intervention in controversial matters involving indigenes and the soldiers. Also they assisted to secure the release of their brothers and relations when they were arrested and detained. Some instances will suffice. An Obolo man, Clinton Utong, who was in the Biafran Army, was arrested by his colleague soldiers as he returned from the battle field to visit his parents at Umuahia. But his mother and sister, Madam Lily Ete Utong and Mrs. Naomi Israel Ete, saved him from the unimaginable consequences. They approached a senior military officer and explained his reasons of visiting them and his readiness to return to the battle field. The superior officer directed that he be released immediately.

Again, Clinton Utong, Igbimineye Dibia and Marcus Marcus were arrested in 1968 by the Biafran soldiers stationed at Unyeada and taken to Bori where they were detained. They were sent on errand from Ilotombi to Unyeada by Captain L. E. Madu who was the commander of the secessionist's army in Obolo to confirm the information about the presence of Nigerian soldiers. But the Biafran troops at Unyeada regarded them as spies. Hence Clinton's mother, Madam Lily Ete Utong, intervened and facilitated their release. Within the period of their detention, his mother placed Captain Madu in Clinton's room at Ilotombi in a house-arrest until he produced her son. She told him to remain on his bed until Clinton returns. Such condition compelled Madu's men to hastily locate their whereabouts and subsequent release. It is unimaginable that a soldier of that rank and commander of Biafran Army in Obolo could be subjected to that level of imprisonment. The fact remains that he was influenced by his respect for age and motherhood. This explains the influential role of women that saved lives during the period.

Furthermore, women played a role in Obolo politics during the Nigerian Civil War. They filled the leadership vacuum created in the family by the war and became heads of their households. Though the chiefs were in control of the administration of Obolo, it was not done in isolation of the women. Women leaders were involved in the coordination of various social services. These roles proved the relevance of women in critical periods. They were sustainers of life, a source of information and a

link between the soldiers and the people. Their roles in the administration of Obolo complemented the male leadership role during the period. They also got involved in broadcasting, propaganda and paramedical duties.

Obolo Women as Broadcasters, Propagandists and Paramedical Staff

Oral and documentary evidence recorded Lady Caroline Owonte as a broadcaster in the secessionist's enclave. She used her position to champion the Biafran propaganda outfit and kept the people informed of developments during the civil war. Through her activities, the Obolo in the Federal liberated areas became aware that their kinsmen and women in the secessionist republic were not all dead. Her propaganda also energized the Biafran soldiers of Obolo and non-Obolo origins to do their best for the defunct Republic of Biafra and also to beware of the dangers at the turning points of the war. The interesting music she was using to alert the people during her broadcasting period was in Obolo language. As soon as it was on, the Obolo every where would know that Mrs. Owonte was about speaking to them and would be informative. Although the broadcast was not only in Obolo language, the music was an Obolo song, thus,

Okpongbo, okpongbo sulu mebonokwan-ile
Okpongbo sulu mebonokwan
Okpongbo, okpongbo sulu mebonokwan-Aja
Okpongbo sulu mebonokwan...

Bonga fish plays at the Andoni River estuary
Bonga fish plays at the estuaries
Bonga fish plays at the Aja River estuary
Bonga fish plays at the estuaries

Prominent among the paramedical staff were two Obolo women, Madams Gloria Urombo and Theresa Mbaba. Urombo was a trained and registered nurse in the services of the defunct Republic of Biafra, while Mbaba was in the medical corps of the Nigerian Army. They were in the group of Niger Delta women that rendered selfless services to save souls during the Nigerian Civil War.

Madam Urombo was one of the principal nursing officers that took the sick Biafran children and orphans to Gabon for medical treatment. According to Uwaga, during the war there was economic blockade on Biafra. This accounted for the acute shortage of food, drugs, ammunitions and malnutrition, *kwashiokor*, and other sicknesses became the order of the day. With the assistance from the French government and the German Catholic Charitable Organization (Caritas), the Biafran sick children, including Miss Itong Hudson Ukoima, now Mrs. Awani, and Miss Grace Nyetugo Ikezam, now Dr. (Mrs.) Malachi Brown, were flown to the Republics of Gabon and Ivory Coast by Air France through Uli Airport for medical attention. They were there till the end of hostilities before returning home healthy. For those that went to Gabon, President Omar Bongo of Gabon accommodated them in Liberaville in 26 dormitories, each containing 200 inmates. Adequate care, medical and educational facilities were provided. The children were given identification cards, hung on their necks, bearing

name, address and the illness suffered.

An Obolo woman among the Biafran medical and paramedical staff in Gabon, Madam Gloria Urombo, was instrumental to the identification of sickle cell and handicapped children that were flown from Gabon to France for special medical treatment. Secondly, her concerted efforts made it possible for the Gabonese authorities to allow some non-Nigerian families to play humanitarian roles of hosting some of the children at weekends for a change of environment. Uwaga who was one of the children recorded that some Gabonese and French medical staff of the camps were hosting them from Fridays to Sundays and allowed them to play around with other Gabonese children for recreation. With the educational facilities available, some of them, like Uwaga, completed their primary one in Gabon before returning to Nigeria in 1971 by Air France through Port Harcourt Airport.

A negative effect of the process is the death of some Biafran children in Gabon and Ivory Coast. Secondly, many children lost their parents during the war. This brought the problem of whom to handover some of the children that returned to Nigeria. Owing to this fact, they were claimed falsely by people. In fact, the identification exercise was by their personal data earlier submitted by their parents. Those whose parents could not come forward were claimed falsely by people. Her three friends, Mary, Martha and Olunma became victims for two reasons. They lost their personal data with which the authorities could have used in tracing their villages. Since Biafra was no longer in existence, the Biafran government records could not be found either. This created room for interpolations.

In the case of Grace Ikezam, she nearly fall victim when an unknown woman wanted to claim her erroneously. What saved her was her mother that was coincidentally around and called her by her native name, Nyetugo Ikezam. Her grand mother being an Owerri woman came forward and identified her mother together with the duplicate copies of her personal data earlier submitted by her father. Hence, she was allowed to take her to their country home of Ozuoba in Rivers State. These processes were made easy by the role of the female staff at the camp, including Madam Gloria Urombo from Obolo.

Nevertheless, a coincidence was the role of another Obolo woman, Madam Theresa Mbaba who was a soldier in the Nigerian Army, during the civil war. Thus, as casualties increased, she was posted to the medical corps where they assisted in nursing their wounded female and male colleagues. These functions demonstrated the sensitive and significant part Obolo women played to save human lives in the period under review. They were also in the infantry and paramilitary forces during the Nigerian Civil War.

Obolo Women in the Army and Paramilitary Forces

Obolo women enlisted in the army, militia and civil defence groups. They were recruited voluntarily in Obolo, Port Harcourt, Aba and Umuahia because of their intrepid qualities at such a time that men were avoiding conscription. Eyewitness accounts noted that women enlisted willingly without conscription. Their voluntary involvement was a demonstration of their total commitment to defend Obolo and ensure national unity of Nigeria.

At Ilotombi village in Andoni, those who joined the militia group were Madam Lily Ete Utong, Lydia Harry, Nwayok Orok, Comfort Robinson. Others were Clarina Bathemeus Utong, Rhoda Okwunta, Mrs. Abel Ayagwung, Mrs. Randoff and Naomi Isreal Etete. Women from other Obolo communities like Ikuru Town that were in the Biafran civil defence, militia and army include Lady Caroline Owonte, Agala Jacob, Lovinah Thaddeus and Mary Udebe. These Biafran groups were involved in the security of Obolo territory at the beginning of the war. The militias, as part of their security responsibilities, were to report the presence of the enemies and their incursion on the Obolo territorial waters under their control.

Towards security alertness, Sara recorded how paramilitary men and women were raised by a crack team of military personnel sent for that purpose. After training, Obolo women in the Biafran militia were deployed at strategic positions such as the landing jetties, road junctions, Kwa Ibo, Imo and Andoni Rivers estuaries, the Atlantic and other strategic points. They were to check the intrusion of the Federal Troops who were then at Bonny. For this reason, they embarked on intensive and extensive patrols of the Obolo territorial waterways bordering Obolo, Opobo and Bonny. The women militias were also deployed to strategic positions in other communities in the Niger Delta.

During this period women involvement in the war continued to increase. Though men were entrusted with the major responsibility of defending the territorial integrity of the country, women did not consider it the exclusive right of men. Thus they were poised and enthusiastic to defend their immediate territory for national integration. They voluntarily enlisted into the Nigerian Civil Defence Corps and the Nigerian Army. The functions of the civil defenders like the militia were to render security services considered extremely important by the military. Obolo women involvement in the war complemented the efforts of the men in the army.

Illustrative of this fact is the voluntary enlistment of Theresa Mbaba of Ngo into the Nigerian Army in 1968. Her resolve to join the army was influenced by her desire to secure the release of her father and others arrested in Ngo as well as her enthusiasm to serve the nation. It was a clear case of Obolo woman patriotism. Oral history stated that she left for Ataba Town that was the army headquarters in Obolo where her arrested-father and others were detained. In Ataba, Theresa Mbaba willingly joined the 19 Battalion of the Nigerian Army, commanded by Major Isaac Adaka Boro. Having been enlisted, she later secured the release of her father and other men who later returned home to Ngo.

Actor's account of Madam Theresa Mbaba stated that as the military ethics demands, she and others proceeded after recruitment to Okrika for training. There, they were given one month intensive military drilling at the Okrika Grammar School camp. After the training she was entrusted with a sensitive responsibility as a signal officer with full communication gadgets. In this position, she disseminated information to her colleagues at the battle field on the war efforts and the necessity to advance and retreat. As a soldier at war, Theresa Mbaba engaged in her first battle during the liberation of Port Harcourt. Their camp then was at Rainbow Town on the Trans-Amadi axis of this garden city.

In the course of the civil war, she was able to rescue some Obolo men and women.

Amongst them were Messrs. Fyneface Ayayi and Gogo, now a beach master at Kaa. After the war, they were camped at Abati Barracks in Lagos where she continued in the Nigerian Army signal corps until Dimka's coup of 1976 when she retired voluntarily. Her involvement in the war did not only depict her courage, bravery and astuteness but also the patriotism of Obolo women in the defence of the Niger Delta and, above all, contributions to national unity of Nigeria. Mbaba inspired other women to rise to the challenges of life, especially in the male dominated fields. Some Obolo women in the Nigeria Police Force like Chief Superintendent Ann Ikuru also played a formidable role during the war. After the end of the Nigerian Civil War on 15 January, 1970 following the surrender of General Phillip Effiong, Obolo women were in the post war developments of reconciliation, rehabilitation and reconstruction.

The Task of Reconciliation, Rehabilitation and Reconstruction

Post war developments witnessed Obolo women renewing their vigor for the three "R's", meaning, 'reconciliation, rehabilitation and reconstruction' programmes introduced by the Federal Government to restore hope and reintegrate the secessionists into Nigeria. It had a transforming effect on the generality of Nigerians. Obolo women participated and benefited from the implementation starting from the reconciliation work.

However, the Christian religion as a social vehicle had sociological impact in reconciling the people after the war. The church used the influence of women to contribute to this social revolution in Obolo. One of the denominations is The Apostolic Church Ataba Assembly that was established after the Nigerian Civil War through Mrs. Rosaline Howells. This church helped in the reconciliation work. In the course of her conversion that was an outcome of her healing, many people became members and reconciled with their enemies. The church was formally inaugurated through a three day crusade from Friday to Sunday 22-24 November, 1974. The crusade was conducted at her instance by Pastor Udoma to reconcile the people after the war and open the branches of the church in many Obolo settlements. Women associations were also established in other churches that enhance reconciliation, infrastructural development and philanthropic services. The women in Ataba, Ekede and Ikuru Towns seized this opportunity to build parsonages for the Anglican Mission.

Next was the reconstruction and rehabilitation work proper that started with the field of education. After the war, the national education policy was revised to enable the government take over all private and missionary schools for effective management. Obolo women were recruited as teachers with which many primary and post-primary schools functioned as reconciliatory grounds and rehabilitation gadget in the war affected areas. Gabriel puts it that a remarkable consequence of the Nigerian Civil War was the realization of the importance of female education. In the years after the war, Obolo female teachers contributed to the increase in the number of female's education in both primary and post-primary institutions within and outside Rivers State.

In this respect, four additional primary schools and the first government post-primary institution were established in Obolo in the first decade after the war. The schools were Community Primary Schools at Asuk-Ama in 1973, Muma in 1973,

Okoroboile 1974, Agbama 1975 and Government Secondary School Ngo in 1974. The girls' secondary schools established in neighboring communities like Ogoni offered Obolo girls the opportunity to attend and they began to secure admission into higher institutions and have more access to wage employment. The reduction in the ratio of uneducated women in Obolo affords them more opportunity to contribute positively to the reconciliation, rehabilitation and reconstruction programmes of the government.

Obolo women attachment of more premiums to the value of education contributed to the re-orientation of elite motherhood in Nigeria. They de-emphasized superstitious healthcare methods and encouraged modern healthcare system. It also influenced the household services women render. Educated adult members of the women associations in Obolo encouraged and influenced the women to continually promote education and modern healthcare delivery.

Socially, Obolo women embarked on development projects such as building of schools, post office and health centres. Ikpe analyzed the relevant contributions of women to national development after the Nigerian Civil War and posit that countless women's organizations contributed to the building of community schools and maternity homes in the spirit of reconciliation, rehabilitation and reconstruction. It suffices to say that the Young Ladies Club of Ikuru Town won the health centre project for the community as a reward for their excellent performance during the state organized cultural dance festival. The club was formed in 1972 to replace the defunct women association in the area and contribute to the implementation of the programmes of reconciliation, rehabilitation and reconstruction in Obolo.

In 1973 the club represented Obolo in the government sponsored cultural festival in Calabar as a reconciliatory measure of Nigerians of the then Southeastern State. They emerged the overall best cultural group. When the government of Southeastern State demanded that they should request for any social infrastructural project as a reward, the women wisely requested for a health centre to provide a place for safe delivery of pregnant women. In granting this request, Government of Southeastern State of Nigeria, headed by Brigadier-General U. J. Esuene, supported them with the provision of zinc and nails for roofing. From here the Young Ladies Club laid the foundation of the health centre building in 1975 and completed it before the end of 1970s. Prior to the completion of the building, the health centre had commenced at Mr. Abraham Morris' house with government staff duly posted to Ikuru Town.

The same club was committed to more development projects. Oral history maintained that they built the Ikuru Town Post Office which was approved by the government in 1974. The post office that also served as passengers waiting hall justifies Obolo women desire to sustain the source of communication in the area and to provide a link between them and the outside world. One cannot deny the importance of information and communication in any society, but appreciate their efforts to enhance it. The cultural performance of the Young Ladies Club underscores the cultural relevance of Obolo women to the developmental history of the area. It could be remembered that the health centre with modern medical facilities had reduced the maternal and infant mortality rates in Obolo, increased their life span and provided solution to the treatment of some diseases that defy traditional medicines.

Prior to the above, Ikuru Town women were the bulwark of the advancement of their children's education to primary six. The women pulled their resources together to pay for the fees to retain elementary six when it was imminent that the government wanted to withdraw it from St. Simon's Primary School, Ikuru Town. The money was given to the then headmaster of the school, late Mr. W.T. Aganin, to pay for them at the General Manager's Office in Port Harcourt.

In the same vein of reconciliation, rehabilitation and reconstruction, Ataba Women Association started the building of their maternity health centre after the war and completed it before the end of the 1970s. Oral evidence of Mr. B.D. Uraka noted that Asarama Health Centre, approved in 1960, was completed by the women under the leadership of late Madam Janet Harry in the early 1970s. Also Madam Keziah Ukot organised Asarama women, *Ebibanran Ibot Ama*, who stayed at Ibot Ama fishing settlement in Ataba territory to build the Asarama town hall. The hall provided a modern venue for the general meetings and other social functions of the community. Before the association ceased to exist in 1973 during the Andoni-Ogoni War, the tenure of Janet Harry also contributed to the building of Ross Grammar School Asarama in 1972. They donated all the periwinkle, oyster, whelk and cockle shells that were used in the construction work. It was the first post-primary school established in the entire Obolo area of the Niger Delta. Later, it translated into Government Secondary School Asarama in 1976.

Nevertheless, the Agwut-Obolo Women Development Association formed in 1971 also intervened in the development of educational facilities. This saved them of the government decision to remove the school from the area if the six classroom block, originated through communal efforts, that was under construction remains uncompleted. As a result, the association provided the needed emergency finance for the roofing and immediate completion of the school building.

Ekede provides another example of women enthusiasm towards sustaining education and improving the welfare of teachers in Obolo. As Mrs. Ukete noted in oral evidence, Old Ekede Women Association was instrumental to the development of the area. They were influenced by the development impact of similar association in Ataba where Mrs. Ukete stayed before returning home. At home she formed this association in 1969 and became its secretary. Though it was ephemeral, women recorded monumental achievement in promoting education. They were able to build the headmaster's quarters in 1971 and contributed to the reconciliation, rehabilitation and reconstruction programmes.

From the foregoing, it is established that the post war period witnessed significant contributions of Obolo women to the reconciliation, rehabilitation and reconstruction programmes of the Nigerian government. They built health centres, schools and post offices. There was remarkable improvement in women education which enabled them to gain more wage employment and rehabilitate themselves and their loved ones. More churches were as well established by the women as reconciliatory grounds. One cannot but conclude that Obolo women were a vital vehicle for the provision of social amenities fundamental to the transformation of the area in the post war reconciliation, rehabilitation and reconstruction policy.

Conclusion

The work has shown the changing roles of Obolo women during the thirty months Nigerian Civil War and after. They participated in the civil war in different respects such as the causes of the war, socio-economic roles, broadcasting and paramedical duties. They were also among the combatants and paramilitary personnel. Women made more tremendous contributions for the social transformation of Obolo during the post war period of reconciliation, rehabilitation and reconstruction. These contributions show the historical significance of Obolo women in the Nigerian Civil War.

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Language Study

Deprivation and Development of Indigenous Languages: An Evaluation of Cross River State, Nigeria.

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Abstract

Deprivation like poverty is a catch-phrase on every developing economy. The threat (real or imagined) posed by poverty to growth from any dimension is at the root of stagnation, including Language Development. Language development is a task of preparing a language to serve as a vehicle for literacy and education. It is a conscious intervention policy to revitalize languages. Everyone wants clear communication in the development process and this will aid to clearly stipulate how deprivation affects languages development. We used sociolinguistic underpinnings to analysis and explain the vulnerability of Cross River State to poverty and language development. We have been able to come out with the following key findings – deprivation like poverty affects language development. Language growth, because of poverty is stagnant as it concerns most languages and finally language extinction rare its head in areas where poverty strives.

Introduction

On almost every sphere of life, especially in the academic field, people often talk of the dichotomy between theory and practice. The same is true when we apply deprivation or poverty on language development. Critics argue that sustainable language development is desirable in theory as it concern poverty, but that in practice it is generally not realizable. But this criticism is often misguided or misdirected. What is responsible for the under-development of language are factors that are related to deprivation of the citizenry which in effect hinders growth of the orthography of a language, growth of multilingual incursion into the society and growth of language policy of a nation. The difference in theory and in practice will be exposed as the research unfolds.

Poverty as an umbrella word covers much more than one can imagine, especially when it concerns language development. Early language development is noted in interactions children have with their parents, significant care-givers, childcare providers and peers. These early social exchanges both foster developing language skills and provide a vital foundation for children's school readiness and academic achievements. Mensah (2002) indicates that countless studies indicate that social risk factors such as chronic poverty and low parental education which is as a result of deprivation, pose serious obstacles to children's early language development and subsequent school performance.

Aliu (2001) says that, poverty is a phenomenon which has affected Africa's children. These have led to their inability to go to school or at least have good literacy exposure. With deprivation lurking around Africans, there is a strong tendency that

language will be slow in developing. We should be able to postulate on the insidious phenomena of the various reasons of slow language development. When there is vibrancy and education, the language of the particular society grows. Stagnation and extinction are totally ruled out.

Cross River State of Nigeria is a diverse State when it comes to languages. It is located in the southeastern corner of Nigeria. It has about fifty different languages and several ethnic groups which make the divergence very peculiar. The State has eighteen Local Government Areas, with each of them having a minimum of three languages (Udoh: 2003). The interesting thing about these languages is that there are all from the Benue Congo Phyla which indicates that there are still sister languages despite their non-mutual intelligibility. Literacy level in the State is said to be close to 45% and the literate citizens are found more in the urban areas than the rural areas. (Udoh 2003:12).

Because of the multilingual status of the State, it becomes difficult to have any one particular language developing more than the other. Instead the L2 which is Standard English and the Nigerian pidgin strives when it comes to communication. In addition to English, the Efik language which had early contact with English is seen as developed. These developments are viewed from the perspective that the missionaries that visited Calabar in the 1800s took interest in developing the orthography of the language. Books, Bibles, Hymns were written in Efik. Even as early as 1920, Efik newspapers were on sale in the streets of Calabar. This early contact with the European missionaries aided the Efik language developed. Efik had this status running for them till education, exposure and Local Government creation in the 1990s changed the status-quo. Today, Ejagam, Bekwara, Lokaa, Mbembe, Yala, Leggbo, Bette, Ishibori and Mbube have orthographies developed by linguists.

The Language Development Question

This paper is in the premise of sociolinguistics. Sociolinguistics is the study of all aspects of the relationships between language and society (Crystal 2003:422). It is therefore the interaction between language and the society. Language therefore, plays an indispensable role in expressing, sustaining, preserving and promoting cultural values and others norms in the society.

Language, however, being dynamic undergoes change and evolves according to its use by a particular society. English language is perhaps the most dynamic in the world today. In Cross River State, the South Eastern corner of Nigeria, Efik was the most dynamic until recently when several factors brought about the dynamism of the other languages in the State.

This immediately brings us to the issue of language development in Cross River State. Language development is concerned with the designing and implementation strategies for the rehabilitation and optimal utilization of individual languages. It is a conscious intervention policy to revitalize languages. It also has to do with the elaboration and codification of the functions of languages for the educational and communication purpose.

Language development could be viewed from two perspectives. That is, the growth of Language and its development in the society and the development of

Language within an individual. In the case of the later, language development is a progressive phenomenon. It is looked at from the biological axis, that is, the axis where a child acquires language from the babbling stages through the one word stage until actual speaking. This is what Chomsky refers to as the Universal Grammar. Our interest however, has little to do with this aspect of Universal Grammar.

Our interest strongly centers on Language development in the society, in our case – Cross River State. As stated earlier, there exist various indigenous languages which serve as first language or mother tongue to several people of the State. Severally, these indigenous languages have struggled for supremacy over each other to be accepted as the lingua-franca, especially Efik.

Cross River indigenes like most Nigerians are content with speaking English as their lingua-Franca and have done this for forty eight years of Nigeria's independence and even before independence. Moreover, the multi-ethnic situation in the State and the consequent emotional feeling of ethnic identity and fear of marginalization of the less populous minority ethnic groups have favoured the preference for English and Nigerian pidgin because of their neutrality (Udofot 2003). English is thus viewed in Cross River State as an international language that can serve as a neutral lingua-franca for a wider communication within the State and even beyond. It enjoys the status of the official language as it is used in education, government, business, the mass media and literature. Unofficially, it is spoken and used in letter writing as many of the indigenes cannot write in their mother tongue. (Ufot, 2005: 22). The above factors as indicated consequently are some of the reasons adduced for slow language development in the State. The other major factor is poverty – lack, deprivation – amongst others.

Deprivation and Poverty as Hindrances

Social Science literature is replete with attempts by economists to define the phenomenon of poverty. Ndiyo (2008: 12) says that a concise and universally accepted definition of deprivation and poverty is elusive largely because it affects many aspects (including physical, material, spiritual, moral and psychological) of the human life. In very broad terms, World Bank (1996) sees poverty as being unable to meet “basic needs” – (physical: food, healthcare, education, clothing, shelter etc, and the non physical: participation, identity etc) required for a meaningful life. Commonly some people view poverty as a result of insufficient income for securing basic goods and services. Thus, the poor are conceived as those individuals or households in a particular society, incapable of purchasing a specified basket of basic goods and services such as good nutrition, housing, potable water, health care, access to productive resources including education, working skills and tools, and political and civil rights to participate in decisions concerning their socio-economic conditions. Others view poverty in part, as a function of education, health, life expectancy, child mortality, etc.

Having this conceptualism concerning poverty, one can therefore, relate the general lack of these basic necessities especially in the sphere of education, finances, mobility etc. to language development. The threshold of poverty in Cross River State hinders the growth of indigenous languages. These can be explained looking at the following indices: the diglossic relationship of the different languages in the

society of discourse represents the stratified setting where only English can develop. The inefficient provisions for the study of indigenous languages in the State make it impossible for the languages to grow. Since these languages are not studied in schools, as technology develops, no conscious effort is made to ensure that there is meta language development. The weak policy environment, inadequate and insufficient infrastructure, weak technology base, unavailability of credit facilities reduces the mechanism that would have aided the growth of indigenous languages. How easy is it therefore, to analyse poverty as one of the causes of language growth, when several other conceptions can hinder language development? Since our concern is in the region of poverty and language growth, one can also settle for the different indices listed above.

Language growth and educational exposure are seriously linked when it comes to the aspect of hindrances. Lack of good and quality education in a society brings about barriers of different shades and dimensions; these can be seen using the perspective of linguistics, socio-political and geographical contexts. Fromkin and Rodman (1978) insist that linguistic changes are not easily spread and dialectal differences are reinforced in the face of such barriers.

To fully appreciate the hindrances and barriers on language growth caused by deprivation, we need to understand some typical language development task. A language that is developed must have the following: a basic writing system.; convention for spelling, punctuation, word space and writing of loan words; conventions for place names and personal names that is compatible with national convention; A dictionary to standardize spellings and use of terms; appropriate technical terms (metalanguage) to discuss these features of language. Language standardization work between villages or regions.

In the case of education, the development of Appropriate pedagogical jargons and Appropriate terms for many concepts which are eventually introduced in the educational process. If necessary, the development of a system of terms of such things as numbers, counting, time-keeping, currency transaction and ages.

All Cross River citizens are content with speaking their mother tongue, but how many are exposed to the language development task above. Further down this paper, we will list out the ones that are attuned to these tasks. There are certain procedures for language development which if not in place in any society, then the various hindrances will raise their heads.

Standardization: This involves selecting the norm particularly where there is the existence of a variety of splinter dialects of a language. In this case, it is necessary to select a standard language from the dialects. In Cross River State, Efik, Ejagam and Bekwara are examples of standardized languages.

Codification/Graphicalization: This is concerned with providing a writing system or orthography for a language. If the standard language so selected does not have a system of writing, vocabulary, grammar, spellings, punctuation, then the language in question is either at the verge of extinction or the language is not in anyway developing. Languages in the Cross River State without codification on graphic are enormous. The kiong, Efut and Akin Languages are examples of languages without codification.

Modernization: This implies translating modern concepts and terms into a language to elaborate its functions beyond basic communication tendencies. This tendency of looking at modernization of the various languages is what Offiong (2003) refers to as language enrichment. His explanations are that a language is enriched when such a language is exposed to education, technology, commerce, religion, politics, culture and geography. Modernization increases the vocabulary to languages which enables them meet their challenges especially in the wake of Global Communication or Information Technology. Efik, Lokaa, Yala, Ejagam, Mbembe, Bekwara, Leggbo, Nne and Bokyi are examples of languages that are exposed to modernization. Several others are not.

Meta-Language Development: This is a process that is concerned with the translation of technical vocabulary into a language, such as legislative terms, concepts from education, medicine, engineering etc. The process equips the language to meet new challenges especially in education.

When these procedures are not in place, the society is prone to language stagnation and extinction. Already in Odukpani and Akamkpa Local Government Areas, alone, Kiong, Bakpinka and Odut are already extinct. This can not be separated from the poverty level of the people which culminated from the lack of procedure mentioned above. The future of majority of the languages spoken in Cross River State is very bleak indeed. Small Communities may disappear in the near future and with them their languages, such communities are threatened, not by foreign languages, but by surrounding Nigerian languages, spoken by larger groups. For instance, the Akam language spoken by a small village between Ofutop and Ikom, forms a minority in an Ejagam-speaking homogeneous majority area. Ejagam and its dialects are spoken in this area, while Akam is a variety of Mbembe, and it may gradually diverge from it and become more like Ejagam by virtue of contact. The unfortunate part is that such languages would not leave any records for posterity as there is no likelihood that they would be described and written down before their imminent assimilating and/or extinction (Udoh, 2003:67). Deprivation basically is one strong factor that encourages this assimilation and extinction.

Factors Responsible for Language Development

Certain factors have been identified to be the source of motivation of decision-making in language growth-invariably language planning. These are linguistic diversity, rapid social change, Linguistics assimilation, linguistic pluralism, vernacularization, internationalism, societal deprivation/poverty (Wardhaugh 1986). Each of these factors hinders certain languages in terms of growth. Our concern is deprivation and poverty which is prevalent in Cross River State. Diversity, pluralism, vernacularism have aided the growth of Standard English in educationally advantage areas and has also aided the growth Nigeria pidgin in other areas of the State. The factors mentioned when placed side by side with poverty, over rides poverty and encourage language growth.

The world is a rapidly changing society. And the languages of the world have to change functionally and structurally to reflect these changes which may be political, social, economic, educational and technological (Akindele & Adebite 2005:75).

The goal of language planning is natural development here perceived in terms of political, socio-economic, educational, scientific, technological, literacy as well as language development. Language development is a target desirable for every Nation, invariable every State. It is the realization that Language planning can help to promote the development of various spheres of life in a Nation that it is embarked upon. Therefore, in order to ensure that Languages of Cross River State develops, conscious language planning comes into play.

In a multilingual community like Cross River, uncoordinated linguistic diversity may result in the creation of many problems like language underdevelopment, ethno-linguistic agitation, breakdown of information and communication gap. The objectives of language planning will coordinate the linguistic resources of the State in order to tackle and check these problems. Such coordination comes in form of status or corpus planning activities as listed in the procedures – standardization, codification/ Graphicalization, modernization and meta-language development. When all the diverse linguistic problems are looked into, then the language underdevelopment mentioned above will be reversed.

Language Planning and Policy Making

A policy is a government statement or the planned course of action, contained in national documents such as the constitution, and the National Policy on Education. A policy is crucial to language planning. If the community in question feels that the task of language planning is of sufficient salience to demand the authoritative attention of the political system, then the issue of language becomes public policy (Akindele & Adegbite 2005:77). If the political system of Cross River State encourages language planning, then a conscious effort should be carried out firstly, to document all the languages in existence in the State. Secondly, ensure that there is on ground, a policy to accommodate language growth in the State. At this planning stage, poverty or deprivation should not be over looked, but all strata of the society should be mobilized appropriately for structural and functional growth of all the languages documented, fore closing poverty tendencies.

The best way to go about this is usually for government to issue a white paper or policy statement on the planned course of action with respect to the language resources in the community. Extractions can be made from the Nigerian National Policy on Education (NPE) which states among other things a national policy on language use in Government, education, politics and so on. If this is done appropriately, all the languages that are at the verge of extinction will be revived. Even those already dead like Kiong, Efut amongst others can be revived.

The policy outline for language planning in the State should contain a general outline of preferred terminal goals which will serve as guides to ensure that all languages are linguistically developed, and these includes the following: a sequence of realizable objectives. These involve the number of languages to be recognized and assigned primary and secondary functions. Ordering of priorities, for instance, if more than one language is recognized, which one should come before which? Will the entire community be involved at once or only those at school initially? Would there be enough resources that would spread on all the objectives in a balance manner? Finally,

is the community capable of meeting these objectives? Ensuring that linguists are well funded to develop the orthographies of languages without approved orthographies. Ensuring that poverty should not be a hindrance to any language in the State. That is, urban and rural funding should be carried out by government without bias. Making sure no language is seen as superior to the other, particularly those used earlier as lingua franca like Efik and Ejagam. Ensuring that all the languages in the State should be given the same status as the official language which is English.

If all of the languages are encouraged, given a fair playing ground, funded by government, introduced in all the Nursery, Primary and Secondary Schools, then we can be sure of a vitalized language growth and development. The issue of stagnation will be totally eradicated. It is at this point, we can agree that language development is the task of preparing a language to serve as a vehicle for literacy and education. And this can be made possible if government of the State emphasizes on the use of the National Policy on Education. With this policy put in place, a conscious intervention has taken place. The designing and implementing strategies for the rehabilitation and optional utilization of individual languages is enhanced. When this enhancement takes place in any of the languages in question, then we are sure of the elaboration and codification of the functions of the language for educational and communication purpose.

Conclusion

If all the languages in Cross River State have orthographies, standard codification, graphicalization, and functional meta-language phenomenon, then we can naturally say that all the languages are developed. But in the present circumstances, because the majority of the rural populace are poor, it becomes a big problem to ensure that all these languages are exposed to the features above. Poverty and deprivation in the rural setting and even in some cases, at the urban setting, poses the problem of language growth. Even using and speaking Standard English as the lingua franca is a problem. In majority of Cross River State, Nigerian Pidgin is mostly used as the major source of communication, because of the multilingual nature of the State and also because of, no one language is developed enough to serve as the lingua franca. This hinges on the fact that no one language is more superior than the other and speakers of a particular language will prefer speaking their language other than the language of the other. The Efik language had the advantage of being used as a lingua franca in the State because of their earlier contact with educationists and missionaries in the early 1800, but it is gradually losing grip of that status.

High mobility from the rural to the urban areas have also been seen to hinder growth of some of the local languages. The children of a particular community end up acquiring other languages as their mother-tongue, and sometimes acquire English as their L1. This is pathetic, because a lot of the languages spoken in the hinterland of the State remain stagnant. And also in some cases are at the verge of being extinct. This paper seeks to identify how deprivation affects language development in Cross River State, how poverty hinders the growth of the languages and how the situation can be changed, so that the identified endangered languages can be saved from extinction because of the socio-cultural relevance of the language to our environment.

Cross River State, like the rest of Nigeria and other African Countries is a multilingual zone. Its linguistic situation is peculiar, which emphasizes hybridization. The thrust of this paper therefore, has been to identify the level that poverty has affected language development. We have been able to show how the internal resourcefulness of government, individuals and agencies have been used to change sliding tendencies of language extinction.

In addition, we can conclude that many of these languages can be developed at the same time, with the collaboration of the speakers of the languages, the government, and institution of higher learning. With government intervention, poverty eradication will help these languages grow. The future of majority of languages spoken in Cross River State is very bleak indeed. Small communities may disappear in the near future and with them their languages. Such communities are currently threatened, not only by foreign languages, but by poverty and not having and following concrete National policy on Education. The lack of an orthography, which is a basic necessity in the course of linguistic development, inhibits growth of these languages.

Also, a few languages are on the right track in the State. The Efik language can be said to be the most developed language. It has a dictionary, orthography, many literary works, a complete Bible translation, a hymn book etc. It was used as a trade language along Cross River Basin. It is believed to be one of the most studied African languages (Cornnell 1991:7). Udoh (2003:68) stipulates that, Efik language has enjoyed the scholarship of the world's prominent linguists like Hugh Goldie (1862, 1968), Thomas Cook (1969a, 1969b, 1985), Okon Essien (1978, 1982) etc. Cook (1985:4) is of the opinion, and rightly so, that Efik studies have influenced very significantly not only African linguistics, but general linguistic theory. The Ejagam language has an orthography, primers 1 – 3 and Ejagam – French vocabulary book. Bekwerra has orthography and a literary programme in progress. Yala has an orthography, primers 1 – 5, some folk stories. Other languages of the state have a lot of descriptive works and gradually literary traditions are being set.

With everything put in place by government, the encouragement of the speakers of the languages, the change of the docile nature of the speakers and ensuring that they overcome poverty, then the languages of Cross River State would be at the verge of development. At this point, we would have left the aspect of theory and would have encouraged the aspect of practice as mentioned earlier.

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The Role of African Christian Discourse in Redefining Identity, Literature and Language Education in Southern Africa: The Case of the Founding Text of Paul Mwazha's African Apostolic Church

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Abstract

Being both a subject and a medium of learning, language is the vehicle through which society passes its worldview to youths. This raises questions of selection and grading of material to be incorporated into syllabi and textbooks. This paper argues that Southern African language syllabi need a paradigm shift in order to better reflect an African society seeking to reaffirm its identity after decades of oppression. There is need to open up the language curriculum to discourses widely consumed by Africans but hitherto ignored by formal educational systems still biased towards Western worldview. These include the discursive production of African Instituted Churches (AIC). The founding text of the African Apostolic Church (AAC) of Zimbabwean, Paul Mwazha, is examined from the perspective of intertextuality in order to illustrate its literary and educational value. A case is then made for the inclusion of such texts in secondary school curricula in Southern Africa.

Introduction

Despite the fact that the AIC movement has experienced unparalleled success and redefined the Southern African socio-cultural landscape [the term African Christianity (Amanze, 1998) derives from AIC discourse], few if any formal language courses in the region incorporate AIC discourse. AICs seem close to African traditional worldview, such as the perception of health problems as being due to supernatural causes. Indeed, AIC discourse is a response to white cultural dominance and power in the Church, thus reflecting indigenous strategies to reaffirm African worldview (Kalu, 2005). This makes AIC texts discursive events worthy of learners' attention. This paper examines a specific discourse event: Part Two of Paul Mwazha's founding text, *The Divine Commission of Paul Mwazha of Africa*. First, Paul Mwazha, his church and his founding text are characterised. Then key analytical tools proposed for the study of such texts in schools are presented and applied to the text in question.

Mwazha is a 90 year old former school teacher, headmaster, and Methodist evangelist of Shona descent. He launched the African Apostolic Church of Zimbabwe (AAC) in 1959 in at Guvambwa, where, nineteen years earlier, at the age of 22, God had "commissioned (him) to be an apostle of the African continent" (Chitando, 2004: 15). His followers call him *Mutumwa* (God's Messenger to Africa) or *Mudzidzisi* (the Teacher). In his founding text, Mwazha refers to himself as the "angel of Africa".

The Divine Commission of Paul Mwazha of Africa Part One was "compiled" by Timothy Muriritirwa while Part Two was ostensibly written by Mwazha. Both volumes are written in English, Shona and Ndebele. For the purposes of this discussion, the

English version is used. In it, Mwazha narrates miracles he performed, his experiences in the spiritual realm (encounters with angels, archangels, the Holy Spirit and Christ), his commissioning into a “heavenly priesthood” and, the growth and expansion of his ministry in Zimbabwe.

It is significant that an African religious leader chose to fix the intended meaning of his message in print form. It is also significant that Africans from all walks of life – many with little, if any, reading culture (Manyawu, 2005) – strive to read such texts as if their very lives depended on them. Over and above that, it is significant that believers’ testimony and behaviour underline the importance of these texts to their faith. For instance, believers tend to read first Mwazha’s founding text and then the Bible, which they read through hermeneutic tools incorporated into the founder’s text.

Discourse, Text and Intertextuality

The concept of discourse defines language as occurring in specific social contexts reflecting specific codes, expectations, ideological pressures and presuppositions. Thus, a given society and culture “... can be seen as built up of recognizable ‘discursive practices’, such as those used in educational, legal, religious or political contexts” (Allen, 2000: 211-212). This paper contends that discourses should be viewed as the main focus of the language curriculum.

While text is ordinarily defined as a finite piece of discourse, this paper regards it as “... whatever meaning is generated by the intertextual relations between one text and another and the activation of those relations by a reader” (Allen, 2000: 220). Intertextuality, therefore, refers to the various connections between the text in question and others. Every text displays intertextual links with previous (similar or related) texts as well as synchronically with related texts (Blommaert, 2005). Intertextuality can be viewed as comprising explicit intertextuality or the incorporation of the actual words or explicit citation or quotation of other texts in Mwazha’s text (Fairclough, 1992); implicit intertextuality (where no textual markers are used to locate the incorporated text); and interdiscursivity (incorporation of other discourses or voices into a given text).

This discussion will limit itself to interdiscursivity and explicit intertextuality. Subsumed in the concept of interdiscursivity are hybridity (mixing of genres) and or ambivalence (the ensuing ability to have more than one signified). Mwazha’s text incorporates a significant number of voices (and languages). It will be interesting to see how and to what effect it does so. Suffice it to say that Mwazha’s intertextual activity is reflective of his era: “It is indeed in times of cultural transformation and upheaval that intertextuality seems to be more prominent: Gigoux (2005:40) explains that intellectual avant-garde uses intertextuality because it wants to criticise an earlier text, subvert a genre that has been overtaken ideologically...” (Ferreira-Meyers, 2008: 205-206)

One must also note the role of the reader in the intertextual construction of a text in terms of its meaning or message. The intertextual links revealed depend on the reader: a reader can only detect those links to and echoes of other texts and discourses as s/he is aware of. A given text therefore necessarily draws on a two-fold intertextuality: that

of the writer and that of the reader.

Mwazha's Interdiscursive Strategies

A biographical voice: While *The Divine Commission of Paul Mwazha of Africa* explains the origin of the AAC, it is so focussed on the person of the church's founder that it could also be taken for his autobiography. This ambiguity is echoes the view of South African Zionist church founders such as Isaiah Shembe as Messiahs and kings, divine beings whose personality forms the core of the church teachings (Martin, 1964). Most of the book's chapters are written in the style of the diary, documenting events that occurred in Mwazha's life between 1960 and 1991. The most important strategy is the use of temporal location markers such as dates.

Vague temporal location: Mwazha uses vague temporal markers such as 'one day', 'tomorrow', and 'in the evening' (p. 2) to situate his voice. This vagueness is limited to recollections of the very first miracles he performed. While all three markers appear in Mwazha's voice, this voice is split into two: 'one day' and 'in the evening' are in the narrator's voice while 'tomorrow' appears in a quotation of Mwazha by the narrator. The significance of Mwazha's dual roles as narrator and character are further examined below in the section on the intertextual use of quotations.

Such vagueness is reminiscent of texts of the Gospels where all of Jesus' miraculous acts are vaguely situated in time as in this example: "One Sabbath Jesus was teaching in a synagogue. A woman there had an evil spirit that had made her ill for eighteen years..." (Luke 13: 10 – 11). It is also a favorite strategy of Jesus' parables, which are a form of fiction: "There was once a man who had land which bore good crops" (Luke 12: 16).

One can therefore discern a vocal hybridity comprising up to five voices: Mwazha, the Bible, the diary and fiction. Sections of the text using this strategy (reports of Mwazha's first miracles) thus have potential to be interpreted in four different ways. They can be seen as mere stories to encourage believers, factual reports of quasi-Biblical acts and/ or biographical details of Mwazha's exploits. Combining the four renders the strategy potent in that the audience is attracted by the storyteller's charisma, humbled by echoes of the Biblical miracles and awed by the location of all these things in Mwazha's life.

Verb tenses as temporal markers: The use of this strategy appears to be most significant in reports of miracles performed by the author. There is juxtaposition of past and present tenses as in this example: "Tsitsi got married, she now has her own child... these are the first believers whose problem of still-births was stopped by the name of Jesus, in the AAC" (p. 3).

The effect of the two tenses juxtaposed in the same utterance is to sharpen the contrast between a past undesirable state and the new one obtained through Mwazha's miraculous intervention. The strategy paints a quick but vivid picture of the subject's life, capturing it in two sharp strokes, one of gloomy despair and another of joyous triumph. It is the picture of complete and instantaneous salvation. Such is the goal and promise of Mwazha's ministry as evidenced by this statement: "Many who had the curse of still-born infants and barrenness turned to God and were all helped by the

Holy Spirit” (p. 4). This reflects the Zionist discourse of the prophet-healer, which in turn derives from African traditional discourse whereby existential problems are the work of evil spirits sent by enemies (Martin, 1964; Rakotsoane, 2000).

This strategy also reflects interdiscursive links with Biblical miracles. Jesus’ miracles are based on the concept of complete and instantaneous reversal of adversity condition on connection with God. Once again, Mwazha resorts to a strategy that merges Biblical and African traditional worldviews.

Specific temporal location: The use of specific temporal markers (dates) best illustrates the discourse of the diary. Five dates occur in the first eight chapters (pp. 1-10) of Mwazha’s text. Three of them refer to years [“in 1972” (p. 8)] while the other two specify the day, date, month and year [“On Tuesday, May 10, 1960” (p. 2)]. In this part of the text dates appear as clauses within sentences. These chapters, therefore, do not give prominence to the style of the diary. Chapters 9 to 13, constituting the bulk of Mwazha’s story, make more peculiar use of dates. In these chapters, sections are systematically sub-headed and dated. The same dating format is used throughout the four chapters. It is digital and records the day, the month and the year, eg. “19.1.65” (p. 11). There are 143 such occurrences in the said four chapters of the book. While most dates denote a single day, some cover a range of days, eg. 25.5.89 – 28.5.89 (p. 57). The use of dates at the beginning of sections places a chronological mark on the text’s contents.

Such marking of time through the discourse of the calendar is not ordinarily associated with traditional African discourse, neither is it Biblical. Salient in the strategy is the dominant culture of the coloniser adopted by prosperous African elites, which lends secular authority to Mwazha’s voice. The African believer thus embraces Western technology while s/he remains rooted in a powerful spiritual realm that has a tangible impact on his/her existential needs, thus underscoring the ambivalence of Mwazha’s text.

Biblical discourse: While the discourse of the diary marks arrangement into sections, the content of each section is further arranged in the style of the Bible (chapters, verses and sub-topics for sections). Biblical echoes tone down the voice of the diary resulting in a text that uses autobiographical strategies to convince the audience about one man’s supernatural transformation into a divine being, the “angel of Africa, the only Ernest Paul Mwazha in Southern Rhodesia” (Mwazha, 1994: 12). The idea is to draw people not to an abstract religious institution but to a divinely appointed individual, a saviour who forms a church to use as a tool in accomplishing his mission. Thus a perception of Mwazha as a Black Messiah is likely to emerge from the text. The concept of Black Messiah is a strong discursive link with South African Zionism and underscores the African quest for self-determination (Martin, 1964).

Explicit Intertextuality in Mwazha’s Text

Part Two of Mwazha’s founding text makes copious use of explicit intertextuality. It uses quotation to incorporate numerous other texts and voices.

Quotations from the Bible: Mwazha virtually encapsulates his voice (and those of the other characters whose voices are incorporated into the text) between thick layers of direct quotations from the Bible. Raw Biblical text forms a robust buffer zone both at the beginning and at the end of the text. An unnumbered page precedes the text's first chapter. This page appears to be some sort of prelude. It reiterates the book's title followed by six quotations from the Bible, five of which are from the Old Testament. All verses contain a reference to people coming or turning to God. Some examples of nominal groups used to describe these people are "all nations"; "those who were walking in darkness"; and "sons of men". In every quoted verse, the people referred to have, in one way or the other, an unacceptable relationship with God. The nominal phrases used tend to be all-encompassing references to humanity in general. All verses quoted on this page are therefore concerned with mankind turning to God, by implication through Mwazha.

A prophetic voice features in all six verses. An example is: "Nations will come to your light, and kings to the dawning of your new day" (Isaiah 60:3). The use of the second person (*your light and your new day*) in four of the verses suggests a dialogue between God's voice (through the prophets) and an unidentified interlocutor, thus prompting the audience to assume that God is addressing Mwazha, as is the case further on in the text. The preponderance of Old Testament (OT) prophetic voices announcing a saviour is reminiscent of New Testament (NT) use of the OT to portray Jesus as the promised Messiah. It is a clue of the extent of Mwazha's commission (or ambition) – to be a Messiah.

The text's last chapter, entitled "The Bible is God's word", is about the Bible. Its 24 pages contain a whopping 308 quotations (13 per page on average) from the Bible. Every one of the verses quoted develops a point Mwazha wishes to make about the Bible and its place in believers' lives. Through extensive use of quotations, the Bible appears to reflect upon and define itself. It is the voice of God reaching out to the audience in direct speech to teach them about itself. This thematic interest in the Bible may seem odd in a text about Mwazha's commissioning. It could be a symbolic way of persuading the audience that Mwazha's commissioning is Biblical. It definitely underscores Mwazha's explicit claim that his teaching is Biblical (p. 21).

This dual layer of Biblical text is like armour protecting Mwazha's voice from doubt and criticism. While the preamble of Biblical verses prepares the audience for events they are to encounter through Mwazha's voice, the final layer persuades the audience to swallow wholesale the content delivered by that voice. The Bible thus gives Mwazha's voice an aura of infallibility leaving no room for alternative thinking. This might signal an intention to make Mwazha's voice appear to be an extension of the Bible perceived as God's Word.

Quotations of Biblical spiritual characters: In the body of the text, copious use is made of quotations of spiritual figures originating in the Bible. The Holy Spirit's voice is heard many times. He can give detailed instructions to Mwazha on how to handle believers' supplications. For instance, after praying on Chirasauta Mountain, the Holy Spirit intervenes: "The Holy Spirit said to me, 'Tell them that their supplication has been answered by God. The curse of stillbirths has been removed today. They will

have babies that live. The first one will be a girl whose name shall be Tsitsi (mercy) because God has felt mercy for them'. (p. 2)

The Holy Spirit talks to (not with) Mwazha. Mwazha perceives it as a person: he uses the third person subject pronoun 'he' which cannot normally be used to designate inanimate objects or animals.

The Holy Spirit gives Mwazha two instructions. The first is in the imperative mode (tell them) while the other (to name the child Tsitsi) is subsumed in an affirmation in the last sentence of the quotation. The overarching speech act is an order to inform, to "tell" believers something. This confirms Mwazha's role as mediator between God and mankind, that is to say God's messenger or, as he calls himself, the "angel of Africa" (1994:12). Whenever the Holy Spirit intervenes in this founding text, it is to tell Mwazha what to say to those seeking divine intervention in their affairs. In fact, Mwazha sees himself as no more than a medium. After conveying the Holy Spirit's message to the supplicating couple, he reports that they went on to have a baby girl and named her Tsitsi "*in accordance with what the Holy Spirit had told them*" (pp. 2 – 3). It must be emphasised that Mwazha does not dialogue with the Holy Spirit. He simply takes the Holy Spirit's orders and carries them out. Quotation is thus a powerful metaphor of Mwazha's status as a "messenger", an instrument of the will of God. This strategy also reveals to the audience the identity of Mwazha's master – the one who sends him – and confirms his status as a prophet or oracle, a key attribute of the Southern African AIC leader (Amanze, 1998).

The only quotation of Jesus in Part Two of the founding text (page 35) portrays him as the supreme teacher, the one who explains existential mysteries. It is incorporated in a short binary exchange in which Mwazha asks Jesus why temptations are growing in number in today's world. Jesus answers that all these things are happening so that God's true people who fear Him and obey all His commandments may be known and that they may enter His kingdom as holy people. Mwazha thus appears to use Christ's voice to announce his theological agenda, the end time message, which teaches that the end of the world is imminent (<http://endtimemessage.org/PictureGallery.html>).

It is significant that of the three persons of the Holy Trinity, Mwazha only quotes the Holy Spirit and Jesus in Part Two of his text. God's answers to prayers are conveyed to Mwazha by the Holy Spirit while Jesus appears to serve as a reference to understand God's will and ways. Even though Mwazha's conception of the Christian deity is not the subject of this discussion, it would be interesting to examine it from a discursive perspective in a separate study.

Mwazha also quotes angels: whereas he does not argue with the Holy Spirit, he negotiates with "the Archangel" (p. 7). The exchange – over the timing of Mwazha's heavenly anointing as a priest – is in direct speech. The incorporation of angelic voices casts Mwazha as the foundation of the African church, its patriarch, so to speak. His authority to negotiate with and his ability to persuade angels put him on an equal footing with them thus confirming his status as the "Angel of Africa" (p. 12).

Another spiritual authority quoted by Mwazha is called "the Word" (pp. 6; 15), "the voice of the Invisible One" (p. 16), "the voice of the King of the whole earth" (p.16), or "the Word of the Invisible One" (p. 16). This voice speaks in fragmented terms. For instance, (p. 6) "*Ndarikure*" (the name of the hill shrine at Guvambwa) or

“The Holy Sabbath of the Lord” (p. 16). It is not clear from whom the voice emanates since in Biblical discourse the noun “King” can refer either to God or Jesus. Biblical discourse does, however, denote Jesus as the Word (John 1). Verbal messages from “The Word” to Mwazha may thus mean that God communicates directly to Mwazha through God’s Word (or voice), which is Jesus Christ. The fragmented nature of this character’s discourse may be intended to distinguish it from all other voices quoted by making it appear to be enigmatic and having a meaning accessible only to Mwazha, God’s chosen angel and intermediary to Africa. This echoes Zionist messianism where God is the King represented on earth by a human king, the Black Messiah, who takes instructions from Him. For instance, Shembe and Lekganyane founded colonies where they reign as chiefs and prophets (Martin, 1964).

Quotation of non-Biblical spiritual characters: As he is “flying” towards the east (p. 12), Mwazha meets an old white woman and her daughter. This woman asks him, “Who are you and what is your function?” He answers: “I am the angel of Africa, the only Ernest Paul Mwazha in Southern Rhodesia”. This title is the ultimate revelation of his status, power, authority and licence to appear and operate in the spiritual and/ or heavenly realm on behalf of Africa and in the interest of Africa.

It is significant that Mwazha reveals his “divine” identity, the climax of the story of his commission, to white women. First, this encounter with two white women echoes the story of Jesus’ resurrection when two women met “an angel of the Lord” dressed in white like Mwazha does throughout his text (Matthew 28: 1-5). The choice of women interlocutors also seems to underscore a thematic tendency of Mwazha’s text: the existential needs he attends to (still births and sterility) are common concerns of African women. The white race of the women could be meant to reflect Mwazha’s notion of the heavenly race given that all his angels, his Jesus and other heavenly beings have Caucasian racial traits. Martin (1964) reports that Zionists tended to accept claims of white racial superiority. Populating the heavens with women angels (the only male heavenly beings in the text are those above the rank of angel, from archangel upwards) could be a metaphorical attempt to impose himself as the sole legitimate Christian patriarch of Africa. Ultimately, revealing his divine identity to women evokes the image of Christ whose resurrection is also first witnessed by women.

Quotation of church leaders: The very first miracle reported by Mwazha in Part Two of his text happens because of Pastor J. Chikawa’s belief in Mwazha’s power. While the title “Pastor” is systematically used to refer to Mwazha’s pastors, it is not used to refer to the founder himself. Chikawa, a member of Mwazha’s church and a character often cited in the text, is quoted as saying, “I have brought this man and his wife... they have the curse of stillbirths” (p. 2). When Mwazha asks Chikawa what he wants him (Mwazha) to do, the latter answers, “Ah, man of God, I have brought them so that you may intercede for them to your God to let them have children who live” (p. 2). Chikawa’s text underscores Mwazha’s superiority to his subordinate pastors: only the Archbishop (Mwazha) can miraculously address existential needs and problems through prayer. A kind of spiritual hierarchy evocative of the relationship

between Jesus and his disciples thus emerges. Such a link to New Testament culture is significant in that it contributes to a characterisation of the AIC concept of a “Black Jesus” (Amanze, 1998).

The leader of a rival Christian movement is quoted as saying to Mwazha, “Why do you teach the word of God in a way that differs from ours?” (p. 21). Unlike Pastor Chikawa, neither this leader nor his church is named. Mwazha’s intention may be to cast this leader’s voice as being symbolic of the attitude of Mwazha’s rivals, both AIC and non-AIC. The rival church leader’s question connotes not just curious interest but also envy. It also contains insinuations of heresy. Mwazha senses this and replies that while other leaders teach in their own way, he tries to teach in accordance with the Word of God (p. 21). The tension in this exchange adds drama to the text.

Juxtaposition is thus used to show that while Mwazha’s disciples, represented by Chikawa, come to seek ‘life’, rivals seek to attack and destroy the ‘life-giving’ ministry. This echoes Jesus’ warning to know the difference between the shepherd who would lay down his life for his flock and the thief who comes only to steal, kill and destroy (John 10). In either case, the speech acts (request for assistance and questioning) of both Chikawa and the anonymous church leader connote their inferiority to Mwazha. Much as their attitudes to Mwazha are different (respect for on and open hostility for the other), the two men are to be perceived as being weak and not worth following. While Chikawa’s case may be a metaphoric warning to Mwazha’s believers and pastors alike to always seek the founder’s intervention, the rival church leader is used intertextually to trash the reputations of rival movements.

Conclusion

It has attempted to characterise the message of Mwazha’s text by examining its intertextuality. Quotation structures the text into a prologue comprising Biblical texts, a body dominated by Mwazha’s voice and an epilogue consisting of more Biblical texts. Quoted voices support Mwazha’s voice by providing a vivid context for his extra-terrestrial experiences and supernatural powers. Voices of spirit beings firmly place Mwazha in the presence of God, in heaven or simply in a supernatural realm. Quotation brings to life both known and anonymous characters thus confounding boundaries between the natural and supernatural realms. It is significant that all voices quoted are, in one way or the other, religious: they are human church leaders and believers (witnesses of Mwazha’s anointing) or key spiritual actors of the Christian faith. It is an astute vocal hybridity that exploits religious authority to the maximum (enablers of the anointing). Such use of Biblical text is typical of older Zionist movements like Isaiah Shembe’s Nazarite Church (Martin, 1964). The text’s persuasive force seems to reside in the fact that a properly conditioned Bantu audience is likely to be accustomed to and to need to be addressed directly by voices of spirits speaking through an “anointed” human “vessel”.

From an interdiscursive perspective, Mwazha’s text may be viewed as an onion. The outer layers consist of raw Biblical text while the inner layers incorporate human voices and the core contains heavenly ones, all witnesses of Mwazha’s divine commission. While Mwazha’s voice is present throughout, it is significant that its intensity grows progressively, building to a crescendo as one moves from the text’s

edges to its centre. There it appears to nestle in the security of the onion's outer layers and there it subtly proclaims its fundamental message: Mwazha is God's Messiah (Amanze, 1998) to Africa.

Suggestions for Language Curricula in Southern Africa

Southern African curriculum developers as well as teachers need to look beyond the usual paradigms derived from Western civilisation in order to produce a more Afro-centric language and literature curriculum that captures the creative usage of discourse and texts by Africans within African settings to cater for African needs. At the moment, Southern African English syllabi's views of literature tend to be narrow and fail to reflect reality in terms of discourses existing in the various countries of the region. For instance, Lesotho's JC English syllabus defines literature as comprising four genres: the novel, drama, poetry and short stories ("Lesotho Secondary Schools English Syllabus: Forms A-C": 14). Despite the fact that many Basotho and indeed Southern African youths are likely to frequently and regularly read founding texts such as the one examined in this paper, such literature is ignored by the syllabus.

AIC literature such as founding texts reflects a new hybrid genre that language learners need to discover and explore in the context of Education for Sustainable Development (ESD) since they mediate between Western and African traditional worldviews (Raselimo, 2008). Incorporation of such texts into school curricula is warranted first by their status in and impact on African societies. Secondly, it is warranted by the fact that it will demystify literature and lead to a reaffirmation of traditional African literary genres in an era dominated by a quest for the reaffirmation of the African identity and African value systems.

The first strategy to adopt is to incorporate excerpts of texts such as the one examined in this paper into language textbooks where they can serve as comprehension passages. They can also be used as contextualisation texts, thus diversifying and broadening the scope of communicative situations which form the basis of language teaching/learning experiences in communicative approaches. Effective implementation of this idea will lead to a more complete attainment of the language class's ultimate goal of teaching discourse or language as it is used in Southern Africa. Full texts can then be studied in literature classes.

It may, however, be argued that texts such as Mwazha's are objectionable for at least two reasons: that studying them in formal education settings may be viewed as infringing upon learners' freedom of religion and that their purpose and foci are too narrow to be viewed as literature. Such arguments, however, have the propensity to ignore the very essence of African traditional worldview or knowledge systems, which in essence make no distinction between the spiritual and secular realms. Incorporating such texts into formal literature curricula would therefore serve as a strategy for affirming Bantu identity, thus offering the learner a more balanced view of African and global realities.

If democracy is to take root in the region, the content of education must first be democratised to reflect the true nature of society. Indeed, university researchers are already studying AIC texts as part of advanced literary studies at institutions such as the National University of Lesotho.

Intertextuality needs to be adopted as a major analytical tool in Southern African schools. Its liberating nature (the analyst needs no longer be ashamed of his subjectivity) is in sync with the region's quest for the democratic ideal. It is also more apt than other perspectives to reveal the hybridity that is the most fundamental feature of modern African society and literature. The greatest value of intertextuality for the language and literature student may, however, lie in the concept's dependence on the text analyst or student's general culture. By general culture is primarily meant the number of discourses, texts and works to which the student or analyst has been exposed prior to reading the text in question. The wider the student's reading culture, the more s/he is able to notice intertextual links embedded in the text under scrutiny. This is especially so in the case of implicit and interdiscursive intertextuality. An intertextual perspective, therefore, provides intrinsic motivation to read and research widely, thus providing a crucial solution to the key educational challenge to develop the reading culture or advanced literacy of learners (Manyawu, 2005).

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Literature

Gender Roles in Initiation Songs of the Igembe People of Kenya

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Abstract

This article examines and critically analyses gender images in initiation songs among the Igembe community, an African ethnic group of Eastern Bantu in Kenya. The article traces the evolution of the concept of gender from Plato's time to the 21st Century and places it within the Igembe people's worldview using initiation songs as a point of reference. It is revealed that both man and woman play a crucial and complementary role in the socio-economical life in Igembe community. However, despite the crucial role that women play, they are devalued due to societal attitudes and beliefs as evident in the initiation songs analysed.

Background to Igembe People

This article focuses gender roles in one of the African communities, the Igembe people of Meru of Kenya. The Meru are a Bantu speaking community with nine sub communities. These include the Imenti, Tharaka, Mwimbi, Chuka, Mitiine, Tigania, Muthambi, Igoji and Igembe (Laughton 1944, Nyaga 1997). Due to their diverse cultural differences, this article focuses on one of the nine subcommunities- the Igembe. The Igembe people inhabit Igembe North and Igembe South Districts in Eastern Province of Kenya.

Like other Meru groups, the Igembe trace their origin from *Mbwaa*¹. The Igembe people are neighbours to Tharaka, Tigania, Kamba and Boran. Basically, Igembe people are agriculturalists. They grow crops notably maize, beans, millet, coffee, tea and *miraa*² as well as rearing of livestock like cattle, goats, sheep and donkeys. Like most African societies, the Igembe are patriarchal. The husband is the head of the household and the natural leader in all matters pertaining the family and the wider community. The traditional Igembe society had elaborate and well designed rituals. Among these rituals is circumcision for boys and clitoridectomy for girls. In all these there were songs that accompanied each ritual. Songs are important agents of gender socialisation in Igembe society.

¹ According to oral traditions, *Mbwaa* also *Mboa* or *Mbwa* was a mass of water, that the Meru people crossed. They were in bondage by people who were called *Nguo ntuune* because they wore red clothes. For a fuller discussion of the origin of Meru community of Kenya, see Nyaga (1997).

² *Miraa* (also known as Khat) is a mild stimulant shrub grown in parts of Meru North District in Kenya, scientifically known as *cathadulus edis*.

The Concept of Gender

The concept of gender does not refer to woman only as has been misconceived or misunderstood in some quarters. Gender entails the “relationship between man and women, the ways in which the roles of men and women are socially constructed and to the cultural interpretations of the biological differences between men and women” (Suda, 2000:302). In an attempt to define what is gender, Mrutu (1998) states that it is a set of cultural roles, a mask, a straightjacket in which men and women dance their unequal dance. It has been argued over the years that women play unequal roles compared to their men counterparts. This is even reflected in most African oral literature, including the song.

Gender as a social construct is acquired, constructed and can be deconstructed by the society through various agents of socialisation, and oral literature is not an exception. Gender roles in the society are socially and historically constructed through socialisation. In most African communities, gender socialisation starts at home, reinforced in the education system and perpetuated through social institutions especially rites of passage. In African societies, song is an important and versatile vehicle of gender socialisation.

One of the important rites of passage in most African communities, Igembe included is initiation. Initiation ceremonies for boys and girls are accompanied by songs which serve multi-dimensional functions. Through circumcision songs, boys are socialised to be men (that is courageous, to rule) and girls are taught how to be proper women (submissive) in the community.

This discussion is guided by the gender perspective approach in the analysis of initiation songs to identify gender roles evident in them. Gender perspective interrogates the conditions of and relationships between men and women as well as how these relationships are structured along gender lines (Brettel and Sargent 1993).

In Africa, the song is one of the most important and cherished form of social discourse. The song is a vehicle through which a community’s aspirations, hopes, frustrations and worldview on any issue can be reflected, and articulated. Among the issues include the roles that men and women are assigned in the community. In most African communities which are patriarchal, gender roles are assigned on the basis of sex.

Early Scholars’ Views on Gender Roles in the Society

Earlier scholars like Plato, Socrates, Aristotle, Augustine and Luther had interesting views on gender roles in the society. For instance, Augustine’s views on gender roles are best captured in this excerpt, “The union of male and female should be for procreation. A woman’s role and only purpose is to help man in the work of procreation; otherwise in all other matters a male friend is more efficient helper than a woman”.³

³ Cited in Ruth James Muthei. “Women’s Theological Education in Kenya” in *Theology of Reconstruction: Exploratory Essays*, 2003 pg 109.

⁴Ibid pg. 110.

To Augustine, the role of woman is to assist man in the process of procreation. Although, this is an important role, it should be emphasized that the union of male and female is not only restricted to procreation but also companionship. Luther's opinions indicate that women cannot do what men can do. Luther observes that, "For the whole of the female body was created for the purpose of nurturing children ... in everything else they are inferior and incompetent. They cannot perform the functions of men (like to) preach, rule."...4

Earlier scholars summarised the role of women as that of motherhood while man was the ruler of woman. These traditional roles assigned to women led to their subordination, a feature that is common to all cultures of the world, including traditional Igembe community. Women, over the years have been depicted as people who cannot do anything on their own without men. This is a traditional viewpoint, which has no place in the modern world, affected to a large extent by globalisation. The concept of gender roles needs to be redefined in a contemporary and changing society.

Women are not spared even in religion. In most world religions, a woman's vital role is a wife and a mother. For instance, in Judaism a woman was "expected to keep out of public eye and in public activity, she was to assume a passive role" (Kahumbi, 2001:198).

The Song as a Genre of African Oral Literature

The song is a genre of oral literature that is most powerful in terms of versatility and communicability (Chesaina, 1997). Due to its powerfulness, the song has been used by even politicians to drive their points of view home. In Igembe community, almost all aspects of life of a person can be expressed through the song, including gender roles. Olielo (1997) maintains that the song is a reflection of people's socio-political as well as economic experiences.

Oral literature, being an artistic form which exhibits a people's culture, is analogous to a mirror on which a community's social conventions and values are reflected (Ajuma, 1997:33). The various genres of oral literature are proverbs, riddles, narratives, tongue twisters and songs. Through a critical analysis of songs, we can allude the roles of men and women in any particular society and compare the roles to find out whether they are in tandem with current developments in today's world. This article seeks to analyse the gender roles in Igembe oral literature using initiation songs as a point of reference.

Songs are a very important component of rituals as those connected with birth, naming ceremonies, initiation and weddings (Chesaina, 1991:11). Most Igembe songs are performed by a number of people. For instance, initiation songs are performed by an audience comprising of the boys to be initiated, the parents, relatives, young circumcised men and the circumciser.

In African traditional life, there is a particular song for a particular stage and occasion in a person's life from birth to death. Initiation stage, for communities that practice it, like the Igembe, is not an exception. Some initiation songs ridicule a cowardly boy and urge him to face the 'knife' bravely. The initiation songs as powerful agents of socialisation, communicate cultural-specific messages on gender roles.

Gender Roles in Initiation songs Among the Igembe

The data for this paper was collected through participatory, in-depth interviews and observational methods in Igembe East division of Igembe South District, Eastern Province Kenya. A total of 12 initiation songs were analysed using a gender perspective approach.

Gender roles refer to a set of behavioral norms associated and expected of males and females, in a given community. Every known community in the world has its own set gender roles and they vary from one community to another. Cultures and societies are dynamic and so are the gender roles.

Gender role in Igembe community as in many communities is as a result of agents of socialisation. Socialisation being a process, by which individuals learn and accept roles they are assigned by the society, has a deep impact in defining gender roles. Among the agents of socialisation in the society include home, school, media and oral literature. In Igembe community, song as a genre of oral literature plays a significant role in gender role socialisation. Women have been used as agents of entertainment especially by political leaders not only in Igembe community but also in other African countries. In Malawi, for instance, the former President Kamuzu Banda said:

Women were trampled down by everybody... everybody... Nobody thought about women except to make them cook for them. That's all.. So, I made up mind even before I came that I was going to do something about my women. Therefore when I see women happy and dancing with their heads high, their necks bent with pride like that... it makes me happy, very happy (Banda cited in Hirschmann 1995:251).

A study by Tuladhar (1997) cited by Aderinto (2001) revealed that patriarchy is to blame for women's subjugated roles in the society. The study maintains that patriarchy affords women little or no reproductive rights, requires that women give birth and preferably to a son. In Igembe community, a woman who could not give birth was ridiculed and the husband was allowed by customary law to marry another woman (Kobia, 2008). Men are regarded as natural leaders and heads of households. Women are supposed to be submissive. This is emphasized during the initiation of women in Igembe community. Women are socialised to be second citizens in the world controlled by men. Through the use of initiation songs, women are taught and reminded that they are made for men and to be under men in all matters (Rimita, 1988).

Women play an important role in agriculture. In Igembe community, it is no wonder to see women going to till the farm and harvest the produce. Women are the backbone of the labour force in Igembe community, yet they do not own the farms they work on. A study by Aderinto (2001) in Nigeria reveals the same trend. The paradox in this role is that, the woman is viewed as the pillar of the community, that feeds and nurtures mankind, manages home but she is not the owner of land nor can she inherit it. However, despite women's contribution in the traditional society, she is not recognized let alone being valued. This has led women to protest against this discrimination and subjugation through various genres of oral literature. For instance,

in Igembe community, women protest and complain through this song:

<i>Ndirua ntikurima</i>	Am told, Am not farming
<i>Uu! ari!</i>	Uu! Uu!
<i>Ndirua ntikurima,</i>	Am told, am not farming
<i>Nika nkarima,</i>	Will I farm,
<i>Nkuire mwera?</i>	Till I die near the river?

This is a protest song by women. In spite of woman's effort in food production, she is not recognized hence the protest against the status quo. Division of labour based on gender is not a recent development. Even in the early history of humankind, 'hunting and processing of tough and hard raw materials were universally male activities' (Sanday, 1981:76). On the other hand, gathering, processing vegetable foods, cooking and other household chores were set aside for woman. This tradition was passed on from generation to generation through traditional education. In Igembe community, the song was and remains an important vehicle of gender role of socialisation.

In traditional African society, if a man does work that is designated for women, he would be ridiculed, mocked and he might even not get a wife to marry. Kenyatta (1953:54) informs us that in Gikuyu community, any man who engaged in feminine works like cooking washing or hauling wood would disgust women and would make it difficult for himself to find a wife to marry. The same can be said of a man in Igembe community. A man in Igembe community who indulged in roles designated for women not only found it hard to get a wife but was also punished heavily by his peers through beating and was even forced to pay a fine.

The gender roles in Igembe community were clearly spelt out. Men did the planting and weeding while women did the harvesting and prepared food for consumption. Hunting was a man's job and no woman was involved in hunting. Women were solely responsible for the care of children at home.

Women are natural children bearers. However, this noble role has made them to be under control of man just like animals. Sanday (1981:82) has this interesting observation regarding the role of women as child bearers, "In their capacity as child bearers women are often equated with animals' men control. Men carve a separate domain for themselves by taking public responsibility for female and animal fertility." Chesaina (1997:192) blames women's subjugated role on the socialisation process. She notes that the socialisation process for instance, among the Mbeere and Embu communities of Kenya whose climax is initiation ritual, at adolescence devotes a lot of time to teaching girls how to relate to their husbands as subordinates. Many initiation songs in Igembe community portray women performing feminine roles. For instance Kirarire's songs like:

<i>Mwekuru ni mumaathi,</i>	The woman is generous, (cooking food)
<i>Ni njara iri imwe.</i>	But has no helper.

Commenting on the role of a Gikuyu woman, Ndungo (1998:77) notes that 'a good wife was supposed to take care of first and foremost, her husband, attending to all his

needs and desires and then the rest of household roles'. In Igembe community, the role of women in attending to her husband's sexual desires is clearly emphasized in the following song:

Soloist:	<i>Kuri muka orirwe Ni kuthichwa x2</i>	There is a woman who died, due to having sex (with her husband).
All:	<i>Kuri muka orirwe ni kuthichwa x2</i>	There is a woman who died, due to having sex (with her husband).

5 Kirarire refers to songs sang during graduation ceremony of newly initiated boys. The songs are the climax of the circumcision ceremony among the Igembe people. Women's role in giving birth in Igembe community is highly respected. This is emphasized in various initiation songs. In the following song, the initiate is told that he was born of a great mother.

<i>Kaana kaa tika muciere, Ni ka muka urumaa mainda.</i>	This child is not of a young woman, It is of a great great mother.
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Due to this role of motherhood and giving birth, the woman in Igembe community is viewed as a source of life and hence she was valued and respected. However, the woman is also depicted as one who is a sex object for any man. This is depicted in various initiation songs that portray woman as prostitutes. For instance in the song Nabui Ciaka Nibukwaria! (Even you women can talk!),' promiscuous women are told off that their behaviour will not be tolerated in Igembe community but to take it to far away areas like Kambaland. One of the song goes:

<i>Nuu ngutuma kiri Jerusha ii Amuire akendie kiino Ikamba?</i>	Whom will I send to Jerusha To tell her to go to sell her body to Kambaland?
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In yet another song, "Raamu Centera Kaloki" (Raamu, organise Kaloki for me), a brother Raamu makes arrangements for his sister, Kaloki is to have sex with various men. This depicts men as people who can do anything for their sisters. Although it was normal for brothers to seduce a boy for their sister, customarily it was not allowed to organise for more than one at the same time. The song goes like this:

<i>Raamu ncetera Kaloki Soloist: Nkima cia nyukwe mwiji, Bukaria nau mwiji? Centera Kaloki. All: Ramu uu i Centera Kaloki! Soloist: Watemwa umie mwiji, Centera Kaloki! All: Ramu uui Centera Kaloki!</i>	Ramu Organize Kaloki for me Your mother's food, you boy, Whom will you eat with? Organize Kaloki for me. You! Ramu Organize Kaloki for me. You will get pain of circumcision Organize Kaloki for me. You! Ramu Organize Kaloki for me.
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<i>Soloist: Utanwa ti muno mwiji,</i>	To be circumcised is nothing,
<i>Ja mwanki uri nyumba,</i>	Compared with fire in seclusion,
<i>Centera Kaloki!</i>	Organize Kaloki for me.
<i>All: Ramu uui Centera Kaloki!</i>	You! Ramu Organize Kaloki for me.

Women in Igembe community played an important role in male circumcision. In fact, according to my informants the first Meru man (Ikanga) was circumcised by a woman (Ruuju). Ruuju was Ikinga's grandmother and she used to tease Ikanga because he was not circumcised. Ikanga challenged the grandmother to circumcise him and as a form of punishment, Ruuju circumcised him. This is depicted in the song that is sang as ntaane (newly circumcised boys) are being escorted to their respective homes. They cite the first circumciser, Ruuju who was a woman and the first man to be circumcised, Ikanga.

Uu Ruuju anaruja Ikanga x2	Oh Ruuju operated (circumcised) Ikanga x2
Uu Ruuju anaruja Ikanga x2	Oh Ruuju operated (circumcised) Ikanga x2

Before the boys were to be circumcised, the mother had to smear ira (white dust) on their forehead and offer ululations as a sign of blessing. This was done very early in the morning before the circumcision and in the evening after their arrival from circumcision ground. The ululations were done by women as a sign of welcoming the initiates back home.

This role of women is depicted in kuriria (crying) circumcision songs that boys sang asking their family and relatives to support them during the phase of circumcision. For instance in the song Muili, below, the boy is begging the mother to ululate for him as she is 'the one who is kind to the child'.

<i>Ii muili: ciaciu mbangira,</i>	Ii muili: my mother ululate for me,
<i>Ii muili: niwe uri kiao kia mwana.</i>	Ii muili: you are the only merciful one,
<i>Iii muili.</i>	Ii muili.
<i>Ii muili: nkenye nitanwe,</i>	Ii muili: girls should be clitoridectomised,
<i>Ii muili: ireke kumia njirene,</i>	Ii muili: so that they can stop defecating on the roadside,
<i>Iii muili.</i>	Ii muili.

However, note that in the above song, the women especially girls are subjugated heavily. The girls are blamed for defecating on the road. The boys suggest that the solution to this is to have the girls clitoridectomised so that discipline is instilled in them. Whichever, way we look at it, is that this is Igembe's way of subordinating women. Our informants revealed that the act of defecating on the road was done at night. When we further inquired, who normally used to travel at night in Igembe community, most of our men informants didn't answer the question. Then one wonders, who used to do the act; men or women?

The role of reproduction in Igembe community was highly respected. A woman who was unable to give birth was teased and looked down by the community. This

role was for both men and women. The initiation songs sang by boys during kuriria (crying out period) emphasized that what they carried was not only prepuce but also tools of life.

<i>Ii muili: Cietu ti ncabu,</i>	Ii muili: Ours is not prepuce,
<i>Ii muili: ni mbulubulu ee musinka,</i>	Ii muili: they are bullets from the gun,
<i>Ii muili.</i>	Ii muili.

The images of bullets in the above song represents the sperms from a man's reproductive organ (gun) which are very important in reproduction. From the song, they are perpetuating masculinity in the society. However, it is worthwhile to note that men and women are crucial elements as far as reproduction roles are concerned. Women blessed their sons before and after circumcision. This is clearly portrayed in the song "Mwekuru Chuunga Mwana" (Mother, Bless the Child). The women's role as circumcisor is also featured in men's initiation songs like:

<i>Muntu ukiraga no Mutune,</i>	The person I fear is Mutune,
<i>Utanaga muka,</i>	Who clitodectomises woman,
<i>Mwatuka mpaara,</i>	As she puts the legs apart,
<i>Naatiukira kugwata mai.</i>	And she does not fear to touch faeces

Women's role in the kitchen is also depicted in initiation songs especially Kirarire songs. A woman is portrayed as generous and one who cares for the family and social gathering. Look at the following excerpt from Kirarire song, Muuthi Muua (Hello Soloist):

<i>Mwekuru o mucii ju,</i>	The woman of this homestead,
<i>Ni mumaathi,</i>	Is generous (she feeds people well),
<i>Ni njara iri imwe.</i>	It is only that she has no helper.

Kirarire is a graduation ceremony also known as "burning ceremony" where the initiate is taught what is expected of him in the community as a circumcised man. In the above song, the mother of the initiate is being praised by the warriors as generous by providing food. However, they complain that the mother has a lot of household chores to attend to in the kitchen without a helper.

Girls performed the role of singing in praise of their boys during the circumcision ceremony. The girls would mention the names of the age-set of their fathers in the songs. In the following song, the girls are very happy that their brothers have been circumcised hence they will not be mocked again as a "wife of uncircumcised boy".

<i>Uui ni uni nau?</i>	Uuu whom am I?
<i>Kaali ka Ratanya,</i>	Daughter of Ratanya,
<i>Ngutarirwa nthaka,</i>	My brothers are being circumcised,
<i>Nkirite kii,</i>	As I wait,
<i>Ntigatue witagwa,</i>	So that I will not be called,

<i>Muka o ijiji x2.</i>	Mother of uncircumcised boys x2.
<i>Kugitukatuka!</i>	As darkness approaches!
<i>All: Muka o ijiji x2.</i>	Mother of uncircumcised boys x2.

Women in Africa in general and Igembe community in particular are great performers and singers of circumcision songs. In fact in Igembe community, a song is not well received by the audience, if there are no women as part of the audience. One of the Igembe proverbs states that: Mwinira kithia kiatha ni ura uri nkenye ciao (He who sings far from his country is one with girls from his area). Women performed the core business of dancing and singing to encourage their sons or if girls their brother to face the 'knife' of the circumcisor.

Before boys were circumcised, they were required to get a special stick (ithiri in singular and mathiri in plural). They also had to kill a mole as a sign to prove that they are ready for circumcision. They would skin the mole and use part of the skin in ithiri. After they were circumcised, the boys threw the mathiri and each girl picked the ithini (stick) of their brother. They carried the mathiri towards home singing the song "Ni uni nau". (Whom am I).

Despite the role that girls play in carrying mathiri (sticks) of the initiated boys, they are abused because they are not clitoridectomised. The abusive language used against women in Igembe initiation songs not only devalues women but also portrays them as immoral and unimportant people in the society, yet they are creators of life. An example of a song that abuses girls includes:

<i>Yii! Mukenye,</i>	You! uncircumcised girl,
<i>Jii! Oba mwijji,</i>	You! sister of uncircumcised boy,
<i>Ari kingura,</i>	You have a vagina,
<i>Kiaikomba ja nkiberex5</i>	That has hooks like porridge spoon x5

Women are depicted as rearers of their children. They are concerned about their children's progress and growth including circumcision. In the song, "Ina o mwiji urirwa nuu?" "The boy's mother, who will tell you?", the mother is worrying about the bathing, sleeping, eating and waking up of her son before circumcision day. The song is sang thus:

Soloist: <i>Ina o mwiji urirwa nuu?</i>	Boy's mother, who will tell you?",
<i>Ui nanu urirwa nuu?</i>	Woo! who will tell you?
Soloist: <i>Kuthamba ii!</i>	Bathing yee!
All: <i>Ni maitha!</i>	It is a problem!
Soloist: <i>Kumama ii!</i>	Sleeping yee!
All: <i>Ni maitha!</i>	It is a problem!
Soloist: <i>Kuruma ii!</i>	Eating yee!
All: <i>Ni maitha!</i>	It is a problem!

In most initiation songs in Igembe community, mother is used as an image to encourage the initiates to endure the circumcision. Mother is seen as a symbol of

endurance. They are encouraged that if even the mother endured clitoridectomy, they should also not fear. This is portrayed in the following song:

Soloist: <i>Wakairu uu i mwiji,</i>	Do not fear, you boy,
<i>Nyukwe araibua buo,</i>	Your mother has faced it (clitoridectomy),
<i>Abau araibua buo</i>	Your father has faced it (circumcision).

Although the above songs, shows gender balance to some extent, they can be used to devalue or degrade women. The boy is encouraged not to fear because even his mother never feared clitoridectomy. It is as if women are people who are always afraid of everything.

Parents made every effort to make sure that their children are circumcised. They consulted the witchdoctor, circumcision fathers and warriors to sing and escort the boy to the river, to the circumcision field and back home (Nyaga, 1997:53). In fact, *nthaka* (warriors) praise the role of women in urging them to turn up to support the boy before, during and after circumcision. One of the songs sang by warriors as they escort boys to the river is:

Soloist: <i>Ucii!</i>	You boy!
ALL: <i>Yaii!</i>	Yee!
Soloist: <i>Uu ii!</i>	Yee!
ALL: <i>Tuu mwiji!</i>	There is the boy!
Soloist: <i>Mwiji!</i>	You boy!
ALL: <i>Kukea!</i>	Its already daytime!
Soloist: <i>Uu ii!</i>	Yee!
ALL: <i>Romba mbura!</i>	You just pray!

Soloist: <i>Ntiukia ui eku mwiji ii!</i>	I will not be merciful on you boy,
ALL: <i>Urambicia na muromo mwiji!</i>	You have said bad things about me boy!
Soloist: <i>Ninyunke urambitire mwiji!</i>	Its your mother who called me you boy!
ALL: <i>Nkwathurane na ikwale mwiji.</i>	Separate you from childhood you boy!
Soloist: <i>Utanwa ti muno mwiji!</i>	To be circumcised is nothing you boy!
ALL: <i>Ja mwanki uri nyumba mwiji!</i>	Compared with the fire inside the house!

Conclusion

From the foregoing discussion, it can be observed that both man and woman play a crucial role in the socio-economical life in Igembe community. However, despite the crucial role that women play, they are devalued due to societal attitude and beliefs regarding them and because the Igembe community is a patriarchal community. This problem needs to be addressed because oral literature especially the song is a powerful agent of gender socialisation. There is need to deconstruct the initiation songs that portray negative roles of women in the society while praising only one gender – male.

The roles allocated to men and men in most African societies, seem to be sanctioned by both genders at the expense of the female gender. The female gender should refuse

this gender role socialisation in oral literature. The problem is that women have sanctioned these gender roles (King'ei 1992, 176). They need to awaken from this slumber and advocate for a fair, equal and a just society. And as Gachari (2002:91) concludes, "war against retrogressive cultural practices and attitudes should become a national crusade by all progressive forces in society". The academia and more so universities is not an exception. Hence the need to include and expand gender studies in the curriculum.

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Proverbial Dirges: The Urhobo Example

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Abstract

The proverb is a literary expression of wisdom which offer the speaker a medium for the projection and fulfilment of a variety of socially desired goals. The proverb is an instrument of cultural transmission and its study can give a penetrating picture of the people's way of life, their philosophy, their criticism of life, moral truths and social values. Many proverbs abound in Urhobo funeral chants, songs and recitations and most of the proverbs have several meanings. One of Nwoga's important observations about the Igbo proverb which is true of Urhobo proverbs is that most proverbs have three meanings: the literal, the philosophical and the contextual. The paper focuses on proverbs embedded in Urhobo funeral poetry and their literary and contextual analysis. The data gathering methods adopted is participatory observation and interviews.

Introduction

Urhobo dirge proverbs are performed within the context of funeral ceremonies. In the dirges, the proverbs are used as part of the building blocks of songs, chants and recitations. The dirge also serves as an avenue for distinctive creativity, unchaining the people's poetic sensibilities in the process of the expression of grief and sorrow. As a unique literary type, the dirge takes various forms and tackles diverse subjects, especially those related to religio-philosophical matters. The paper regards the Urhobo as a culturally homogenous people in spite of the different dialects of Urhobo spoken in different clans of Urhobo land.

A Brief History and Characteristics of the Urhobo People

The Urhobo people are found mainly in the Delta State of Nigeria. They are spread over nine local government areas (LGAs) namely: Ethiope East, Ethiope West, Okpe, Ughelli South, Ughelli North, Sapele, Udu, Uvwie and part of Warri South. The Urhobo consist of over a million people judging by the National Census of Nigeria conducted in 1991 (Otite 1985). Their neighbors are the Isoko to the South East, the Itsekiri to the West, the Benin to the North, the Ijo to the South and Ukwani (Kwale-Aboh) to the North East. There are twenty-two polities and they have dirges that are essentially alike in themes, modes of presentation and performance. Their distinct culture that is manifest in literary, social, economic, religious and philosophical systems can be discerned in the people's funeral songs. The territory consists mainly of evergreen forests covered by a network of streams and rivers. The southern regions of Urhoboland are generally waterlogged especially during the rainy season from June to October. The northern areas are drier. The culture of the people has characteristics that have been greatly influenced by the physical environment which resonate their literary themes.

The water bodies and the tropical forests have informed the main occupations of the Urhobo people. Farming and fishing are the main occupations. Urhobo traditional

medicine is tied to plants in the forests. The advent of Western medicine has not diluted beliefs in Urhobo traditional medicine.

All the Urhobo socio-political units have proverbs that are essentially alike in themes and functions. Their distinct culture that is manifested in literary, social, economic, religious and philosophical systems can be discerned in the people's funeral songs or dirges. The Urhobo maintain that "amra sa gwu ra ewwo kpe erivwin" The dead goes to the world beyond for lack of where to go. This saying underscores the belief that no one lives in this world forever. All human beings must eventually return to the land of the ancestors that is to their original home, which is erivwin.(land of the ancestors) Each person has just come to this earth as a sojourner.

Poetic Character of Proverbs and Socio-Functionalist Theory

Of the varied oral literary forms, the proverb is the form which, has proved to be of great continuing relevance to modern man and an examination of the proverbs of a people highlights their way of life and their social values. (Akorobaro and Emovon, 1991:1) On the subject of the proverb, J.H. Nketia(1958:51) makes an observation about Ghanaian proverbs which is also true about Urhobo proverbs:

The value of the proverb to us does not lie only in what it reveals of the thoughts of the past. For the poet today or indeed for the speaker who is some sort of an artist in the use of words, the proverb is a model of compressed or forceful language. In addition to drawing on it for its words of wisdom, therefore, he takes an interest in its verbal techniques-its selection of words, its use of comparison as a method of statement, and so on. Familiarity with its technique enables him to avoid hackneyed expressions and give a certain amount of freshness to his speech. This...approach to proverbs which is evident in the speech of people who are regarded as accomplished speakers or poets of a sort makes the proverbs not only a body of short statements built up over the years and which reflect the thought and insight of Ghanaians into problems of life, but also a technique of verbal expression, which is greatly appreciated by the Ghanaian. It is no wonder therefore that the use of proverbs has continued to be a living tradition in Ghana.

Although the context of proverbs use are quite diverse such that proverbs in novels, newspapers, magazines and the like, proverbs are an integral part of the interpersonal communication of everyday life. By employing a proverb, a speaker may be able to express his or her view regarding a certain situation while protecting the interpersonal relationship between himself or herself and the hearer.

Because of the poetic character of proverbs, they are used as part of the building blocks of some traditional poetry. This is depicted in many Urhobo dirges which is a subject of this paper. Some of the dirges have proverbs embedded in them. The poetic

texture of the proverbial dirges derive from the figures of speech such as similes, metaphors, hyperboles and so on.

The theoretical framework of this paper hinges on the sociology of art forms as developed by Malinowski who articulates a socio-functional view of oral literary forms. He stresses that literary creations are not entirely for pure aesthetic entertainment; rather they have a great role in the social organization and life style of the people. This theory concentrates on the things that a community does and their various functions. Sociologically inclined scholars of African oral literature have identified various societal functions for oral literature (the proverb) Writing about the complex function of myth Malinowski (1926) asserts

A myth fulfils in primitive culture an indispensable function, it expresses, enhances and codifies belief, it codifies and enforces morality, it vouches for the efficacy of ritual and contains practical rules for the guidance of men. Myth is thus a vital ingredient of human civilization. It is not an idle tale but a hard worked active force, it is not an intellectual explanation or an artistic imagery but a pragmatic wisdom. The function of myth briefly is to strengthen tradition and endow it with greater force

D.I. Nwoga (1975) in his study of the Igbo proverb identifies three meanings of proverb: the literal, the philosophical and the contextual. He refers to these levels as “what is said, how it is said, and when.” Nwachukwu-Agbada (2002:20) opines that a contextual meaning of a proverb is derivable from an understanding of the metaphorical essence of proverb terms, for without this knowledge communication stands to be impaired.

In his study of the poetry of divination (ifa) among the Yoruba, Bascom (1954) emphasizes the usefulness of these chants as an encyclopaedia of the people’s wisdom. Proverbs have been studied among various African societies for the several ways they help to establish the authority of a statement.

Post Malinowskian functionalists like Edmund Leach, Raymond Firth, Emile Durkheim and Radcliffe Brown agree that facts contained in a tale (or a proverb) provide pictures of the societies that produce the work. The Urhobo funeral proverbs, therefore, perform essential functions that emanate from structurally thematic reflections of the worldview of the people.

Rene Wellek and Austin Warren (1982) assert that ‘literature occurs only in a social context as part of culture in a milieu’. In other words, the proverb is culturally bound. Abdulkadir (1981) shares this point of view especially when he says: “The folklorist is not only interested in the song text and its structure, but in investigating the place of the song in the life of the community and the relation of traditional songs to their social environment .

An understanding of the social experiences that exist in a particular society aids the appreciation of works that emanate from such a society. Ngugi Wa thiong’o (1982) also describes the functions of literature:

...the product of men's intellectual and imaginative activity embodies, in words and images, the tensions and conflicts at the heart of a community's being and process of becoming. It is a reflection on the aesthetic and imaginative planes of a community's wrestling with the total environment to produce the basic means of life: food, clothing, shelter and recreating itself in history

The dirge as a literary activity serves several purposes. It disseminates social norms and ideas relevant to the continued survival of the community. A proper understanding of the dirge in Urhobo can hardly be done without knowledge of the society from which the dirge emanates. According to Wilbur Scott(1972), "Art is not created in a vacuum. It is a work of art of an author of a particular background fixed in time and space and answering to a community of which he is an important and articulate part

The proverb, as an art, in effect not only portrays social reality but also attempts to persuade the recipient to adopt a certain attitude towards that reality. A funeral occasion has the predominance of the emotion of sorrow but many of the dirges are not limited to sorrowful utterances but rather there is a mixture of sorrow, reflection and even an existentialist view of human existence. Thus other than lamenting the dead, mourners (dirge performers) engage in moral education, social criticism, and philosophical reflection on life. Furthermore, the dirge is primarily an art, which makes use of imagery (metaphors, similes, analogies, anecdotes, parables, repetition and wit). These artistic elements are realized by means of intellect and the exercise of imagination.

Proverbial Dirges

Urhobo proverbial dirges can come in straightforward statements and also form part of laments, eulogy and other funeral recitations. The proverbs may also be garnered from folktales, songs composed annually for festivals, personal names indicating beliefs and values of the people. The poetic texture, form and quality of the Nigerian proverb, derive from the insistent vividness of the tropes, similes, hyperboles and metaphors, which act as the communicative vehicle of the proverb (Akorobaro and Emovon 1994:8). Some of the dirges in Urhobo are composed through the assemblage of proverbs. The following dirges depict a lot of proverbs:

Ovụe r' Akpolo
Inyeren inyeren e

1. *Bori kpe kale avwan toboyen*
2. *Avwan ra vu 'Akpolo*
3. *Osiobe r'okeko obi ji ghwu re*
4. *Onyemera avu' Urhobo*
5. *No re vwa ro t'inyo*
6. *Emu ro osewen ode jovwo*
7. *Kamono be ghwa yo*

8. Isini re osherhe k'obuko Osiobe
9. Erere omo oranda cha
10. Eee aro d'onimo
11. Erivwin hwora ro vwe
12. Kidie emu abi vveri o
13. Uhanghwa uwevvwin ju udu ju

Message to Akpole

Refrain: News! News! Oh!

1. **Those who are going to Ikale**
2. Go and tell Akpolo
3. The only surviving scribe has passed away
4. Soon a directive was sent to Urhobo
5. That she should come and care for mother
6. What were left behind by grandfather
7. Who will now possess them
8. **Isini in vogue is now performed in the absence of Osiobe**
9. The gain of a child coming from overseas
10. Oh mother what a pity!
11. Death has taken me aback
12. How do I lament?
13. The muse of music in my old will not make lack

In line 1 the proverb is an allusion made to “Ikale”, the area in the southern part of Ondo State in which many of Urhobo people have a settlement. The phrase “bori kp'ikale” is loosely applied to those who have migrated from home for economic reasons. Such migrants rarely visit home hence we a message is sent to Akpolo asking him to return as an important relation has passed away. In line 8 the proverb is an allusion made to “isini” a popular Urhobo dance by women in the 60s. This dance is featured in the absence of Osiobe who is among the Ikale immigrants.

Once funeral rites are completed the descendants would be very happy expressing this mood in dirges such as this:

1. *Omo re orivwin ne adjare re vw'oma*
2. The mourner proclaims I am rid of insults

In the above proverb the mourners are in effect expressing their happiness that having done everything about the parent's burial rites, they are now free from the troubles of constant afflictions from the departed, and the mockery of the society. After the burial it is also the duty of the in-laws to smoothen the room in which a deceased has been buried. This is usually the day they come in a dancing procession with guns or cannons to render their last services for that particular august in-law. This involves much expense for both the members of the family and the sons-in-law. In Urhobo tradition it is on this day that the family is recognized by the society whether its members have produced well-behaved daughters who have been happily married and

have thus brought honour to the family or not. In most cases if a son-in-law fails to fulfil this obligation, it would result to shame for such a daughter and her marriage may be dissolved. The reason usually advanced for such dissolution is that the son-in-law has treated their daughter with contempt and as a harlot. In traditional Urhobo society harlotry is shameful profession, and the families whose daughters go into such trade are ridiculed hence the performance of these songs:

1. *Amre egoo*
2. *Vwo she orivwin ke igberadjaa*
3. *Amre egoo*
4. *Vwo she orivwin ke igberadjaa*

1. **There are no In-laws**
2. **To perform the burial rites of a harlot's parents**
3. There are no In-laws
4. To perform the burial rites of a harlot's parents

In the funeral rituals one could see the importance of procreation

1. Apoi orare otọ udo
2. Ibaba kpore
3. Gba mọ re hwosa re udo

1. Apoi that usually licks father's broth
2. Now father is deceased
3. Come and perform your obligations

Apoi is an endearing name for a last or favoured child. Such a person is noted for eating the remnants of a father's meals. If he was a gluttonous type, he is satirised during the funeral ceremony of his father. He is urged in the above dirge to perform his responsibility towards his father since he benefited immensely from him. In a similar vein children of a deceased are called upon during a wake to repay any debt owed their father. In performance mourners can go on for a long time recounting various food items and ways the deceased was of benefit to his relations and dependents.

In another proverb 'The poor that is fatuous prays for death'

1. Wọ davw' oma
2. Wọ davwẹn omawẹn ne
3. Oşẹ r' avwaren ro'ghwuru
4. Koyẹn avwaren şe ẹ o
5. Ovwiogberhe r'ogheghen
6. Anọ yen ji ghwu
7. Ko no shi we ?

1. You are appraising yourself
2. You are comparing yourself with others
3. It is our father who is late
4. Whom we are performing obsequies for
5. The poor that is fatuous
6. She too wants to die
7. Who will give you a befitting burial?

It is observed that a great deal of critical spirit is embodied in Urhobo dirges. This is all the spirit that the children of a deceased or those whose parents are still alive must be guided by certain standards of conduct. In some dirges children of a deceased are urged to place themselves in a position in the society where they can be in position to give their deceased parents befitting burial:

Oya fa nure

1. *Oya fa nure*
2. *Oya fanu, ye gbiku re oya (proverb)*
3. *Okẹ r'inene vwo h'akpọ*
4. *Emọ ronye sere gbe mu hu*
5. *Oya fanu, ye gbiku re oya*
6. *We ne nuvwwe vie*

The curtain falls

1. The performance act is over
2. The performance is over, yet you give a belated act
3. When mother was alive
4. The children did not appreciate her worth
5. The performance is over, yet you give a belated act
6. Come and mourn with me

Obukohwo (proverb)

1. *Obuk' ohwo*
2. *Obuk' ohwo r'ata na*
3. *Ọna djẹ rhe , oyen djẹ rhe*
4. *Ọna cha vw'uko*
5. *Obuko ohwo r'ata n*

Family Back Up

1. Family backing
2. The family backing that is cherished
3. One comes, another hastens to me
4. And yet another brings me help
5. To be shored up by the family solidarity is what we cherish

The bereaved is not alone in her moment of grief. She has the support of family members who will assist in bearing the cost of funeral expenses. This show of solidarity is the mark of communalism. It should be noted that death is the subject of most of the proverbs. In another proverbial dirge death is compared with the metamorphosis of a Queen termite that makes maturity the termination of life. The poetic effect of comparisons lies in the art of yoking together two ordinary unlike subjects, and thus providing a basis for the audience to engage in quick imaginative thought. Such comparisons also crowd a number of ideas into a single expression, adding great wit to the poetry as in:

Ovie r,erheren

1. *Ovie r,avie vweki*
2. *Omuwwe dje, muwwe dje*
3. *Agwolo ogba na abe mree*
4. *Agwolo oloko royen abe mree*
5. **Ovie r,erheren tanure (proverb)**
6. Okpore

The Queen of the Anthill

1. The wailings in a market place
2. Have rendered me motionless, frozen
3. We searched for the strong man to no avail
4. We sought for his rapier, but in vain
5. The queen of the anthill has completed its task
6. It has taken its exit

In the above dirge, the mourner uses the symbol of a lost staff 'oloko' to convey the idea of a great loss when death takes its toll. The image of a queen termite, which dies upon reaching the adult stage, is spelt out. It brings to mind the metamorphosis of an insect from egg stage to the adult stage after which it dies. In like manner the natural human development moves from childhood to maturity before demise. The analogy of the queen termite is very appropriate as it is usually the most important insect in an anthill. Its death usually brings disarray to a colony of ants the way the death of the owner of an oloko would bring confusion to a family circle.

In addition we are given a picture of death as a chain that constrains:

Ogba ru' igoni

1. *Ehehe ogba ru' igoni*
2. *Kono ? (proverb)*
3. *Ehehe ose r'avware ghwu gbere otọ*
4. *Ohwahwa rode muwwe okioghwe*
5. *Ogba ru' igoni*
6. *Kono o o ?*
7. *Baba, opha udje okpo re*
8. *Eeeeeeeeeee*

Death has chained the giant

1. Death has imprisoned the strong
2. Who else can escape ?
3. Death has imprisoned our father
4. A big harmattan has gripped me in the rainy season
5. The metal chain has constrained the great
6. How much less the weak?
7. Father, the pride of udje dance has gone home
8. Eeeeeeeee

Death is for everybody, both the strong and weak. When death occurs people in the society usually console the bereaved by supporting them in any capacity. The “igoni” in line one is an allusion to colonial prisons. The outward and visible sign of British colonial rule in Urhobo land were the native courts and prisons that were established at various centres. A feature of the system was the office of the court clerk—the man who had the responsibility for summoning the court members to attend court, administering summonses to witnesses, keeping the records and ensuring that offenders meant for prisons were kept there. In many ways the court clerk was regarded as a strong man “ogba”. In spite of his powers he could not overcome death. The soloist may also comment on the issues handled in the songs as she performs. She may also give opinions, lend advice and pass judgement:

Ogbo oo (proverb)

1. Orivwi gbo-o
2. Orivwi gbo-

Always fresh

1. The deceased does not get rotten (proverb)
2. The deceased does not get rotten

The “ogbo o” conceptually connotes that any time a bereaved is financially strong enough to perform his parent’s obsequies; both the dead and the living would gladly welcome him. Death is likened to a crab, which is not easy to wrap with leaves:

Eghwro

1. *Ehe! Ehe! ehe!.*
2. *Ono pha r’uko r’egwhro?*
3. *Ober’iko*

The Crab

1. Alas! Alas! Alas!
2. Who can wrap a crab with leaves? (proverb)
3. The one that tears parcels

Proverbial dirges are more philosophical than laments which are predominantly poems that express grief. These proverbs are forms of poetic communication because of their exploitation of the resources of metaphor, hyperboles, simile and allusions used in expressing Urhobo religious worldview.

For example:

Urhoro

1. *E igo, igo obuole ro vi' oma*
2. *Ovu' ebe r' daron*
3. *K' obo evu oria*
4. *Ughwu r' ohwe imiragwen*
5. *Urhobo ona k' eghughu*
6. *Amono vughe ete ame. wan ru' ukokoria*
7. *Ruevun yaran Oghene ruro*
8. *Urhoro ede rhie.*
9. *Obo afa vwie oko oye bie*
10. *Edjo gan vre edje, edjo ko kwa*
11. *Ughere erivwin ye ato uchi ba*
12. *Asa re atu ushi ba oy'erivwin*

Urhoro

1. Oh! (shouts, shouts, a lead singer's lamentation)
2. Every person has his pains
3. These are concealed inside a sufferer
4. Death that killed an important person
5. Urhobo what mighty things are these
6. Who knows where water entered the coconut
7. God made it possible for water to get inside
8. Urhoro, every person has a date
9. As you load your boat of life, so shall it
10. A stronger divinity drives the weaker one away
11. The grave is never dug beyond the gate to the land of the dead
12. The bottom of the grave is the land of the dead

In the above incantatory dirge, the reciter highlights how erhi operates and directs man in accordance with its own declaration. It never deviates from its former declaration. Urhobo believe a person carries along all what he has loaded into his boat of life. He carries all, both good and evil ones. He never drops any of them. This notion does not recognize that it is possible to change an ill destiny; man should thus resign himself to fate. Man's life is only marginally in his hands. If one has good head he will experience good living, but if he has an ill head he will not enjoy all the good things of life. Another aspect of men's performance consists of an act between a challenger and an accompanist. This act was observed in Oviri-Olomu funerals. The challenger is usually the leader while anybody from the audience can act the role of the accompanist who corroborates the statements of the performer as in this example

recorded during the funeral of late Chief Jomoni Okpakovwokon of Oviri-Olomu in Delta State of Nigeria:

1. *Otota: Ovwata rioja k' ekper'onieda*
2. *Ekpaho: Kono ekperi onieda da rioja?*
3. *O: Eravwen eje v'ehwen*
4. *E: Orhere oyi tue*
5. *O: Ore odame tol'ako*
6. *E: Kidie ogbore oriemu r'orivwin ru?*
7. *O: Ohovwon r'Oguname johwo r'evue ele*
8. *E: Oji muoga kono ji kpu ji?*
9. *O: Igberadja fe omote oyoyovwin*
10. *E: Amono rovwe vwi'igberadja?*
11. *O: Akpo ni' esee*
12. *E: Oho kpevw' erhuru*
13. *O: Eba sioma n'unuu*
14. *E: Ofe sioma n'unu*
15. *O: Oghoro be yoroon*
16. *E: Ke yorhe orhiri*
17. *O: Mavo eha ru t'ariri?*
18. *E: Mavo iso ru te'to egba?*
19. *O: Erhinyodavwe mu'ifi obe 'sivwo*
20. *E: Erhinyodavwe ke igbeyan erhuru*
21. *O: Emougho ke Uloho*
22. *E: Ewerin muogho ke ulohoo*

1. Challenger: If an innocent person is suffering witches are accused.
2. Response: Who will then be accused if a witch is suffering?
- 3.C: Every animal has a heart
- 4.R: That of the cricket is branded as the one that biales
- 5.C: The one who drank water is picking his teeth
6. R: What will Ogbore who ate all the funeral food do?
- 7.C: When a man was sick in Oguname he sent someone to reap yam from his farm.
- 8.R: If the thief falls sick, whom will he send to steal for him?
- 9.C: A harlot is usually very good and attractive
- 10.R: Who sanctions his daughter being a harlot?
- 11.C: The world is full of ungrateful people
12. R: The fowl is constantly grateful to the rubbish heap
13. C: The eba does not hide in a hole
14. R: Small tilapia does hide in a hole
- 15.C: Every little fish can be handled
16. R: Try the electric fish for a start
17. C: How did the fishing net become a toy?
18. R: Ask me how the faeces got to the beard
19. C: In vain Erhinyodavwe was treated of yaws

20. R: You mean she was thrown into a refuse heap

21. C: The iroko tree is respected

22. R: The monkey is no respecter of trees

The remarks of the accompanist expand the scope of the main performance and also demonstrate wisdom by giving the right response. During this act no musical instruments are played, the challenger and responder depend entirely on the skill with which they can match the wisdom stored in their memories. Immediately after their act music is now introduced to usher in another variety of performance full of histrionics while philosophical dirges are rendered as in “Ogba ofovwin scheri” :

Ogba ofovwin scheri

1. *Kpregede uvo*

2. *Ke nye igo*

3. *Ki ti vo igo ne cha?*

4. *Eya ri kpe' raka ghwovue re*

5. *Okobaro ofovwin cheri*

6. *Ogba ofovwin cheri*

7. *Me guon' Ijomoni me mreree*

8. *Otiti kuenu ovie*

9. *Jomoni ghwuru v'oma kpokpo*

10. *Onana egha.*

11. *Out inughe juvwevwo*

12. *Omo r'obo de ghwu*

13. *Tefia Tuyota oye gbe*

14. *Oro obo se si nuchi*

15. *Koyeb ebo serhe*

16. *Ohovwon de ghwu abo r'obo*

17. *Obo vwe kiddie soro buebu*

18. *Ebo kparo mre umiovwon*

19. *Me mre ughwu ocho je me taa*

20. *Ohovwon chere fuomaa.*

22. *Ke me niere no?*

23. *Oye die obuko r'ota*

24. *Ee kiddie hwe Jomoni?*

25. *Ono rien obo re rhirin*

26. *Ejo gan vre edjo, edjo ko kwa.*

27. *Ame hwe ohw'Ovwere k'Urhobo*

28. *Eravwen r'oto phe kue oro eyovwin*

29. *Ughere r'erivwin yen atuchi ba.*

30. *Asa r'at'uchi ba ouyen erivwin*

31. *Oviri ozighe obo.*

32. *Kono vue vwe obo ri hwe re.*

33. *Ughwu br'iroro akpo dje.*

34. *Ughwu zigh'Oviri.*

35. *Ee Onime , Onime.*

The Fallen Champion

1. All of a sudden at noon
2. An alarm was heard
3. Where is the alarm coming from?
4. The women who went to reap cassava brought the news
5. The captain has fallen
6. The champion is dead
7. When I searched for Jomoni I did not find him
8. Otiti raised an alarm weeping
9. Jomoni died without being sick
10. This is an abomination
11. You on lookers leave me alone
12. When the child of a doctor dies
13. Many false and true statements are made
14. Anyone he is able to bring to life
15. It is there the medicines of the doctor are proved to be potent
16. But if any person dies in his hands
17. Then doctor has many reasons to give in order to explain the death away
18. The charms foresaw the doom
19. I saw death but I was afraid to reveal
20. The patient slept on one side and did not feel comfortable
21. Things got worse when he turned to the other side
22. Had I known
23. Is usually an after-thought
24. Oh what can be responsible for Jomoni's death?
25. Who knows exactly how he has predestined himself?
26. A stronger divinity drives the weaker one away
27. An Ijaw dies in water, not to talk of an Urhobo
28. The animal that is under a tree cannot urinate on the one that is on top of the tree
29. The grave is never dug beyond the gate to the land of the dead
30. The bottom of the grave is the land of the dead.
31. People of Oviri there is confusion
32. Can someone tell me what is responsible for his death?
33. Death has cut short all plans
34. Death has brought confusion to Oviri
35. Oh my mother, my mother.

In this lyric performance we are shown the belief of the people. Witches are in most cases accused of being responsible for most of the evil in the society. Practical wisdom is displayed in the dirges. Most of the words are metaphorical. Writing on the working of the metaphor, Petrie(1979:460) in his study of the metaphor writes:

Metaphor in education has traditionally been viewed as occasionally heuristically useful but essentially ornamental, and sometimes as downright pernicious. I have argued that metaphors are essential for learning in a number of ways.

They may provide the most memorable ways of learning and thus be our most efficient and effective tools. But further, they are epistemologically necessary in that they seem to provide a basic way of passing from the well known to the unknown. However, such a formulation is somewhat misleading, for the crucial use of metaphor is in moving from one conceptual scheme with its associated way of knowing to another conceptual scheme with its associated way of knowing.

From all indication the proverbs in the dirges come from the womb of Urhobo tradition. The proverbial dirges apart from serving the function of utterances performed within the context of a funeral, they provide forum for poetic and dramatic expression of the power of the intellect. In this paper we have been able to establish that proverbs are part and parcel of Urhobo funeral dirges. These proverbial dirges also entertain, enlighten and educate the mourners. They serve as warning, rebuke, praises, suggestions, advice and present the cosmological views of the performers.

Note: The dirges used in this paper were collected during a research on Urhobo dirges and they are part of a thesis 'Urhobo Dirges: Poetic Forms and Social Functions' by F. Ohwovoriole

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Autofictional themes, Practices and Strategies in View of the Construction of Intercultural Values at the University of Swaziland.

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Abstract:

This article explores the notion of autofiction/faction: a post-modern literary concept which represents a blend of fact and fiction. At the same time, the paper wants to draw the reader's attention on the pedagogical possibilities of autofictional writing in the teaching of literature at the University of Swaziland. The notion of interculturality, with its goal of creating understanding of and among people, while safeguarding the relative identities of the actors involved, guides the analysis of postmodern feminine writing in the form of three Francophone women authors, C. Beyala, N. Bouraoui and A. Nothomb. Beyala writes autofiction from a feminist perspective, hers is the struggle for recognition of women rights and women's autonomy within a patriarchal society. Bouraoui came to autofiction from a psychoanalytical perspective, which makes her a descendant from Dostoevsky, the inventor of the autofiction neologism. Nothomb proposes a very personal and cathartic relationship to writing through which she wished to reach women in general. In conclusion, the article suggests the benefits of the analysis of the concept of autofiction as well as of the themes and language used in autofictional texts to university students in Swaziland because they promote intercultural understanding and acceptance.

Introduction

Questions of identity are universal questions; they form part of those research topics that are of interest to students and lecturers both, and to those studying linguistics and literature at the University of Swaziland, in particular. Interculturality is defined as the set of psychological, relational and institutional processes generated by the interactions of different cultures in a mutual exchange situation, to safeguard the relative cultural identity of the actors involved. In literature, the concept has been applied for many years, more so within postmodern writing, in particular in those texts written "outside the Western cultural space". In Africa, for example, "true intercultural experimentation laboratories" exist (Lüsebrink, 1997: 20). In order to practice an intercultural pedagogy, with an appropriate intercultural metadiscourse, one has to start from the Self to reach the Other(s), analyse the Other to better understand the self. In interpreting intercultural pedagogy, the following two are basic presumptions:

1. cultural relativism: According to Cohen-Émerique¹, "All cultures are

¹ Cohen-Émerique M., 1993, "La formation des enseignants: pour une approche interculturelle" dans "La pluralité culturelle dans les systèmes éducatifs européens en 1993" - Proceedings from the Nancy symposium -January 1992.

equal, in spite of their differences; they are all geared to a given ecological, economic, technological and social context, and each presents a scenario of human life.”

2. the principle of autonomy of conscience: According to Camillieri², “(...) if individuals are convinced of the soundness of their perceptions and values, even if we are convinced of the contrary, we have no right to impose ours upon them (principle at the basis of the Declaration of the Rights of Man).”

Among various objectives, which include the exchange of views, the comparison of habits and frames of reference, the heightened understanding of social and educational problems relating to cultural diversity, the ones in connection with problem-solving, cooperation in group enterprises, the ability to listen to the Others and to show critical thought are those needing particular attention and development.

An intercultural approach is often marked by three stages: de-centring, penetrating the other's system and negotiation³. When one de-centres, one takes a more distant view of oneself, in order to realize what is relative in one's own world and culture. With an “attitude of opening up, a personal effort of enquiry about the main themes which are shaped around basic systems of reference and fundamental signs that are interpreted and blended in a unique way by each individual”, any person can penetrate the other's cultural system, while the third stage, negotiation, refers to a process followed in order to reach what has been termed ‘urbanity’ by Jean Remy: “To develop a cosmopolitan attitude in an urban situation where different ethnic groups coexist (. . .) implies a conception of urban life which runs counter to the idea of placing people in a uniform mould. (...) Cosmopolitanism is not just a problem of cultural open-mindedness and preoccupation with the problems of the Other. It works insofar as we can see to what extent each person contributes to the dynamism of the whole.” (Remy, J.⁴ 1990: 103-104).

Postcolonial, postmodern autobiographical and autofictional (faction) writing has a hybrid « I » as its object ; by its very nature it focusses on its cultural implications, while analysing different conceptions of human identity as determined by history and culture. (own translation, www.limag.refer.org/Theses/RichterFrancais.htm).

The identity of the Self is incessantly represented by all the fictions that are told by

² Camillieri C., 1993, *Le relativisme, du culturel à l'interculturel*, dans *L'individu et ses cultures*, Collectif, L'Harmattan, coll. *Espaces interculturels*, Paris, p.36. Translation of passage taken from: http://www.lmg.ulg.ac.be/articles/intercult_en.html#ancre60956, accessed on 3 November 2008.

³ This is also the approach proposed on http://www.lmg.ulg.ac.be/articles/intercult_en.html#ancre74141.

⁴ Remy, J., dans “Immigration et nouveaux pluralismes - une confrontation de sociétés”, coll. (sous la direction de BASTENIER A. et de DASSETTO F.), Editions Universitaires et De Boeck Université, Bruxelles, 1990.

⁵ We borrow this expression from B. De Meyer: “donner une voix aux aphones sociaux” (2008: 47).

the subject to the Other about herself, or by the stories the subject tells herself about the Other. The narrative identity of the individual or collective Self is built on the capability to communicate with the Other within modern society. A new perspective of the identity problem, in particular of the identity of the narrator, demands that we transcribe our history, not only to become more conscient of our position within society, but also to construct the dialogue with the Other.

It is from this viewpoint that we would like to analyse how feminine autofictional writers have been able to translate their 'alterity' and to enter into a meaningful, intercultural dialogue with the Other (the other culture, the reader, ...). From our perspective, it is important to continue to introduce feminine Francophone (African and European) writers in the study of literary texts, by giving "a voice to the social voiceless"⁵ as in mainly patriarchal societies the portraying of the marginalised woman and her quest for an identity within them has to counterbalance a traditional representation of the superiority of men. For the purposes of this article, and because of their relevance in today's literature, we have chosen Calixthe Beyala (Cameroonian-born, lives in France), Nina Bouraoui (Algerian-born, lives in France), Amélie Nothomb (Belgian-born, lives in Belgium and France).

In line with the objectives of an intercultural pedagogy as described by Flye Sainte Marie, i.e. intercultural pedagogy is "geared essentially to a positive development of views and attitudes in relation to the Other one who is different from oneself"⁶. Autofiction from a theoretical perspective, Francophone literature and the place of women

Autofiction, a French neologism from the end of the 1970's, refers to a mixture of autobiography and fiction. Because autofiction is the natural heir of the « Nouveau Roman » and postmodern writing, it incorporates such characteristics as self-reflexivity, intertextuality, the blending of genres, the destruction of the mimetic illusion, a more 'legible' narrative discourse (Lamontagne 1998: 63) and often the triangular identity of author-narrator-character⁷. An autofictional text can often be read from two angles: either as a novel or as an autobiographical text⁸. Hubier (2005: 122) talks about the

⁶ Flye Sainte Marie A., 1994, Pour une pratique pédagogique interculturelle en milieu scolaire centrée sur les images et les attitudes, dans VERMES G. et FOUKIER M., *Ethnicisation des rapports sociaux. Racismes, nationalismes, ethnicismes et culturalismes*. volume III, L'Hannattan, coll. Espaces interculturels, Paris, p. 104. Translation of passage taken from: http://www.lmg.ulg.ac.be/articles/intercult_en.html#ancre74141, accessed on 3 November 2008.

⁷ Some novels written by Beyala can not be seen as autofictions. Nevertheless, we think they can easily feature in this article because of what she herself proclaims in an interview with Tirthankar Chanda (Notre Librairie 2003): "I am at the same time all my characters. I am Irène Fofa, I am Ousmane. I cannot construct a character that is not me. It is, at the same time, not me, because I could not have had all these experiences". Clearly a blend of real facts and fiction, typical of autofiction or faction.

⁸ This type of text is called amphibious. According to Hubier (2003: 125), the classical grammarians used this term to include a text which could have two possible interpretations.

reorganisation of a text by its writer according to her life experiences. This literary variant of the literature of the Self translates clearly what Serge Doubrovsky, the inventor of the neologism expresses:

Autofiction, it is fiction in which I have, as a writer, decided to give myself, incorporating the experience of psychoanalysis, not only from a thematic point of view but also in the production of the text (Doubrovsky quoted by Hubier, *op.cit.* p. 126)

Vincent Colonna's definition of autofiction best reflects the representation of the Self in literature; autofiction, according to Colonna, includes

all the literary compositions in which a writer uses his own name (or any name which the reader can easily identify as the author) in a story that has the characteristics of fiction, either by an unreal content, by a traditional conformation (novel, comedy) or by a contract « signed » with the reader. (Colonna 2004: 70-71)

Criticised by some as being « the symptom of an inspirational breakdown » with as its main characteristic « an indulgent and narcissistic attitude », condemned by others « of all the wrongdoings formerly linked to the autobiographical novel: navel-gazing, shamelessness, exhibitionism, creative impotence, etc. » (Colonna 2004: 199), autofiction allows for an « I » who takes responsibility before her readers. This “I” clashes with our ideas of reality and fiction⁹, of sincerity and lies, of real and false, all those dialectically opposed concepts supposedly indispensable to our comprehension of the world. The frontier between imaginary and real is fragile and sometimes indiscernible. According to Lejeune, expert on autobiographical writing,

what is new is the frequency of the literary games that tend to abolish the frontiers between what was lived and experienced first-hand and what was invented [...] Is this an innovation of the autobiography or what was formerly called the ‘roman personnel’? One does no longer really know. We look for new words to describe this in-between. In the United States, the portmanteau word “faction”, which was called, in a more developed manner, “factual fictions” by Albert E. Stone. In France Serges [sic] Doubrovsky suggested to call these texts “autofiction” for which he devised the following definition: “Fictions of events and facts that are real: autofiction has confided language to an adventure, outside wisdom and outside the syntax of the novel, be it traditional or “nouveau roman”. It is a new rule: to try to be exact while allowing yourself to reconstruct, not to use foul play on the facts by playing with words, while following the flow of language. Everything is true and everything is re-created. (Lejeune 1988: 80).

In French, several names have been given to this mixture of fiction and reality: Jean Ricardou (1982: 188) talks about 'biotextual', other describe autofiction/faction as a biofictive text (Francis 2003: 117), "surfiction" (Federman, quoted by Viollet 1993: 195), "experimental fiction" or "imaginary autobiography" (op.cit. 195), still others as "New Autobiography" (own translation; www.limag.refer.org/Theses/RichterFrancais.htm). While several definitions and variations of the autofictional genre exist ¹⁰, the central questions linked to autofiction are those primordial for all writing of the Self, namely that of construction of identity, that of the link between autobiography and psychoanalysis, that of the writing tools at the disposal of the author allowing the unknown and the 'otherness' to emerge. Autofiction, « frictional literature », on the border of existence within reality and imaginary life, between autobiography and novel (Dobrovsky quoted by Hubier 2003: 126), is, therefore, the ideal form to talk about subjects like uprooting and rifts that possibly occur among people from different cultural spheres. Often, as is the case in A. Nothomb, C. Beyala and N. Bouraoui's writing, the expression of a personal experience in an autofictional text underpins a collective speech in which the singular « me » represents the voice of a group of people ¹¹.

Reading ¹² is linked to adhesion and assimilation phenomena: "the one essential phenomenon which underlies [any literary text] in its relationship with ourselves [is] the identification phenomenon phénomène" (Georges Poulet quoted by Langlade 2000: 2). According to Langlade (2000: 2), the assimilation of the reader to the characters and events told in a novel is encouraged by the original mimetic connection which fictional writing has in general.

In the analysis of autofictional writing, it is therefore primordial for students/readers to understand that the reality, because it has been transformed into fiction by the text, will force the reader to discover action and thought models foreign to their own universe. This constitutes one of the main goals of intercultural education as it is a "pedagogical movement that stresses justice, equity and understanding of diversity within multicultural democratic societies" (Lasonen 2005: 56) such as we would like to see it exist in Swaziland.

As stated in our introduction, our focus is on texts produced by women, mainly because in the environment we live in, women are still discriminated against. By

⁹ The debate between fiction, verisimilitude and reality in literature cannot be held here. It has to be stressed, however, that it is a extremely important debate to be undertaken with the students when researching literature of the Self.

¹⁰ According to the narrowest definition, an autofiction is a text in which the author uses his own name but invents numerous parts of his life. According to another definition, autofictional writing is the postmodern form of autobiographical writing, pointing to hybrid works, based on a contradictory pact, blend of invention and sincerity. According to a third, it refers to the deepest approach, inherent to the act of writing itself.

¹¹ Certain novelists bore us with their self-centred navel-gazing texts, but, as usual in the pedagogical work of a teacher, it will be necessary to carefully choose texts that are both creative and allow for a perpetual re-inventing of our identities.

analyzing the textual production of women, we hope to raise awareness about their situation, to open up the discussion and the interaction between women and men in society, and to propose solutions for collaboration and unity.

Self-mockery and humour: strategies of autofictional writing

Several characteristics of the autofictions of Beyala, Bouraoui and Nothomb are of common origin, even though the women writers have different geographical, cultural, educational and social backgrounds. All three of them utilise the first person singular, I, who not be considered as a being which exists ‘before language’ but rather as a literary construct, within language. The identities at play in their oeuvre is constructed within language, for Beyala as part of a feminist revolt, for Bouraoui with psychoanalysis as its starting point and for Nothomb strongly linked to her past when she struggled with anorexia.

We have already stressed that fiction and reference to the real world are no longer antagonistic categories in autofictions, but the fictional part, which we can equate to the construction of the Self through language, is a manner of representation. (own translation, www.limag.refer.org/Theses/RichterFrancais.htm).

Humour and self-mockery form an integral part of the writings of these young women. Begag (quoted in Schleppe 2003: 133) explains that human reduces the intercultural distance and can be seen as the ultimate integration tool because humour is used to infiltrate and understand cultures. In the same vein, Begag (Schleppe 2003: 133) explains his invented terminology of “humorous telescoping or concertinaing” (in French, *télescopeage humoristique*) as follows:

The questions of immigration, strangers, Others can generate feelings of insecurity and distance between ‘us’ and the ‘others’. Humour, as soon as it allows for adhesion by the audience to diversity, offers a breathing space, a space of ‘lightness’ and security, in brief, a space of encounters. Humour thus reduces the gap between identities, or said otherwise, it creates a common identification space. (own translation)

With these general observations, we now turn to the analysis of the autofictional writing of each individual author and what it can offer our students.

¹² During a national seminar on recent trends in the Teaching of French, held in Paris, 23-25 October 2000, Gérard Langlade introduced three important approaches to reading, namely subjective reading which refers to the personal interpretation and intimate appreciation of a written work, critical reading which presupposes an interpretation based on text analysis and scholarly reading of a university level qui inscribed the reading in a cultural perspective” (own translation; Langlade 2000: 1).

¹³ In the case of A. Nothomb, numerous humoristic strategies can be found in her oeuvre. In *Stupeur et Tremblements* (1999), for example, she uses euphemisms, antiphrasis, hyperbole and hero-comic expressions in dialogue and narration (Narjoux 2004: 78-79).

Calixthe Beyala: feminist activism and autofictional writing

African female authors, from their position of marginalized writers produce literature that 'exhibits' and 'provokes' because they have been 'silenced' for long periods of time (De Meyer, 2008: 45). Wanting to offer a viewpoint from the inside, their writing is often confined to autobiographical, autofictional and other 'intimate' forms which include the use of the first person singular.

Cameroonian-born female author Calixthe Beyala's œuvre includes two political essays, *Lettre d'une Africaine à ses sœurs occidentales* (1995) et *Lettre d'une Afro-française à ses compatriotes* (2000), and a series of autofictional and fictional novels. Race, race relations and gender are part of the recurrent topics in all her texts. She strongly criticizes African states for their postcolonial dependency and their 'fixation' on the former colonizer as the main reasons for economic and social underdevelopment found in most modern African nations. In her analysis of the 1994 novel *Assèze l'Africaine*, Schleppe (2003) explains how Beyala deconstructs human nature, self-perception, identity infiltration, the identity construction of female sexuality in the postmodern society. The de-construction is mainly done using language: "Beyala's texts continually refer to their own creation, to the power of words, to the link between reality and fiction" (own translation, De Meyer 2008: 58). Indeed, Beyala has one of her main characters say the following: "je transformerai mes mensonges en vérité. Il suffit de les codifier avec précision, de les ciseler" (I will transform my lies in truth. It is enough to codify them with precision, to chisel/polish them, own translation, *Tu t'appelleras Tanga*, 1988: 36).

Already in 1988, in *Tu t'appelleras Tanga*, Beyala denounced not only the collapse of values but also the psychological trauma from which her heroines suffer. In particular, female excision is one of the main themes of this novel. For Nga Taba, the mother of the main character Tanga, the mercantile aspect of this type of female mutilation becomes more important than other, more traditional reasons. Excision, in Beyala's writing, turns out to be the easiest way for parents to 'appropriate' their daughter's body, like merchandise that follows a supply and demand curve. Nga Taba's reaction, the dancing and cries of joy she emits represent the benefits she will collect from Tanga's mutilation and translate Beyala's new interpretation of this 'ancient' tradition. Tanga submits to her mother's wishes; in this way, she raises the reader's awareness not only on the conditions of African childhood in the urban megalopolises, but also and above all on the conditions of the Black African woman so often victim to a phallogocentric interpretation of tradition. (own translation; Ossouma 1995: 121).

In a similar vein, the title of Beyala's first autofiction *C'est le Soleil qui m'a brûlée* (1987), identifies the narrator: a Black woman who uses the first person singular to narrate her story. According to De Meyer (2008: 50), it is precisely "the affirmation of an identity which is not only the main character's identity, incarnating feminist claims and demands, but also the identity of a female novelist, with as distinctive signs the fact that she is black and female" (own translation) which makes this oeuvre interesting.

King (1993: 104) underlines the fact that Beyala's œuvre is the celebration of the woman as narrator of her own history. In this way, Beyala contributes to the road to independence by women and women writers in Africa. According to Gallimore,

Beyala's multicultural agenda is also found in the blend of Western, Franco-French and African culture and imagery as exemplified by the "sound of the tam-tam, the sniggering of the African music instruments and the shouting of the griots" (own translation of Gallimore quoted by Schleppe 2003: 130).

Nina Bouraoui: personal psychoanalytical struggle and autofiction¹

Writing in Nina Bouraoui's case establishes binary oppositions between the two poles of the identity, Algeria and France. She has "a double soul which produces open-mindedness" (Agar-Mendousse 2006: 19), one of the main objectives of an intercultural approach.

L'œuvre de Nina Bouraoui entre dans la catégorie textuelle de l'autofiction parce qu'elle en présente plusieurs caractéristiques¹⁴.

In *Le garçon manqué* (2000) as well as in *Mes mauvaises pensées* (2005), Bouraoui uses psychoanalysis, one of the fundamental strategies proposed by Doubrovsky¹⁵ when practising autofictional writing: conscientisations of an individual in a moment of childhood is represented by silences, modesty and decency, hatred, corporal torment, fear, traveling, love among women, etc. Among the topics Bouraoui uses in her autofictional writing, several of those mentioned above are of interest to our students.

Amélie Nothomb: a Japanese passion

Four novels of Nothomb's large œuvre¹⁶ can be described as autofictions: *Le Sabotage amoureux* (1993), *Stupeur et Tremblements* (1999), *Métaphysique des Tubes* (2000) and *Ni d'Eve ni d'Adam* (2007). *Stupeur et Tremblements*, which relates the year the narrator and main character spent in a Japanese¹⁷ enterprise, is by far Nothomb's most popular and influential autofiction to date. Already on the programme of various schools and universities in France, it allows critical analysis of topics such as the difference between autobiography and autofiction, recognition of the Self, limits of the Self, writing by and about women, etc. The use of the realistic viewpoint allows the author to present the fictional universe as close as possible to the real world (own

¹⁴ The same observation at that made regarding the autofictive writing of Calixthe Beyala can be made here: the narration is done by an autodiegetic narrator, most often an anonymous 'I', but it is clear that the anonymity of the narrator "creates an empty space which the reader may fill by unconsciously, in his/her imagination, putting in the name of the author" (own translation, Rey quoted by Regaieg 1995: 123).

¹⁵ Serge Doubrovsky is generally accepted to be the theorist and inventor of the concept of autofiction.

¹⁶ Amélie Nothomb has published, without fail, one novel a year, since her first novel *Hygiène de l'Assassin*, published in 1992

¹⁷ Ms Nothomb was born in Japan in August 1967 and spent her first five years in the country of the rising sun. She then lived in various countries as her father was a Belgian ambassador, before going back to Japan between 1990 and 1992. She describes this period in two autofictions: *Stupeur et Tremblement* (1999) and *Ni d'Eve ni d'Adam* (2007).

translation, Narjoux 2004: 71).

Conclusion

The above-mentioned intercultural dynamics at play in the literary œuvre of various Francophone female writers can, according to us, be of great benefit to university students in Swaziland. The autofictive practices by women represent “a powerful tool for socio-epistemological insertion for those who are normally voiceless in society or are excluded from official discourse and therefore also outside normed representations” (own translation; S. Smith quoted by Francis 2003: 117).

Transposed on a social scale, the comprehension of the dynamics of conflict can be of assistance in the understanding of and among people. Autofictional writers using the literary hybrid genre of the fictionalisation of the Self, where the Self and the Other coexist, speak of others while feigning to speak about the Self in order to rediscover the human condition of men, in which the honest man is a disinterested man (own translation, Million 2005: 8).

Beyala, Bouraoui and Nothomb all bring along this cultural diversity which is necessary to successfully complete a discovery of the Other and an intercultural understanding. The analysis of their texts by our students will allow them to discover and recognize the Others while at the same time recognizing themselves. It will further permit awareness of value judgments and discovery of fundamental similarities and universal values which different cultures have, inevitably, in common.

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“The Nigerian Novel and the Imperative of Good Governance: A Critical Study of Joseph Edeki’s *The African Dream*”

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In all these novels, the oligarchy to be found at the top of the party hierarchy is depicted as vulgar, sensual and uncultured. The luxury of ministerial offices and official residences is blatant and extravagant, cynicism is the order of the day, drinking to excess frequent, and power is simply a way of getting rich. ... (Claude Wauthier. *The Literature and Thought of Modern Africa*. 1978: 320)

In whose name should the ‘handful’ monopolize the riches of our countries? In whose name should they live in excessive luxury while the rest strive to obtain food? These are some of the questions that the African writer asks himself, or at least those a self-respecting African writer should ask himself. (Coovi Innocent Datondji, 1980: 88)

Abstract

As can be seen from the above epigraphic statements, the image of governance in novels written by African writers about civilian governments and military regimes in African nations has generally been bleak, negative, directionless and vacuous, especially so in novels about post-independence Africa, where power has become in the hands of the ruling class, whether civilian or military, a conduit-pipe for self-aggrandizement, embezzlement of public funds, corruption, graft and hero-worshipping. African writers across the continent, starting with Nigeria’s Chinua Achebe in *A Man of the People* and *Anthills of the Savannah*, Soyinka in *The Interpreters*, Festus Iyayi in *Violence, The Contract and Heroes* and Abubakar Gimba in *Sunset for a Mandarin*, through Ghana’s Ayi Kwei Armah in *The Beautiful Ones Are Not Yet Born*, *Fragments* and *Osiris Rising*, to Kenya’s Ngugi wa Thiong’o in *A Grain of Wheat*, *Petals of Blood*, *Devil on the Cross*, *Matigari* and *Wizard of the Crow* have generally depicted governance in Africa as we have painted above. The attitude of indignation and protest expressed in the above-mentioned texts is not misplaced, but derives from the writers’ frustration resulting from the truncation of the joy of the masses of the African people shortly after the attainment of political independence as a result of the derailment of their pre-independence expectations by the African ruling class.

However, so many years after the attainment of independence in African nations and states, there is the need for African writers as custodians of the values of their societies, reformers and beacons of hope of the African people to foist a paradigm shift from the hitherto nihilistic and pessimistic outlooks of their creative works to

one that is essentially supportive of the general drive to re-orientate and transform the society for good. This is one sure way of sustaining the growth of democracy and good governance in Africa. In Nigeria, this shift is clearly seen in one novel by a Nigerian writer, namely: Joseph Edoki in *The African Dream*.¹ This study is based essentially on this text as it critically assesses governance as portrayed in the spotlighted novel against the backdrop of the realities that are observable in the larger society.

Introduction

The term governance as used in this study refers to the process of ruling and governing a nation or state by a constituted civilian government or, as it is in some parts of Africa and the Third World, by a military regime, which though anachronistic, is commonplace in this part of the world. According to Goran Hyden (quoted in Galadima, 1998), “governance is the conscious management of regime structure with a view to enhancing the legitimacy of the public realm” (116). Whether as an activity or a process, governance entails “organizing and managing legitimate power structures, entrusted by the people, to provide law and order, protect fundamental human rights, ensure rule of law and due process of law; provide for the basic needs and welfare of the people and the pursuit of their happiness” (Galadima: 116-117). Implied in the notion of good governance are virtues such as accountability, responsiveness (responsibility) and transparency.

In Africa, where there is a proliferation of one-party and military dictatorships in some of the nations, governance has been characterized by the blatant corruption of the ruling class, visionless leadership, political instability, corruption, poverty, self perpetuation in government and hero-worshipping of leaders who see themselves, more or less, as messiahs leading their people into the proverbial promise land which is a haven of comfort and other goodies of life. In practical terms, post-independence African nations, with the possible exception of Tanzania and South Africa, which have had a fairly good history of good leadership, are wallowing in economic misery and this is the predictable outcome of bad leadership. In this situation of bad governance, the clarion call for good governance and the cultivation of democratic ideals which the novel designated for this study proselytizes is timely. In the following sections of this study, an attempt is made to discuss the spotlighted novel, especially from the point of view of its encapsulation of good governance as an ideal in Africa. As earlier mentioned, this is one sure way of sustaining the growth of democracy and good governance in Africa.

Good Governance as an Imperative in Joseph Edoki’s *The African Dream*

In *The African Dream*, the author fulfils one of the cardinal expectations from a truly committed writer, which is that African writers should strive to use their works to deconstruct the social problems that are afflicting the African society by providing solutions or credible ways of bailing the continent out of such problems. In Africa, where we have had several instances of political quagmire arising from visionless and misdirected leadership, where political leaders want to remain forever in office and would not budge whether the masses of the people are crushed to death in the wave of the violence which is orchestrated to achieve such dastardly ambitions, as we have

seen in recent times in Kenya and Zimbabwe, the message and vision enunciated in the novel are timely.

In coming to terms with these parameters of social commitment, the author of the novel attempts a social re-engineering of the African society, offering a revised model of leadership and good governance as alternatives to the festering problems of visionless leadership, bad governance and political instability in Africa. As I pointed out in an earlier study of the text, “by its patently patriotic and nationalistic anchorage, the novel attempts a demystification of the view, popular among many, that Africa is the haven of corrupt-prone governments by showing the possibility of having a clear-headed, focused and target-getting government in Africa. The novel thus proposes a blueprint for the regeneration of democratic governance in Africa” (Jude Agho, 2006: 30).

Dr. Amedumego Fernando, a 34-year old philosophy lecturer at the Apex University in Savannah and the novel’s protagonist, coming from a background asphyxiated by poverty, deprivation and lack, envisions for his country Savannah a clear-headed government that will put the country back on track after the despoliations and purposelessness orchestrated by past governments, especially those of Sir Afiam Dodo, General Edgar Mollan and the incumbent Colonel Allison Aile. Although somewhat idealistic on account of his youthful exuberance, fate and the tenacity of his faith in what he can do if given the chance propel the protagonist to the centre stage in the political evolution of his country. From his initial ambition to run for the presidential election in his country as an independent candidate, Fernando is adopted as the presidential nominee of the Conservative Convention when the party became embroiled in internal wrangling due to dissatisfaction over allocations of ministerial seats and undue antagonism between the two most influential chieftains of the party: Chiefs Ikoyiko and Dan Looker. The latter chieftain, who makes it possible for Fernando to become his party’s presidential nominee, also works out an outright merger with the socialist party of Sule Umonte to ensure victory at the polls for Fernando.

Fernando’s presidential victory is an embattled victory since he was only invited to the Conservative Convention for the presidential election, having been an erstwhile independent candidate. Now as president of Savannah, he does not truly belong to the Conservative Convention, which has an overwhelming majority in both arms of the National Assembly of the referent country in the text. Die – hard members of opposition in the Senate, especially Chief Ernest Chicom, the Senate president and his clique are set to frustrate the effort of Fernando with the threat of impeachment within his first year in office or better still to stifle him with funds to execute his people-oriented programmes such as free education, free medical health programme and gainful employment for the masses of the people. Tasking and daunting as these problems appear, Fernando is determined to make a success of the mandate given to him by the Savanese people as their president.

As president, Fernando leaves no one in doubt about his altruism. He is ready to make the necessary changes that will transform the lives of the citizenry through exemplary leadership. He not only runs an open administration, ready to make himself available, not only to the members of the elite class alone, but to the truck-pushers,

carpenters, market women and other ‘dregs of humanity’ in the society, he is ready to fight the monstrosity of corruption and triumph over it. As against the practice of past Heads of State of Savannah getting a yearly gratification of one million dollars from Chief Ralph Ozidi, Chairman of the Merigo Chambers of Commerce and Industries, Fernando rejects the offer, saying: “I don’t need that kind of gift, okay? I suggest you donate the one million dollars to our schools and research institutes or to the ‘Poverty Society of Africa’” (241).

This no-nonsense disposition, which signals the dawn of accountability in governance in the referent society in the text, is replicated in many other circumstances by Fernando. For example, Mallam (Sir) Chief Isa Megadu, the building contractor who offers to buy a private jet for Fernando and who had earlier given a whopping sum of fifty million pounds to Angela, the president’s wife, all to unduly influence Fernando to award him a ten billion pounds building contract is rebuffed with the president also unashamedly returning the bribe accepted by his wife. This is clearly a vivid demonstration of his pre-election campaign dictum, which he articulates thus: “I believe in a noble cause and for this cause I am set to pay the supreme sacrifice. I am prepared to live and die for my fatherland. I am prepared to lead and to leave behind a good legacy ...” (75).

The author necessarily imbues Fernando as a leader with practical resourcefulness. He is a calculative and forthright leader who knows the usefulness of planning. As a first step towards addressing the problems of hunger, poverty and unemployment in his country, he directs his ministers to furnish him, on a daily basis, the number and names of jobless youths in the country as well as the varying prices of common foodstuffs in different parts of the country. These are the raw data he requires to formulate an economic blueprint to transform the lives of the citizenry of Savannah. To stem the tide of materialism in the people and re-orientate their age-long mentality foisted by the wanton corruption and primitive accumulation of wealth exemplified by the members of the ruling class, Fernando designs a blueprint for accentuating the creative ingenuity of Savanese. Monetary rewards and honours are given to inventors to encourage technological growth and productive agriculture is given a boost under his green revolution programme in order to achieve food sufficiency and eradicate hunger and poverty in the nation. Not only this, he revolutionizes education in the country by making primary and secondary education completely free of charge. Hospitals are refurbished and filled with essential drugs to minister to the health needs of the citizenry.

In carrying out these reforms orchestrated by his government, Fernando relegates his family to the background, thus emphasizing his selflessness. Not wanting to be misconstrued by his people or become the subject of sensational journalism, he refuses to build a house for his father or even for himself during his tenure. Again, he is able to curtail the pressures from his wife who sees nothing wrong in enriching himself while in office. Just when his wife’s attitude was getting out of hand, especially after the holocaust contrived by the opposition threatened to smear his image, he detains Angela, his wife, in a confinement and eventually divorces her. This underlines the fact that the reformation programmes that Fernando outlines to transform the nation of Savannah must first start with his family. Once this is achieved, the larger nation is

ready to follow the leader all the way.

To combat the problem of corruption in a country already used to the practice of illicit enrichment by its public servants is a gargantuan task. But a transparently honest leader, which Fernando exemplifies, must not shy away from this monstrous problem, which has become the bane of most Third World nations all over the world. Savannah is a country with a sad history of corrupt and visionless leadership. As the narrative voice in the novel tells us:

The story that is now history is about General Edgar Mollan, a former Head of State of this country who used his privileged position to amass stupendous wealth. While in office, the dictator made sure every major government contractor paid twenty percent of the contract sum awarded to him into his foreign bank accounts. ... This meant all the contracts had to be inflated, executed poorly or abandoned. When the Head of State left office, he had accumulated over ten billion U.S. dollars in his foreign bank accounts. (68)

This illicit enrichment is replicated in the other successive regimes and even by those like Chief Halle Bashal who had served in various other capacities in previous governments. It is for the same reason that the National Assembly under the leadership of Chief Chicom tries to frustrate the passing of the appropriation bill, wanting the president to bribe the members before the bill is passed; an action which makes the president to suspend and eventually imprison the members of his legislative arm of government for being corrupt.

To build on this sanitization exercise, Fernando constitutes a probe panel to try all those who had served in previous administrations, either as Heads of State, governors or heads of government parastatals. He instituted the process of asset declarations, personally appearing before the panel to declare his own assets, forfeiting to the state those assets his detractors had clandestinely registered in his name. Assets corruptly acquired by all past civilian or military leaders of Savannah are confiscated by the state and monies recouped from frozen bank accounts owned by them are used to improve the lot of the citizenry.

For his unparalleled display of selflessness and his success in bringing joy to the life of the average Savanese, the people reelect Fernando for a second term of four years as president on an independent platform, and even when a military junta headed first by Sergeant John Kadenya and then by General Maxwell Sokpan disrupts his government through a coup d'etat, the Savanese people rise to his defence, many losing their lives to reinstate him to power. Again, the Savanese people, desirous of honouring Fernando and ensuring that he continues to rule them press for amendments to the Savanese constitution to enable the president have a third and possibly a fourth term in office. Although the National Assembly of Savannah accedes to the request of the citizens, Fernando refuses to give his assent to the amendment, believing that "No leader is indispensable. There are so many people who can do far better than what I have done. After all, if I hadn't the chance to prove myself, nobody would have known

I could do it" (434).

This is a particularly important lesson to African heads of government who want to cling to power forever, even when they have become unpopular. The recent Kenyan ethnic crises which came on the heels of a presidential election in which the incumbent President Mwai Kibaki, who hails from a major tribe that has always provided leadership for the country since independence, was accused of outmaneuvering his opposition candidate, who clearly won the election, even after so many years in office, clearly attest to this fact. So also is the Zimbabwean scenario where President Robert Mugabe after 28 years as president of Zimbabwe was reluctant to allow room for other candidates to take over power from him. Former Nigerian President Olusegun Obasanjo is not left out of the list of power-hungry African leaders. It is on record that after successfully completing two terms in office, he tried albeit unsuccessfully, to institute a third mandate by constitutional amendment. By enunciating a model of governance, as we have discussed above, which is overly practicable in Africa, as an alternative to the festering problem of bad governance, visionless leadership and absolutism in power wielding by African political leaders, Joseph Edoki, the author of *The African Dream* performs a cardinal responsibility; "that of a visionary reconstruction of the society with an eye set on solving basic social problems in Africa" (Agho, 2006: 41).

As I have said in the early part of this essay, one important way of fostering an enduring democratic culture in Africa is for our writers and other custodians of culture to try to cue in to the general reorientation of the African people, now being canvassed, for the good of the entire continent by supporting the growth of democratic ideals through their creative works. Writers should develop only positive attitudes in their works that can bring out the best from Africa, not negative attitudes that will make the rest of the world jeer at Africa as a retarded or cursed continent.

Nihilism and unbridled pessimism should give way to reformism backed by genuine commitment in art.² Social criticism as an artistic creed is desirable in the African literary tradition, but it must be made to wear a human face. Even when a writer is decidedly peeved about certain reprehensible developments in the society, he does not need to become pessimistic in his vision, but can work towards reformation and transformation of the society even while still unhappy. After all, satire as an artistic medium must eventuate in reformation, properly understood and applied. The reason why a writer satirizes an object, a character or an institution in his work is to reform the butt of his satire, so that a positive change is made possible. Understood in this sense, the writer functions as the conscience of his society; he is a barometer gauging the pulse of the society and dictating at varying times the stresses and tensions latent in the society, but he must continuously point out the way from the socio-political morass in the society.

Notes

1. Apart from the novel we have used for this study, another Nigerian novel that embodies this paradigm shift from untoward nihilism and antagonism to a cooperative spirit geared towards a collective redirection of the society by enhancing and sustaining the tempo of development in Africa through creative works is Vincent Egbuson's

Womandela . This novel, as explained in the blurb, is “a call for the emergence of leaders with a sense of purpose and direction. It is also a signal tune that the time has come for women in Africa to play very prominent roles in politics, considering the myopic, self-centred system of administration being run by male presidents in different parts of Africa at present”. We have left out this text from the essay as a way of thinning down our discussion on the subject to a manageable scope.

2. This is the attitude reflected by Olu Obafemi in his novel, *Wheels*. Although a novel of social revolution geared towards equilibrating the inequalities inherent in the capitalist setting of the novel, reformism, especially the type devoid of class antagonism and violence, is espoused and this provides a logical panacea to the agitation of the youth vanguard in its march towards the attainment of peace in the referent society of the novel. See, for example, my article entitled “Youths as Vanguard of Social Reformation in Olu Obafemi’s *Wheels*: Towards a New Taxonomy of Heroism in the African Novel.” *Anyigba Journal of Arts and Humanities*. Vol. 4 (Dec.) 2005-2007: 67-76 for more discussion on this matter.

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Authenticating History With Oral Narratives: The Example of Ekajuk Clan in Ogoja Local Government Area of Cross River State, Nigeria

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Abstract

It is generally accepted that oral narratives serve as a veritable means for historical reconstruction. This holds true, particularly in societies where written documents do not subsist. The Ekajuk community, though very warlike, is a relatively small community that lacks a written history. The attempt to reconstruct the history of their migrations and settlements up to present day has necessitated this write-up which is intended to serve as a reference point for future historical or anthropological work in the area. The write-up is further expected to serve as a historical record for the teaching of Ekajuk history in Primary and Secondary schools in the area.

Through interviews and oral renditions, the writer has traced Ekajuk movements and their supposed ancestors from Zululand in East Africa, through the Cameroon republic, to their present location in Nigeria. The exercise however, requires painstaking sifting of oral narratives to synthesize with oral information provided by elders in order to get a historical view-point. It is however, rewarding in the end.

Introduction

The relationship between folklore, sociology and anthropology and history has been a subject of scholastic investigation for quite sometime now and requires no further belabouring. What is perhaps worthy of note, however, is the fact that these studies have culminated in a number of assertions which explicate the place of folklore or oral narratives as undisputable sources of historical evidence that aid the reconstruction of the historical heritage of rural communities who have no written traditions. Dr. Okoi Arikpo asserts in his Lugard lecture 1957 that

.... It is well known that societies which do not have a written literature, preserve their traditions and cultural heritage in the form of myths and folklore and the oral histories which are handed down from generation to generation in the form of legends or epics.... Most of these accounts are conjectural history, but a careful sifting of these legends and folklore may provide very valuable evidence about the people past. (Okoi Arikpo: 1957).

The history of Ekajuk clan in Ogoja Local Government Area falls largely under this category, ie conjectural history which can, as at now only be studied through careful sifting of oral narratives-folklores and legends – one of which talks about the origin

and spread or migration of the inhabitants of the clan to their present day location.

Ekajuk (often wrongly spelt like Akaju or Akajuk) by anthropologists like C.B.C Watson (1930) and P. Amoury Talbot (1926) an Ejagham – speaking sub-group currently occupies a land area to the southern part of present day Ogoja Local Government Area of Cross River State in Nigeria occupying an area of roughly 1,300km. The clan lies within longitudes 80.29” East and 80.45” West and latitudes 60.20” North and 6.45 South according to R.E. Matiki (Matiki 1983).

It is bounded to the North by Nkim and Bekwarra clans, to the South by Nnam and Abaniyum clans, to the East by Kakwagom and Boki clans and to the West by Nkum and Ukelle clans respectively with an estimated population of about 56,000 (fifty six thousand) inhabitants, the clan is predominantly an agricultural area occupying a unique position between the low lands of the Cross River Basin and the high lands of Eastern Nigeria. Again Matiki Asserts that the land is marked by the absence of any striking physical features like the neighbouring Boki hills or the Obudu high lands (Matiki:1983).

P. Amoury Talbot (1926) classifies Ekajuk people as belonging to a semi Bantu stock of the Ekoi tribe. They have been further categorized by Matiki 1983 as belonging to the Bakor speaking sub-group of Ejagham found in Ogoja and Ikom Local Government Areas of Cross River State Nigeria. The larger Ejagham group however, exists in Akamkpa, Etung and the Big Qua areas of Calabar municipality. All of these groups speak varieties of the same Ejagham dialect and the variations are attributable to long periods of isolation from each other during their migrations to their present areas of abode.

Being a small part of a larger group and also due to lack of sufficient exposure, the Ekajuk clan has no detailed historical survey and thus remains unknown and unsung for a long time except to early anthropologists or Colonial administrators like C.B.C Watson (1930) and Rosemary L. Harris (1959). Occasional mention is also made of the Ekajuk clan by Percy Amoury Talbot (1926) Charles Patridge (1905), all of them anthropologists who happened to have worked in the mid Cross River basin during the Colonial era. These, however, speak of the exceptional valour or war-like disposition of the Ekajuk people which knowledge is only limited to Colonial diaries (see A. T. E Marsh 1922). The clan remains to date without any well recorded history or historical survey and it is therefore pertinent to point out here that though I am aware of this lack of a historical survey of the clan, my interest is not on the survey but to glimpse at how much of the history of Ekajuk clan can be discerned or gotten from the gamut of oral narratives in the land. My concentration in the paper is therefore to emphasize the extent to which oral narratives can aid the historian who undertakes this kind of survey.

Origin of the Clan:

The origin of Ekajuk clan, to date is still shrouded in mystery. Briefly put or according to a widely peddled oral narrative, the people of Ekajuk came from somewhere far away, probably East or central African, which view will soon be attested to later in the write-up. Their last settlement was Nsan-Araghanti in present day Cameroon republic where they still lived with their Ekagham brothers. The Ejagham language is still

spoken in this part of Cameroon. The narrative has it that their original name was “Ndim”, a name by which the people are still known by their Boki brothers. From Nsan, they moved on Northwards to settle at present day Boki hills at Agba to be specific. Their final movement took them from Agba to their present day location.

Their present name, Ekajuk was only recently given to them by their Nkum and Abaniyum neighbours all Ejagham speaking groups who were always raided by the Ekajuk people. Also according to the narrative, Ekajuk engaged in incessant inter-tribal wars with the Bamendas of Cameroon republic but were always defeated by the Bamendas because Ekajuk war weapons were “short spears”, (the zulu type probably) which their fore-fathers had bequeathed to them. The Bamendas on the other hand had mythical bows and arrows which had the capacity to hunt and kill someone no matter where he hid. As a result Ekajuk were forced to migrate to Mombaegu from where they further migrated to Ndim-Aro. However in quest for suitable farm-land they again migrated to Eltal-Nkim somewhere around the foot of the Boki hills. Here they came in contact with the Boki people and war ensued again. The Bokis eventually enlisted the help of the Bamendas who finally drove Ekajuk people to Ekpu-Agrinya which exists today in Ekajuk and represents the last collective settlement of the Ekajuk before their dispersal to the different twelve settlements that today constitute the clan. They include Esham (the political and administrative centre), Nwang (the war leaders), Emanghendak, Etukpuk, Ndarr, and Edip. Others are Eshamkum, Ntunop, Ebanibim Ekagongho, Mfom and Nnam is in present day Ikom Local Government Area. The establishment of these settlements was justified by the need for protection of their new-found land because they served as guide posts for all inlets into Ekajuk clan.

At Ekpu-Agrinya, however, Ekajuk were still attacked several times by their Nnam Nkunu and Nkum neighbours, who though coming from the same Ejagham stock as the Ekajuk had arrived the edge of the forest earlier to occupy flat grazing ground for their animals but were now being threatened to share with the later arrivals, the Ekajuk. The narrative maintains that once on a hunting expedition, an Ekajuk hunter met a farmer from Ebanimbim, an Ekajuk flank that had earlier arrive the edge of the forest and so is today regarded as the eldest of the Ekajuk settlements. The farmer and the hunter recognized each other as brothers, re-united and formed a formidable fighting force against all other invading groups. During these wars however, they met with serious opposition from the colonial administration as at then stationed in present day Obubra. The Colonial administration sent expeditions against them which expeditions are referred to by Ekajuk people as Ehta Mojoj’ (literally major’s war) and Ehta Egburugbrungidi (literary Brigadier’s war).

The two expeditions were supposedly led by one major Gibon, later promoted to the rank of Brigadier by the Colonial offices because of his successes against native opposition.

This is essentially, an oral rendition in Ekajuk land and is steadily assuming the status of a myth or legend. An analysis of this narrative throws light on a number of historical facts or events in Ekajuk clan. First is the fact that narrative identifies farm-land as the major cause of incessant inter-tribal wars and movements engaged in by the Ekajuk. Matiki (1983) supports this view when he opines that the wars

were as a result of increased pressure on farming land resulting from rapid population growth. Since the communities were largely agricultural communities as borne out in the narrative there was emphasis on land acquisition which resulted in inter-tribal wars. The Ekajuk fought numerous wars with their neighbours as A.T.E Marsh (1922) records. The Ekajuk were believed to be so war like that major now Brigadier Gibon insisted that they Ekajuk must break their dane guns after their defeat thus, earning the title gun breaker”.

Again, the first identifiable settlement of the Ekajuk people is Nsan-Aranghanti in present day Cameroon republic which links Ekajuk with their Ejagham brothers, a sub-group of Ekoid Bantu origin with whom they share a common language and common cultural background. This group exists as earlier mentioned in Ogoja, Ikom, Etung, Akamkpa and parts of Calabar municipality as well as parts of Cameroon republic. The Ejagham people are believed to have migrated from somewhere through the Cameroon’s to their present day locations. The narrative has therefore established that the people of Ekajuk and other Ejagham groups came from the same stock but parted ways probably at Nsam, the Southern flank setting at Akamkpa and Calabar while Ekajuk moved Northwards through Boki to their present abode.

Furthermore, the narrative not only explains but also justifies the locations of all present day Ekajuk settlements as a strategy for defence and effective protection against external aggression. These settlements Kris Mokum Monang (1984) describes as being reminiscent of the “Israeli type Kibautzm”... characterized by a strong sense of group identity unity and co-operation. It also explains the close affinity that exists between Ekajuk people and other Bakor groups in Ikom Local Government Area namely Nnam, Abaniyum, Nta Nselle and Nde all who consider themselves as brothers from the same Ejagham stock. Their affinity resulted in the establishment of the Bakor aatural union through the instrumentality of late Philips Elgam Nakuku, the then Ntul-a-tul of Ekajuk clan between 1956-1967 and senator of the first republic.

It has already been observed that the Ekajuk were a very war like group and as A.T.E Marsh (1922) observes:

“Before the advent of Government the people of Ekajuk were constantly warring with their neighbours-Nkum, Ijillaga (Ukelle) Boki, Yalla, and even among themselves. At that time they lived in large settlements or groups of villages situated close together for mutual protection”.

It is precisely this war-like disposition and the mention of short spears as Ekajuk weapons in the narrative which seems to link the Ekajuk with the Zulus. This is very significant especially when one notes that the Ekoi of whom the Ekajuk are a sub-group are a semi-Bantu group which fact could be used to buttress the assumption that the Ekajuk may infact have migrated somewhere around East or central Africa. The narrator however does not go as far as that but simple states that the short spears came from their ancestors who came from far away to live around Bamenda region but could not stay because of Bamenda hostility.

More important, however is the relationship between the Tivs of Benue State and

the Ekajuk people of Cross River State which the narrator hints at in the narrative. The potency of the arrows mentioned in the narrative is attested to by Charles Patridge except that Patridge attributes them to the Tivs of Benue region instead of the Bamendas of Cameroon republic. Patridge says of the arrows. "Their poison is said to be the most effective known in Africa death ensuing within a few minutes after the arrow has pierced the skin. (Patridge 1905)".

However, Patridge calls the Tivs "Munchis" a name by which the Tivs were referred to by the Hausas or Fulani cattle herders or "Mitshis" by which the Ekajuk know the Tivs. Apparently Mitshis is an adulterated form of "munchis". Today the Tivs play a very important role in the economic lives of Ekajuk people as providers of labour for yam-mound making. It is also known that the same Tivs have had close contact with the Cameroonians, possibly the people of Bamenda, just beyond the Obudu Cattle Ranch which is not particularly far from Ogoja Local Government Area where Ekajuk people are found. Though the narrator does not specifically mention any connection between the Tivs and the Bamendas, it stands to reason that the Tivs may have helped the Bamendas during their wars with Ekajuk at Nsan and later came to establish closer links with Ekajuk. This is logical when one notes the fact that the Tivs have never fought wars with the Ekajuk neither do the two groups have any direct contact with one another in terms of territorial boundaries. Ekajuk people need to pass through either Bekwarra, Obudu or Yalla to get to Tiv-land. The Tivs on the other hand could easily have learnt from their Bamenda friends that the Ekajuk were agriculturists or farmers which resulted in their later friendship with Ekajuk.

Again it is significant to note that the narrative contains historical events that took place in Ekajuk in the not too distant past. It specifically explain the incursions of the British Colonial administration into Ekajuk land through war expeditions against the people led by one major Gibon which we have already mentioned. These expeditions were sent because Ekajuk people would not readily submit to Colonial control. It is believed that the first of these expeditions was about 1901 while the last one that drastically weakened and eventually destroyed the fighting capability of the Ekajuk and brought them under effective was in 1912. The same oral tradition has it that people of Ekajuk recorded a victory over the Colonial regiment through the instrumentality of one Modi-Egim who supplied the gun powder for the Canons and Dane guns used by the Ekajuk. Today, the full appellation for Ekajuk is "Ekajuk Modi-Egim", translated to mean Modi-Egim's Ekajuk because he saved them from Total annihilation by the Colonial regiment under major Gibon. To this extent the narrative could be viewed not only as a document that articulates the past history of Ekajuk but also of their fairly recent history.

Another very important historical fact which is glimpsed at from narrative is the fact that the people of Ekajuk had long standing trade relations with the Efiks of lower Cross River region in Calabar and its environs. This trade was conducted through the "Aya" river which traverses Ekajuk land and empties into the Cross River at some point in Obubra Local Government Area. Ekajuk people were known to come down the Aya River to Calabar in canoes to sell farm produce and other goods.

Elaborating on these trade links the narrator claimed that on one of the war expeditions, in an attempt to justify the war, Ekajuk people told the Colonial

government representative that they sought access to the sea but were being prevented by their Nkunnu and Abaniyum brothers with whom they always fought. At that point, the white man asked for some drinking water and was readily provided with clean spring water. He then wondered aloud that could not understand why a people would look for an access route to the sea to get dirty water when they had been generously provided with clean spring water for drinking at their door-step. What the white man succeeded to do was to jokingly play down on Ekajuk people's real intention to get to the sea which was to gain access to the trade route and thus eliminate their Nnam and Abaniyum middle-men whom the narrator claimed always pilfered Ekajuk trader's wares on the river enroute to Calabar. There are in Ekajuk today, men who distinguished themselves in this trade which required tough and brave men to traverse that length of the Cross and Aya rivers from Calabar to Ogoja by Canoe. There is also ample evidence of inter-marriages between Ekajuk men and Efik women which produced children who are still alive as influential sons of Cross River State on both sides of the so called divide.

This far, the narrative has to a large extent, tried to put in its proper perspective, the history of the movement and wars engaged in by the people of Ekajuk. It is in this parlance and in the absence of any authentic historical documentation, the best document so far on the subsequent founding of the entity which today is Ekajuk clan in its present day location.

Although the narrative offers an account of the first settlement and eventual movement of Ekajuk people from Nsan-Araghanti in the Cameroon republic, it does not say exactly where they came from to settle therein. This information, it seems, will be looked for elsewhere. Again the folktale readily comes to mind because a number of Ekajuk cultural traits are reflected in the folktales of other peoples outside Nigeria which presuppose a certain degree of contact in the past.

The Ekajuk are basically a matrilineal group where lineage or ancestry is traced from the mother side. Even though there are other Bokor groups-Nnam, Nkim, Nkum which are matrilineal but which have tended to de-emphasize this aspect of their lives, this phenomenon cannot be said to be rampant among other Ejagham groups. This is not to say that the Ejagham were never at any point in the matrilineal but that, if they were, this aspect of their culture has not been emphasized of late. Even among the Ekajuk today matrilineage does not seem to appeal to many people. Yet this aspect of Ekajuk cucltural life seems to place them with the Kaguru of East Africa who themselves are a matrilineal group. The assertion is borne out by the fact the Ekajuk also have a version of "Hyena and rabbit" folktale which Thomas Beidelman (1961) recorded among the Kaguru" and which authenticates the matrilineal system of tracing ancestry.

According to the folktale there was once very severe famine and Hyena who was rabbit's paternal uncle proposed that they kill their mothers for food. Now, while rabbit was disposed to eating the flesh of his paternal aunt the abhorred that of his maternal relations. The tale found in these two cultures, shows to what extent a mother is revered.

Other aspect of Ekajuk cultural life reflected in the Banyanga epics in Zaire republic include blessing a son or a young man with sliver spat into his palms before

he sets out on a journey and the use of dog-bells in a hunt to identify dogs from other animals being hunted. This is to prevent killing of dogs regarded as invaluable possessions of hunters. Dogs, to some extent, are regarded as sacred animals among the Ekajuk which is also true of the Banyanga. Incessant cries of dogs in the night is interpreted to mean that they have seen some evil within the community.

One could, however, argue that the arguments are too speculative to be regarded as any proof of a relationship with East or central Africa or that they could be traced to any other culture but as earlier noted, this is purely conjectural history and remains to be proven or authenticated through intensive research. Still another aspect of Ekajuk cultural life that is reflected in an epic from elsewhere seems to point to a different origin-somewhere around the old Mali empire. This is borne out in the Ekajuk practice of honouring their chiefs with thigh of selected wild beasts like buffaloes, Tigers, Hyenas etc. killed in a hunt, which practice also obtains among the Mandingo of Mali republic (at least of old). This is reflected in the epic of Sundiata by D.T Naine (also in camara Laye's version of the epic) when a hunter/seer arrives the king's court and introduces himself thus

... "I am a hunter chasing game and come from Sangaran; a fearless doe has guided me to the walls of Nianiba. By the grace of my master the great Simbon my arrows have hit her as is befitting, oh king I have come to bring your portion." He took a leg from his leather sack ... D.T. Niane (1979).

These similarities in culture could as well have come about through cultural contacts especially so when one considers the wave of movements from south through East and central Africa brought about by the Mfecane wars.

Be that as it may, they (the similarities) seem to bear out the claim that the Ekajuk came from far away and journeyed through wars and conflicts to their present day home in Ogoja Local Government Area of the Cross River State. What we should try to do is to trace this origin.

I realize in this venture that the arguments I put forward are by no means conclusive. I realize also that the inconclusiveness of these arguments is bound to generate deeper studies on the Ekajuk people. What I have done, therefore, is to make some insinuations that could serve as reference points for further research into Ekajuk history. This I hope will soon be taken up in "more appropriate quarters".

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Translation, Principles and Application in Theatre and Media Studies.

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Abstract

Theoretically, the paper discusses the principle and practice in translation as broadly applicable to theatre and media studies. It characterises translation as one of the literary triplets to which also belong adaptation and transposition; each a phenomenon of art as imitation, capable of extending its frontiers of knowledge through processes of recycling of an existing original source text to a target text, also capable of ideally observing a good measure of literary fidelity; in respect of its original source text, diachronically and synchronically, with all its semiological essences. Thus the paper discusses, among other subtiles in focus, the essence of its message, a history of translation as encapsulated from the renaissance to postmodernism, emphatic on African experience in translation, perspectives on translation, principles and application. It dwells on faithfulness in translation with appropriate examples vis-à-vis salient elements of subversive translation; translation as conditioned by socio-cultural milieux and related concepts in the process of recycling, cloning and updating of historical, metaphysical and philosophical circumstances and constructs. Like adaptation and transposition, it is an aspect of irreducible and inalienable mythos, in all its literary essence. In this regard, it is a transcultural, intercultural and intracultural phenomenon, with coordinate interlingual, translingual and intralingual paradigms, promotional to civilization, growth and enrichment of multiculturalism. Translations have afforded generation after generation opportunities to share in the rich ideas, ideals, discoveries, inventions and theories of iconic figures like Christ, Aristotle, Plato, Galileo and Kopernicus etc; enriching humanity immeasurably, timelessly and pricelessly.

Introduction

Arguably, translation, as a literary expression, is a phenomenon of unidentical triplets, the other brothers or sisters of who are adaptation and transposition with equally unidentical or varied artistic and aesthetic “DNA” (Deoryribo nucleic acid) radicals as their characteristic dynamics. An irreducible common denominator among the three, as artistic concept, is that, they are, in Aristotelian term, act of imitation or irreconcilably mimetic in nature or aesthetic construct. As modes of imitation, therefore, each of them can be transmitted or communicated through the medium or generic subject of comedy, tragedy, tragicomedy, among other artistic forms, as articulated in (Butcher 1956: 3ff). In this regard, translation is an act or art of expressing or communicating meaning, idea or information in another language faithfully or almost faithfully, as rendered in the original language, without distortion of the coordinate semantic, syntactic and other semiotic elements of the original.

Phenomenally, like adaptation and transposition, translation is an exercise in recycling, reviving or reactivation or, even, cloning of an original work of art into another language or form in which its communication ingredients can be equally adequately transferred, so as to make the work available, accessible and culturally consumable by another culture, which it presumably enriches through appropriate information and education through entertainments. Translation is an intrinsically interpretative phenomenon, in which the target culture is afforded a medium to share in the form, content and meanings or ideas contained in the original or source culture; linguistically, semiologically and ideationally, in all senses of the concept.

It may be worthwhile to state here briefly why translation, like adaptation and transposition are most vital, not only as interpretive or Hermeneutic, heuristic and pedagogical necessity, but perhaps more so as a recreative, recycling cloning and reformative art form. It is a medium targeted at regeneration, reproduction, repropagation as aesthetic and artistic acculturative imperative towards re-energizing and re-engineering emotional and psychic well-being of other cultures so targeted as immediate or remote beneficiaries. It is generally an uplifting and enriching construct if effectively consummated. In this regard, translation meaningfully effected, can help not only to regenerate recyclable aspects of varied human race, interchangeably and intra-changeably, but also contribute to perpetuate them. It can build viable bridges of understanding and peaceful coexistence among cultures so implicated. It can help to reduce or collapse walls of intercultural conflicts, occasioned by mutual suspicion, hatred and ignorance that, in turns, give vent to intolerance rather than live and let live. In this ever-increasingly globalised world, which is by implication assuming ever-shrinking space to small village dimensions, thanks to the dynamics of information and communication technologies: satellites, cables, fibre optics, digitalization, among other aspects of the information superhighways, and the revolution thereof. There is hardly any better alternative to spreading the world's family experiences in varied forms yet available. The ever-exciting and energizing dynamics of communication convergence can be well-enriched by the proper packaging of translation materials to potential consumers through the vehicles of theatrical stage productions and reproductions via the mass media of radio and television as legendary electronic media, cinematic or movie or filmic screens as celluloid medium vis-à-vis their videomatic alternatives through the ever-improving video cameras. Internet has become state-of-the-art avenues through which powerful ideas can be so comfortably and affordably disseminated. The global system of telecommunication (GSM) handsets are currently in the market to facilitate further dissemination of the products of research or constructs such as the products of meaningful translations for ever-ready patrons or consumers via these devices.

The Media as Messages

The main purpose of this essay is therefore to posit that translation of world masterpieces, famous works, in the forms of good plays, novels, ballads, poetry, musicals among other artistic or aesthetic writings; classic, romantic, medieval, renaissance, modern or post modern, can be a very worthwhile recreative endeavours capable of stimulating and recreative thinking and ideas, also capable of empowering

and enriching the highly interconnected world families meaningfully. In other words, our effort here is geared towards articulating the essence of translation, principles and application as a recreative art suitable for dissemination through theatrical stage, media screens or tubes as well as for studies in closets. Arguing that translation revives and invigorates or reinvigorates literature, (George Steiner 1975:30ff) asserts that, "Literature, whose genius stems from what Eluard called 'L dur désir de durer', has no chance of life outside constant translation within its own language." He states that art dies when man loses or ignores the conventions by which it can be read, by which its semantic statement can be carried or translated into our own idioms. In this regard, he asserts that those who have instructed later ages how to reread the Baroque, for instance or the classic, Renaissance or modern sensibilities have extended the backward reach of our senses. He continues persuasively,

In short, the existence of art and literature, the reality of felt history in a community, depend on a never-ending, though very often unconscious, act of internal translation. It is no overstatement to say that we possess civilization because we have learnt to translate out of time.

Unarguably, translation as a trans-cultural and intercultural construct, can be through inter-lingual or intra-lingual paradigms, in which it promotes civilization, growth of ideas that enrich target cultures, multivalently empowered in all senses of the word. The most influential book that was God-inspired and written more than three thousand five hundred (3,500) years ago, and subjected to no less than 3,000 languages in translation, world-wide, has been described as follows (Fireliner International, undated and unpaginated):

There is a book that has sold more copies than any other book written – the quantity is unknown to any publisher. It was the first book printed with movable metal type (on the Gutenberg Press Sometime before 1456) and today, 3500, years after the first portion was written, it is still the focal point of much controversy. This book is the Bible...

Unarguably, translations among other multifacetedly empowering aspects of the Bible in terms of the out-spring of ideas is its legendary animation of electronic; radio and television evangelism around the world, pioneered influentially by Reverend Billy Graham with innumerable copy cats and other emulators, spreading morally and spiritually charged messages to all the nooks and crannies of the theatre and media-connected global village of the world. Effective adaptations of Biblical stories, such as Mel Gibbs' *The Passion of the Christ* (2005), have enriched movie box-office worldwide, and continue to do so.

According to scientist Henry Morris, "The Bible provides a perfectly sound basis for understanding the physical process; it serves well as a textbook on science with which we can explain all the data on science and history." Quoted (by Fireliner

International, undated, unpaginated). Asserting that courtesy of the numerous translations of the Bible, its accessibility and penetrability, it can now be known that, “the essential elements in the astronomical and Biblical accounts are the same”, the document enumerates areas of knowledge to include modern astronomy in terms of the number of stars in the firmament, the hydrological cycles explaining the distribution of water in earth’s surface as well as Galileo’s discovery that air has weight etc.

First Drama Translator

In the dramatic and theatrical dimension, (Margarete Bieber 1971: 148 – 9) recorded that “The crude forms of entertainment were replaced in the second half of the third century B. C. by translations and adaptations of Greek tragedies and comedies.” (Bieber 148) recorded the following information which deserves to be quoted elaborately:

From the wealthy and theatre-loving Greek city of Tarentum which was taken by the Romans in 272 B.C., Livius Andronicus came as a child to Rome. He became slave and later a freedman and tutor in the house of a certain Livius. Having command of both Greek and Latin, he became the first translator in the world Literature. From 240 B.C to 207 B.C. he translated into Latin the tragedies of Sophocles and Euripides as well as Greek new comedies.

Interestingly, as Bieber also recounts, the first presentation of such a translated Greek tragedy and comedy was instituted by Livius Andronicus in the year 240 B.C. on the occasion of the Ludi Romani. Presentationally, beginning in 240 B.C. the first tragedies and comedies brought to Rome as translations and adaptations from the Greek were therefore presented on temporary wooden stages (Bieber: 167). Historically also, Bieber records, Sophocles Oedipus the King was performed in an original Italian translation at the occasion of the opening of the Treatro Olimpico in 1585 A.D. These are just an infinitesimally few examples of when, what, how and why morally, spiritually, emotionally and psychologically uplifting and ideas-stimulating or empowering God-inspired books, tragedies of Aeschulus, Sophocles, Euripides and Seneca, and the comedies of Aristophanes, Menander, Terence and Plautus among other texts have been transmitted from generation to generation, century to century through translation dynamics to generations born and yet-unborn. Just as the Bible in original Hebrews and other languages have been universalized through dynamic translations, so have the extant tragedies and comedies as well as other dramatic texts, from medieval through the Renaissance etcetera. Equally so have generations after generations been enriched, intellectually, through the dramatic theories of Aristotle, and Plato among others.

Universal Man

Reputably, Shakespeare’s sources of his numerous plays are derived from Plutarch, Holinshed and Italian tales which he personalized as his own, while remaining

tolerably faithful to the plots. On the other hand, he endows the stories with his own interpretation, as he imbues his characters with his own conception. In the same mode, he imbues them with global – local synthesis. (Harold Goddard 1970:3) writes:

And what life, he struck into them doing so! His Greeks and
Romans, his Britons and Italians, all became, in one sense,
Elizabethan Englishmen, and in another, what for lack of a
Better term, we can only call “Universal Man.”

Remarkably, Shakespeare’s themes, plot treatments and characterization as reflected in his numerous plays, notably, such as *Hamlet*, *King Lear*, *Macbeth*, *Othello*, *The Merchant of Venice*, *Romeo and Juliet*, *Julius Caesar*; to name just a few, each epitomizes a universal man; Occidental, Oriental or African, embattled and embroiled in a crisis forced on him by circumstances beyond his human control, arguably exacerbated, like Oedipus, by his own personal hubris, hamartia or other flaws in his personality.

Modern Examples

Other very notable theatrical or dramatic works, original theories or plays written in other languages that have benefited by the creative or recreative exercise of translation include Bertolt Brecht’s numerous plays such as *Galileo*, *The Threepenny Opera*, *Mother Courage and Her Children*, *The Caucasian Chalk Circle*, *The Goodwoman of Setzuan* among others, all plays, collected in nine volumes, were originally written in German and later translated famously by Eric Bentley and Desmond Versey among others. Among Brecht’s notable theories that have benefited from recreative translations are *The MessingKauf Dialogue* (1963) Brecht on *Theatre: The Development of an Aesthetic* (1978) were all translated by John Willett. His theory of Scientific theatre, titled *The Short Organum for the Theatre* is in many ways Marxistic and anti-Aristotelian, through and through, in its modernist format, foreshadowing post-modernism in most respects. Also quite influential in its revolutionary and seminal thrust is Antonin Artaud’s *The Theatre and Its Double* (1958) translated from French by Mary Caroline Richards, Sartre on Theatre by Jean-Paul Sartre and translated also from the French by Frank Jelinek. *The Myth of Sisyphus and Other Essays* (1955) by Albert Camus among other works of his like *The Rebel* which have all stimulated the Theatre of the Absurd and other radical dramas and theatre were also translated from the French, the former by Justin O’Brien. Importantly, also, legendary tracts or treatises such as Niccolo Machiavelli’s *The Prince* (1995) translated by George Bull as well as Stanislavsky on *The Arts of the Stage* (1961) have also in varied ways, influenced character delineations in dramatic writings for the stage and screens; *The Prince*, as evidenced, among other aspects, is attributed by political and business leaders who claim to imbibe the ends justifying the means characterization and behaviours of leadership common in our days. So have modern stage and staging been vastly influenced by the so-called Stanislavskian as opposite of the Brechtian concepts which are anti-Aristotelian. Similarly, Homer’s *Odyssey* and *The Iliad*, “the world’s greatest adventure story” and “the world’s greatest war

novel”, as they have been respectively characterized as translated by W. H. D. Rouse have been very impressive in their classic and modern constructs. There is no doubt that these as well as Ovid’s the metamorphosis, a collection of legends and myths, as translated into vital poetry can be subtly adapted into dramatic construct that can be instructively recreated into screens for wider distribution, or dissemination for exciting consumption towards psycho-social and other upliftments. We can still go on and on to enumerate and discuss influential translations for the stage and mass media. Examples abound of the plays of Anthon Chekhov from Russian to English, Henrik Ibsen’s feministic plays from the Norwegian language, Pirandello’s from the Italian, Moliere’s from the French as well as those of Samuel Beckett, Jean Genet or those of Ionesco among others, that have enjoyed considerable patronage through translations into English in particular. There is hardly any doubt that the theatrical stages, cinematic or movie screens, in motion pictures theatre and electronic media, have in one way or another benefited, world-wide, significantly, using their distinctive productions styling for various theatrical experiences.

African Experience in Translation

There is hardly any doubt that African experience in translations of literary texts from their original source texts in English, French and any other target texts or vice versa has become quite considerable, though locating or accessing such texts is most of the time very difficult. Victor (O. Aire 2002:60) states this frustration succinctly when he says, among other facts that: “For years, only two articles could, to my knowledge, be found on translation in African literature...,” quoting epigraphically, Esaias Tegner’s assertion, translated from the French that, “Good translations, like beautiful wives are not always the most faithful”, (Aire 43) aptly justifies the strong need for translations in African literature as follows:

... it can easily be asserted that, on the whole, translators do a lot more good than harm. In the particular case of African literature, one cannot overlook the immense contribution of translators in mitigating the negative effects of an unsavoury colonial legacy, namely the geographical balkanization of Africa which resulted in a Babel of foreign tongues.

(Philip Noss 1987:214ff) underscores the above imperative, when writing on translation and the African oral tale, he asserts that “one of the prime reasons for translating African oral literature was therefore to make it available in some way, even to an audience that would otherwise not be able to enjoy it.” He adds, among other aspects, that “translation allows the reader access to what he would not otherwise be able to reach.”

Noss concludes that the legacy of source material which belongs to a people also lives through individuals to whom the new material target gives credit for their generosity in sharing their own treasure, not only with their own community, but also with the larger world community which may be able to know it and appreciate it only through translation. It goes without saying that the need to spread such products

through extensive repackaging, distribution and transmission using the varied mass media, including stage productions for mass consumption can hardly be over emphasized.

At this juncture, it is worthwhile to review or discuss, briefly, a few examples of the innumerable, heuristic, hermeneutic and pedagogical African experience in translation from the sources and studies available to us. Victor Aire, in his study of the translation of Chinua Achebe's *Things Fall Apart* (Re Monde S'effondre) by Michael Ligny and *A Man of the People* (Le Démagogue) by A. Diop as well as that of *The Arrow of God* (La Flèche de Dieu) by Irène Assiba d'Almeida and Olga Mahougbe Simpson respectively, has presented very incisive and elucidative evaluations of such experience worthy of review. Asking if any one has the right to judge the result of a translator's arduous task, what criteria such a critic should use; in other words, what should be the qualities of a good translation? he attempts to answer the above question by quoting Jacques Flamand, who has postulated that an acceptable good translation must aim at semantic, expressive and cultural equivalence, as he must recognize the linguistic registers of the source text vis-à-vis the type of target readers envisaged and the effect aimed at producing on them. Most of such criteria, he asserts, can apply almost universally to all translations. He elaborates:

... a good translation should be accurate, authentic and pleasant to read. This last criterion, which touches implicitly on style, does not always depend solely on the competence or knowledgeability of the translator but also on the quality of his source text, which can be poorly crafted, illogical or inconsistent in tone or register (44).

Asserting that Ligny's translation of *Things Fall Apart* appears more successful than Diop's translation of *A Man of the People*, he suggests that the qualitative difference is a reflection of the nature of the two source texts. Commending the French translation, Aire evaluates the merits and demerits of the translation, respectively to include better elucidation of a point than the author did or that the translator's target text remedies some of the weaknesses of the source text, whereas the demerits include some outright mistranslations, omissions, additions, alterations and the use of wrong registers; examples of which he cites copiously. For instance, he suggests that some mistranslations appear to be due either to inadequate familiarity with the cultural background or mere contextual misinterpretation. On the contrary, in evaluating the Senegalese Diop's translation of *A Man of the People*, under the rubrics of felicities and weaknesses, Aire commends the translator for avoiding the literal translation of certain figurative expressions, while still presenting certain things colourfully, departing from the original where the syntax appeared faulty as well as elucidating some ambiguous instances in the source text.

All told, Aire concludes, here, roundly by appealing to those who dare to tread on the treacherous terrain of translation to be a bit more cautious and, as much as possible, to involve the authors or other colleagues in their ventures (59).

On a critical appraisal of the French translation of Chinua Achebe's *Arrow of God*

(62), Aire, again prefaces his evaluation with an epigraphic question: “Is it better to be elegantly unfaithful or awkwardly faithful?” Quoting Georg Borrow’s remark that “Translation is at best an echo”, Aire postulates that “a perfect high fidelity translation is impossible, that the passage from a source language text to a target language text must necessarily involve; no matter how minimal a certain semantic or stylistic loss;” he asserts, “until computer age can usher in the era of impeccable ‘processed’ translations, such then is the price that one must pay to have access to a work created in an unfamiliar language.” He elaborates:

... it is not too much of a price to pay for the discovery of a whole new vista on life; it is a paltry sacrifice to make in return for the opportunity to share another’s dreams, apprehensions and exaltations and exaltations. It is a price well worth paying for a French speaker who, thanks to translation, can read Chinua Achebe’s fiction.

Aire concludes, here, that it is necessary to spur translators to continuously give their best by regularly evaluating the result of the efforts. As Aire persuasively asserts, “Anyone who has ever had to translate a passage from one language into another would readily acknowledge, it is not often easy to attain corresponding equivalences. Since some of these really do not exist, according to him, it would become, often, demanding that a skilful translator must adopt glossing, evasive descriptions or outright circumlocution. It is in the light of such evaluations that the weight of the good services provided by translation must be juxtaposed with perhaps the negative aspects thereof to rationalize that, it is better to be awkwardly faithful than elegantly unfaithful.” (77)

It is significant to remark here that a number of Achebe’s novels or fictions has empirical historical backgrounds and that quite a number of them has enjoyed numerous translations into many oriental and other language target texts for heuristic and pedagogical reasons. Even though we cannot now access the précised texts of these for confirmation, *Things Fall Apart*, particularly, has also enjoyed stage and electronic media renderings or productions that have run on Nigerian Television Authority (NTA) for long in the past. Continuous reproductions, improvements on, and reruns of these existing versions in their original source texts and target texts, in adaptations, would continue to be ever enjoyed and useful for generations born and future, adopting and using the ever-improving and ever-expanding frontiers of the new mass media and communication convergence.

The Multiplier Effects of Good Translations

By the term good translations here is meant any translation in which the target text is a faithful reflection of its source text. It does not mean a perfect reflection of its original, but a good reflection in the sense of a faithful rather than absolute transfer of relevant elements of the source text such as plot, theme, language, characterization and other adequate cultural equivalences that guarantee learning – entertainment, dramatic or theatrical piece or novel or poem capable of being adapted for stage and varied mass

media screens. We shall dwell more elaborately on fidelity of translation later. It is remarkable to note that African experience in translation attracts considerable attention because of the worthy multiplier effects of its varied target texts. Evaluations of a few such available texts in the forms of plays, theoretical and critical exposes, as examples worthy of attention will be focused here. We have earlier discussed the worthy transferability of a number of Achebe's novels, such as *Things Fall Apart* that have enjoyed hilarious stage and screen productions in the past, and deserves to be improved on and reproduced; for the now and future generations of theatrical stage and screen patrons.

Transfer of High Culture

In this regard, Wole Soyinka's worthy examples of such translations experience as well as those of Femi Osofisan and Ola Rotimi, among others, can be briefly evaluated here for the deep interpretative, pedagogical levels of meanings and inculcation of transfer of high African cultures. The following are particularly notable. Soyinka's free translation of D. O. Fagunwa's novel, *Ogboju Ode Ninu, Igbo Irunmale*, into the target text, titled *The Forest of a Thousand Daemons* (1968) has created very productive multiplier effects. *The Forest of a Thousand Daemons* was adapted by Wale Ogunyemi into a hilarious stage play titled *Langbodo* (1974) and directed by Dexter Lyndersay for both the National Festival of Arts and Culture (1974) and reproduced for the World Black Festival of Arts and Culture (FESTAC) in 1977, with considerable national and international acclaims. Apart from the theme of the "quest for lasting happiness and peace of mind" vis-à-vis "the hazards of that quest" belonging to all mankind, as packaged in the translation, Soyinka's comment in the translator's note (pages 3 – 4), underlines his relative fidelity to the novel:

In what I mentally refer to as the "enthusiastic" passage of his (Fagunwa's) writing the essence of Fagunwa is the fusion of sound and action. To preserve the movement and fluidity of this association seems to be the best approach for keeping faith with the author's style and sensibility.

Ogunyemi's dramatization and Lyndersay's stage renditions, no doubt, lend *Langbodo* to ready transfer to mass media of radio and television with easy manipulations of the camera and microphones as the major interpretative intermediaries, for greater mass media meanings and message for humanity. Femi Osofisan's recent stage adaptation of "Ogboju Ode Ninu, Igbo Irunmale," in the same refrain of Soyinka's translation, as "A Forest of A Thousand Daemons," has enjoyed fresh hilarious stage productions presented in Ibadan, Lagos and Abuja. It has also been suggested for a number of other cities around Nigeria and possibly outside Nigeria.

Both theoretically and historically, Dapo Adelugba's translation of Bakary Traore's original French source text, titled, *Le Theatre Negro-Africain* (Presence Africaine, 1959) and *Les Tendances Actuelles dans le Theatre Africain* (1970) to *The Black African Theatre And Its Social Functions* (1972) has been very seminal in motivating theatre students and scholars since its appearance. Its tour de force expose of the

origins of “The Black African Theatre, The Black African Theatre in French, The Aesthetic Problem, The Sociological Problem, The Black Theatre Outside Africa,” vis-à-vis the conclusions, forecasting “The Future of the African Theatre,” along with its epilogue, stressing the “Current Trends in the African Theatre”, are highly stimulating and pedagogical. The contributions of this translation to the vibrancy of African theatre and drama in Africa as a whole, Anglophone and Francophone among others are immeasurable. Two comparative samplers from Adelugba’s evaluations would suffice our need here:

The first Chapter, ‘Origins of the Black African Theatre’, attempts to establish... similarities between the ancient Greek and traditional African theatres. It also draws attention to the eclectic quality of African theatre of which music and dance constitute active components.

The following comparative thrust is particularly directional in terms of modernity in the African cast of mind and orientation: “Ponty and Theatre Africain were attempts to bridge the gap between the folk theatre of oral tradition and the imported dramas of the Western World. African theatre of the sixties provides us with numerous examples of this kind of bridge.”

In Nigeria, Adelugba passionately articulates: “... The Stage has witnessed in the last decade a gradual moving away from the infatuation with European and American box office successes, which thrived in the fifties to a conscious building up of a national theatre. (pages ix – x)”

No doubt, such new directions continue to be improved upon to post modernist echoes, not only in stage directions and productions, continent-wide, especially in Nigeria, but perhaps much more so, with regards to the electronic media productions on television and radio, as well as on screen in increasing celluloid films of Ola Balogun and Sebene Ousmane among others like the videomatic productions of Fred Amata, Fred Ejiro etcetera. These are making increasingly edifying – entertainment waves among the Black at home and in the Diaspora, in particular, and the world at large, in the ever-shrinking global village, all courtesy of information revolution, explosion and communication convergence, narrowing the digital and Satellite divides, in the process.

Another landmark in translation from the French original source text to English target text, combining not only theoretical, historical and critical but also penetrating ideological perspectives is Femi Osofisan’s very erudite translation of Alain Ricard’s *Theatre and Nationalism: [Wole Soyinka and LeRoy Jones (Amiri Baraka): 1983]*. As summarized in the Blurp of the book, Theatre and Nationalism,

... is a study of two black nations on stage aimed at clarifying the ‘Black World’ in all its cultural manifestations, its history, its development. The same exigency of reflection manifests itself in a non-conformist pace while striving to bring out with precision the terms of a problem, the limits of a field of investigation and the courses for the future.

It is quite intimidating to summarize even the expansive content pages of *Theatre and Nationalism* in this space-shying evaluation. It is however worth our while to dare it as follows: Its inviting foreword, by Alain Ricard herself, is followed by Osofisan's own introduction in Chapter one titled, "Two Committed Writers", as a foretaste, stimulating readers, enthusing and enthraling them like the piedpipers of Hammalim, to dig deeper into it to the end, as encapsuled in the following review: Each of the eleven remaining chapters of the book contains a smorgasbord of appetite-whetting theoretical, critical, historical, comparative, biographical and ideological syntheses of ideas and information, communicated in a mind-blowing language and style. The five paragraphs of chapter two under the sub-title of "The critical myths", discuss Negritude, Neo-Africanity Black consciousness... African and Afro-American Studies and ... a comparative and sociological literature. Chapter Three, containing nine paragraphs and headed "Black American Theatre and American Theatre" treats the myth of the black past, an exemplary beginning, the first stereotypes, view in perspective, the Black Renaissance, (1917 – 1927), Political Theatre (1929 – 1941), Morality (1941 – 1959), Nationalism and Theatre, and the Problem of the Audience. Similarly, Chapter Four, titled "Yoruba Theatre and Nigerian Theatre" agglomerates Theatre and Theatricality, Egungun Festivals, Are ritual dramas theatre? Theatre and Urbanization, The birth of the Yoruba Opera, The role of the University, the concluding remarks. Chapter Five, titled "Linguistic Pluralism and theatrical Language" evaluates literature and cultural pluralism in Africa, Yoruba poetry in *A Dance of the Forests*, *The Road* and pidgin, The Blues people and their language: *The Slave*, Africanization and 'Blackening' of language: *The Slave Ship*, and Should albinos go and drown themselves? respectively. Continuing, Chapter Six, "Imaginary spaces" focuses on social realism and mythical Africa, The Folkloric realism: The Swamp Dwellers, Electricity and simultaneity: *the Strong Breed*, The Super-naturalism: *The Toilet*, Town and Countryside: *The Lion and the Jewel*, and Whites and Black. And Chapter Seven headed: "Satire and Epic" evaluates Heroes of oppressed peoples, Refusal of the tragic: A Dance of the Forests, The return of the tragic: Kongi's Harvest, the archetypal characters: Dutchman, the prototypes: *Homes on the Range*, *Police* and *The death of character*.

In the same vein, Chapter Eight chronicles "Religion and the literary creation", discussing in the process: Religion and national sentiment, the criticism of priests: *The Trials of Brother Jero*, Syncretism: *A Dance of the Forests*, A materialist mysticism: *the Road*, Religious alienation: *The Baptism*, Ritual Theatre: *Mad Heart*, Religious theatre: *Black Mass*, Note on LeRoy Jones and Yoruba Religion, The artist, prophet of the race: LeRoy Jones, and the Ontological pessimism of Wole Soyinka. Chapter Nine treats solely "Some remarks on nationalism".

Chapter Ten and Eleven intimately compares Wole Soyinka separately with LeRoy Jones, whose name has been Islamized to Imamu Amiri Baraka. On Wole Soyinka, the following topics have been closely discussed: The national literary production, Wole Soyinka and Yoruba culture, the role of history, Tribalism and nationalism. On Amiri Baraka, the author discusses Ambiguity of cultural nationalism, the 'modern', 'Black fire, culture' and counter culture, and culture and politics.

Finally, again, this stimulating translation tour de force concludes with thought-provoking and ideas-enriching conclusion, subtitled "Two Liberations", asserting

among other statements that, “Literature does not exist in the void, it is the work of men who are linked to one another by determined social structures. Comparative literature, like literary criticism simply must for its own sake ‘reincarnate’ art in the living flesh of society.”

Underscoring the very academic nature of Theatre and Nationalism... the target text like its source text, is enriched with extensive and challenging Bibliography, including works and criticisms by and on each of the playwrights, poets, critics and human-rights activists; in focus. The weight and range of the subject matters vis-à-vis the lodestone of ideas and the inspirational vents they could provide for interpretive and pedagogical interests embedded, amply justify the tedium implicit in the above evaluation of *Theatre and Nationalism* as profiled. It is also an attempt to underscore the translation tour de force and the Herculean task involved in the communication affects and effects of its French-to-English linguistic registers. It also underlines the bilingual skills and mastery of the two languages used by the translator. Its international usage and popularity among comparative theatre scholars and students adumbrate the apparent fidelity of the translation of the text. The manifest and potential multiplier effects of this target text can hardly be over emphasized. Though not easily empirically verifiable, it can be strongly argued that the multifaceted, powerful ideas with which *Theatre and Nationalism* is saturated have helped those who have benefited from them via research, pedagogies and other studies, especially in creative endeavours through enduring varied learning-entertainment media productions.

Translation and/or adaptation?: One can strongly argue that Ola Rotimi’s version of Sophocles’ Oedipus Rex titled *the Gods Are Not to Blame* has been brought to Nigerian, nay African target audiences through a skilful combination of the techniques of not only adaptation and transposition but those of translation. The overt Yorubanization nay Nigerianization, using the linguistic registers enriched with local idioms, proverbs, maxims, riddles and jokes, rhetorics; what Adelugba calls Yoruba English, flora and fauna, pidginization, ethical and moral dilemmas, among other sensibilities like characterization, rhythms of play, all have made the play a convincing adaptation – transposition – translation masterpiece. Rotimi’s adaptation uses serio-comic sensibilities to suit African tragic-comic orientation rather than retaining Sophocles pure tragic echoes more suitable to Greek tragic perception of reality. Using Yoruba operatic rhythms of play-making the play is particularly unique as a skilful unification of the literary triplets. It is also remarkable to note that Osofisan’s *Who’s Afriad of Solarin* is also an unique adaptation – translation. Borrowing the title from Edward Albee’s *Who’s Afraid of Virginia Woolf*, Osofisan, as Lanrele Bamidele (1990) has remarked, uses the adaptive techniques in translating Nicholai Gogols’ *The Government Inspector*, 1985, itself an English rendering of a popular Russian source text. Another multiplier effect of Osofisan’s creative endeavour is his collaboration with a Yoruba literature scholar, Dotun Ogudeji, to again, adapt-translate *Who’s Afriad of Solarin* to another target text, titled “Yago Solarin Nbo.” It is an attempt that is probably aimed at spreading out like sharing an enriching culinary cuisine for the benefits of non-English-speaking Yoruba audience. It is most likely not for any “sentimental attachment to the idea of mother tongue being a holy tongue,” as Bamidele suggests. Arguably, Harry Iyorwuese Hagher’s rendering of Aristophanes’

Lysistrata to Mulkin Mata (1991), can be regarded as a radical attempt at translating, intimately localizing, a theme that reverberates with variedly Universal interests down the ages; from classical to postmodernism.

On the other hand, Samson (now Samsudeen) Amali's *Onugbo Mloko*, in the words of R. G. Armstrong (1972) is the author's own poetic and dramatic version of an Idoma traditional, ancestral story. The folktale also exists in Yala in Cross River State, with the title of Odigbo bal Oko Onenu (Odigbo and Oko his Brother), having similar theme and message conveyed in Amali's version. *Onugbo Mloko* is therefore a good example of a poetic drama that uses all the triple heritage techniques of adaptation – transposition-translation.

According to Armstrong, "Amali helped record the story at Otukpo in its original form, his brother, Oteikwu Amali transcribed the text and both of them worked hard on the translation." Armstrong's summary of the play is worthy of adoption here:

... Amali has exercised his poetic privilege in reinterpreting the story so as to relate it to certain themes of modern life and to adapt it to the needs of the stage. He chooses to endow the story with a good deal of local realism; he emphasizes the social setting of the story by the prominence which he gives to the inquest...

The story of *Onugbo Mloko*, like its equivalence in Yala, has their Biblical parallel in terms of timelessness and placelessness, as graphically portrayed in the story of Cain and Abel. Armstrong's conclusion is in tune with this comparison: "As a parable of the rivalry of brothers, the story has a significance that goes far beyond the immediacies of time and place." (Introduction: unpaginated, 1972). Amali's work like other local bilingual adaptation – translations such as *Oba Ko so*, a scintillating Opera by Duro Ladipo, *The Palm Wine Drinkard*, an opera adapted from Amos Tutuola's novel, *The Palm-wine Drinkard* adapted – translated by Kola Ogunmola as well as Obalueye, another opera by Wale Ogunyemi, all deserve improved, updated versions for ready mass media productions and reproductions; in modern or postmodernist fashions for the consuming benefits of local, regional and international audiences. These could each be repackaged for dissemination via the electronic, satellite, digital, stage and other performance media. Their transferable cultural dynamics, can in many ways, enrich many new audiences, especially the varied hues of Africans in the diaspora; no doubt, through realistic, allegorical and even anti-realistic portrayals on stage, film and videomatic productions, distributable through radio, television, internet and other media of communication.

All said, the main recurrent and endemic obstacles to a realization of multiplier-effect objectives have always been and would continue to be the paucity or total absence or epileptic funding of the arts that should engineer regularly well-targeted productions catering to varied audiences for holistic humanistic coexistence. We can go on and on. But I shall wind up on this aspect of our evaluation by a brief trip into one of my favourite dramatists from the Arabs world, Tewfik Al-Hakim.

The Root of Arabs Experience In Theatre

I love Tewfik Al-Hakim's synergy of histrionic sensibilities, encapsulating the absurdist elements, learnt from Ionesco and Adamov, the irrational, the metaphysical and the existentialist, gleaned, perhaps, from Jean-Paul Sartre and Soren Kierkegaard, among others, and the criss-cross of the expressionist, a tacit influence of the German expressionism of Walter Sokel, and Georg Kaisa, among others. His world also manifestly portrays the surrealist, the dadaist and the Artaudian or Guillaume Apollinaire, Andre Breton and Antoni Artaud respectively. The skilful translations of his plays such as *The Tree Climber* (1966), *Fate of a Cockroach and Other Plays* etc., all by Denys Johnson – Davis, have provided the English literary world with the rich benefits of these stimulating and psycho-socially exhilarating experiences from the Arab world. On *The Tree Climber*; Denys Johnson – Davis writes:

The Tree Climber contains some nicely timed surprises, some wry humour and not a few implicit comments on life that has meaning for anyone living in the present time. Are not most of us, like the husband in *The Tree Climber*, vainly seeking, to our eventual disaster, the magic tree that will give us a different fruit in the seasons of the year? (the Frontispiece of *The Tree Climber*: 1966).

Responding to his own question as to “What has Tewfik Al-Hakim got to say to the non-Arab reader” in his plays? Johnson-Davis asserts that “the East is no more mysterious than the West, that we all face very much the same problems and react to them in very similar ways.” (vi).

As Johnson-Davis also asserts, Tewfik Al-Hakim's preoccupation with the themes of freedom, universal imperative is legendary. In *Fate of a Cockroach*, for instance, as Johnson-Davis reminds readers, “man's natural love of freedom, his refusal to despair in the face of adversity, are exemplified in the cockroach's strivings to climb out of the bath.” Concluding roundly, Johnson-Davis further elaborates:

Tewfik Al-Hakim's preoccupation with freedom can also be seen from the title of one his volumes of autobiography, *The Prison of Life*, in which he discusses the individual's inability to escape from the imprisonment imposed upon him by the circumstances of his birth, by the fact that he is the child of two particular parents who in turn were brought into the world with inherited characteristics (*Fate of a Cockroach and Other Plays*, page vii – viii.)

There is no doubt that the foundation of Arabs experience in drama and theatre was solidly laid by Tewfik Al-Hakims. As Johnson-Davis succinctly articulates, with his natural talent, wide reading in French, close study of the techniques of the Euro-American theatre, hitherto unknown in the classical Arabic literature, vis-à-vis his deep interests in the problems of language, especially in a culture noted for its spoken

language differing so much from written, Tewfik Al-Hekim gave the Egyptian drama and theatre the needed foundations of respectability that has transcended time and place (viii).

Arguably, Tewfik Al-Hakim must have prepared the minds of Egyptians and other Arabs to be so readily receptive to the literary endeavours of Naguib Mahfouz, the Egypt's greatest writer (novelist) and the first Egyptian Nobel Laureate for literature in 1988.

Perspectives on translation, principles and application

This rather late point of attack on this aspect of our essay is deliberate for logistics and suspense reasons. We have briefly defined what translation, as a literary concept is, earlier. It is appropriate to elaborate here, in applicable retrospect to the foregoing that translation, as (C. Hugh Holman 1972: 537) asserts, is "the rendering of a literary work originally produced in one language into another." "At one extreme of translation stands the literal rendering of the work into another language, word for word, without concern for the primary differences in Idiom and Imagery between the two languages." On the other hand, "at the other extreme, is the adaptation of the work into the other language." He elaborates that translation is an attempt to not only comprehend but also to communicate the spirit and meaning of the work, adapting same to the conventions and idioms of the language into which it is being transferred, striking a balance between the extremes of what Croce, in Holman's words, called "faithful ugliness or faithless beauty."

Bamidele (1990) calls the two kinds interlingual and intralingual, where the text is translated respectively from one language into another or from one language into the same language, perhaps, from one poetic shape into another.

George Steiner (1957: 250) agreeing with this model, asserts "that the world has carried out this practice "since the beginning of human history", adding that linguists continue to distinguish between a diachronic (vertical) and synchronic (horizontal) structure of language. Suggesting that if culture depends on the transmission of meaning across time, the German word "eubatrigen" would connote translation end of handing through narrative vis-à-vis the transfer of meaning in space, Steiner asserts that there is a centrifugal impulse in language. That is that "languages that extend over a large physical terrain will engender regional modes and dialectics." Reviewing M. J. and J. Derive and J. Thomas (1975), Philip Noss evaluates three versions of translation, namely the literal or word for word, intelligible and literary translations respectively. Continuing, he states that the literal seeks to put the reader in touch with the ideal version, underlying the ethnographic, the literary with the linguistic and the intelligible with the translational. He writes elaborately:

The literary version incorporates aspects of the oral performance that the translator feels lend meaning to the linear text, for example, gestures that might describe an object or character or action, voice modulation that might characterize action or other semiotic devices employed by the performer. Similar to Derive's literary translation is the

work of modern African writers who retell traditional tales in a second language for an international readership. (218)

Typical examples of such literary translation can be provided by Soyinka's *The Forests of a Thousand Daemons* or Amali's *Onugbo Mloko* or Amos Tutuola's *The Palm Wine Drinkard* rendered operatically by Kola Ogunmola, among other sources to target texts discussed earlier. A recurrent aspect of linguistic, form and content registers here is what can be called irreducible elements of the problems of translations from one language or medium or genre to another. This represents the finding of accurate or identical idioms or imageries or exact semantic equivalences. These problems can be particularly so with regard to translating novels or poetic narrative to theatrical or cinematic media.

However, suggesting that though the lines of division are not absolute in any sense, theoretically, there are four periods in the history of translation. The first period, he emphasizes extends from Cicero's 46 B.C.'s famous precept avoiding translation *Verbum pro Verbo* (word for word), Harace's reiteration of this formula in his *Ars Poetica* some twenty years later, down to Holderlin's enigmatic commentary on his own translations from Sophocles (1804), which followed 1530's arguments that included Ben Jonson's arguments on imitation, Pope on Homer and Dryden's elaborations on Horace, etcetera. Steiner suggests that "the main characteristic of the first period is that of immediate empirical focus." Similarly, the second stage is that of theory and hermeneutic inquiry. Here, the investigation of the need to grasp an oral or written speech vis-à-vis the attempt is to diagnose the same process in terms of model of meaning that was well articulate to give the subject of translation deep philosophical aspects. He calls this the age of philosophic-poetic theory of definition, albeit with now a historiography of translation, identified by 1946. The fourth stage is apparently merged with third. Here the approaches illustrated in *A Critical Symposium* (1961) are still manifestly characterized as logical, contrastive, semantic and comparative, leading on to a reversion to hermeneutic, almost metaphysical inquiries into translation and interpretation. He writes further, "... translation offers a critical ground on which to test the issues. Even more than in the 1950s, the study of the theory and practice of translation has become a point of contact between established and newly evolving disciplines."

Steiner further opines that the adage, familiar to Novalis and Humboldt, that all communication is translation, has taken up a more technical, philosophically grounded force (236 – 238).

Fidelity of Translation

Many theorists, critics and other scholars seem to be unanimous that translation is an ashy model or equivalent of the original idea, content form, concept or medium; all in the sense that no matter how sublime, translation is just a shadow of its source; spoken, written, in movement or song. An Italian adage as stated by Aire regards the translator as "traitor", by referring to it as: "traduttore, traditore", "translator, a traitor." Borrow, as we discussed earlier sees it as "at best an echo."

It has been asserted that there can be no true symmetry, no adequate mirroring

between two different semantic systems; formally and pragmatically. Suggesting that the vital energies, the luminosity and pressure of the original text have not only been diminished by translation; they have been made tawdry, Steiner (240ff) quotes Nabokov's poem "on Translation", thus to buttress his argument:

What is translation? On a platter
A poet's pale and glaring head,
A parrot's screech, a monkey's chatter,
And profanation of the head.

Steiner further quotes Dante's *Convivio* in translation, meaning that "Nothing fully expressive, nothing which the muses have touched can be carried into another tongue without losing its savour and harmony." He concludes, here, roundly that "Ash is no translation of fire." It can however be argued that translation, an inseparable aspect of interpretation, is a creative or recreative endeavour; constructive and deconstructive phenomenology, can render a target text that turns out to be much better than its source text in many ways. Aire (63) supports this argument when he opines that there are even instances where they (translators) have improved on the source language text and others where they have offered translations that are particularly remarkable for their originality." Rotimi's adaptation – translation of Sophocles *Oedipus Rex* to *The Gods are Not to Blame*, Osofisan's adaptation – translation of Gogol's *The Government Inspector* to *Who's Africad of Solarin* and again Soyinka's *The Forests of a Thousand Daemons*, all of which can be easily readjusted for the mass media of cinematic and videomatic productions, are good examples of such renditions. It can never be over-emphasized that perfection in translation is an absurd concept. No human or material product can be perfect. Hardly can there be a perfection of even identical materials, object or man. Reiteratingly, there can never be a total facsimile of ideas, semantics or syntax, semiologically. There must always be minute or magnified differences.

In the words of Steiner (250), "To dismiss the validity of translation because it is not always possible or never perfect is absurd." In all, as far as fidelity of representation or presentation is concerned, translation is analogical to the concept that no one can jump into the same volume of water in a river more than once, nor any one dance step or movement in acting be effected exactly more than once. Paraphrasing Croche's thesis, Steiner (244) states the same concept aptly, but differently, when he says: "To translate is to compound unrepeatability at second and third hand", because he says, "strictly considered, no statement is completely repeatable..."

Subversive Translation

What is more, a translator's aims, intentions, objectives or purpose may be vastly or completely different from those of the original author of a literary text. In this regard, the translator may not care at all about fidelity in his recreative or mimetic endeavour. His aims may be targeted toward deconstruction not reconstruction. He may achieve such aims through resorting to the medium of parodying, burlesquing, satirizing or travesty aspects, parts of or the whole works for subversive reasons. In this instance, what a critic may evaluate is the effectiveness or originality derivable

from such efforts vis-à-vis, how the cause of arts, aesthetics and humanity has been advanced or otherwise, communication-wise. Translation as a literary or artistic and aesthetic exercise can be described as good without necessarily being slavishly faithful to its original source text. What may matter in this respect is arguably the dramatic, theatrical and aesthetic experience it may engender or provoke as a recreative endeavour, and the possible alternative world of ideas or thoughts such experience may convoke, especially if parodistically effected as a measure of countering jaded ideas or culture.

Conclusion

Interpretation and reiteration of ideas to suit the winds of change conditioned by cultural milieux and related concepts is a constant element of updating and recycling of historical, metaphysical and philosophical circumstances and constructs. Translation like its other two artistic triplets, adaptation and transposition, is an aspect of this mythos that fits snugly into this literary essence.

Translation as a trans-cultural, inter-cultural and intra-cultural experience with its inter-lingual and intra-lingual paradigms promotes civilization, growth and enrichment of other cultures. Steiner (30 – 31) expresses it, perhaps, more pointedly when he says: "... the existence of art and literature, the reality of felt history in a community, depend on a never-ending, though very often unconscious, act of internal translation. It is no over-statement to say that we possess civilization because we have learnt to translate out of time."

Unarguably, translations of classical materials such as dramas, theories and criticisms with their wealth of ideas; wisdom, moral and ethical essences vis-à-vis their lodestone of knowledge expose the succeeding generations to their priceless experiences, philosophies of life and other co-existential imperatives. Paraphrasing Symonds, Steiner (246) asserts, "... the whole of Rome had become a factory of translations from Greek to Latin. The justification was proudly self-evident. Only translation could ensure that modern man would not be deprived of the wisdom and profit of the past."

Similarly, the Platonic, Aristotelian, Galileo's, Ptolemaic and Kopernican lodestone of theories, discoveries, inventions etcetera, were all transmitted through various translations to have the generations born and yet-to-be-born exposed to their invaluable concepts, rationalizations and energizing ideas. This is what Steiner (247 – 8) means when he asserts that "Translation provided the energies of Renaissance and Baroque with an indispensable if largely fictive re-insurance", and also that "from translation all science had its off-spring."

All in all, summarily, from Sophocles to Shakespeare, Aristotle to Brecht, Shaw to Soyinka and Osofisan, among other playwrights, theorists and critics, as well as historians and philosophers or linguists, translation, as a mimetic and interpretative endeavour, has contributed significantly to expanding the frontiers of ideas and knowledge through learning across disciplines, times and space. Its future is, unquestionably, still boundless.

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Mother/Daughter Relationship: Psychological Implication of Love in Toni Morrison's *Beloved*

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Abstract

Motherhood posed great challenges to African American women under slavery as reflected in literary works by Black writers. Black mothers lost the opportunity and freedom to perform roles of 'caregivers' to their children. Instead, their children's milk was appropriated, under very humiliating and intolerable conditions, to nourish white babies whose mothers were incapacitated. As victims of such humiliating and shameful experiences, the black women, realizing the implication of this situation to their sex, developed survival strategies to protect themselves and their female children. This resulted in some very strange relationships between mothers and their daughters.

This paper re-examines Toni Morrison's *Beloved* to identify an example of the types of mother/daughter relationship that existed between black mothers and their daughters and the implications of such relationship on the Black American society. The paper is a psychoanalytic reading, utilizing Melanie Klein's Object Relations theory to reveal the psychological motivations for the behaviour of the protagonists of the novel in the peculiar circumstances they find themselves. The paper exposes the slave masters' strategies under the slave regime in America and the psychological implication of decimating the blacks and their family institutions on the generation of the Blacks in Toni Morrison's *Beloved*.

Introduction

There is no doubt that the African American society emerging from the slave era produced more assertive and active female characters due to what has been regarded as the emasculation of the men by the slave regime. The slave man irrespective of his desire was unable to prevent abuse to his mother, daughter, sister or wife or take revenge against their brutal treatment. Hazel Carby suggests that the women's helplessness seems to have been accentuated by or linked to threat to, or denial of, the manhood of the male slave. As Carby posits, "Black manhood ...could not be achieved or maintained because of the inability of the slave to protect the black woman in the same manner that convention dictated the inviolability of the white woman." (35). This might explain why the African American woman seems to have taken her destiny into her hands. In the slave narratives written by women therefore:

the authors placed in the foreground their active roles as historical agents as opposed to passive subjects; represented as acting their own visions, they are seen to take decisions over their own lives. They document their sufferings and brutal treatment but in a context that is also the story of resistance to that brutality. (36)

Also, as reflected in several literary works by African American women writers, instead of the valorization and reverence of the black woman's image, which are characteristic of works by male writers, the women themselves advocate for the realistic portrayal of female characters. The image of the African American women, they argue, should reflect realistically black women in their struggles against the challenges posed to them as women and as Blacks. According to Mary Helen Washington:

We need stories, poems, novels, and biographies about black women who have nervous breakdowns not just the ones who endure courageously; stories about women who are overwhelmed by sex; wives who are not faithful; women experiencing the pain and humiliation of divorce; single women over thirty or forty trying to make sense out of life and perhaps no being able to; ... until the sacred cow is killed, these stories cannot and will not get told. (xxxii – ii)

Women Writers and the Girl-Child in American Fiction

Perhaps, it is in response to this clarion call that in the 1980s there emerged novels by women examining aspects of women's lives never contemplated before. Christian Barbara, for instance, in 1985 examines the 'buried lives' of Black lesbians in four novels. These novels include Audre Lorde's *Zami, A New Spelling of my Name* (1982), Gloria Naylor's *The Women of Brewster Place* (1980), Ntozake Shange's *Sassa Frase Cypress and Indigo* (1982) and Alice Walker's *The Color Purple* (1982). Alice Walker in an interview confesses the crusading spirit behind her works thus:

I am preoccupied with the spiritual survival the survival whole of my people. But beyond that I am committed to exploring the oppressions the insanities the loyalties and the triumphs of black women" (John O'Brien (ed) interviews with Black Writers. New York: Liveright 1973. 200)

Also, in Lucy Delany's *From the Darkness Cometh the Light, or Struggles for Freedom*, (Autobiography) Lucy relates her mother's fight for her own and her children's freedom after their father was sold down South. The battle culminates in a long court case in which she pleads that as a free woman; she could not have given birth to a slave. She won her case.

Motherhood posed a problematic challenge to African American women under the slave regime. The situation, which did not allow mothers the opportunity and freedom to nurture their children or perform their biological role as caregivers and mothers to their children, and especially their female children, had very debilitating consequences on the psyche of the women. Patricia Collins alludes to the consequences of this unusual circumstance of mothers and daughters in African American society when she argues that Black women's efforts to provide a physical and psychic base for their children affected mothering styles and the emotional intensity of mother-daughter relationships. She contends: "Black daughters raised by mothers grappling

with hostile environment have to come to terms with their feelings about the difference between the idealized versions of maternal love extant in popular culture and the strict and often troubled mothers in their lives.” (127) And as Gloria Wade-Gayles remarks, “mothers in Black women’s fiction are strong and devoted ... they are rarely affectionate” (quoted in Collins 127). Motherhood is a central and defining trope in the reconstruction of the black female. Since many African American women writers preoccupy themselves with the bringing back to life the ‘dead girl’ whose society has willed out of existence, and who male writers have chosen to bury and discard from literary creation, motherhood continues to occupy a distinctively prominent place in the African American literature by women.

Carole Boyce Davies describes Toni Morrison’s *Beloved* as “one of the most deliberate problematizings of motherhood that I have encountered...’ (135). In the novel, *Beloved*’s mother (Sethe) undergoes a torturous journey (symbolic) in order to reconstruct the meaning of her life as woman and mother. This symbolic journey interrogates both morality and convention, and the ideological structures of racism, which implicated the woman. Morrison brings back the dead in the novel to establish that “the living embodiment of Sethe’s mother love and the painful past of enslavement she represents, never is really destroyed” (Davies, 137). The question hinges on the morality, justification and the type of love in killing the baby by the mother.

Toni Morrison’s *Beloved* is a novel by a woman, about women, which mobilizes the narrative form of heroism in the African American fictional world. In the narrative, a protagonist, formerly a slave unwittingly attempts to kill all her children rather than see them enslaved in accordance with the fugitive law of the slave era in the United States. She exhibits in this singular act what Marilyn McKenzie describes as “excesses of mother love.” (228) And this brings us to the main thrust of this paper which is to explore the implication of love in the mother/daughter relationship that exists in Toni Morrison’s *Beloved*. The questions that agitate our minds in regard to this issue are: What is love? What manner of love relationship existed between black mothers and their daughters in African American society? Should the mother have killed her child? We shall rely on Melanie Klein’s positions in her Object Relations theory and some other love theorists to provide basis for our responses to these questions.

Love and Melanie Klein’s Object Relation Theory

What is love and how does it operate? Erich Fromm points out that love is a masochistic yearning and rooted in the symbiotic need of the person involved (182-3). To him, symbiosis in the psychological sense, means the union of one individual self with another self in such a way as to make each lose the integrity of its own self and to make them completely dependent on each other. Sullivan also posits that ‘Love’ exists when the satisfaction or the security of another person becomes as significant to one as is one’s own satisfaction or security (Lasky and Silverman 20). It is therefore not out of place that sacrifice and the readiness to give oneself up for the sake of another are all the ingredients of love. It is logical too that sacrifice which is the basis for masochism is a step towards sadism. In other words, sadism could appear under the disguise of love. In Toni Morrison’s *Beloved*, love exhibits itself through sadistic tendencies. So, between Sethe and *Beloved*, a true state of love exists.

It is imperative to see why Sethe's decision for the child might have seemed the best under the prevailing circumstance. Sethe found the existing circumstance where the black women were literarily forced to willingly offer themselves to their masters in a sexual subordination very nauseous. She perceives the situation as not only that of banality of evil or racial problem, but also a conspiracy by the ideological structure both racial and patriarchal. It is a combination of both political and sexual oppression by the whites and the men (both white and black). Sethe therefore, cuts a picture of the 'emergent woman' in African American literature who according to Tyson, "is coming to an awareness of her own psychological and political oppression and becoming capable of creating a new life and new choices for her self usually through a harsh experience of initiation but makes her ready for the change" (394). She resists the existing order of slavery with its practice of separating mother and child for good, as well as abusing the child sexually. Because of the horrifying experiences, which she (Sethe) had also encountered, she reclaims Beloved from the life of slavery, which is a choice of a new direction.

In a very emphatic way, Morrison uses *Beloved* to show in painful detail one of the ways black women's bodies were "scarred and dismembered by slavery and then salvaged and remembered in the acts of free love." (Ashraf Rushdy 102). The novel is about a love relationship gone awry between mother and daughter. Women as mothers had the greatest psychological blow within the American slave culture. The practice, which denied the women the opportunity and privilege of loving their children, only served to alienate them from their children. Susan Willis avers, "The tragedy of a woman's alienation is its effect on her as mother. Her emotions split, she showers tenderness and love on her employer's child, and rains violence and disdain on her own" (265) The type of love relationship between mother and daughter in this novel is also suggestive of the unusualness and complexity of Toni Morrison's art. She has been credited with creating characters with dual and moral uncertainties. In an interview, she calls her fictional characters "the combination of virtue and flaw, of good intentions gone awry, of wickedness cleansed and people made whole again. If you judge them all by the best that they have done, they are wonderful. If you judge them by the worst that they have done, they are terrible" (McKay 423).

According to Dolan Hubbard, the novel *Beloved* is centred on "the historical fact that there were Black women during slavery who terminated their babies' lives rather than allow them to be offered up to the destruction of slavery" (137). Through the flashback technique "with a sympathetic omniscient narrator", we are presented with the tragic story of Sethe Suggs who escapes from slavery in Kentucky, "but is haunted by profound guilt over killing of her daughter, whose ghost traumatizes the family" (138). Sethe kills her daughter because she loves her so much that she does not want her daughter (Beloved) to 'die' - undergo slavery as she has. This death kills both body and soul. However, the love that imputes this kind of logic in Sethe's head is a strange type of love.

Toni Morrison seems enamored with this type of deadly and pathologically problematic love relations. This type of strange love inspires Cholly Breedlove to rape his daughter in her *The Bluest Eyes*, and Eva Peace to burn her son, Plum to death rather than allow him to live a life that denies him manhood in Toni Morrison's *Sula*.

Margaret's virulent, pathological love for her son, Michael in *Tar Baby*, encourages her to inflict pain on the child by sticking pins in him and burning him with cigarettes. In *Beloved*, Morrison employs two objects that function within the arena of love to explain how it also has the capacity to turn awry. By using 'milk' and 'breast', which represent the plenitude which the child initially takes her mother to be, Morrison relates motherhood to different types of social and economic exploitations and denial for the child. Suffice to say that the appropriation of Sethe's milk to nurse the white baby has dangerous implication for both mother and daughter, as far as love relation is concerned. It is responsible for why the novel is just another manifestation of "horrific love".

The type of love in Morrison's *Beloved* has been qualified with several appellations. It has been referred to as 'pernicious', 'distorted', 'deadly', 'nefarious', 'ruinous', 'ruthless', 'pathological', 'horrific', 'tough' and so on. In an interview granted in 1977, Toni Morrison acknowledges that all her works of fiction are about love. But to Terry Otten, "people do all sorts of things, under its guise. The violence is a distortion of what, perhaps, we want to do." Morrison is also of the view that, "With the best intentions in the world we can do enormous harm, enormous harm" ("*The Seams Can't Show*" 60). These statements underscore the contradictions inherent in love relationship, and which are responsible for the murders and infanticides that pervade Morrison's narratives. In *Beloved*, Paul D describes Sethe's love for her daughter as 'too thick' (*Beloved* 250). But this 'thickness' may be justifiable considering the activities of slave holders, which denied any form of family bonding for the slaves. Within the historical frame of American slave culture, Morrison depicts the capacity for destructive love from a historical truth. Otten points out that "infanticide was a common experience among slave mothers, at times in rage against malefic white fathers, at times in paradoxical acts of mercy directed toward their children" (657). Sethe Suggs' love for *Beloved* is "tough and she back now" (*Beloved* 200). She tries to justify her action by pretending that there is just no alternative to what she does; "How if I hadn't killed her she would have died and that is something I could not bear to happen to her" (200). Morrison seems to endorse Sethe's position about the infanticide. However, later in the novel, Morrison seems not to condone the infanticide as she also depicts the retribution that such hideousness exacts. The reentry of *Beloved* into the life of Sethe and their relationship afterward exposes the monstrous potential of love.

On the part of *Beloved*, love means vengeance. Trudier Harris describes her as "a witch, a ghost, a devil, or a succubus" reflective of "the African belief that the demise of the body is not the end of being" (Otten 659). This belief underlies Sethe's optimism that *Beloved* would come back to her:

I knew she would be. Paul D ran her off and she had no choice
but to come back to me in the flesh. I bet you Baby Suggs, on
the other side, helped (*Beloved* 200)

On her second coming, *Beloved* enacts a "spiteful retaliation" for her death. Her murderous intent is discovered by Denver in the Clearing when *Beloved* almost

strangles Sethe. Denver also realizes that Beloved has come back to exact restitution from her mother. Therefore, Beloved's love in this novel is different in a way from that of her mother and more clearly that of Denver. Ashraf H.A. Rushdy compares Beloved with Denver and sees Beloved as "the incarnation of Sethe's guilt and the perniciousness of slavery, the other (Denver) the symbol of hope and transforming love. Beloved accuses while Denver embraces; Beloved is unforgiving while Denver is loving" (583) It is interesting that to save Sethe from the stranglehold of Beloved will require the adoption of a loveless approach suggested by Paul D; "Don't love her too much. Don't" (*Beloved* 206). They have to adopt a risky and dangerous love of a free person with the help of the community earlier rebuffed by Sethe because of her pride and arrogance. It is on the bases of the above background on the type of love in Toni Morrison's *Beloved* that we now read the text from Melanie Klein's perspective to determine whether Sethe's action can ever be justified and what her motivations were. We will attempt to identify the psychological make-up of the individual characters in the novel, which motivated them to certain actions. We intend to also explore how these psychological elements combine with external factors to result in the eventual tragic acts exhibited by the protagonists in the novel.

Object Relations theory is a theory of relationships between people in particular within a family and especially between mother and her child. A basic tenet is that human beings are driven to form relationships with others and that failure to form successful early relationships leads to later problems. Melanie Klein considers the child's relations with the breast as significant. As the child feeds, it feels gratified and satiated when the breast produces sufficient milk, in which case it is loved and cherished. When the child is prematurely withdrawn, or the breast fails to produce sufficient milk or food, the child is frustrated; the breast is hated and becomes the recipient of hostile thoughts. This is the basis for the schizoid and depressive positions, which Klein formulates in analyzing the child's psychology and subsequent adult behaviour. It also explains the ambivalent posture of love and hate of the child towards the mother. Nevertheless, we are interested in how love can turn awry and nullify any dividing line between them in this paper.

Let us reiterate once again that the ability to disregard and to some extent sacrifice our feelings and desires and to put the other person's desires and emotions first, indicates the presence of this life-sustaining force known as love. Love is "the manifestation of forces which tend to preserve life" (Klein 65), and most psychoanalysts seem to believe that it has components of death wishes, since the sacrifice of one's desires includes the possibility of the forfeiture of one's life. It is on this basis that we identify *the effect of unbridled maternal omnipotence, inability to enter into the depressive position and the failure to make reparation* as the unconscious factors, which are responsible for the destructive and smothering love relationship between mother and her daughter in *Beloved*.

In Toni Morrison's *Beloved*, there is a demonstration of the connection between the bourgeoisie American society and repression. Despite criticisms of classical psychoanalysis, for focusing intensely on "the interaction of infant and mother as if this existed as a free-standing relation, independent of economic, political or social conditions, which affect the circumstances of parenting," (FitzGerald 669) 'Object

Relations theory' proposes that the psyche is constructed within a wide system of relationships, offering a model of how social, cultural and political forces become internalized (670). We are therefore interested in how the dominant discourses of slavery, the good mother and the pre-oedipal experiences are at the centre of the repression of love in *Beloved*. In other words, Object Relations theory offers explanation to how the nature of slavery affected the style of motherhood and the pre-oedipal experiences of children in the American slave culture.

Sethe Suggs (*Beloved's* mother) is a mother whose bond with her own mother was severed by slavery. She does not even develop a separate entity or identity before this separation occurs. It is difficult therefore for her to identify the boundary between her and another. As a result she "didn't know where the world stopped and she began" (*Beloved* 164). This means that she has not matured into subjecthood. Consequently, Sethe is still in her pre-oedipal symbiotic stage when its monstrous superego is in control of how she relates with her mother and immediate environment. This explains her aggressivity. Nevertheless, she must find a surrogate mother in order to completely undergo the oedipal circle and assume her subjectivity. This is also at the root of Sethe's inability to separate herself from her daughter, and consequently responsible for the intense love she has for her daughter. Hence, her love becomes the result of the omnipotence of the un-separable mother.

It is the same reason of 'thick love' that "the milk would be there and I would be there with it", and Paul D seems to confirm this inseparability of the mother and child when he says "...a suckling can't be away from its mother for long" (16). Because of this closeness, love, or symbiotic relationship with her baby, Sethe considers the appropriation or expropriation of her milk as defilement. When she tells of the experience, of forcefully being milked like an animal; "her eyes rolled out tears" (17). The repetition of "And they took my milk" (17) indicates how intensely painful this act of defilement is to her, much so because the milk belongs to her daughter who is not separate from herself. Her role and function as a mother is threatened, and must be resisted. Paul D recognizes that; "For a used-to-be-slave woman to love anything that much was dangerous, especially if it was her children she had settled on to love" (45).

So, when the slave masters come to take *Beloved*, it is part of Sethe and maternal role that are threatened, and she has no choice, but to fight for freedom, as she has no space for compromised or 'thin' love. Freedom for her is achievable through death of part of her, and this explains the infanticide in *Beloved*. Love for Sethe "becomes a testament of freedom" (Otten 658) and a survival strategy. McKenzie notes that a reader of *Beloved* is enabled to "consider enslavement from a new perspective of how black people were able to endure, to survive, when they did not own their bodies, their children or anything but their own minds" (229). And when they were said to have been freed from slavery, they understood freedom from slavery to mean not only the absence of capricious masters and endless work but regaining the power to "love anything you chose". "Both Sethe and Paul D understood how slavery inhibited their ability to have "a big love" whether for children, for friends, or for each other" (Collins 181).

But the freedom Sethe achieves to 'freely' love her daughter is also potentially

calamitous. Otten notes that “a mother’s freedom to love her child is exceedingly dangerous – it is potentially self-consumptive, capable of producing what Barbara Schapiro calls an “intimacy of destructive rage...incited by feelings of love”” (658). It leads Sethe to commit infanticide, and she believes Beloved would come back for her to explain why she had to do what she did as well as hear Beloved say “I forgive you”. This is why she does not really acknowledge guilt for her action, but rather makes desperate efforts to earn Beloved’s understanding. Therefore, all her investment in mothering is both an attempt to make up for her own loss as a daughter and assert herself as the possessive and powerful good mother. This is what obsessively revives the suppressed memory in her despite her desperate efforts to blot out the memory of the bleeding child she had held in her arms and her basking in her new glory of present love. Deborah Guth reflects, “instead of memory reviving the past, then, it is the resurrected past – the actual presence of Beloved – that slowly summons memory in its wake” (585). But this re-memory is significant because it signals the triumph of love over time and death.

Another important dimension of Sethe’s love for her daughter, Beloved that is relevant in Object Relations theory of the Kleinian school, is the projection of her good aspects on her beloved daughter. In such a situation, the projection of parts of the self, results in the object perceived as having the characteristics of the projected part of the self, which also results in identification. Sethe is presented as projecting all “the parts of her that were precious and fine and beautiful” (Beloved 163) onto her children. Her instincts are those of a protective mother and she does not want anything to hurt them and therefore; she “collected every bit of life she had made..., and carried, pushed, dragged them through the veil, out, away, over there where no one could hurt them” (163). But this is also an indication that like Melanie Klein observes concerning projection that “the projection is now in danger of infecting the good object, threatening to destroy it, or provoking the possibility of retribution” (<http://courses.nus.edu.sg/course/elljwp/klein.htm>). One of the aims of projective identification in addition to getting rid of an unwanted part of the self is a greedy possession and control of the object, which turns out also to be part of Sethe’s problem. Because of the fact that she identifies herself in her beloved daughter, Sethe, the next time her child’s security is threatened, attacks the source of the threat, the white man himself, instead of the child for whom she wants to protect. This is an attempt to forget and possibly undo the past. Therefore, in the final scene, she attacks Mr. Bodkin, to annihilate the slave master and preserve forever the daughter she cannot bear to lose again. But Guth avers that “tragically, however, this belated attempt to alter the course of events will be defeated by Beloved herself” (587), as she will not afford the mother the opportunity for reparation. She summarizes the subtext and substance of *Beloved* as:

“the symbiotic union of mother and child, the earth bond that allows no separation even while it kills, and no reparation thereafter; the mother whose terror and love lead to the most terrifying protection, through whom possession and dispossession acquire their most fundamental meaning...” (587).

While the ‘paranoid-schizoid’ position occurs when the infant recognizes only part of the object, like its mother’s breast, the ‘depressive’ position is ushered in when the infant recognizes the mother as a whole object. After the phantasy of having attacked and destroyed the ambivalently loved mother, the anxiety that follows these feelings of pain, guilt and loss of the mother both as an internal and external object results in the need to make reparation. Reparation includes the variety of processes by which the ego feels it has undone all the destructions on the external object by restoring, preserving and reviving the object. This tendency is strongly tied with the feeling of guilt and in the major contribution to sublimation, and to mental health. It is because of the above that we identify Beloved’s behaviour in her smothering love relationship with Sethe as a contravention of the process of reparation and the failure to anchor properly within the depressive position.

Destructive’ Love and the Future of Mother/Daughter Relationship

Toni Morrison suggests that *Beloved* can be read in two ways (Morrison 5): both as a psychically damaged real-life slave girl and as a ghost (fantasy object for the emotions of others). We might as well consider her from perspectives. Beloved is killed at the age of two. According to classical psychoanalysis, children begin at this age to undergo the oedipal crisis, which should instigate their development into separate selfhood. Normally, the oedipal crisis is supposed to properly socialize the child into imbibing the norms of its surrounding family, society and culture. This process always involves repression of unwholesome desires. Certain importunate demands, inappropriate behaviour by the code of the given society are streamlined in this socialization process so that the child should be able to differentiate between acceptable and unacceptable behaviour in his or her environment. By Beloved’s death at the age of two, this process of psychological development is terminated and she is by implication denied the privilege and opportunity of entry into Melanie Klein’s depressive position, where she would mature properly into culture and make reparation to her mother for her monstrous behaviour.

Another important implication of this failure to enter the depressive position is that Beloved’s psychological development is still within the pre-oedipal stage where there is still a symbiotic relationship with the mother. Beloved still clings tenaciously to her mother and does not therefore have an independent existence. Her dependence on Sethe is such that she expresses aggressivity whenever Sethe fails to align her thoughts with hers:

And it was so much better than the anger that ruled when Sethe did or thought anything that excluded herself. She could bear the hours – nine or ten of them each day but one – when Sethe was gone (100)

Because Beloved is still psychically a pre-oedipal infant, she does not have an autonomous sense of self, but rather “experiences the loss as an existential crisis” (FitzGerald 673). Her excessive dependence results from her paranoid-schizoid position, which Melanie Klein explains as corresponding to the disintegrating tendency

of life, as well as to the symbiosis of mother and infant. In this phenomenon, the child does not yet recognize its separateness from the world, and in particular the primary caregiver: she says of the woman on the ship: "I am not separate from her" (*Beloved* 210). FitzGerald continues to reveal that; "Her insistence that the woman has her face also makes sense in psychoanalytic discourse" (673). She continues to abolish separateness, which started when "Sethe was licked, tasted, eaten by Beloved's eyes..." (*Beloved* 57) until later when she says; "in the night I hear chewing and swallowing and laughter it belongs to me she is the laugh I am the laugher I see her face which is mine" (212)

Beloved's position therefore makes her a prey to ambivalent feelings and behaviour. She fails to mature into that position where a feeling of guilt should encourage her to seek to make reparation. Rather, she lingers within the pre-oedipal stage where love assumes the nature of vengeance. She has come in the guise of love to avenge her death in the hands of her mother, and only Denver who discovers this motive in Beloved.

The American slave system denied mothers the ownership of their children. Beloved is born into slavery and that is why their relationship is warped by the shadow of slavery. Nevertheless, Sethe desires freedom for her baby and this desire is achievable by the killing of Beloved to prevent her from slavery. Having entered into the Free State herself, she cannot allow her daughter to go back into slavery. Beloved however has returned to exact restitution from Sethe. Without Denver who takes it as a duty to save Sethe from the consequences of the fierce love she has feared from the day Nelson Lord first told about her mother's outrageous deed, Beloved would have strangled her to death. It is also through Denver that the community that eventually saves Sethe from Beloved gets involved in the family's affairs. The community which had had nothing to do with Sethe's family since the murderous rage of Sethe understand why she did what she did, but felt that she overreacted to the situation. Ella who is a member of the community:

Understood Sethe's rage in the shed twenty years ago, but not her reaction to it, which Ella thought was prideful, misdirected, and Sethe herself too complicated (*Beloved* 256)

Irrespective of the understanding of the community even in the unacceptability of what Sethe had done, the community appears more uncomfortable with Beloved's re-presence, which is arguably the presence of evil among men. As a ghost, Beloved's presence does not elicit so much revulsion. But to Ella, a member of the community, it is unacceptable:

But if it took flesh and came in her world, well, the shoe was on the other foot. She didn't mind a little communication between the two worlds, but this was an invasion (257)

But the fact is that Beloved is on a revenge mission and her destructive tendencies are as a result of her not being able to identify with her mother as a whole object. In other

words, her ‘introjections’ of her mother is not complete, which is why she still lingers in that position that is usually characterized by violence and destructiveness. The type of love Beloved exhibits in the narrative is understandably of the destructive type. It is deleterious, pernicious, disastrous, ruinous, hideous and above all deadly.

Beloved both idealizes as well as demonizes her mother because of ‘doubling’ problem associated with the paranoid-schizoid position in which Beloved still finds herself. She is all loving and all abandoning. She waits for her after work; “Sethe was licked, tasted, eaten by Beloved’s eyes...As though every afternoon, she doubted anew the older woman’s return” (57). And later, Beloved regales Sethe with accusations; “... of leaving her behind. Of not being nice to her” (241)

FitzGerald opines that “she projects onto Sethe the imago of her internal mother, the woman who was about to smile at her and who then left her behind” (673). It is this woman who Beloved has vehement attachment to who plays the role of her primary caregiver and doubles as the external person who is playing the care-giving role. These both fit into Melanie Klein’s notion of ‘internal’ and ‘external’ mother, but more importantly is responsible for the ambivalent emotions of the infant, and Beloved in this narrative.

This role of the internal mother is transferred from the woman in the ship to Sethe. From the nameless face she had earlier on seen, Beloved now; “See the face I lost Sethe’s is the face that left me Sethe sees me see her and I see the smile her smiling face is the place for me” (213). The implication of her wanting both ‘mothers’ is her projected ambivalent emotions onto each of those mothers, split into ‘good’ feelings, such as love when each of them is idealized and ‘bad’ feelings – when she believes she has been abandoned by any of them. Psychoanalytically, such split projections have been identified as breeding insecurity, which in turn intensifies aggression, known as “the paradigmatic attack on the mother.” It usually results in the feeling that the ego is in bits.

Conclusion

When Beloved enters into sexual relations with Paul D, it is for the purpose of bringing back and keeping Sethe for herself rather than maturing into adulthood. Her infantile dependence and lingering presence in the pre-oedipal stage is prolonged and it affords her the opportunity to smother her mother with her strange kind of ‘sick’ love. Beloved therefore subverts the whole essence of reparation, because she does not re-unite with her mother in a transforming, life-giving, and sustaining type of love. And when the women of the community rally round to drive Beloved away and rescue Sethe from the strangle-hold of death, it is because of the quality of the African American women of always being there for one another. This culture of female bonding becomes the redeeming quality to another example of a mother/daughter relationship in African America society characterized by tension, horror and destructiveness.

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Gender Relations and Domestic Power Politics

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Abstract

Issues on gender have gained global significance since the mid nineteenth century largely because of the increasing efforts by women to correct the several social ills of inequality and marginalization that women experience based prominently on patriarchy. The concern of this paper is not necessarily on how the male and the female relate, but really on what they do to gain power at the micro level to be able to operate on complementary bases or to be superior to the other, as the case may be. This study develops from the premise that there are certain activities and tendencies that engender power for a person, and this is enhanced by some factors including educational attainment, professional affiliations, natural endowments, etc. The implications of the power generated within the relationship form the thrust of this investigation, which aims at evolving a paradigm for contemporary African women in relationship with their male counterparts within the family contexts.

Introduction

Current global trends reveal that the politics of domestic power largely determines the nature of gender relations in the family. In other words, the relationship between the man and the woman is influenced significantly by the apportioning of power. Power is here construed in terms of the ability to provide, control and regulate the necessities and resources of the family. From this premise, it must be noted that the ability to provide is not necessarily synonymous with the ability to control and regulate the resources of the family. Thus, one can provide, while another controls and regulates, often unsolicited. On the other hand, one can both provide and control the resources. This study argues that the person that controls and regulates, whether he/she is the provider, reserves the ultimate power – overtly or covertly – within the family. It is important that this study is based on the family, since it fundamentally examines the dynamics of the relationship of the husband and the wife: how power is made manifest and the factors that engender and enhance the sustenance of power at the micro level of the society.

Food is a major factor that influences and conditions familial relations and regulates power. By focusing on food, this research recognizes it as a factor at the core of the existence of man and the nation; a phenomenon of physical and psychological strength; concept that both unites and disunites, enhances and retards progress, frees and dominates, empowers and disempowers, depending on how it is applied. It is also a force that propels action, whether positive or negative, and feature that has generated diverse forms of negotiations, compromises and exchanges at local and international levels of different economies, institutions and groups across the world

As this paper discusses food vis-à-vis power, it touches on the very essence of

many countries and communities of the world, prominent among which is Nigeria, which witnessed an acute food crisis as did many other countries since early 2008. The timing for the treatment of food-as-theme is apt considering the reality that the mention of food is usually accompanied by animations of power, strength, impetus, stimulation, etc. This paper has selected to confine its focus to the manifestations of these issues on the micro level because of obvious reasons. Without any attempts at writing about how women and food relate, it is inevitable that a discourse on domestic power politics cannot preclude food in the domestic context and cannot avoid concerning the woman.

It is also pertinent that wherever food is produced and by whatever strategies it is distributed, it is largely consumed in homes by families. This position does not exclude the fact that food is also consumed on other extraneous pedestals – in the prisons and social welfare homes by the in-mates, as well as in hospitals by the patients. The major distinction between the family and these other homes is that while the former is a simple organization with a hierarchical structure, where the members are bonded by blood and power is distributed vertically, the latter category is acephalous in nature with a paradigmatic pattern of arrangement, with the members not necessarily related by blood.

By implication, members of the family have their positions on a scale of linear arrangements from a base to a peak. While the children constitute the base, the husband/father is located at the peak, with the wife/mother somewhere in the middle. Since ultimate power resides at the top of the structure, the woman's closeness to that repository of power is determined by the disposition of the man himself. On the other hand, the members of the other homes mentioned in the second category above have their positions on a horizontal level; they do not occur on a hierarchy, thus the members are regarded as equals. The two situations here reveal that by the nature of power, it may be more equally shared in the acephalous community than in the family. The peculiarity of the family and the centrality of food combine to make this study both essential and urgent.

The Dynamics of Food and Power

The essence of this sub-section may be derived from an analogy obtained from the African orature. The Ants Kingdom has diverse categories of members that perform different roles therein. We learn from African oral narratives that when the climate is clement, the ants go out in search of food, collect it and store up for "rainy days." Apparently, the ants know the need to plan for the future when the conditions may not be conducive for food hunt. African oral tradition also reveals that the ants assign themselves into groups to go in different directions to hunt for food. This is evident in the orderliness, cooperation and determination that are usually visible among the ants. It is therefore not out of place for ants to have leaders that are well respected among the followers because of the vision, discipline and consistency of the former. This background indicates that first, the ants are interested in the welfare of one another, especially their young. Second, the entire members of the Kingdom have confidence in the leadership and offer it their support and cooperation.

Unlike the ants, the cockroaches do not act as one or have a common vision, but

struggle each one to be recognized as superior to another. This explains why despite their much bigger sizes, they cannot help one of theirs that is in trouble or that suffers an injury. Rather, the ants in their high numbers would carry the cockroach away as their delicacy. In Tewfik Al Hakim's *Fate of a Cockroach*, the King and Queen Cockroaches interact on issues of supremacy as well as the threat they face from the ants:

KING. ...I have an ever-growing feeling that you're always trying to belittle my true worth: ... and my authority.

QUEEN. (...*Sarcastically*) ... Your authority over whom? Not over me at any rate – you are in no way better than me. You don't provide me with food or drink. Have you ever fed me? I feed myself, just as you feed yourself.

KING. In the whole Cockroach Kingdom there is no one who feeds another. Every cockroach strives for his own daily bread. (3)

This is the framework that informs the apparent lack of communality in the Cockroach Kingdom. The politics of domestic power is keen between the man and the woman when the man fails to live up to his responsibility of providing for his family.

Unlike the cockroach that is, however, analogous to human characters, Okonkwo in Chinua Achebe's *Things Fall Apart* realizes early that a man gains the respect of his family and society if he can provide food for his family. This is why "he had no patience with unsuccessful men. He had no patience with his father." (4) Okonkwo's father, Unoka, "was poor and his wife and children had barely enough to eat. People laughed at him because he was a loafer, and they swore never to lend him any more money because he never paid back." (5) Unlike Unoka, Okoye who is also a musician, is not a failure for he has "a large barn full of yams and ... three wives," (6) and Okonkwo as a young man has two barns full of yams and has just married a third wife. Nwakibia has three huge barns of yams, nine wives and thirty children. These are indices of wealth, which engender power and authority.

Achebe demonstrates that manhood and greatness are measured by the ability to farm extensively and successfully, provide for one's family, marry wives, have many children and take titles. Okonkwo fulfils all of these. He is reputed widely for his prowess in wrestling and war. His wives respect him and because he wields tremendous authority, plants yam, generally regarded as "the king of crops, a man's crop," (23) which he shares periodically with pride to his wives. According to Achebe, "yam stood for manliness, and one who could feed his family on yams from one harvest to another was a very great man indeed." (33) Okonkwo sustains the respect of his family and community and remains in full control of power over his wives because he provides adequately for his family.

While Okonkwo and his family are on exile in Mbanta, his farm is managed by his friend, Obierika. Obierika collects the farm products and proceeds to Okonkwo in Mbanta:

In the second year of Okonkwo's exile, ... Obierika came to visit him. He brought with him two young men, each of them carrying a heavy bag on his head ... it was clear that the bags were full of cowries. (136)

As their period of exile expires in Mbanta, Okonkwo also demonstrates his full command of domestic power as he decides to have a feast:

When his wife Ekwefi protested that two goats were sufficient for the feast he told her that it was not her affair. 'I am calling a feast because I have the wherewithal. I cannot live on the bank of a river and wash my hands with spittle.'" (165)

In all, three goats and a number of fowls were slaughtered. There was foo-foo and yam pottage, egusi soup, bitter-leaf soup and pots and pots of palm-wine (165) for all the *umunna*. The *umunna* were very impressed and noted that knowing Okonkwo, they expected a big feast, but it turned out to be even bigger than they expected. They stated that "a man who calls his kinsmen to a feast does not do so to save them from starving. They all have food in their own homes." (166) On their return to Umuofia from Mbanta, Okonkwo builds a larger yam barn than the one he had before, because his yams grow abundantly and he is held in very high esteem because of his prowess on his farm.

Unlike Okonkwo in *Things Fall Apart*, Ezeife, Nnu Ego's husband in Buchi Emecheta's *The Joys of Motherhood*, earns little as the laundry-man to Dr. and Mrs. Meers in Lagos. Nnu Ego finds him to be not only very ugly, but also unable to provide enough money for her to run the family. She finds it hard to respect him and finds him disgusting especially as he washes Mrs. Meers' underpants. She describes him as "a woman-made man" (50), whose "manhood has been taken away" (51) from him. On the other hand, Ezeife feels that Nnu Ego should be happy and contented because he paid her bride price, he has given her a home, he sleeps with her and has got her pregnant. He condemns her ambitious attitude, and wonders what else a woman wants. After Dr. and Mrs. Meers return to England and Nnaife is out of job, he can hardly feed his wife and children, yet he inherits Adaku, the widow of his deceased brother. Adaku and her two daughters move from Ibuza and join Ezeife and his already large family in their one-room residence in Lagos. Ubani assists him to have a job as a grass-cutter with the Railway Corporation. The financial strain that Adaku and Nnu Ego suffer compels them to rebel. One day as Nnaife returns home from work, "instead of food in the carefully covered bowls, his wives had left three pound notes – the month's food money intact as he had given it to them the day before." (134). His wives protest against the meagerness of the food money, and argue that other men give their wives double the amount he gives to them. In rebuking the more vocal Adaku, Ezeife asks her "Don't I sleep with you? What else do you want?" (134)

Evidently, while Nnu Ego and Adaku recognize male power and authority as emerging from the male ability to feed his family as do Nwakusor and other men

in the novel, Nnaife reasons that man's power and authority derive from the man's sexual prowess. Herein lies the divergence in the sense of values of Nnaife on the one hand, and Nnu Ego and Adaku on the other. Nnaife's ideas about male power and authority are different from Okonkwo's in Achebe's *Things Fall Apart*. It is apparent that Okonkwo is able to provide sexual satisfaction to his wives, and food for his family. No wonder his power and control over his family are total.

The Mechanics of Power in the Family

It is relevant to highlight Chinweizu's conception of the pillars of female power vis-à-vis man's sense of power. They are "women's control of the womb; women's control of the kitchen; women's control of the cradle; the psychological immaturity of man relative to woman; man's tendency to be deranged by his own excited penis." (14-15) Of these five pillars, the first three are closely related and the most essential in this study, even though contemporary realities have given them diverse and complex extensions.

The womb, the kitchen and the cradle are important control units in the home that guarantee and perpetuate female power. The related dimension that Chinweizu misses in his exposition is that a woman that is in control of these three units but has no corresponding economic power of her own only has ephemeral authority. This is because she may soon become vulnerable and her control consequently gives way and she succumbs to the man's authority and control that are based on economic power. According to Helen Chukwuma:

Latent, idle wives and mothers suddenly become household burdens which the male loathe to carry, or take on so readily... [They] are expected in addition to their traditional wifehood and motherhood to equip themselves for life in the modern times by being not only consumers but producers and co-producers of the family income. (x)

However, where the woman is economically productive, and whose productivity enhances the family, her ability to sustain her power and control is largely guaranteed. It is also pertinent to note Hilary M. Lips' argument that:

Women are often discouraged from exerting formal power or seeking positions of public leadership. Indeed, there is a contradiction between images of femininity and power that is rooted in gender stereotypes. Women are not supposed to have the qualities needed to hold and use power or to be... authoritative figures." (488)

Within this context, we will examine Ama Ata Aidoo's *Changes: A Love Story* (1993) to establish what the modern woman can do to gain domestic power, be relevant in the family and community and be in control of the resources of the family.

Aidoo's *Changes* depicts Esi Sekyi who works in the Department of Urban

Statistics. She has a passion for her job and does not allow her femininity to be her set back as she competes ardently with her male counterparts at work. Her husband, Oko, is a Deputy School Head at a Secondary School. He is recently transferred to another school and promoted to a substantive School Head. The omniscient narrator states that:

He knew she was much respected by her colleagues and other people who knew the work she did. So she should not really be trying so hard to impress. Leaving the house virtually at dawn; returning home at dusk; often bringing work home? Then there were all those conferences. Geneva, Addis, Dakar one half of the year; Rome, Lusaka, Lagos the other half. (8)

The above explains Esi's status in her marriage. She is career lady who is highly committed to her job. To comfortably concentrate on her job, Esi employs a housekeeper/cook to serve the family. Esi has her car, and the bungalow that serves as their residence is her official residence as a Data Analyst of the Urban Department of the government's Statistical Bureau. Esi and Oko have one child, a daughter, named Ogyaanowa, in their six years of marriage. While Oko wants to have more children, possibly male, Esi is on a birth control device, which indicates that she does not want any more children, though she never states so. Esi's decision on this matter gets Oko and his family so worried that Oko's mother and sisters suggest to him to try to have another child outside his marriage, but the idea is repugnant to Oko's sense of decency. He is in love with his wife, even though she pays very little attention to him.

Within the above framework, Esi gains in stature while Oko diminishes, though they are both of the same height physically. Correspondingly, the pendulum of domestic power tilts towards Esi, and this is visible not only to Oko, but his friends as well, who laugh at him because they think he is not behaving like a man. (8) His efforts to behave like a man and get Esi to recognize his authority over her, result in what Esi describes as "marital rape" (11), when Oko forcefully makes love to her while she is preparing for work. In protest, Esi secures a divorce.

Esi's protest and dissolution of the marriage are her means of demonstrating her full control and authority over her body. Oko's unfortunate imposition of himself on her constitutes an attempt to exercise power, but evidently, Esi is fully in control of the kitchen, the cradle and her womb. That she is economically empowered enhances her control. Esi controls the kitchen because the housekeeper/cook is under her charge. She controls the cradle because she refuses to go off the birth control device, get pregnant and have more children, despite the persuasions of Oko, his sisters and mother. She controls her womb as she insists on determining when Oko should make love to her. Indeed, Esi's situation is aptly captured by Betty Friedan because Esi has the "will to power", "self-assertion," "dominance," or "autonomy", yet it does not imply aggression or competitive striving in the usual sense. She is an individual affirming her existence and potentialities as a being in her own right. She displays "the courage to be an individual." (310)

That Oko makes love to her without her consent is tantamount to a deliberate

violation of her rights to herself, for which she punishes him by dissolving the marriage and having him move out of their residence. Esi's calmness even in the face of intense provocation and silent yet powerful actions are indicative of her firm focus and consistent poise, being sure of her goals. She thus confirms Chinweizu's assertion that:

Whereas male power is hard, aggressive and boastful, female power is soft, passive and self-effacing. Whereas male power is like an irresistible force, female power is like an immovable object. Whereas male power acts like a storm, full of motion, sound and fury, female power is like the sun-steady, quiet and uncontestable. Against resistance, male power barks, commands and pummels, whereas female power whispers, manipulates and erodes. (22)

Oko's attempt to impose his power over his wife through sex becomes counter-productive. Esi's independent mind makes her ideas tangential to the fact that "sex is something a husband claims from his wife as his right. Any time. And at his convenience." (Changes 12)

Indeed, Chinweizu's delineation above of the characteristics of gender relations manifests visibly in the relationship between Oko & Esi in Aidoo's *Changes*. While Oko imposes himself & his manhood on Esi to display empowerment, Esi shows empowerment by controlling her affairs. She feels free to relax herself after a hectic working day by going to the Hotel Twentieth Century. The narrator explains that Esi parked and locked her car, and then "strode towards the reception desk of the hotel, her shoes beating out the determination in her mind." (31) She decides to have a beer, thereby smashing the female stereotype:

But she knew this was not really done. A woman alone in a hotel lobby drinking *alcohol*? It would definitely be misunderstood. Then she told herself that she was tired of all the continual misunderstandings. She was tired after a long day in the office, ...She was going to have her beer: misunderstanding or not... (*Changes* 32)

Esi discloses to her friend, Opokuya that she has separated from Oko, and that "leaving a man does not always mean that it's the woman who has to get out of the house". (36) It is Esi's empowerment that causes the reversal because the convention is that wherever a separation occurs between a couple, the woman usually moves out of the house. The volte-face in the Esi/Oko situation reveals to whose side power resides.

In reaction to Esi's sense of power, her mother and grandmother feel that Esi is mad to leave Oko considering that he never beat her, his body and/or mouth was not smelling, he did not deny her money, or make her to spend her earnings to keep the house, feed and clothe him. (38) Her mother calls her a fool.

Symbolically, the features that qualify Esi as a foolish and mad woman before

her mother and grandmother are really what attract her to Ali Kondey. Esi's sense of power accords her the freedom and ability to be at ease with her body. She feels free to walk naked in the house, especially after she and Ali have made love. Also, Esi enralls Ali with very delicious meals:

'Food. Another source of pleasure when you were with Esi.' Ali was thinking. 'She cooked like nobody else he knew or had known. In fact, until he met her, he had not considered fish as an edible protein. Now he wondered how in his previous existences he could have done without fried fish, stewed fish, grilled fish and especially softly smoked fish for so long...'
(76)

Thus, apart from her physical allurements, Esi's adeptness in the preparation and presentation of food is another prominent factor that empowers her in her relationship with Ali.

Unfortunately, Esi perceives that her relationship with Ali is anti-climactic as Ali becomes unavailable to her. She refuses to be blinded by the numerous valuable gifts that he gives to her from many parts of the world. She feels free to tell Opokuya afterwards that "she decided she was just fed up... And can't go on like this... This is no marriage ..." (158) She shows that female power is not only complementary to the male, but also pivotal to man in creation, procreation, re-incarnation and human existence within the circular flow of time. (Jell-Behlsen, Sabine 165)

Generally, Esi resists being diminished in any relationship she finds herself. Her grandmother's counsel to her on gender relations seems to be her guiding principle "...a man always gains in stature any way he chooses to associate with a woman... But in her association with a man, a woman is always in danger of being diminished." (164) In calling off her marriage to Ali, Esi still believes him when he tells her that he loves her very much, but she feels that his way of expressing his love to her is inadequate, obnoxious and unacceptable to her. She objects to complacency and whatever may make her seem to be an "occupied territory." (91)

Conclusion

Esi's display of power in her two marriages derives not necessarily from the centrifugal force, but from the centripetal force, thus negating Chinweizu's assertion that:

Male susceptibility to female beauty gives women a great leverage in their dealings with men; this leverage is further increased by women's artifice. Their determination to make the female body even more provocative has led to women's preoccupation with that delusive self-beautification which is commonly known as glamour. (36)

In Esi's situation and the process of her empowerment, she really does not require to use her physical endowments to attract the men. Her courage in completely dissolving

her first marriage and separating from her second husband indicates that she is actually the pivot around which her men strive to revolve, and her sense of freedom enables her to start, sustain and end a relationship as she feels necessary. She stresses that the woman should determine the fate of her encounters with men for that will prove that the balance of power can shift from being entirely and always on the male side.

She affirms Karla Hackstaff's contention that the divorce culture is a cause or effect of gender equality. The beliefs about gender equality and divorce culture have complemented one another because they share similar presuppositions. (39) As a result of Esi's freedom, she surmounts Kate Millet's observation that "the female is continually obliged to seek survival or advancement through the approval of males as those who hold power. She may do this either through appeasement or through the exchange of her sexuality for support and status." (54) Esi clearly demonstrates her ability to sustain herself. She neither desires a man to sustain her, nor does she need to trade her sexuality to obtain her sustenance. Her determination to be an individual makes her surmount every set back. Consequently, she proffers a paradigm for contemporary women to pursue economic empowerment as a prelude to the attainment of a total freedom of the mind and a motivation for hard work. Herein lies the essence of her empowerment and the challenge facing the twenty-first century African woman.

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The Concept of Illness and Musical Intervention Among Members of the Iyayi Society of the Esan, Edo State of Nigeria.

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Abstract

The healing effect of music on man is very significant in most parts of the world. However, not much has been done by African researchers to study music and the ailments it heals especially among the peoples of Nigeria. This work examines the therapeutic effect of music in Iyayi society of Esan community, Edo state of Nigeria. The concept of illness, illness causation, the healing system and the specific songs used in healing of some ailments are investigated. It was found that music in the society is used as medicine as well as accompaniment to healing rites. The study concludes that Iyayi songs hold much promise for the development of pan African music therapy and as such should be notated. It therefore recommends that Iyayi songs are of immense benefits in the treatment and management of labour pains, insomnia and general debilities.

Introduction

The healing powers of music have become an ever-growing subject in academic discourse and have given rise to the term music therapy which has formed an alternative way of healing in orthodox medical praxis. Today, scholars have developed interest in the extra musical functions of music. Such interest has culminated in studies on music and healing. This has led to the formulation of theories on the science of sound in healing by Mamman (1997:1) and that which states that music heals more efficaciously in cultural contexts (Scott, 2006:4), which this study relies on as its theoretical framework. This paper examines the processes of music in healing in Iyayi society. It identifies the ailments which Iyayi can effectively treat, documents and analyzes some Iyayi songs used for such healing thus contributing to the bibliography of therapeutic music in Nigeria.

Definition of Music Therapy

Alvin (1975:4) defines music therapy as the controlled use of music in the treatment, education, training and rehabilitation of children and adults suffering from physical, mental or emotional disorders. Mereni (2004:9) indicates that the word therapy comes from the Greek word “therapeia” which means “healing”, in the same sense as treatment of a disease: a curative intervention for the purpose of healing a sickness or restoring health.

Origin of Esan and the Iyayi Society in Esanland

The term Esan is applied to people in five local government areas in Edo Central senatorial district of Edo state. Esan is located in the tropical zone of the northern part of the Nigerian forest region (Okoduwa, 1997:45). What exactly is Iyayi and when did the religious society evolve in Esan? Iyayi in Esan means “I believe” or “faith in God” - (Iyayi Osenebua).

For congruent presentation, Osenughegbe religious movement changed to Iyayi for fear of arrest similar to the situation in Benin; hence, a decade after the arrest of Osenughegbe (Idubor), the high priest in Benin, a different name was adopted to facilitate registration. One of the Iyayi worship songs, “Orea yi shoshi” as translated shows the linguistic evidence of borrowing and adaptation of the Urhobo word in an Esan song:

Text in Esan

Oare ha yi shoshi

Ose a so tie o

Osenobula kpa

na mien bha gbon

Translation

Even though it is in the church

It is God one calls on.

It is only one God

that is found in the world.

Although Ishoshi is non-existent in Esan, according to Ofose (2001:78), “*Ishoshi* is the Urhobo word for church. Thus “*Ishoshi Erhi*” means spiritual church”. The Esan word for church is Otue. Interestingly, Esan is not in any way a neighbour of the Urhobo to allow for cross cultural borrowing and adaptation of language. Thus, Iyayi society of the Esan is undoubtedly an out growth of Igbe Ubiesha religious movements of Kokori, Delta State. This is why the groups in Esan pay homage to Kokori during their annual meetings in Kokori (Echekwube; 1994:22 and Nabofa 2003:238). In recent times, however, because of economic hardship and political restructuring, this homage has been de-emphasized and conventions are now held at Usugbenu, Agwa and other areas chosen by the head priests.

Concept of Illness and its Etiology in Esan

Among the Esan, four classes of disease causation are discernable by both the healers and the generality of the people. These are:

1. *Emianmhen*
2. *Emianmhen - Ason*
3. *Emianmhen - Elimhin*
4. *Emianmhen - Arialusi*

- 1 ***Emianmhen*** is sickness, which is natural and very tractable. The ailments under this category are those contacted from poor living conditions, heredity and through sexual promiscuity.
- 2 ***Emianmhen*** – Ason which means, night sickness, refers to diseases caused by witches and wizards. In this case, while the sickness may manifest itself

in natural form, careful prognosis and diagnosis is required so that the related forces can be appeased to facilitate prompt healing.

3. ***Emianmhen – Arinmhin or Emianmhen – Elimhin***, according to the different dialects in Esan, is sickness caused by ancestors, gods and spirits. This type of sickness is often contacted through neglect of ancestors, village gods, eating a totem animal, breaking binding rules, having canal knowledge of a brother's wife, infidelity or willful destruction of a relative's property.
4. ***Emianmhen – Arialusi***. This is the kind of sickness carried over from past earth life.

There is a general belief in Esan that when a spouse dies and is not mourned by the widow or widower or when one commits an unexposed crime before death, when he reincarnates he begins to suffer and he can only be cured by offering of sacrifices.

The Healing Systems in Iyayi Society

Iyayi society has two major kinds of healing procedures and they are: healing basically through music and music as an accompaniment to healing rites. What follows are the use of music in the management of illnesses.

Music as Audio Analgesic in Labour Pains

Audio analgesic could be simply explained as sound one hears that helps to reduce pains considerably. Explaining the action of musical sounds on human brain and the entire body, Zatorre (2005:312) remarks:

...sound waves from a musical instrument after being introduced into neural impulses by the inner ear, travels through several ... stations in the brainstem and midbrain to reach the auditory cortex. The auditory cortex contains distinct sub-regions that are important for decoding and representing the various aspects of the complex sound. In turn, information from the auditory cortex interacts with many other brain areas, especially the frontal lobe, for memory formation and interpretation. The orbito-frontal region is one of the many sections involved in emotional evaluation (Zatorre, 2005: 312).

Consequently, when a person who suffers from pains is faced with the appreciation and interpretation of sound, the source of pain is forgotten because the brain, in particular and the entire body bathes in the music provided. It is generally known that pregnancy is no sickness and falling into labour is no sickness either. However, falling into labour has its associated excruciating pains and health complications. Among members of Iyayi society, labour pains during delivery are managed through intense music and dance using selected songs from their repertoire which have relevance to delivery and motherhood. In what follows, we would report cases of ailment brought to Iyayi society and how they have been cured with the application of music.

Case Study 1

Around 10.25 pm on the 30th of August, 2007, Mrs. Obehi Aaron (nee Egbadon) of Idumebo, Irrua, was led by Mrs. Lucy Egbadon to the home of Oga Williams Urieto . Mrs. Aaron who lives with her husband in Lagos was sent home to her parents in Edo State when her expected date of delivery was very close. The expectant mother had registered in the pre-natal arm of the out patients department of Irrua specialist teaching hospital. For fear of high fee of discharge from the hospital and the incidence of caesarean section which is sometimes performed on pregnant women, Mrs. Aaron was led by her mother to the home of Oga Williams Urieto.

Investigation and diagnosis. At the time when Mrs. Egbadon led her daughter to the healing home, Mrs. Obehi Aaron was already feeling uncomfortable with her condition. Her stomach was big and Oga Williams Urieto observed that the baby has not positioned its head downwards towards the cervix for proper engagement to facilitate delivery.

Treatment. At 1.15 am on the 31st August, 2007, on the order of Oga Williams Urieto, Mrs., Obehi Aaron was stripped of her blouse and bra by two women who also rubbed *Uden* (palm kernel oil) on her stomach down through her legs to touch the floor with their palms. She was given a mixture of *Uden*³, *Ogbon*⁴ bi amen (palm kernel oil, clay and water) to drink, after which they performed the following songs for her.

OMON AIGBE MEA

O mon ai gbe me an o mon hi gba sie do o mon hi gba sien do

o mon hai gbe me an o mon hi gba sien do o mon hi gba sie do

Text in Esan

Omon ai gbe mea
Omon hi gba sien do
Omon hi gba sien do

Translation

Baby do not kill me
 Children do not kill Alligator pepper
 Children do not kill Alligator pepper

OKHUONOBIE

O kluo no bie ai bie ke re O kluo no bie ai bie



Text in Esan

*Okhuo no bie
Ai bie kere
Okhuo no bie
Ai bie kere
Dagbare*

Translation

Woman in labour
Do not reserve anything
Woman in labour
Do not reserve anything
Let the baby come out

ABIELE



Text in Esan

*Abiele
So ma me bhe ho
Abiele
So ma me bhe ho*

Translation

Delivery news
Isn't pleasant to the ears?
Delivery news
Isn't pleasant to the ears?

OBIOMON



Text in Esan

*Obio mon ria omon a
nene men i ria men
Obio mon ria omon a
nene men i ria men*

Translation

Mother has spoilt a child.
My mother did not spoil me.
Mother has spoilt a child.
My mother did not spoil me.

She could barely dance to the first two songs before she requested for permission to sit down. The remaining three songs were performed for her while she was seated. The style in the therapy sessions was a mixture of individual and group sessions. In the individual session, the priest/healer performed some selected songs for the patient alone. She was encouraged to sing and dance to the songs performed by members of the society. When the patient was too weak to stand or even sit well, members of the society sang and danced while the patient became the spectator. This then turned out to be group session.

Management

Two women who are members of the society were put in her charge in the labour ward while priest William Urieto was regularly checking on her in the labour room.

Result: At 5.30am on the 31st of August 2007, Mrs. Obehi Aaron delivered a baby girl.

Follow-up: She stayed with her baby in the healing home for three days before going to her parents' home on the 3rd of September, 2007.

Insomnia

Insomnia is a condition of being unable to sleep. This is a common accompaniment to mental disorder. The mind is so busy grappling with problems that it is just unable to rest. Efforts to go to sleep are to no avail and the sufferer spends agonizing nights worrying about how he will cope with life (Trevor, 1983:42). Sleeplessness, sleep truncation and early waking, according to Iyayi members, are usually a result of emotional issues bottled up in the mind, which are related to wrong actions against self, friends, relations or the land. Over a period of time, the effect of fear and anxiety concomitant with the wrong deeds begins to manifest. Physiological defects become palpable in the patient's clinical picture. Commenting on fear as a complex emotion which may negatively affect health, Mbanefo (1991:4) said:

Human beings operate on a basis of check and balance system consisting of three departments: the physical, the intellectual and the emotional. When there is harmony in the respective working of the three, the individual is sound and normal. A disabling fault in one of the three creates an imbalance that often appreciably reduces efficiency of the individual (Mbanefo, 1991: 4).

What follows is an account of the procedure used in treating a case of insomnia with music by members of the Iyayi society.

Case Study 2

Thomas Otobo was born at Ekekhen, Igueben. He was a secondary school drop out who started business early. His elder brother, Peter, was in school when he impregnated Martha, his school mate. Subsequently Martha was given to Peter as a wife. As a young boy who was sponsored by his parents, he was hardly ever able to meet the financial needs of his new status as a married man and student. Thomas then decided to help his brother Peter and his wife financially. As a result of this, Thomas began to have affairs with Martha, his brother's wife. Soon his sin started worrying him and he began to feel unsafe even in the midst of friends. He was afraid to go out at night and he began to experience sleepless nights caused by his wrong actions and thoughts over what would happen if his brother got to know this secret affairs with his wife.

Diagnosis

Since he could not find solutions to his problems, Thomas then confided in one of his friends about his sleeplessness. He also informed his friend of how he has spent much money buying medicine which did not improve his situation. It was this friend who then led him to the Iyayi society at Usugbenu on the 12th of May, 2006. On his second visit during worship, a priestess Alice Omondiale pulled him out before the congregation. He was told that he has used his own hands to attract evil which could annihilate a whole lineage if something was not done to avert it. The woman asked him myriads of questions among which were: who is Martha? Where do you know her? He was then told to say to himself “may the trouble coming from Martha’s abode not engulf me”. Having been prompted by these questions, he recounted the whole story of the secret affairs he has been having with his brother’s wife.

Treatment

After recounting his story, he was asked to return to his village immediately to confess to his people what he has done. As a result of his confession, he was fined a goat which was killed for the propitiation of ancestral spirits. For Martha, ritual cleansing was done for not reporting Thomas’ overtures promptly. She was purified by using a chick to cleanse her body after which it was smashed on the floor. She was further required to take an oath of fidelity to her husband after which, she was given a bath which indicates washing sins away. This exercise was supervised by elderly women in the village.

Thomas was then kept in the temple for three days. Every evening for thirty minutes, special music was played for him from 7:30pm to 8:00pm after which he was given a piece of kola nut blessed by the healer/priest to eat. The blessing centered around admonishing the patient and asking God to forgive him of his sins. By the third day, he had recovered and was discharged. The Iyayi repertory for this ailment are songs ‘Orehayisiosi’, ‘Akhumenkhan,’ ‘Ona Ughele’ and ‘Ujedugbo’ transcribed below.

OREAYISIOSI

O - re - a - yi - si - si 'se a so tie o

o se no bu la kpa na mie bhagbon

Text in Esan

Oare ha yi sho shi
Ose ha so tie - o
Ose no bula kpa
Na mhien bha gbon

Translation

Even if it is the church
 it is God one calls on
 it is one God
 that is in the world

AKHUMENKHIAN

A - khu - me - khian I ne ghe no semen o o se nonyan

men ile ha hi min nhan bho na gbonna - - -

Text in Esan
Akhumen Khian
Ine gbe no se meo
Ose no nyan mhen
Ole ha hi mhin me
Bho na gbon nan

Translation
 They are pursuing me
 I have taken refuge in God
 It is only God who owns me
 that can rescue me
 in this life

ONA UGHELE

O na'ghe le O na'ghe le O na'ghe le

o na ghe le na da bi e me o fu re ni ha mie bho o na ghe le

Text in Esan
Ona ughele
Ona ughele
Ona ughele
Ona ughele na de biemen
Ofure ni ge mie bho

Translation
 This is the land
 This is the land
 This is the land
 This is the land where I was born
 It is peace I will find in

it

Ona ughele

This is the land

UJEDUGBO

O bha ja a mue ra wu - we e u se dugbo

5
o bha ja - a mue ran wu - me - e - e u je dugbo

Text in Esan

Uje du gbo
Obha ja mue ran uwu we ee

Uje du gbo
Obho ja ue ran uwu me ee

Translation

The Farm Road
does not allow wood to be
carried sideways

The farm road
does not allow wood to be
carried sideways

Management

While he was on Iyayi music daily, for three days, Thomas was kept in the healing home. His diet was not altered nor his movement restricted. In Iyayi society, rituals, and music are concomitant. Rituals are added to music to present holistic healing. In some cases, rituals serve placebo effects. In the case being reported, Thomas was routinely given a piece of Kola nut during the three musical sessions held for him.

Result: He became well and was relieved of all forms of fear.

Follow up: Since his discharge, Thomas has been living in Benin and doing well in his business.

Spirit Possession

Spirit possession is associated with mental disorder capable of distorting a person's reasoning faculty. The behaviours associated with this ailment or disorders are soliloquy, poor dressing, laughing without cause, not responding to instructions and unnecessary hostility. These are abnormal behaviours which cause considerable embarrassment and harm to sufferer of the ailments and even others (Trevor 1983:45). In terms of abnormality, Crooks and Stein (1988:462) remark:

There is no universally accepted definition of abnormality, however, psychologists who specialise in studying abnormal behaviour tend to emphasise a common core of four criteria that may be used to distinguish normal and abnormal behaviour: atypicality, maladaptivity, psychological discomfort and social unacceptability (Crooks and Stein, 1988: 462).

They explained further that behaviour is atypical when one displays very peculiar conduct or when one's behaviour deviates extremely from the way people act. Maladaptive behaviour has to do with a person's inability to function adequately in every social and occupational role. People suffering from psychological discomfort are often seen to be leaving in their own worlds. They have observable anxiety, depression or agitation which makes them uncomfortable within themselves and among friends. Socially unacceptable behaviours of psychologically disordered people are often judged as culturally unacceptable; for example, a young girl of seventeen who refuses to have a bath for days, eats or tears her clothes and sings throughout the night may be seen as a person who is not enjoying good health. In Esan, spirit possession is often seen as a kind of initiatory sickness. This concept has also been observed by Hart (1990:106), Kongo (1997:9) Friedson, (1997:11) and Nzewi 2002:2) in different African societies.

Initiatory sickness or illness in Esan comes to someone who is a member of a traditional religious group and who is being divinely selected as a healer, priest or priestess. Such a person suffers from one kind of affliction or the other which is seen as a call to service. For instance, among many African religious groups, the healer or medicine man is often a former patient and this is also the case among the Mashawe in Malawi (Chilivumbo, 1972:8). The idea of initiatory sickness or illness surrounds the special selection of master healers. In this regard, Nzewi (2002) explains:

In some African cultures a person who will eventually become a healer is supernaturally selected through signs such as sickness. The signs, which often result in strange behaviour of physiological ill health, manifest irrespective of age and gender. When diagnosed, proposing or capacitating the person to become a healer could entail the medical- musical theatre of opening the inner eyes to perceive beyond the commonly visible or the reception of extraordinary communications (Nzewi, 2002: 2).

These kinds of spirit possession quite often leave the sufferers psychotic and quasi-psychiatric. To bring the patient back to a state of well being, Iyayi music is used and exorcism is central to the healing rituals. How healing is done through music in this society is substantiated in the cases reported below.

Healing the Land and members of General Debilities.

Members of Iyayi society hold the view that the community (land or environment) could become sick due to deliberate act of deviance or corrupt practices. As a result of such development, individuals living in it may begin to experience poor health. To return the land, all night musical retreat is held to cleanse the land of its impurities and ailments. This is done by singing and dancing around a particular host community while spraying *Ere bi umen*⁵ (a mixture of traditional chalk and salt) on the land as they dance through the village. This idea of healing the entire land through music and dance is a common phenomenon among the people of Nigeria. For instance, Ekewenu

(1996:45) discussed Odegbigba⁶ ritual in Awankere festival of Warri, while Iyeh et al (2005:131) also discussed Agba Kuro⁷ ritual in Ichu-Ulor festival of Asaba people of Delta state, Nigeria. Apart from cleansing the land, the performers of the rituals are themselves believed to be given prophylactic treatment.

Rigorous dance movements reduce blood pressure and the risk of heart diseases. During worship, every member of Iyayi society is encouraged to dance off diseases, sweat out ailments and be rejuvenated. It is a medically accepted view that deficiency in tissue salt results from too much water in the body is injurious to the body. However, when members are subjected to constant music and dance performances during worship, sweating occurs and the liquid level reduces. Healing is thus achieved regularly as members dance and sing Iyayi songs. These songs are attested to by both members and non-members as healing general weaknesses, drowsiness and constipation, to mention just a few.

Music therapy as used by the Iyayi society is different from the one used in western praxis. In the west, music therapists are members of the Medical and Dental Councils, they believe that diseases are primarily caused by microbes and they stress clinical approach to healing. In Iyayi society, the healing methods are traditional; this is discernable in the training of music healers, their conception of illness and the healing patterns employed. These healers consider multiple variables in disease causation such as the individual, his lineage, his social life in connection with his environment. It is this encompassing or holistic approach that has given this society eminence in Esan in particular and Edo state in general.

Music making is not restricted to organized sound only; it also includes a symbolic expression of a social and cultural organization, which reflects the values, the past and present ways of life of human beings. Our study of the text of Iyayi songs randomly collected from the field indicates that some of their songs among other things are therapeutic. Their texts speak to the patients and the ailments directly. The patients are further encouraged through songs to imbibe positive thinking about their wellness. This idea is reflected in the song '*Eran hi gbo bhiuku men*' - fire cannot burn my brother because if water contacts fire it quenches immediately. Fire in this context is symbolic of ailments and worldly troubles. Obhiuku is member of or child of *Uku* – this simply refers to the members of the Iyayi fold or persons who have run to them for safety. Water as used in the context is the healing attribute inherent in Iyayi society.

Another song that reflects the healing attribute of Iyayi songs is *Egholemanmen*. The song addresses sellers of different kinds of ailments, that is, evil forces in the community not to sell diseases to innocent members. To sell ailments as used in this context means in the actual sense, spreading of diseases. The song is indirectly saying that whoever devices evil against the innocent should be consumed by evil machinations.

Musical sound enters the human body primarily through the ears and also, through the pores in the body. This sound goes directly into the pituitary gland which in-turn secretes endorphins directly into the blood to kill pains thus, healing is achieved. Healing is achieved when a patient bathes continuously in the music being performed to the extent of dancing to it, this dance induces sweating and in this process the patient forgets pains he originally had. Through music, patients are afforded the

opportunity of development of group feeling and socializing with peers, gain relief from self concern and discover avenue for exercise. In Iyayi society, there are certain symbols that are used in healing; they are water, salt, songs, palm kernel oil, and traditional chalk. While in some cases, they are administered orally in some others, they are simply rubbed on the patient's body; these symbols might be different from one community to the other in Nigeria.

Conclusion

In this paper, we have identified and discussed the members of Iyayi society's concept of illness, its causation and the musical treatment used in treating some selected ailments. From the roles they play in the host community and its environs, it is suggested that Iyayi music holds much promise in health care delivery. It is, therefore, the position of this paper, that similar researches on the use of music for therapeutic purposes be carried out among the various ethnic groups in Nigeria. If any meaningful progress is to be made in the directions above, there must be a synergy between traditional healers, religious leaders, musicologists, anthropologists and medical practitioners.

End Notes

1. Igbe in Esan is meaningless but to Iyayi devotees, it is the spirit of god, which possesses members causing them to tremble, shiver, and quiver and behave in a strange form ecstatically while giving revelations.
2. *Uden* is palm kernel oil. It used in the same manner as the anointing oil of Pentecostal churches
3. Ogbon is brownish type of clay.
4. Traditional chalk and salt are viewed as coolants and purifiers in Iyayi society.
5. Spirit possessed people in Iyayi society are often rubbed with traditional chalk it is believed among them to have soothing effect.
6. *Ode gbigba* ritual sweeping (cleansing) of the streets through music and dance during Awankere festival of the Itsekiri of Delta State.
7. *Agbakuro* ritual sweeping (cleansing) of the streets through music and dance during Ichulor festival of the Asaba people of Delta State

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Politics and Development

Down the Great Drains: A Sociological Discourse of the Entangle and Challenges of Corruption and Development in Nigeria

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Abstract

The drains in human and material resources and the challenges posed by corruption to socio-economic development, particularly in third World countries have remained an indelible enigma. The economic growth rates in industrially developed economies of the North and recently, the Asian Tigers are rising geometrically while the per capita income in the developing economies have either been declining, constant or have risen at negligible rates. Major causes of this development status are traced to the inability of the developing countries, particularly in Africa to insist on standards of authentic and knowledge leadership, problems of insecurity, fear of investment and dearth of enabling structures for development. Corruption has been seen to be at the centre of this cataclysmic crisis of development. It dampens the spirit of identification, commitment, entrepreneurship, patriotism and nationalism. It commits the citizenry to a socio-psychological duel in their efforts for survival. This paper uses three paradigms to explain this duel. It suggests a reform redirected at the cultural values of material acquisition, a holistic fight on corruption, adoption of transparency in governance, use of critical agenda and local organizations for micro-economic stability to counter the effects of corruption and underdevelopment.

Introduction

The underdevelopment status of Nigeria poses a serious concern when it is reconciled with the rapid changes in world economies. This is a challenge because the underdevelopment status strangulates the desired rapid economic and social progress for the benefit of the entire population. This challenge explains why Nigeria and the entire developing countries, especially the Third World, must develop. The misery, poverty, unemployment, diseases, squalid conditions and general insecurity of life characteristic of the developing countries and Nigeria in particular, are now being recognized and efforts are made to reduce the agonizing pains these conditions pose to development.

The necessity for rapid economic and social development is a challenge because despite efforts the developing countries are making in the field of development, the gap between them and the technologically developed and rich nations of the North

continues to widen. This is not because of insufficient efforts on their part but because of certain global and internal forces that are in operation (Mboya, 1979). For example, in the past few decades, some of the developing countries have not been developing. In some cases, per capita incomes have fallen, while for very many of them per capita incomes have either declined, remained constant or have risen at negligible rates (Brundland, 1991). On the other hand, rapid growth rates have been recorded in the industrially developed nations, which are ironically described here as the developing nations because of their continued knowledge acquisition and development orientation. The lot of the developing or underdeveloped nations has rather been stagnated.

The more important issue in the development of these Third World countries, Nigeria inclusive, is the challenge posed by the inability to adhere to accepted standards of authentic knowledge leadership and development orientation (Yalokwu, 2008). The bane of Nigeria's development, for example, has been anchored on the nation's leadership infested with corrupt practices of personal enrichment and intimidation. The leaders are accused of converting public money meant for structural and human development for personal purse. Limiting the challenge of corruption to political leadership is to say the least. Public organizations and the organized private sector are not excluded in this caricature and cataclysmic crisis in the nation's march to economic and social development. There is the postulation that the corrupt practices in the public sector leadership spill over to the private sector where most of the loots are invested. This postulation is based on the understanding that crisis, conflicts and discordant voices are always heard and experienced at the time profit sharing in investments made with looted public funds by corrupt investors. Public organizations and organized private sector have been seen to aid and encourage corruption. Their sponsorship of candidates in 1999, 2003 and 2007 Elections in Nigeria and their financial support to Obasanjo's library project while in office are clear examples. Elsewhere, in Zimbabwe, the events characterizing the re-election of President Mugabe in 2008 and the after effects are definitely distractive to the nation's development. It becomes difficult to reconcile issues related to entrepreneurship, ineffective leadership, management and corruption with regards to development.

In a related instance, it is observed that, in spite of the introduction and operations of agencies instituted by Nigerian government against corruption such as the Economic and Financial Crimes Commission (EFCC), the Independent Corrupt Practices and Related Offences Commission (ICPC), Due process in Public Procurement, Code of Conduct Bureau and SERVICOM, corruption and fraud continue to escalate among the highly placed government officials, Chief Executives in public and private organizations and sundry. The probe of past governors and Chief executives since the step down of Obasanjo's regime and the declarations of Election Petition Tribunals on the 2007 Elections in Nigeria attest to this fact. This beats the imagination of the conformists and suggests governments' lip service to the fight against corruption in the country. Service delivery and good governance remain abysmally poor. The impression any concerned citizen gets is that the devastating effects of corruption have become a knotty cancer that has infested the attitude of Nigerians in their expectations for justice, equity, good governance, security of life and prosperity, infrastructural and service delivery and national development from their political leaders. Most of the

citizens have sought asylum in foreign countries for survival and security.

This dampens the people's spirit of commitment to development; entrepreneurship, patriotism and nationalism as they helplessly watch the ostentatious life styles of Nigeria's political leaders (Iheriohanma, 2006). This impression challenges the people's attitude towards their leaders in the areas of trusteeship, security, proper resource management and commitment to development and the welfare of the people. The disillusion, helplessness and hopelessness this cancer creates in the minds of the people have rather upturned the cherished traditional societal values of hard work, entrepreneurship, development-oriented knowledge acquisition, commitment etc. as people now innovate means and short-cuts for accessing success, thus challenging the institutionalized structures. The argument therefore, is that this problematic situation has created a socio-psychological duel and split personality characterized by 'if you can't beat them, you join them' among the socialized and conforming citizens entrapped in the bewilderment of hopelessness and insecurity.

It has created repression and counter movements as a result of authoritarian and corrupt leadership that is divested of knowledge management and which finds favour in developing character amour and roguish and roughened personality types. The incidences in the Niger Delta Region, the oil well of the Nigerian nation clearly exemplify the claim. The critical situation has led to the emergence of so many reform movements such as the Niger Delta Peoples Volunteer Force (NDPVF), Movement for the Emancipation of the Niger Delta (MEND), etc. These have disrupted oil exploitation and exploration, leading to kidnapping of foreign oil workers and investors, blowing up of oil installations etc (Dode, 2007). It has set the monstrous corruption against development. This is unfortunate now that world economies are globalized and are on the fast lane.

The challenges that corrupt has on national development, and the socio-psychological battle it has engaged the people and society in, form the focus of this treatise. This exposition also looks at the theoretical exploration on the interaction between corruption and survival, the challenges and implications of corruption on national development and the strategies that will help to eradicate corruption.

The Challenges of Corruption and the Socio-Psychological Duel: An Overview

Corruption refers to uncoordinated but conscious efforts by individuals or group of people to accumulate private wealth though illegal (unconstitutional) or unauthorized use of public resources and machinery. The Oxford advanced Learner's Dictionary looks at corruption from the legal point and asserts that it is a dishonest or wicked behaviour, especially with public officials willing to accept money or make personal gains from services they render.

Following from the above, corruption refers to an anti-social behaviour and efforts involving, especially public functionaries or their agents, to change the established structure of processes by the society in order to confer on them improper benefits such as dishonest wealth and defiled situations that are contrary to legal and moral norms. Issues underlying the definition are that corruption involves more than an individual interacting in social and official situations; involves behaviours that are anti-social that produce unacceptable benefits against the laws of the land; is linked with

unacceptable behaviour of public officials entrusted with good democratic governance, management of public resources, security of lives and property, provision of social services, public utilities and infrastructural development, service delivery, etc. refers to the ineffectiveness and inefficiencies of bureaucratic officials and structures meant for the re-orientation and development of peoples' positive attitude towards service and entrepreneurship, trusteeship and commitment to people's welfare and national development.

The above issues underlying corruption, especially in Nigeria, indicate challenges on the socio-psychological being of the people. It is note-worthy that there are contradictions between what the government of Nigeria claims about its efforts to make life meaningful for the people and the dividends of democracy on one hand, and on the other, what Transparency International (World Bank, 1996), British Department for International Development Country Strategy Paper (CSP) (2000), Onomode (2000), Ayua (2001) etc. separately write about corruption, government and management of public funds, resources and welfare of Nigeria populace, especially in the Obasanjo's democratic dispensation.

A catalogue of the types and forms of corruption that have debilitating effects, and which pervasively bear on the sociological and psychological life styles and standard of average Nigerians, is made by Omimode (2000). The categorized phenomena and their seeming implications include among others capital flight that involves looted funds and wealth kept secretly aboard and which should have been invested domestically to provide jobs, employment to the teeming graduate youths especially and regeneration of wealth. Misappropriation of public funds and misprioritized policies that have left delivery of public goods, services and infrastructures unexecuted and at best abandoned and improperly executed. This challenges the moral behaviour, credibility and trusteeship of government and its agencies. It rather negatively affects the followership and commitment of citizens. The oversight functions and investigations of various committees of National Assembly notwithstanding. Illegal arms deal, money laundering (419), drug trafficking etc. that have psyched the morals and perception of Nigerians, especially the youths and which have drastically changed the social values of wealth and wealth accumulation in the society. The effects of multiplicity of illegal arms deal are noticed in the inefficiency of the structure and or the institutionalized social control agencies (police, civil defense etc), pattern of political transition and voting system (electoral fraud), incessant armed robbery and youths' violence, especially in the Niger Delta region. Arms deal provides ready job and alternative avenues to amass wealth as well as weapon for agitation against marginalization. The aggrieved and derailing unemployed youths are now forced to be ready recruits as militia for agitation. Gratification and reward system in form of monetary, pecuniary, material or physical favours for performing official duties. The sociological and psychological duel challenges the nascent and seemingly codified life style of almost every public official in the discharge of official duties. This distorts official processes, diverts government revenue to personal purse and deters national economic development. Abuse of office and official violation of oath of office where "elected" officers corrupt official procedure for personal gains. This affects the perception and psyche of elected public officers and the electorate who

expect more from the government positions the elected officers occupy to the extent that the officers are coerced, under community pressure, into violation of oath of office. Corrupt practices here are influenced by the persistence of “godfatherism” and “politics of settlement” in Nigerian politics. Notwithstanding the above, people see politics and occupation of political positions as easy avenues to amass wealth. Nepotism involves extending underserved favours, positions, advantages and even pecuniary factors to one’s kinsmen, tribe and ethnic origin (the “I.M. factor” or “Imamadu syndrome” in Igbo land, South-east of Nigeria).

The following are also supplements to the catalogue or forms of corruption. Destruction of people’s properties in the name of city beautification and urban reclamation. The El-Rufai’s gang-star acrobats at restoring the Abuja Master Plan through destruction of ‘shanties’ and unauthorized building structures, the repeal and re-validation of government allotted plots during the time he was minister of the capital territory are fraught with corruption. They are not development-oriented since such acts have negative multiplier effects to the economy. The recent purported ban on El-Rufai from holding any official position by the National Assembly serves as a deserving deterrent to future corrupt officials. The declaration and verdicts of 2007 Electoral Tribunals and Panels and subsequent reversal of judgement by Appeal Courts give the impression that justice in Nigeria is only meant for the highest bidder. This is a case of Human Rights abuse. Use of police and the armed forces for intimidation, especially before, during and after elections. The intimidation is on political opponents and naïve electorates, all to achieve collusion with the ruling party(ies). There is the use of official social control institutions and structures every now and again in the pretence of quelling insurrection, protests, etc. and to check insecurity and armed robbery. No one has pondered to explore the root causes of the insecurity, armed robbery and kidnapping escapades. Police and the army are lined up on almost all roads in the country. At every checkpoint (toll gates), commercial motorists are financially extorted and those who resist are brutalized and accused. Government keeps deaf ears to public outcries. This indicates government connivance. Party selection of candidates or what has recently been tagged ‘consensus candidates’ for elected positions in the pretence that the candidates will deliver. The fact is that these candidates have actually paid their dues or are sponsored by political god-fathers. The continued Human Rights abuses involving illegal detention of citizens, the military destruction of entire Odi town in Bayelsa State and Zango kataf in Niger State during the regime of Obasanjo etc. These distort the perception and expression of followership. However, the present regime of Umar Musa Yar’adua has a semblance of adherence to constitutionality.

The conscience and poverty status of most Nigerians and Third World countries in general are hopelessly challenged by the perverted effects of corruption. No one, as it is observed, sits and watches the nation’s leadership and those in authority derogate the accepted standards and official procedures. Corruption is infectious, especially to the most ill-socialized and the impressionable. Again, aggression, political conflicts and youth violence have been linked to observed expressions by deviants and the oppressed with respect to their fight against marginalization, depressed push to the periphery (Galtung, 1996) and structural poverty (Iheriohanma, 2006).

Interaction between Corruption, Development and Survival: A Theoretical Exploration

It is therefore, reasonable to argue that the sociological and psychological challenges of corruption, especially in developing countries, of which Nigeria is one, can be explicated by three major paradigms without prejudice to the others. These models are the culture of materialism thesis, the anomie theory and the external locus of control.

The Culture of Materialism Thesis examines a society that extols the goals of material wealth against the accepted means of acquiring the wealth. This society challenges its members to excellence, wealth acquisition, achievement motive and drive etc; makes comparison between it, individuals and other developed societies and wealthy individuals; adores wealth and rewards achievement irrespective of the source. It develops excessive euphoria and craze for materialism and achievement. The same society does not provide opportunities for all to access success. Such a society ends up producing irrationally behaved members whose focus is individualistic rather than altruistic. The pervasive situation creates opportunities for people to adopt corruption as a way of life to access material wealth (Iheriohanma, 2006) as they feel their ways are blocked by the corrupt political leadership and their policies. Some of the aggrieved seek escape routes to other countries, some die in the process while the brave indulge in arms deal and robbery. These create room for the great drain as human resources are lost.

The Anomie Theory is proposed by Merton (1970) in the tradition of Durkheim's concept of anomie – a situation of normlessness – where the rules governing behaviour and social life have become unclear. Merton's version of anomie is often referred to as structural strain theory. Human beings have a natural inclination and tendency to observe norms because they have a part of personality called conscience. The assumption is that people break norms because of the pressures or terrible strains on norms that challenge existing structures and situations. In a situation of rapid social change and in an era of globalization in which we are, the probability of an imbalance between people's institutional goals' arrangement and the available opportunities to achieve these goals exist. Thus, people are bottled up in a strained situation. The need to survive, achieve goals and success coerce a greater majority whose access to means of success are blocked to innovate other ways of accessing goals and success. The innovative means might involve the use of unapproved means and structures thus leading to corrupt practices, escape, migration in search of livelihood and drain of development catalyst, the human resource.

The External as against the Internal Locus of Control examines situations where the depressed and marginalized in the society attribute their situation to external influences beyond their control (Galtung, 1996; Iheriohanma, 2006). This expresses people's perception that their failures in life are not because they failed to plan and or lacked personal efforts, but because, in our own case, those in authority failed to provide them opportunities to actualize their tall dreams. They see themselves as marginalized and deprived and can take up arms against a perceived enemy, the government and institutions. This perception develops an attitude of hatred, deviation and a "we-feeling". The psychic feeling may culminate into violence, crime, kidnapping, hijacking, corruption, sabotage and espionage as survival strategies targeted at the social structure and the nation.

There is a general consensus among scholars that globalization not only marks a new phase in the development of capitalism but has accelerated the pace of social change. Accordingly, as globalization is considered the triumph of capitalist world economy that is tied together by the logic of capital accumulation, it has infested the desire of individuals and groups to amass wealth. What it has not done, among the developing nations, is the attitude-building and re-orientation for the desire for entrepreneurship, enterprise and productivity. It has robbed the developing nations of the South the traditional culture of independence in productivity, interdependence in communal efforts of development, crafts and guild production. It has disorganized the traditional agricultural and production systems that hitherto ensured food on the table of every African. It has rather diverted attention of the people to importation of finished goods and established the culture of consumerism (Iheriohanma, 2006) and luxury. The underdevelopment status it has created upholds the economic development standards and principles set by the North. The complicated standard creates enigma to a fragile economy.

In societies where corruption soars high, and where explanations are hinged on the above three paradigms, one wonders how globalization can be seen as a process promoted by openness of countries to international trade, international investment and international mobilization of fund for development? This is because corruption rather stands as a colossus bridging the penetration of the goodies of globalization to “corruption – devastated” countries. More so, the effects are observed as the countries’ economies are reformed into consumerism by globalization programmes rather than reforming the economy to productivity (Aina, 1997; Garfinkel et al, 2004). The argument is that globalization programmes the economy to reform or be reformed. In an instance where there is polarization between few countries and groups that gain and the many countries and groups that lose out or are marginalized, then people from those economies whose access to the positive effects of globalization are blocked as a result of misprioritized policies, inordinate and passionate crave for wealth and structural strain innovate systems for survival. Some of these innovations include corruption, international fraud (419) etc.

The above is not to justify immoral behaviour and perversion of the nation’s laws, but to explain certain aberrant behaviours resulting from rapid social changes and the crisis inflicted by corruption on economic development. It underscores the notion that where corruption flourishes luxuriantly like bush and weeds, it takes the goodness from the soil and suffocates the growth of plants that were carefully and expensively bred and tended.

Another consequence of corruption is the problem of resource management – natural and human. Mismanagement of resources directly affects service delivery and good governance. These manifest in the poverty status of the nations, the living standard of the people and the human development index. Corruption-infested society scares foreign direct investment (fdi), demobilizes the speed of democratic processes and progress, institutes fear, tension and insecurity of lives and property, creates systems of selective application of justice in the society and a state of normlessness. It further deepens corruption and devastates the socio-psychological being of the people, especially where critical efforts are not made to curb the cancer. These entail negatively on the economic development of a country as much of the human resource

that is defined here as a development catalyst and facilitator of technology and information development is drained to countries where it is relevant.

Building Forces for Development and Challenges against Corruption

In order to build forces for sustainable development, mitigate the effects of the sociological and psychic challenges of corruption in the society and on the citizens, there is need to strategically develop programmes for the fight. Building challenges against corruption is a collective one. Its implications to national economic development of the developing economies have become a necessity in line with the globalization programmes that demand economic reforms. The following suggestions are therefore necessary.

African societies generally and Nigeria in particular should include a reappraisal of the traditional and cultural system of material and wealth acquisition in their economic reform agenda. The reform and attitudinal re-orientation are expected to reflect and re-socialize the populace thus extolling the sterling qualities and virtues of credibility, hard work, fairness, entrepreneurship, knowledge leadership, collective conscience, wealth creation and appreciation of integrity and honour.

Nigerian leadership in particular should endeavour to develop critical agenda and cooperation of traditional social organizations and voluntary agencies for micro-economic stability that engenders growth with equity and evolve sustainable human capital development in line with global demands. Nigeria should adopt the use of local or informal financial schemes and microfinance methodologies such as the 'Isusu' credit associations and individual and groups savings collection in micro-economic development. It should understudy this practice as it is done in Ghana (Dinye, 2006). It should also Institute policies that will check-mate structural poverty that is assumed to be both an effect and cause of corrupt practices in Nigeria and pursuit of democratic and good governance (Okunmadewa, 2001). Those charged with the welfare of the citizens and the nation should acquire knowledge leadership and authentic resource management strategies. Knowledge leadership is that critical leadership that has initiative, flexibility, explorative mind, competence, knowledge, etc. that can energize the nation's resources for development. It galvanizes the nation's operational packages to motivate citizens for development, entrepreneurship, patriotism and nationalism (Yalokwu, 2008; Iheriohanna, 2008). Apart from Nigeria, this has been the bane of critical knowledge leadership in Sudan and Zimbabwe. These cardinal issues are focal in the pursuit of good governance as they impinge on good management of resources.

The violation of laws remains a test case for their effectiveness and efficiency for cohesive living. Laws should be development-oriented. In this regard, the reforms should extend to the legal system. Again, the structures meant for fighting corruption such as the EFCC, ICPC, SERVICOM etc. should not be used for political vendetta. The anti-graft war should be total and holistic rather than impartial. It is only then that the exclusionist programmes of global economic policy will be eradicated. The necessity is that goods and human capital development will be universalized and the developing nations will avail themselves the opportunities for development.

The governments of Third World countries should adopt transparent approaches to processes. The role of the media in good governance should be acknowledged

and accommodated. This therefore, calls for an urgent and speedy passage of the Information Bill now with the National Assembly. Systems of checks and balances for monitoring public activities in the structure of governance are advocated. Participatory and people-driven governance and management of public resources should be encouraged. These will encourage accountability.

Concluding the Introduction

Corruption, especially in the Third World, is not a knotty virus. It is not exclusive to the Third World countries. It cuts across the globe. What is needed to fight it is a courageously determined government and knowledge leadership poised for the search for quality and excellence. Fight for corruption implies a sincere and collective effort, as it will be futile to deal with the symptoms of global or domestic corruption without attacking the problems of its roots. Committed fight based on the above views enlivens the world's commitment to cooperative efforts at dealing with the problems of poverty and uneven development necessitated by the great digital divide. It will also mitigate the observed brain drain that has cancerously characterized and, in effect, under-developing the developing economies of the South.

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Aborigines-Migrant Settlers Crisis and Reconstruction Efforts in two Yoruba Communities in South Western Nigeria

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Abstract

Communities coexist for several reasons. Many traditional Yoruba communities are not an exemption as quite a number of communities were brought together partially based on the need to fight against a common enemy as well as prevent invasion. Ile-Ife and Modakeke-Ife are two neighbouring communities demonstrating such historical background. The communities have co-existed peacefully for several decades, shared many things in common including cases of intermarriages until they started having communal clashes. The crisis have caused significant changes to the existing social relations between the two communities, resulting in widespread breakdown of law and order, destruction of lives and properties as well as homelessness and dispossession of farmlands. Despite the intensity of the crisis and the overwhelming odds, the communities have remained as neighbours. What are the sources of the communities' resilience amidst the disaster? Forty Seven in-depth interviews were held with two groups of adults (youths and the elderly) on gender basis who are residents in the two communities. Findings revealed that informal social network and some formal community institutions were the most significant factors enhancing participants' resilience during and after the crisis. However, the study also disturbingly revealed that there is still bitterness centring on farm land rights within the community, and partisan politics have undermined previous efforts at addressing the issue. The study concludes that disrupted social networks could erode community cohesion and political factors have the potential to further diminish resilience against crisis in the future.

Introduction

Ile-Ife an ancient Yoruba town is the cradle of the Yoruba race. The people of Ile-Ife are believed to be the aborigines while the Modakeke-Ifes are migrants. The age and the origin of Ile-Ife are shrouded in mystery that has not been solved (Agbe, 2001). History shows that Modakeke-Ife people migrated to settle down in the area they are today during the collapse of Old Oyo Empire in the 19th century (Johnson, 1921) which caused a flood of refugees down south. For several years, both communities coexisted peacefully. They shared a lot of things in common as members from both communities have intermarried, partnered in business and belong to the same Yoruba race. All these interactions, among other factors, have fused both communities together in several ways.

The peaceful coexistence of Ile-Ife and Modakeke-Ife people turned sour mainly for historical and economic reasons and which later politicized to cause crisis. Starting from the first crisis that started between 1835 and 1849 and the recent one of between

2000 and 2001, these factors have remained relevant in the history of the crisis as well as the reconciliatory efforts that produced the current relatively peaceful situation. See Oladoyin (2001 for details). The communal clashes have caused significant changes to the social relations between the two communities. Despite the intensity of the crisis and the overwhelming odds, both communities have remained as neighbours.

The coexistence of both communities especially in their early days of interaction should not be taken as an absolute conflict free periods. Conflicts are inevitable in any social grouping or social interaction. Conflict could be functional or dysfunctional. The inevitability of conflict in any social interaction thus makes it a necessity that should be properly managed since it could be of positive or negative effects on the society. The usual negative nature of conflicts in human society makes it a man-made disaster. Hence, in our subsequent discussions in this chapter, we would be equating communal clashes as man-made disaster which separates it from natural disasters. Although in typology both disasters are different in orientation and dimensions, but their effects on humanity are enormous and could negatively affect the gracious coexistence of community members. Hazards and disasters are a major problem world wide (Peek & Mileti, 2002). While natural disaster has been on increase in many parts of the world especially in this millennium (Ronan, & Johnston, 2005); terrorism and technologically induced disasters have also been on the increase. Both natural and manufactured disasters have physical and social consequences. It is worthy to note that both consequences can be daunting on the individuals as well as the community as a whole. However, minimising the consequences will be dependent on factors like the resilience obtainable among members of the affected community or locality. Studies on the Ife-Modakeke crisis have so far provided historical explanations for the crisis, factors (remote and immediate) that fuelled the crisis as well as steps taken so far by the legal steps taken by both communities to resolve the crisis (Agbe, 2001; Toriola, 2001; Oladoyin, 2001). Little attention has been paid to the communities' resilience during the crisis and in the post war reconstruction efforts. For our discussion in this chapter, resilience is conceived as the capability of a system to withstand or absorb change while maintaining its structure, function and identity, and feedbacks (Walker et al. 2004). At the individual experiences, resilience refers to the ability to successfully adapt to change and stressful events in healthy and constructive ways (Catalano, Berglund, Ryan et al., 2002a; Garmezy, 1991). Resilience is dynamic and not static. It only projects the ability to recover from negative events and not the vulnerability to stress like events (Rutter, 1985, 1999; Garmezy, 1991). Hence, the major foci of this chapter are to examine the factors that could be responsible for the communities' resilience. Other similar issues that will be addressed are how prepared were they for the disaster and their post war reconstruction efforts.

Description of Ile-Ife and Modakeke-Ife communities.

Ile-Ife and Modakeke-Ife communities are located on Longitude 4.6 and Latitude 7.5N. The two neighbouring communities are in Osun State, south western Nigeria. No clear boundary demarcation exists between both communities especially to an outsider. Agriculture is the main stay of the local economy. The major occupation being agriculture has contributed to the critical role farm land has occupied in the long

history of the crisis between both communities. There are orthodox and non-orthodox health service providers in the communities. There are private and public orthodox health service providers serving both communities. Obafemi Awolowo University Teaching Hospitals (public) and the Seventh Day Adventist Hospital (Private) are the largest hospitals in the locality. There are quite a number of traditional medicine practitioners in the communities that perform different functions including caring for the sick and providing spiritual solutions to other life challenges. Religion is also an important aspect of life in the communities. Christianity, Islam and traditional religions are the three major religions in the locality. There are local shrines and deities in both communities. Ile-Ife is also known for her position as the custodian of the Yoruba traditional religion. As a way of cultural preservation and meeting other cultural needs, specific traditional festivals are usually celebrated at specific periods. The Olojo is one of the annual traditional festivals celebrated in Ile-Ife town. Olojo, which literally means “the owner of the day,” is a day set aside to celebrate creation and make offerings to the creator in thankfulness. Out of the 365 days in a normal year, there are about four to five days a year that sacrifices are not offered to deities in Ile-Ife (Fabunmi, 1985). The Modakekes also have traditional festivals that are celebrated within specific periods. Both communities serve as links to other towns in the neighbouring states in South Western Nigeria.

Methods

At the beginning, the Researchers prepared a one-page written description of the research objectives and discussed it through face-to-face visits with some community elders, women leaders, and youth leaders, and the non-governmental organisations providing services within the communities. This qualitative study entailed the use of key informants interviews and focus group discussions (FGDs) to generate data and insights on resilience as conceived by members of the two communities through a planned discussion in a convenient place chosen by the participants. FGDs have been increasingly used in social investigations to obtain preliminary findings where limited information is available. In focus groups, the community members become the teacher, while the researcher learns from their experiences. FGDs have been used to gain access to various aspects of people’s life (Morgan, 1988; Krueger, 1988; Ruff & Alexander, 2005).

Field interviews were held with residents that are indigenes in the affected areas. Through the assistance of the youth leaders and the elders of the communities’ qualitative key-informant interviews were conducted with some affected individuals. These consist of widows, business operators who lost their businesses to the crisis, farmers whose farms were affected and those who suffered permanent or partial incapability due to the crisis. Additional key informant interviews were held with two field officers in two of the non-governmental organisations providing services in both communities. Before the interviews, the research objectives were explained to each informant and consent obtained. A total of forty-seven key informant interviews were held with the above categories of individuals at locations chosen by the key informants. Each interview lasted for a minimum of thirty minutes. An audio tape recorder was used in recording the interview. This was also done with the consent

of the informant. All the informants were allowed to ask questions on the project in order to clear any misconception. The interviews were conducted in both English and Yoruba languages depending on the informant preferred language.

Focus group discussions (FGDs) were held with youths (18-35) and the adults (36years and above) on gender basis. A minimum of 8 and maximum of 11 participants per group were recorded in all the FGD sessions in both communities. A total of 86 individuals participated in the FGDs, while a total of 8 FGD sessions were held in both communities. An audio tape recorder was used in recording the discussion and a note taker also took some notes. All the participants were briefed on the research objectives by the moderator and they were also encouraged to ask questions in case not satisfied with the explanations. The FGDs were conducted in Yoruba language the indigenous language of the participants. Only the indigenes were included and the key informants facilitated the recruitment of participants that met the inclusion criteria. The study period was from February 2007 to August 2008.

Data Analysis

Only qualitative methods were adopted due to the research objectives. The recorded tapes were listened to frequently and repeatedly read through the verbatim transcripts. Data from the key informant interviews and FGD were transcribed and themes and sub-categories were noted as they emerged from the analysis. All the interviews conducted in Yoruba were moderated by the first author. Transcription of data was initially done in Yoruba language and later translated to English language by both authors. Both the Yoruba and English transcriptions and translations were later given to an expert in both languages to ensure proper and accurate translation. While data from each of the focus groups were analyzed separately, no significant differences emerged among the eight groups with respect to thematic content. Hence, the findings are therefore presented as a summary of all groups.

Discussion of findings

A total of 86 individuals participated in 8 focus groups: 49 females and 37 males in both communities. For the in-depth interviews, 47 informants were recruited. Out of this number, 45 individuals: 18 males and 27 females were affected indigenes currently residing in the communities. Only 2 key informants were not indigenes but who are operating non-governmental organisations in the locality.

The findings of the study revealed similarities in the resilience of members of both communities. Despite the similarities, emerging evidence portrays the influence of the Yoruba cultural belief system on the various efforts taken during the war, reconciliation period as well as the post crisis reconstruction efforts.

Table 1:Sociodemographic Characteristics Of Participants

Characteristics	%	(n)
Gender		
Male	44.9	(57)
Female	55.1	(70)
Age range(years)		
18-25	9.5	(12)
26-35	13.4	(17)
36-45	20.5	(26)
45-55	18.1	(23)
56-65	19.7	(25)
66 and above	18.9	(24)
Marital status		
Never married	5.5	(07)
Married or living with partner	47.2	(60)
Separated or divorced	11.8	(15)
Widow/widower	35.4	(45)
Employment		
Artisan	19.7	(25)
Employed	24.4	(31)
Farmer	31.5	(40)
Trading /business	11.8	(15)
Unemployed or unable to work	7.1	(09)
Student	5.5	(07)
Income/week		
Less than ₦2,000	38.6	(49)
More ₦2,000	31.5	(40)
Don't know or N/A	29.9	(38)
Formal schooling		
Primary	37.8	(48)
Secondary	35.4	(45)
Tertiary	14.2	(18)
None	12.6	(16)

Spirituality and the communal crisis

The first category that came out of the findings was the belief in ‘spirituality’. The Yoruba’s believes in the dualism of life. In this sense, life events are considered as entities with spiritual and physical components, but the spiritual supersedes the physical. Spirituality as a way of life concerns itself with aligning the human will and mind with that dimension of life and the universe that is harmonious and ordered. The following extracts relates to this finding:

Ibi ati rere la da ile aiye (life is dialectical, you should expect either evil or good).Both communities were leaving harmoniously until in 1888 according to what I heard, before Satan incited bitterness in the mind of some of our leaders. To date, we are still struggling to leave above this bitterness.

It's only leaving with a clean mind that we can overcome this bitterness. **(Male community leader aged 78).**

Ope ki a to mon wipe kii se awon omo ilu gan an lo da ija sile bi ko se awon to fee jeun lara wa.(It was long before we realised that outsiders were the ones instigating some of our people to fight because of what they the outsiders stand to benefit). It is true that Esu (Devil) is not interested in peace but crisis and some of our allowed themselves to be used for self purpose. **(Widow Aged 60)**

You see there are many things in life that one must not take with levity as your enemy will destroy you before you know it. War itself is not an ordinary event and must be fought with everything. Togun togun ni o (it's with charms). In those days, our fathers relied on traditional medicine for several purposes. I remember vividly that during the 1983 crisis and that of 1997, you cannot go out anyhow expect you are well prepared either through prayers or you use charms depending on your faith. **(Male adult aged 62).**

Throughout the crisis period and during the reconciliation periods a lot of prayers and sacrifices and rituals were made for peace to reign. And we pray that the prevailing peace will forever remain. Amen. **(Focus group with adult women)**

The traditional Yoruba religion has special 'medicines' which also include those for waging wars. Medicine in the Yoruba and many African contexts implies any substance that has the ability to cause a change anywhere, anyhow. Medicine heal diseases, sickness, catch a thief, help someone to succeed in life, kill an enemy, protect one from evils and win someone's love(Keller,1978; Whyte,1988). The concept of spirituality as obtained in the Yoruba belief system could be seen in the history of the crisis as well as the post war reconstruction efforts.

Historical accounts also showed that the first crisis between both communities started between 1835 and 1849. In 1888, a Treaty of peace was signed between both communities which stipulated that the Modakekes should evacuate Ife-Land and relocate to a place between River Osun and River Oba. However, "Oba Adelekan Olubuse I., the paramount ruler of Ile-Ife in 1909 performed a sacrifice in which he took the earth of the Modakeke community and the latter mystically dispersed into places such as Ibadan, Ikire, Gbongan, Owu Iponle, and Ede. The majority moved to a place called Odeomu" (Oladoyin, 2001), (all these locations are within Osun State). This event took place before the 1888 peace Treaty was implemented.

The use of spirituality was also demonstrated during the recent the recent crisis between both communities. For instance eggs laid by local hens were used after series of incantations in burning properties where there is no petrol. Locally made charms

were conspicuously used by both sides and many medicine men and women were fully engaged in preparing different medicines. Medicines were also used as bullet proofs and even where bullets wounds, incantations are used especially with the shortage of health facilities in the localities.

In the post crisis reconstruction efforts, spirituality also played crucial roles. The state, members of the communities and other concerned Nigerians were invited to offer special prayers. During the 1997- 1998 crisis, the former Military Administrator of Osun state, Lt. Col. Anthony Obi, declared a seven-day fasting and prayer programme. Similarly, Evangelist T.O.Obadare was also invited to pray for peace and place curse on those interested in starting another round of crisis. Down to the Ooni's palace there were special prayers organised by Queen Morisola Sijuwade.(Oladoyin,2001). The Obafemi Awolowo University community was not left out as both Christians and Muslims held special prayers for the peace of the communities. Hence, religion has remained paramount in both communities' efforts in executing their plans, negotiating their interests, and the post conflict reconstruction efforts.

The age grade systems in the reconstruction efforts

The concept of forming associations is strongly entrenched in the socio-cultural structure of both communities. Power in the community is assumed to be in the hands of the king as well as the different 'egbe' (associations). Power in the Yoruba context connotes physical and spiritual meanings. Similarly, 'egbe' encapsulates age-grades, political, spiritual, as well as social groups (Adekunle, 2006).

We have no option since the end of the crisis than to look inward. Many of the promises we received by the government and other concerned Nigerians were not fulfilled. **(Male youth leader aged 34)**

'A n fi ajo ran ara wa lowo, ako si nii onigbese lara wa (We assist ourselves with joint contributions and we give grace to debtors. Motor bike riding (Okada) has been the business of most of our able bodies, since many of our husbands farm lands have been seized **(Female adult aged 51)**).

A few women participated actively in the crisis, but many women assisted in providing food for the family and pray their safety arrival. **(Male adult aged 61)**

Women in particular participated and formed several praying groups during the crisis. To date some of us still meet to pray that the peace will not disappear again. In fact, it was a terrible experience for someone like me when I heard the news of my husband's death. I ran mad for months and it took the intervention of family members and the Christ Apostolic Church in the community before I could regain back myself.

Although I have not enjoyed any other form of support from the government or NGO. I only heard that some women were given grinding machine as a form of support, but none has been given to me. I have tried several times, but pabo lo ja sii (without success). **(Widow Aged 42).**

It is interesting to note that both communities relied on the age grade system in several ways. The age grade system is common in many Yoruba land. The essence of the age grade system include socialisation, training in traditional education, creating a sense of belonging, inculcating the spirit of community cooperative work, formation of associations especially among the youths among others (Adekunle, 2006). Both communities relied on their youths including some bold children under the command of War Lords in prosecuting the war.

During the crisis periods and after, different age grades play crucial roles. The youths and the adults for instance were much involved in the fight and protection of their communities and family members. As reflected in some of the extracts, there are gender differentials in the levels of involvement, but some women also fought during the period. Those that could not go to war were providing food or praying for the safety of their loved ones and properties.

Formation of indigenous association in empowering community members

Another interesting sub-theme that emerged from the findings is the ability of the communities to be self reliant. Informal and formal associations were formed in line with existing age grade system. These associations have remained critical in the struggle between both communities. There are youth associations and progressive associations formed in the interest of the communities. The functions of these associations are also determined by the communities. Below are some extracts supporting the relevance of these associations in the continuous survival of the communities.

Some of our youths have taken to Okada (motor cycle) riding business. They use their Okada in conveying people and loads and they are paid for their services. Some of the Okadas were provided by the community in form of soft loans to willing youths so that they will not be jobless. **(Male adult aged 54).**

I lost my husband to the recent crisis. However, the community provided me with a free shop and supported me with some funds to start a business. I have been able to train two of our children to Institution of higher learning through this support. **(Widow Aged 46).**

However, limitations to what the communities alone can do in empowering their people were also observed in some the informants responses.

I have suffered so much as a widow. I lost my husband and two of my sons to the crisis. And their children are now with me. All of them have stopped schooling because of lack of fund and I can't work like before. The children have to engage in menial jobs like fetching fire woods and housemaid jobs for us to survive. **(Widow Aged 72).**

I have been struggling to get myself back. I lost all I have worked for in life to the crisis when the Mayfair shopping complex was razed. One of my uncles in Lagos stood for me and collected loan from a cooperative society to start again. Indeed I lost so many things. **(A business woman aged 51).**

The situation is a bit precarious for those that are farmers. There is still fear in the minds of some to go to their farmlands and some of us have no farm land again as they have been seized. Most times it's my wife that is now feeding the family. **(A male adult aged 60).**

There are clear indications that historical facts on the communal crisis between both communities are passed from generations to generations. There are possibilities that many of these facts would be blown out of proportion as each presenter would want to win the listener's sympathy.

Conclusions/Recommendations

The study concludes that reconstruction efforts after the recent communal clashes between both communities have been community deriving as shown by people's determination to survive in the face of limited institutional supports from the government. While the government has played critical roles in the resolving the crisis in the locality, lasting peace may become more visible if many of the affected are properly rehabilitated and reintegrated. The idea of allowing the communities to initiate and provide for their needs may at times be threatened by limited resources.

There are also outstanding issues relating to farm lands that have not been resolved. The main stay of the local economy being agriculture should be reconsidered in the search for solutions. A lasting political solution centring on the farm land disputes within the community needs to be considered. Less partisan politics should also be played in the search for solutions.

Additional findings showed that there are various local institutions empowering the communities against poverty. The government should assist these informal social network and some formal local institutions created for the peace and development of the communities.

In the final analysis, the reconstruction of destroyed buildings in lucrative areas in the communities is on-going, while many others still remained as relics of the poor relations between both communities. Many other places of abode in surrounding villages were also destroyed and no resettlement plans on ground. This is still

compounding the problem of internal displacement. Villages and farm settlements that were looted then are still in their old shadows.

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Africa and Ethnic Conflict Management: A Comparative Study of Nigeria and South Africa

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Abstract

This paper proposes, among other things, that ethnic conflicts in Africa are fallout of colonialism. Relying on the comparative study of Nigeria and South Africa, it is the contention in this paper that ethnic conflict which has been at the heart of African countries development problem is a product of skewed economy, authoritarian governance and religious bigotry. There is no gainsaying the fact that African countries in contemporary times contend with greater challenges to peace and stability than ever before. Conflicts igniting factors in Africa have been a hotch - potch of insecurity, instability and poverty manifesting in hunger and starvation. All these are themselves products of corrupt and rapacious political institutions that assumed power in the African countries. This has been the case in countries of sub-Saharan Africa like Sierra-Leone, Ivory Coast, Liberia and the Democratic Republic of Congo. The contention therefore in this paper is that conflict has become a re-occurring decimal in Africa because the countries lack political will and consequently ineffective in conflict management. This paper is also meant to be a contribution towards the ongoing search for new means of managing ethnic conflict in Africa. The paper compares the management of ethnic conflicts in Nigeria and South Africa with a view to underscoring the intricacies in managing deep-rooted and complex conflicts in Africa.

Introduction

Experts in International Studies and Diplomacy have come to realize that nowhere is conflict management as well as peaceful resolution of conflict more important and needed than in Africa. This belief is understandably so because about 45% of the world's violent conflicts is traceable to Africa.¹ Except in the last few intervening years, the continent has come to be recognized as the most war-torn in contemporary times. Interestingly a good percentage of the African conflicts has to do with ethnic identities. It is difficult to explain the reality of African conflicts using the prism of conceptual framework alien to the continent. The pattern of African conflicts is unique and lack semblance in most other continents. This is so for some obvious reasons. Africa is recognized as the world's second-largest and second most-populous continent, after Asia. Apart from the fact that it covers up to 6.0% of the earth's total surface area, its population put at over 900 million is considered to account for about 14% of the world's human population.²

Africa houses over 50 countries and some 850 ethnic and linguistic groups. It has the history of five major external colonial waves and three religious systems broadly

speaking.³ The plethora of ethnic configuration together with external hegemonic influence culminated in ethnic conflicts in Africa. The impact of colonialism vibrates and manifest in ethnic conflicts in Africa.

Before Western influence, national borders were not much of a concern as ethnic co-existence was fashioned along socio-cultural, economic and geographical dictates. Border delineation was never artificial but respected natural occurrences or barriers like rivers, desert or mountains. With the Western scramble and partition of Africa, there was apparent insistence on drawing border around territories of various colonial powers to isolate and delineate areas of hegemony. The implication of this is that some traditional ethnic enemies were forced to live side by side without buffer between them. Some ethnic groups were unusually caught on both sides of the partitioned area of control. The point is that most colonial rules merely for political gains fanned the ember of ethnic conflict in Africa. The main and most enduring cultural fault-line in Africa was the induced divide between traditional pastoralist and agriculturalist. The divide was not based on economic competition as such, but on the colonial racial policy that identified pastoralists as constituting a different race from agriculturalists. This racial re-categorization of Africans to fit European stereotypes was not only contradictory and incoherent but also induced conflict that was ethnic in nature. There were also evidences of colonial applied quasi-scientific eugenics policies and racist politics on Africans in experiments of misguided social engineering.⁴ All these laid the foundation for ethnic conflict in Africa.

The intention in this paper is to attempt a comparative study of South Africa and Nigeria in underscoring ethnic conflict management in Africa. It would be necessary and indeed most appropriate to first justify the choice of these two African countries and show traces of ethnic conflicts before assessing conflict management. Few lines of terms definition would be useful in here as flow point.

Definition of Terms

Some terms which ordinarily one would have glossed over needed be defined here to eliminate ambiguity.

Ethnic group is simply defined as a community of people who share cultural and linguistic characteristics including history, tradition, myth and origin.⁵ Thompson sees ethnic group as a community of people who have the conviction that they have a common identity and common fate based on issues of origin, kinship, ties, traditions, cultural uniqueness, a shared history and possibly a shared language. While ethnicity may include tribes, races, nationalities and castes, it focuses more on sentiments of origin and decent rather than the geographical considerations.⁶

Conflict is defined as a struggle over values or claims to status, power and scare resources among two or more parties that perceive incompatible interests or express hostile attitudes.⁷ It can also be described as a struggle or contest between people with opposing needs, ideas, beliefs, values or goals. There are two sides to conflicts. Conflict could degenerate to non-productive results in the form of irreparable damages. It could also culminate in some beneficial outcome in the form of equity or emergence of a new situation agreeable to the parties hitherto in conflict. The determining factor therefore is how a conflict is managed.

Conflict management, simply put, is the constructive handling of difference. The assumption in conflict management is that not all conflicts can necessarily be resolved. This assumption marks the major difference between conflict management and conflict resolution. Contending or manipulating the conflict in such a way that it does not degenerate to irreparable damage is the focus of conflict management. No matter the difference, conflict management involves acquiring skills related to conflict resolution, self-awareness about conflict modes, conflict communication skills and positioning of structure for management of conflict in your environment.⁸ Understanding the nature of conflict is very vital in conflict management.

Choice of Nigeria and South Africa as Comparative Case Study

Some salient points informed the selection of Nigeria and South Africa for a comparative case study. Nigeria and South Africa both emerge as regional and continental giants. Nigeria reigns supreme in the sub-Sahara or West African region while South Africa occupies the same position in the Southern African region.

Nigeria sits on one of the largest proven oil reserves in the world and has population of over 140 million to rank the highest among nations in Africa. It has reputation for being one of the fastest growing economies in the globe. For instance, between 1995 and 2005, the economy had an upward thrust to average 5% growth.⁹ Nigeria accommodates over 250 ethnic and linguistic groups with English being the official language. There are three major ethnic groups namely: the Hausa-Fulani, the Yorubas and the Igbos. While the Hausa-Fulani are mainly Muslims, the Igbos is mainly Christians. This is not to say the religious divide is absolute as there are always evidence of both religions in any chosen group. Except for the continuous infiltration of the western culture, the ethnic groups in Nigeria have distinguishing life-styles.¹⁰

South Africa, on the other hand, is also recognized for its wealth of natural resources being the world's leading producer of both gold and diamonds. With a population of 44million, South Africa ranks as the most populous country in the Southern African region and among the first five in African continent. Apart from the well-established legal system in South Africa, it has strong economic base with access to financial capital, numerous markets, skilled labour and world-class infrastructure to show for its resources and years of going through the mills.¹¹ South Africa has long been polarized along racial lines. The country has about 11 ethnic and linguistic groups with English being the official language as it is in Nigeria. South Africa is mainly populated by indigenous Africans, coloureds and Indians. The country has a history of racial discrimination with blacks being at the lowest stratum. In the past, indigenous Africans were forced to live in impoverished and segregated ethnic homelands under the apartheid regime. The apartheid policy has since been dismantled and replaced with democracy. It must however be noted that the institutionalized racism and discrimination in language, history and culture subsequently aggravated ethnic conflict in South Africa.¹²

Traces of Ethnic Conflicts in Nigeria and South Africa

Nigeria and South Africa have disturbing histories of colonialism, which perpetuated hatred and conflict among different ethnic groups. They both experienced British colonization. Prior to the so-called scramble for Africa both countries had European influence though on different scale. While there were evidence of early peripheral Portuguese contacts with Nigeria, it was mainly on commerce level. This is not quite the case with South Africa. Before the nineteenth century British colonial rule in South Africa, a large number of Dutch augmented by French Huguenots and Germans settled there. Their descendants, the Afrikaners and the Coloured, remain the largest European-descended groups in Africa today. Large Indian communities also settled in South Africa. On the whole, the indigenous blacks form about third-quarter of the entire South-Africa population. Ironically, the majority blacks suffered under the apartheid regime which was characterized by a high degree of oppression and discrimination. This in itself only opened and deepened ethnic conflicts in South Africa.

British colonial rule in Nigeria provided identities, languages and symbols for ethnic and racial groups. Evidences abound that colonial rule was responsible for creating ethnic divisions and regionalism. The British found it convenient to adopt the divide – and – rule strategy which by design distanced ethnic groups from one another in separate areas like “Sabongari” in northern Nigeria and “Abakpa” in Eastern Nigeria.¹³ This arrangement encouraged ethnic conflicts.

The colonial rule in South Africa had the same pattern but with a more conflict prone approach. Mixed race were segregated from the so-called white groups through culture, residence, occupation and status. Policies were initiated to further deepen the differences among the mixed race. For instance, there were evidences of conflicts between Zulus and Xhosas, Ndebele and Vendas, Tswana and Qwagwa.¹⁴ One interesting point is that inspite of the animosity, very few physical conflicts occurred between the dominant minority white and the black majority ethnic groups. This has been explained in terms of the strategy adopted whereby the white distanced their settlement and maintained minimal contacts.

It is pertinent to emphatically posit that the policies of segregation or discrimination in South Africa acted as catalyst to ethnic conflict. The first half of the twentieth century witnessed economic racism which consolidated the structures of white domination and black disenfranchisement and exploitation. The black South Africans were, by enactment of the 1913 Black Land Act, denied access to land ownership or produce food for themselves. There was also regulation of the job market such that skilled work was reserved for whites alone while Black African workers were banned from organizing or forming trade unions. The consequence of these was that Africans were forced to evacuate the major cities and settled in remote part of the country. There were limitations to the movement of blacks in the cities. The erroneous assumption on which the discriminatory policies were built was the belief that Africans were both biologically and culturally inferior to whites and therefore incapable of running their own affairs. The resettlement of black majority only gave the white minority further opportunity to download their discriminatory policies. There existed a separate administration plan for the blacks. The blacks became a

source of cheap labour to the white. Infact, institutionalized racism and apartheid took control of black people's lives and resulted in hardships, poverty, despair and diseases in the black settlement usually referred to as homelands. These low-life ingredients formed the platform for ethnic conflicts and violence in South Africa. The period between 1976 and 1980 witnessed the height of this violence in the mostly black populated towns of Johannesburg and Soweto where youth and school children drew the ire of the brutal police repression.¹⁵

Another dimension to ethnic conflict as engineered by colonial rule was the use of divide-and-rule strategy to turn the facets of blacks against one another. Scholars have come to believe that the Zulu traditional ruler, Chief Mongosuthu Buthelezi was one of the forces skewed by the colonial masters to program ethnic conflict among the black South Africans. Chief Buthelezi was lured by economic and political power in the homeland. He embarked on creating ethnic boundaries between the Inkatha and the other ethnic groups. Chief Buthelezi became so associated with the apartheid leadership that the then African National Congress (ANC) was forced to exorcise him from the party. Undeterred by this, Buthelezi was known to have caused or escalated most ethnic conflict that occurred in South Africa between the 1980's and 1990's. The apartheid regime had no problem setting blacks against themselves. The blacks were made to view the competition for scarce resources like jobs, social amenities and education through ethnic prism.

On the whole, it could be said that the immediate causes of the ethnic conflict in South Africa are linked to the high rate of poverty, unemployment and the deliberate attempt to introduce politicking and discrimination in the homelands. The apartheid favoured Inkatha group spearheaded the ethnic connotation to the conflict. The ensuing ethnic conflict intensified human carnage and destruction in the townships. As already mentioned, the induced ethnic conflict manifested in the creation of rigid boundaries among the renowned ethnics like the Zulus and the Xhosas. Attempts by successive South African governments to find solution to the violence were actually cosmetic in approach as they were biased toward the Inkatha and the white Afrikaners. This window dressing approach to ethnic conflict spanned all through the 1980's and witnessed massive loss of lives and destruction of properties. Genuine respite only came with the introduction of reforms by the then president of South Africa, F.W. de Klerk in the 1990s. The bold steps of de Klerk ushered in true democracy in South Africa. The reforms included the release of political prisoners like Walter Sisulu and Nelson Mandela who later became the President of South Africa in 1994.

Nigeria as much as South Africa has its history of ethnic conflicts interwoven with colonial transgressions. The amalgamation of the northern and southern protectorate in 1914 suggests the bringing together of strange bedfellows. This turned out to be so because the various ethnic groups brought together by the amalgamation were not consulted. Needless to mention here, that this British policy which was undemocratic and indeed autocratic led to ethnic conflict. It has been argued that there were artificially drawn British boundaries that led to social re-alignment of ethnic groups.¹⁷ Each of these groups was forced to mobilize in a distinct geographical region that closely resembles the administrative boundaries of the colonial period. Ethnic groups strove to develop and re-assert their identities within each region. This engendered

ethnic conflict and regionalist pressures.¹⁸ Nevertheless, the colonial policy tilted towards introducing separate governments in the North and South for administrative convenience and better colonial grip on the Nigerian society. The policy was unmindful of the growing ethnocentrism.

Along side this was the introduction of indirect rule which was anathema to the management of tribal animosities in the colony. Indirect rule complicated the task of uniting the diverse elements into a Nigerian nation. The strategy distanced ethnic groups from one another. Indirect rule entrusted power to traditional rulers who corruptly used it in the villages to amass wealth, land and establish patronage networks which was laced with tribalism and nepotism. The colonial laws which limited the mobility of Christian south to Muslim north only deepened and widened the ethnic conflict. Particular quarters were carved out for settlement by the non-indigenes. Unequal and differential treatments of ethnic groups arouse intense competition and resulted in educational, political and economic gaps. In 1947, a colonial constitution divided Nigeria into three political regions namely East, West and North. The North was predominantly Hausa-Fulani and the largest region. The Igbos and Yorubas dominated the East and West respectively. The creation of these regions did not take into account the needs of the ethnic minority groups as they were lost in the majority.¹⁹

Such was the legacy left behind by the colonial rule. Since independence, ethnic politics had continued to intrigue the entire nation. Ethnic groups continually scheme to attract federal resources to their regions with mild regard for the generality of issues central to the entire nation. This was what characterized the Nigerian nation to the close of the first republic. Evidently the military intervention that followed this era was also bedeviled with the said ethnic rivalries. This was the primary cause of the Nigerian civil war between 1967 and 1970. In the light of this discourse, it must be resounded that the war was ethnic in nature. The Igbos of eastern Nigeria felt maltreated and threatened to secede from the federation.

Of course, the Igbos' grievances were caused by the denial of their basic human needs of equality, citizenship, autonomy and freedom. It is obvious that wherever such basic needs are denied, conflict emerges as aggrieved groups fight for their human rights. This situation captured the Nigerian Civil War, sometimes referred to as the Biafran war.

The war recorded one of the highest casualties ever known in the history of Nigeria. The real point to take home here is that the colonial masters were indirectly responsible for ethnic laden war and the casualties thereof. As earlier explained, the lumping of incompatible ethnic group by the colonial agents presupposed the struggle for socio-cultural survival of the constituent groups. Since the military was a product of the larger community, ethnic conflict and acrimonies crept into the military. Every military coup in Nigeria had always among other things identified corruption as the reason for the coup. Ironically, the history of military rule in Nigeria is replete with corruption, ineptitude and confusion. These have manifested in complete economic quagmire and continued ethno-religious conflicts. The Southerners had always viewed military regime with distrust as it was regarded as attempt to maintain Hausa-Fulani hegemony in Nigeria.²⁰

June 12, 1993 is mostly remembered in Nigeria as the day the widely acclaimed free and fair election was held. The election which Chief Moshood Abiola, a Yoruba from Southwestern Nigeria won as presidential candidate was annulled. The annulment was viewed to have ethnic undertone as the Muslim north was opposed to power shift to the South. In retaliation, pockets of militant groups began to spring up in Southern Nigeria. The Afenifere and the Oduduwa People Congress (OPC) came up among the Yorubas. The Bakasin boys emerged in the east among the Ibos. The Niger-Delta appears to have multiple militant groups that are at the verge of taking the nation by storm. The import of this analysis is that these militant groups represent the high rate of ethnic conflicts and crisis in Nigeria.

Conflict Management Approaches

What has been established in this comparative study is that ethnic conflict is a reality in both South Africa and Nigeria. What is left to be done here is to attempt a comparative study of the approaches to conflict resolution or management in both countries.

Just as the leadership of both South Africa and Nigeria recognized the potential danger inherent in ethnic conflict, so had both countries developed institutions for conflict management. In South Africa, a constitution that guarantees freedom of association, languages and bill of rights was introduced. This created room for continual negotiation of interest groups. In view of the diversity in ethnic interest, plethora of approaches were spread in South Africa. The focus was to fully establish peace and security in South Africa. The constitution as well as government had packages for the minority or disadvantaged groups. The constitution evolved power-sharing mechanisms to check ethnic or racial domination of any group. For instance, the Nelson Mandela led administration tried as much as possible to represent the various South Africa ethnic groups in the composition of his government. This approach legitimizes the government as it was seen as evidence of accommodation and tolerance. Ethnic conflicts were greatly reduced by virtue of the representation.

Another significant step towards conflict management was the collapse of ethnic homelands which hitherto served as reservoir for the blacks being discriminated against. The dismantling of the homelands signified the end of apartheid. The homelands were characterized by inhuman conditions, poverty and denial of social amenities. It is pertinent to know that the neglect of the homelands and townships was vulnerable to ethnic entrepreneurs. Ethnic groups were made to fight for the scarce economic resources. In place of these homelands and previous four provinces, the constitution provided for nine provinces. There was relative autonomy attached to these provinces. The intention was to manage ethnic conflict by distributing power among the sub-national units.

In realization of the need to heal the wound inflicted by the apartheid system, the South African government set up the Truth and Reconciliation Commission (TRC). Archbishop Desmond Tutu was saddled with the responsibility of chairing this conflict management instrument. The underlying push was that creating a window for the aggrieved to release some fume of anger would invariably reduce the concentration of conflict. It was also meant to project the transparency of the government by laying emphasis on forgiveness. Truly, many heavy hearts and cloudy animosity among

ethnic groups gave way soon after the commencement of this commission.

To manage the conflicts emanating from economic inequality, the South African government introduced the Reconstruction and Development Programme (RDP). This was meant to create openings for the economically disadvantaged groups. It is believed that economic equality would reduce ethnic conflict. There are enough to show that Nigeria, like South Africa, has displayed attempts at conflict management. The provision for federalism in the Nigerian constitution is to effectively manage the nation's abundant ethnic and regional differences. Again, the Nigerian 1999 constitution recognizes bill of rights as much as that of South Africa. This is to protect the existence of minority groups.

Another giant stride taken to manage ethnic conflict in Nigeria, is the creation of more States along ethnic concentrations. Nigeria has, since independence advanced from three regions to thirty-six States. The relevance of this is that ethnic relative autonomy presupposes less ethnic friction. This is not to say the creation of these States was perfect all through. The creation of additional States is among other things usually meant to bring development closer to the people. The reverse of this happens in practice as most State governors, local government chairmen and other government functionaries have become conduits for siphoning funds meant for development. Lack of funds implies poverty for the people. Logically, poverty has direct bearing with conflict. The Obasanjo government as part of reform rolled two strong anti-corruption organs to check societal and governmental excesses. There are enough evidences to claim that Independent Corrupt Practices Commission as well as Economic and Financial Crimes Commission achieved some measure of success. The functions of these organs have lately become the subject of manipulation by politicians.

Overtime the use of geo-political zoning as a yardstick for the distribution of the country's resources and appointments could be said to be a right step towards conflict resolution in Nigeria. The approach ensures no section is neglected or assumes perpetual domination. There had always been pockets of peace conferences and panels on conflict resolution in Nigeria just as we had in South Africa. The 1994 constitutional conference arranged by General Abacha's regime was meant among other things, to resolve the national debate over ethnicity. Although this conference was boycotted by the Yorubas being one of the major ethnic groups in Nigeria. The Human Rights Violations Investigation Commission (HRVIC) also unearthed hitherto hidden ethnic animosity. The commission also known as Oputa panel contributed to ethnic conflict resolution in that many forgave after having the opportunity to tell the whole world what was the problem.

The final report of the commission which was completed in May, 2002 was released though unofficially by the Washington based Nigerian Democratic Movement (NDM) and the Civil Society Forum in Nigeria.²² The Olusegun Obasanjo administration was continually criticized for the non-implementation of the commission findings. Whatever the criticism, it does not take away from commission's impact on conflict resolution management in Nigeria.

In a subterranean manner, Nigeria has been opened to both governmental and non-governmental conflict resolution management agents. One of such is the Academic Associates Peace Works (AAPW). This organisation, among other things, develops the

framework for the peace process through action-oriented research and intervention in current or potential conflicts. Over 170 skills-building workshops in various parts of Nigeria has been conducted by AAPW. It has also trained about 420 peace education teachers in 20 cities/towns throughout Nigeria. Its latest targets are the youth leaders and elders in local governments across the Niger Delta.²³ The focus of AAPW is to identify the sources of conflicts and proffer solutions accordingly.

One of the giant steps taken by Olusegun Obasanjo on assumption of office as the President of Nigeria was the appointment of a commission to investigate human rights abuses committed from January 1, 1994 until his taking over office on May 29, 1999. Again, in formally inaugurating the commission he extended the inquiry further to cover the period when President Shehu Shagari was deposed in a military coup.²⁴ The intention was to heal inflicted injuries and bury animosities that have manifested in various forms including ethnic suspicions and conflicts.

Disparities in the distribution of oil resources in Nigeria sparked off various ethnic conflicts most especially in the Niger-Delta area. The Nigerian government has programmed various activities to respond to the needs of the people and manage ethnic conflicts. Separate bodies like the Niger-Delta Development Commission (NDDC) were put in place to administer to the needs of the people. There is however a gradual shift in the Niger-Delta conflicts. It has moved from the initial inter-ethnic rivalries to that of militants' action against government and foreign investors.

Recommendations and Conclusion

It is conspicuously evident from the foregoing discourse that there are four basic underlying historical and cultural causes of ethnic conflicts in Africa. First was the unusual colonial lumping of different ethnic groups by colonial powers. This interfered with the geographic and demographic features hitherto establishing the distinct cultures of the ethnic groups. Attempts to re-establish this distinctiveness continually crystallized in ethnic conflicts. Second was the authoritarian governance of both countries. While apartheid government in South Africa aggravated ethnic conflicts, military rule in Nigeria posited the same conditions. Divide and rule continued to be the trademark of the Nigerian military rule. This is the situation in most African countries. The third cause of ethnic conflict in Africa is economy. All across Africa, the economy perpetually remained at lower ebb. The issue is not so much the non-availability of human and material resources as it is with the management of these resources. A comparative study of Nigeria and South Africa, which is the subject of our study, shows that leadership had always affected the economy negatively in Africa. There is usually unequal distribution of resources among the regions thereby creating political tension and frustration among the ethnic groups. Post-apartheid illusion exist in South Africa while there is post-military rule consequences in Nigeria. Both situations have a common and inbuilt mechanism to spark off ethnic conflict. The fourth cause of ethnic conflict in Africa borders on religion. Comparative study of Nigeria and South Africa shows that this is more pronounced in the former. Religion until lately was a divisive factor in Nigeria. For decades, the Christian South was afraid of the larger-populated Muslim North while the relatively underdeveloped north feared the better-educated south.

Having identified the major causes of ethnic conflict in Nigeria and South Africa, by extension Africa, certain recommendations stand out. Since corruption, nepotism and induced poverty constitute the immediate pull on ethnic conflict, economic factors should be viewed as the key to effective management of ethnic conflict in Africa. Apart from adopting democracy in enthroning leaders, citizens should always challenge the actions of ethnic leaders who have used violent ethnic conflict for personal gains. Conflict management is more effective if a government is devoid of corruption.

In all this, the effectiveness of the available conflict management mechanisms are in most cases dependent on the applied government policy choices and decisions. It is hoped that justice, equity, responsiveness, accountability, transparency in governance will constitute the launching pad of ethnic conflict management in Africa.

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Socialism as an African Social and Political Philosophy: Senghor's Paradigm

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Abstract

The paper interrogates the meanings and practices of African political thoughts, especially the theory put forward by Leopold Sedar Senghor. What is the distinguishing factor of African Socialism? What is the direction of African socio-political philosophy? What is the African conception of man that determines the socio-political theory? It is in an attempt to answer these and other related questions that the paper is written.

We argue that Socialism is socialism; there cannot be anything like African Socialism, European Socialism, American Socialism and even Scientific Socialism. This is because socialism is based on two premises: (i) Equity (ii) Non-exploitation. These are value-laden, moral and non-scientific. Socialism can be applied as a means of economic, social and political advancement in any society. Although situation and condition may differ but the basic productive and distributive principles remain the same.

Introduction

The term "African" is a racial geographical entity. 'Africa' is a continent inhabited by a people of a particular race, which could be black, white, Arab, Negro, etc., but definitely with similar culture, custom, common history of colonial experience and tutelage (Azenabor: 2002, 9). So, the tag 'Africa' has a meaning, a character and an identity – "if an identity, is a coalescence of mutually responsive (though sometimes conflicting) modes of conduct, habits of thought, and patterns of evaluation, in short a coherent kind of human social psychology..." (Appiah: 1992, 282). Every human identity is constructed, historical and cultural, so race alone cannot enforce an identity. Identity is one that can continue to be reshaped taking into consideration the challenges of our time and the political, social, economic and cultural experiences/forces of the modern world. So, identity is a consciousness. What the Africans are fundamentally seeking when they talk of an identity is not so much national and political independence as an end to the psychological suffering that goes with indignity and inhumanity to man.

"Social and Political Philosophy" is a branch of philosophy. It addresses similar but employs a different methodology from political science or political theory. The social and political philosopher utilizes the method of asking fundamental questions, argumentation, critical and logical evaluation, rigour, skepticism or refusal to believe unless on rational ground. To evaluate issues. It employs the tools of the core areas of philosophy, namely epistemology, ethics, metaphysics and logic. He also uses these to explain and understand the nature of man, his world, society and organization. In all of these, the social and political philosopher's concern is mainly with the goal of value

orientation, which is ethical. So, the social and political philosopher asks fundamental questions about justification, ultimate nature, value or *goal* and he formulates answers with some metaphysical and ethical theories and the limitations therein.

The Social and Political Philosopher looks at the *ought*, while the Political Scientist examines the is of the state and society. This is precisely the task of philosophers like Plato in his *Republic*, Aristotle in his *Politics*, Machiavelli, in his *Prince*, Nietzsche in his *Thus spake Zarathustra*, Hobbes in his *Leviathan*, etc. So, the political philosopher deals with the ideal. He is a thinker and a critic.

“African Social and Political Philosophy” is a branch of African philosophy. It deals with the ‘Africanness’ of social and political philosophy. Every philosophy is a response to experience and experience vary from person to person, from people to people, from race to race and from culture to culture. The experience of slavery, colonialism, racism and neo-colonialism are experiences that shape the socio-political philosophy in Africa. It is in fact the need to meet the challenges of these experiences that we have African social and political theories, like Senghor’s “Negritude” in *African socialism*, Nyerere’s “African brotherhood and “African humanism” in *Ujamaa*, Nkrumah’s “Pan-Africanism and Social Revolution” in *consciencism*, Azikwe’s (of Nigeria) “Pragmatic Federalism” and “Neo Welfarism” in *ideology for Nigeria*, Awolowo’s. “Freedom” in *People’s Republic*, etc.

Also within the scope of African social and political philosophy are works on African personality, identity theories, Pan-Africanism, etc., all having important implications for the development of social and political philosophy in contemporary Africa, they all constitute the substance of African social and political philosophy. African social and political philosophy is inspirational and it provides a sense of meaning to the development of nationalism in most African states and ultimately black consciousness. It serves as the intellectual backing for African politics and political thinking. In African Social and Political thought or philosophy, attempt is made to develop unique political theory aimed at African unity and based on African socialism, welfarism, communism, family hood and the existential situation of Africa. It is argued that a true and meaningful freedom must be accompanied by a true mental liberation and a return, whenever possible and desirable to genuine and authentic traditional African brotherhood and humanism.

Direction of African socio-political Philosophy

The social and political philosophy in Africa, like its counterparts all over the world, is determined by the social conditions in which Africans find themselves. But unlike its counterparts all over the world, the social and political theorists in Africa have been men with active political participation, most of them statesmen, freedom fighters and political leaders. The reason for this is understandable and historical. This has to do with the intellectual orientations of the thinkers which were affected by colonialism. So, hardly would any writer in African social and political philosophy or theory proceed without relating his or her thought to this colonial experience of Africans.

In terms of objective, African socio-political thought has changed direction in line with the social and political changes that have occurred over the years. It is no more that of political and economic liberation from colonial powers, since independence

has been fought for and won. Rather, emphasis would now be on internal conflicts, disputes and resolution within Africa.

Another direction in African social and political philosophy is that of ideologies. There are conflicting ideologies with the social and political structure left by the colonial masters on one hand and those of the indigenous Africans on the other. The African Scholars are now formulating theories as bases for the social and political philosophy of the African people, taking into consideration the historical/political antecedents on one hand and the democratic principles on the other coupled with the African socio-cultural context. A fundamental guide to the direction of African social and political philosophy would be the African concept of man.

The African concept of man

In the African socio-political philosophy, there is a stress on defining relationships among men in society. It was Aristotle who was credited with the view that man is a social and political animal. With this conception, it will be impossible for man, whether in Africa or Europe, to live in isolation. Man is a being - in - relation to others. There is always the need for collective efforts, action, mutual assistance, and inter-dependence as conditions for welfarism, which is the basis for communalism. So the individual must identify himself with the group or community for social well being, solidarity, inter-dependence, cooperation, reciprocity and relationship.

In spite of the general view of man or human nature, there is a societal or a people's conception or perception. In Africa, there is both the individual and communal conception of man. Man is not an individualized entity, but part of a collectivity. Man is a social being - a being inseparable from his community. In this respect Mbiti writes: "The individual can only say: I am, because we are; and since we are, therefore I am" (Mbiti, 1969: 108 & 109). Every society or community faces the problem of the nature of the relationship that should exist between men, i.e the individual and the society and the distribution of collective wealth. It is the way a society interprets this relationship that produces the social and political doctrine or philosophy. And every individual has three levels of existence; as an individual, as a member of a group and as a member of the community. In African cultural experience, these three are fused together, because there is interdependence, perpetual interaction and interpenetration. The individual develops in the light of the whole. Hence, he talks less of freedom, right and equality, he is not even aware of them. He works and lives for the whole - God, spirit, ancestors, community, man, past, present and future generations. The African man cannot demand to be free from these. Rather, what the African talks more of are duty and responsibility. Comparing the Western and African perception of the individual, Anyanwu writes:

The individual in the West is a being who is isolated from other beings and thereby becomes conscious of himself. Here, concern for the individual becomes individualism. It is the spirit of **individualism** that governs Western democracy. The West wants to create a community of people by organizing individuals into groups according to their interest The

African assumes that there are no isolated individuals since there are no isolated forces in the universe. So, an individual is a force in relation to other forces. Individual awareness is possible only in a **community of forces**. Individuals are born into a community and their obligation is to manifest the spirit of community in them by sharing in collective beliefs, works, duties and results (Anyanwu: 1981, 278).

The African social order manifests features of both communality and individuality. So, to describe the African social order simply as communalistic is objectively speaking not true. The individual has a place, but the place of the individual in the social order has to be understood. So, in African social and political philosophy “individualism and communalism are not seen as exclusive and opposing concepts, as they are in capitalist and communist philosophies” (Gyekeye: 1987, 162).

It is against this background that we must now situate African socialism. African socialism is an intellectual extraction from the African reality and cultural experience.

African Socialism: Senghor’s Paradigm

The trend of Africa towards socialism is partly due to the African experience and condition. African continent of today is emerging from European occupation or colonization which used the tool of capitalism as a means of oppression. But political freedom and independence are not enough; there is also need to be free from economic exploitation and social inequality, and socialism provides more for this than capitalism. To encourage this socialist stance of Africa, there is the traditional pattern of African society, where people owned so much in common.

Africans are not just moving towards socialism, some African leaders are also trying to evolve their own brand of socialism, which is opposed to “scientific socialism”. ‘African’ because, the nations must evolve and grow organically, not merely to suit African conditions, but it must also be original, indigenous, and creative in the experience of Africa’s own development. They reject Marxism, the theory of Dialectical Materialism, Class Struggle, and Dictatorship of the Proletariat, and base their own theory on traditional social structures. African conditions, they claim, are not conducive to scientific socialism. They go as far as saying that an African is “socialist by nature”, and cannot therefore be taught a socialism which is influenced by ‘alien’ ideologies. We all have our brand of socialism, so the argument goes, suitable to our communal life which is now being threatened by the intervention of European values. That in fact, with the advent of foreign intervention, and alien concepts of individual ownership and the monetary economy, communal traditions were gradually subverted and economic inequalities resulted. Thus, we are called upon to look for our own way of development in order to get salvation. One of such people who holds such a belief is Leopold Sedar Senghor; one time president of Senegal; “the first probably to use the term, ‘African socialism, in the forties” (Klinghoffer: 1969, 19).

This paper, therefore, examines Senghor’s theory of African socialism. For the sake of systematic analysis and expositional simplicity, this aspect of the paper

is divided into three main parts. The first, shall examine why Senghor adopted "African socialism" instead of "scientific socialism". The second shall consist of the presentation of Senghor's basic theories on African socialism. The third shall entail critical evaluations. Let us address ourselves to the first task.

Why it is "Africa Socialism" and not "Scientific Socialism".

The theory of scientific socialism has been said to apply under all conditions and that its theory and method are universally acceptable the Dialectical Materialism and Class-Struggle, are said to be general manifestations in all existing societies. Scientific Socialism with The Capital as its infallible Bible will only have little variation in details here and there, when applied, depending on the particular distinctive character of individual societies. The question then, is, why has Senghor rejected this theory of Scientific Socialism and opted for a brand called "African Socialism"?

To answer this question, Senghor painstakingly analyses what he calls the weaknesses of scientific socialism, in order to show why it is not the answer to Africa's problems. Senghor believes that Marx was too deterministic and underestimated man's freedom and the organizing power of the capitalist state. Senghor also opposes many of Marx's economic theories. He points out that "Socialism" has not triumphed in the industrialized countries of Western Europe as Marx predicted it would, that economic crisis are occurring less often, and that Marx's theory of capitalistic concentration has not come true as the number of small and medium-sized firms had grown. He also charges Marx with under-estimating the importance of the peasantry and with not realizing the complexity of class relationship. Senghor then rejects "prefabricated models" such as the Russian, Chinese and Scandinavian. Much, he says, can be learned from them but applying methods dogmatically leads to failure (Senghor: 1964: 32 & 157). He warned, "we must assimilate, not be assimilated (Ibid: 165). Senghor then argues that socialist structure already existed in African community before the arrival of the colonialist. He writes, "...Africans had already realized socialism before the coming of Europeans ...but we must renew it by helping it to regain a spiritual dimension "(Ibid: 29).

According to him, Africa's social background of tribal community life not only makes socialism natural to Africa, but excludes the validity of the theory of class struggle.

The most obvious departure of Senghor from Scientific Socialism lies in his rejection of this class-struggle and exploitation as having any application to Africa. He asks; "... Must we have proletariat and capitalists at war before we can talk like Marx? In our Negro-Berber society ... there are no classes at war, but only social groups struggling for influence (Ibid. : 33). He further maintains that, "In the working out of our African mode of socialism, the problem is not how to put an end to the exploitation of man by his fellows, but to prevent it ever happening...(Senghor: 1964, 265). It will therefore be a betrayal of Marx, he writes, to super-impose his method on Negro-African realities "especially since African societies are ... with no wage earning sector ... where money is not king. Though dialectical materialism can help in analyzing our societies, it cannot fully interpret them ..." (Senghor: 1964, 77).

Senghor also rejects Marxist Scientific Socialism which talks of the "dictatorship

of the proletariat” for its dictatorial tendencies. He maintained that the “dictatorship of the proletariat” becomes under Stalin (i.e. in Soviet union) an all powerful and soul-less monster which discouraged human freedom. A theoretically temporary dictatorship developed with a permanent dictatorship of the state and party” (Andrain: 1964, 165). Marxist socialism is based on the ideal of class was distinction and injustice in the Western world, whereas in African society there was no class struggle, even if classes exist, they were not conflicting and struggling. There was no bourgeoisie and proletariat. There was therefore no particular class in the society that needed to be liberated. In Africa, the oppressor was the foreigner; the colonialist and the oppressed were the Africans, the colonized.

Marxism or Scientific Socialism was also rejected by Senghor on the ground that ours is Agricultural economy not industrial one. So, there is no entrenched capitalist power in major enterprises. Furthermore, African socialism is anti-colonialist while Marx’s scientific socialism is anti-capitalist. Again, Marxist socialism is atheistic, and contemptuous of spiritual values, while African’s is Godly religious, creating room for value and ethics. Senghor writes: “What embarrassed us in Marxism was, along with its atheism, a certain disdain for spiritual values: this discursive reason pushed to its outermost limits, turned into materialism, without warmth, into a blind determinism (Irele: 1989, 53). Another area of contrast is in the final synthesis of Marxist socialism which is the withering away of the state, whereas that of Africa’s is the realization of universal man, a humane society without races (Sogolo: 1993, 199).

Senghor gave two other reasons apart from the above, why he would not accept Scientific Socialism. According to him; “the first is that the knowledge of Marx and Engel was conditioned by their era, by the rather limited progress of science and philosophy ... Secondly, a new theory of knowledge was born during the first half of this century as a result of these scientific revolutions. Dialectics as a theory more precisely, as a method of knowledge is not new ...” (Senghor: 1964, 169-172).

Having debunked the ideas of Scientific Socialism, Senghor, then sets out to lay the foundation of “African socialism”. To justify his theory of “African socialism”, Senghor appealed to the African concept of man and epistemological justification, that is; African mode of knowing. Based on the African concept of man, Senghor establishes African socialism by saying that the European society from which context Marx took off is an assemblage of individuals and places with more stress on individual and his needs.

“In this respect, the debate between “to each according to his labour” and “to each according to his needs” is significant. Negro-African society puts more stress on the group than on the individual, more on solidarity than on the activity and needs of the individual, more on the communion of persons than on their autonomy. Ours is a community society. This does not mean that it ignores the individual, or that collectivist society ignores solidarity, but the latter bases his solidarity on the activities of individuals, whereas the community society bases it on the general activity of the group ... The individual

is, in Europe, the man who distinguishes himself from the others and claims his autonomy to affirm himself in his basic originality. The member of the community society also claims his autonomy to affirm himself as a being. But he feels, he thinks that he can develop his potential, his originality, only in and by society, in union with other men – indeed with all other beings in the universe: God, animal, tree or pebble” (Ibid: 93& 94).

Senghor also notes the collective nature of work in the Negro-African society. He opines that the means of production and instrument of work was owned by the family group as common property. And “under this collective situation, the African worker felt that he laboured for something of value to himself. This work satisfied the human needs of responsibility and dignity. Since the work permitted the realization of his personal needs, it was not forced labour but a source of joy (Andrain: 1964, 169).

Senghor then adds his second reason, which is a deeper one, for ‘African Socialism – something which he believes is inseparable from African psychology. He argues that the *African approach to socialism is determined not only by the African concept of man and society*, but also by the “faculty of knowing” which Africans have inherited. He writes:

From our ancestors, we have inherited our own method of knowledge. Why, should we change it when Europeans now tell us it is the very method of the twentieth century and the most fruitful method? Let us, then consider the Negro-African as he faces the object to be known, as he faces the other: God, man, animal, tree or pebble, natural or social phenomenon. In contrast to the classic European, the Negro-African does not draw a line between himself and the object; he does not hold it at a distance, nor does he merely look at it and analyze it. After holding it at a distance, after scanning it, without analyzing it, he takes it vibrant in his hands, careful not to kill or fix it. He touches it, feels it, smells it he discovers the other. Immediately he moves, going centrifugally from subject to object on the waves of the other Thus, the Negro-African sympathizes, abandons his personality to become identified with the other, dies to be reborn in the other. He lives a common life with the other, he lives in symbiosis subject and object are dialectically face to face in the very act of knowledge ‘I think; therefore I am’, Descartes writes The Negro-African could say: “I feel, I dance the other; I am” (Senghor: 1964, 72 & 73).

Thus, Senghor uses the above mode of knowing to juxtapose and contrast with the method of Dialectical materialism, and Senghor asserts that the method of scientific

socialism falls short of the contemporary method of knowledge.

Having established the basis for African socialism, Senghor adapted a definition of African Socialism, which he derives from his concept of “Negritude”, where he defines Negritude as: the common denominator of all Negro-Africans regardless of their ethnic background, their religion or their country” (Skurnik: 1965, 351) and laid emphasis on the primacy of African and African cultural values. So, using the concept of “Negritude”, as instrumental element, Senghor defines African socialism as “a return to Africanism we would rather say this is the essence of Africanism, which must be preserved at all costs in our endeavour to modernize. In a society which has never really been stratified into classes a redistribution of wealth is a normal process; the provision of equality for all is merely translating into modern terms what goes on all the time and perhaps extending it more consciously beyond the confines of the extended family” (Rolberg: 1964, 122). From the above we see that socialism is said to be African because it is based on African traditional Value System and reality, which is humanistic (not racialistic). It is centred on man, respect for man’s dignity as a rational being. It is also nationalistic (not colonialistic). Enough for Senghor’s justification of African Socialism, let us consider his basic theories on African Socialism.

Senghor’s Basic Theories

Senghor’s approach to the theory of African Socialism is eclectic. Retraining such traditional African Values as religion and the community spirit, Africa, he believes, must develop her ‘open’, ‘democratic’, humanistic socialism, selecting and applying the most useful contributions available. And

From French utopian socialists it will borrow trade unionism and the cooperative. From Marxism – Leninism, it will accept dialectics, but reject atheistic materialism. It will have a planned economy with a public, a mixed, and a private sector. Nationalization as well as laissez –faire will be avoided. Techniques and technicians from France and other developed countries will be welcome, and an intensive programme to train African cadres will be instituted. The basic pre-requisite is that these various devices be applicable to 20th century Negro-African realities, without meeting this criterion, (Senghor believes) no prefabricated foreign model designed for other times and other people can suffice (Senghor: 1964, viii). Senghor’s basic theories could better be examined under the following: Religio-cultural theory, political theory and economic theory.

Religio-Cultural Theory:

Senghor recognizes the role of religion and culture in African Socialism. He asks; Can we integrate Negro-African Cultural Values, especially religious values, into socialism? We must answer that question once and for all with an unequivocal yes.

(Ibid.,26). Senghor in his theory leaves room for God and does not consider religion as the “opium of the masses” as Marx did. African socialism will not be incompatible with the teachings of Jesus and Mohammed. “we must renew it (ie African socialism) by helping it to regain a spiritual dimension”. (Ibid., 29) Religion, says Senghor, is a contribution to the universal patrimony of mankind, but without destroying what is the essential message of a religion, it must be adopted to the Africa cultural world. He writes:

Indeed, like the Marabouts, even more so than the Marabouts, the missionaries were iconoclasts, destroyers of values--- cultural values and moral values ---- Nevertheless Islam and Christianity gave us spiritual values as substitutes.---- once we have chosen them, it is our task to adapt these religions to our historical and sociological conditions. It is our task to Negrofy them (Ibid., 82 & 83)

Religion then, according to Senghor is the means of realizing the African road to socialism-he therefore rejects the “atheistic materialism” of scientific socialism. Senghor also places great emphasis on traditional African cultural values, in fact this is the constant reference made to what he calls “Negritude” Senghor sees African culture as a vessel for the “Negritude” to the African peoples. And for him, “culture is the very texture of society” (Ibid.: 49). “Culture is inside and outside, above and beneath all human activities. It is the spirit that animates them that gives a civilization its unique style” (Ibid.: 80). “It follows that African socialism as a method and an expression of African realities must be placed at the service of culture” (Skurnik: 1965, 365). Senghor then maintains that, “we must avoid the temptation of both cultural colonialism and of exclusive anti-colonialism. Of course we must reject colonialism, but this should not lead us to become xenophobic isolationists, which would be a sterile attitude” (Omi & Anyanwu: 1981, 226)

The African task, according to Senghor, is to integrate, to assimilate the complementary values with our own to make new blood. Thus, Senghor’s conception of African socialism is the selective rejection of foreign experience – he will neither accept capitalism nor Scientific Socialism. He writes:

Our revised Negritude is humanistic. I repeat: it welcomes the complementary values of Europe and the white man, and indeed of all other races and continents. But it welcomes them in order to fertilize and reinvigorate its own values, which it then offers for the construction of a civilization which shall embrace all mankind-- -(Ibid.)

Senghor says the new African society cannot be realized by merely copying foreign models, however perfect that model may be in its own original setting, nor by an artificial and impossible return to a traditional past which could not be truly lived today. (Senghor: 1964, 83)

Political Theory

Senghor believes that it is only democracy that will allow the Negro-African to realize himself, since, democracy is the traditional form of Negro- African societies. In order to attain this lofty goal, African socialism will utilize the instrument of a single mass party system. Under the control of the majority party, the governments will take all necessary steps to curb demagogic opposition. He points out the party as the consciousness of the masses and avers that the party must raise the masses to political consciousness. And any opposition to the state is viewed as ambivalent, since the state represents all citizens and opposing it is really opposing one's self (Ibid: p.53). From the above, one can see that Senghor's doctrine about the primacy of the state recalls Jean - Jacques Rousseau position. The state appears as the interpreter of what may be called the "General will" of Rousseau. "This exalted position is explained not by reference to a state of nature but through the irreversible dictum which could read: 'man is born free but every where he is poor - - -.'" (Skurnik: 1965, 355).

Economic Theory

The other facet of Senghor's African socialism is that of economic set up. One of his economic objectives is the socialization of the means of production and exchange, for the creation of a communal society. Senghor maintains that since most of African countries are primarily agricultural, Africa, especially Senegal is to remain predominantly agricultural. He writes, "Our countries are fundamentally agricultural. We do not merely risk an imbalance to the disadvantage of Agriculture, what we risk is developing industry at the expense of food" (Senghor: 1964, 62). Thus, according to him, the state will have great control over agricultural developments and supports communal and cooperative land holding. He maintains that;

Although Africans need industrialization to make human progress, they must adapt the methods to the realities of the soil, climate, and race. Industrialists must never forget that they are dealing with Negro-African peasants. In the Negro-society, the work of the land is the most noble activity, and the Negro soul remains oriented to peasant ways (Andrain: 1964, 164).

Senghor believes that private enterprise can exist under socialism, but capitalism will not flourish. He therefore maintains that; "private capital will not be scorned; instead it should be sought. Whether from France or else where, provided it does not alienate the rights of quasi-nation (Senghor: 1964, 58).

The problem, according to Senghor, is that the capital is not national, but comes from developed countries. For this reason therefore, Senghor felt;

It cannot be purely and simply nationalized. Several factors prevent it. In addition to legal difficulties, the nationalization of foreign capital would risk provoking international conflict, with which we have nothing to do. But above all, it would

entail the loss of our international credit and prevent other investments, which are vital- - - - suffice it to say that our problem is less of nationalizing capital than of effectively orienting it to help our harmonious development (Ibid., 95)

Senghor believes that instead of nationalization, we should talk of taxes, which can be used for national ends. And that since capitalists train and employ African personnel, re-invest part of their profits, and pay taxes, capital is, for all practical purposes nationalized (Ibid: 58). But then, there is need to prevent laissez faire economy, says Senghor, this is the negative aim of the development plan.

The state and the trade unions, according to Senghor, should have the same purpose of increasing production and raising the standard of living of the workers. So, there should be no conflict between the state and the unions. During his tribute to Negro-African trade unionism in Senegal, Senghor said:

It is one of the purposes of trade unions to ensure for the workers a fair share of the profits of their labour. But a "fair" share must be fair in relation to the whole society ----- trade union leaders and their followers, as long as they are true socialists, will not need to be coerced by the government into keeping their demands within limits imposed by the needs of society as a whole. Only if there are potential capitalists among them will the socialist government have to step in and prevent them from putting their capitalist ideas into practice (Brockway: 1963, 41).

So much for the exposition of Senghor's theory of African socialism, now, let us make a critical evaluation of the theories, assertions and claims.

Critical Evaluations

Behind these theories of Senghor, lies the instinctive African reaction to all external superiority or domination, whether it be political occupation, military pressure, wealth, or any contrast in status. As an African who had witnessed the humiliating period of colonialism, Senghor, like any other African, is claiming equality and a right to equality. So one can appreciate what Senghor is trying to say, that; there is need for Africans to create a new society (especially having experienced colonialism) where traditional values, human solidarity, natural unity, social equality and economic democracy will be immortalized. There is need for a socio-cultural philosophy, an indigenous civilization and way of life, based on African humanism, seeking to eliminate exploitation and social stratification. It is on this basis then, that "----- Senghor of Senegal stands out among the statesmen of Africa not only for his literary achievements and his political acumen, but also for having made a major contribution towards the emergent doctrine of African socialism. Senghor's reflections on that subject are based on his emotional and intellectual commitment to African values and realities, and on a thorough investigation of western and communist thinkers.

The result is an amalgam aimed at serving the future of Africa (Skurnik: 1965, 459). So, African socialism is a movement in Afrocentrism - a quest for African identity or being and cultural nationalism, as against Euro-centrism. But in spite of all these well-meaning ideas, some of Senghor's assumptions, claims and cultural theories about African socialism are entirely misconceived, too simplistic and lack merit.

Senghor emphasizes the African concept of man, as a basis for Africa socialism. It is true that the African concept of man can be different from that of the West-But then, which concept of man are we referring to in the west? There is not a single concept of man held by the whole of western culture. The concept of man varies according to individual philosophers, school of thought and age. There is no static concept of man in the history of philosophical thought, as Senghor wants us to believe. Senghor's conception does not make room for continuous exploration and advancement of concept, because it is static. Therefore, it is not a worthwhile philosophy but a dogma.

The qualities of "African situation" which Senghor tend to describe as essentially African are really "human qualities which find expression when a community is at a certain level of productive capacity. When a community does not have the capacity to produce social surplus, there is simply no means of becoming unequal. The sense of brotherhood which is common under such conditions is essentially for the survival of a community which is permanently being threatened either by natural forces, which they cannot explain, or by hostile invasion. A similar feeling of brotherhood may be manifested in terms of war or natural calamities even today" (Babu: 1981,57). The point is that it has been pointed out that, there is nothing uniquely "African" about the traditional society. Every society passed through this traditional stage and later moved to higher levels of production simultaneously evolving new social codes, political aspirations, and moral ethics. So why is Senghor trying to draw the hand of the clock backwards? Mankind is always in a state of progress. The politics and ideology of the past have been over taken by modern exigencies. There is no room for such backward forms of organizations; they are hindrances to progress and perpetuate poverty. "To say that an African can learn democracy and socialism simply by looking backward to see how our great grand parents behaved (which of course is part of any traditional phase of any people of the world) is not only meaningless but down right reactionary". (Ibid; 58).

After all, socialism is entirely oriented towards the future, concerning itself with what ought to be, so it cannot be backward looking. Socialism aims to modify what exists not what existed, it proposes not past conditions but reforms. While a glorious history of the past may be important for national self-confidence, we must also discriminate between the glorifications of anachronism just for the sake of establishing a past, on the one hand, and the challenges or obvious realities of our time, on the other. We need not be unnecessarily sentimental about our past. It is true that we must respect our own history "but respect for history means giving it its proper place as a science, respecting its dialectical development, and not eulogizing the past at the expense of the present ----." (Ibid: 60).

Soviet political experts oppose the idea of "Negritude" put forth by Senghor. They are averse to this racial concept, partly because it includes only Negroes, and Potekhin,

for example, indicated that white and black Africans should be united in the struggle against the remnants of colonialism. Thus, soviet writers consider "Negritude" to be "anti-racial racism" (Klinghoffer: 1969, 72 & 73).

One of the basic claims of Senghor is that prior to the arrival of the colonialists, there was no class struggle in Africa. This contention is very disturbing. But in order not to be guilty of misjudgments and hasty conclusions, let us try and acquaint ourselves in concrete terms by what is meant by classes or class-struggle. If by class struggle we mean the distinction in society or the hierarchical arrangement or order, then classes exist everywhere in the world, and there can never be a classless society; distinction in the society can never be abolished. But Marx or Lenin did not use class in this context. By class, Marx meant that a person or group would have absolute monopoly not only of the means of production but also the means of distribution, and every other person is dependent on some body else for survival and sustenance. And Lenin on his part, defines classes as;

"large groups of people which differ from each other by the place they occupy in a historically determined system of social production, by their relation (in most cases fixed and formulated in Law) to the means of production, by their role in social organization of Labour, and, consequently, by the dimensions and mode of acquiring the share of social wealth of which they can appropriate the labour of another, owing to the different places they occupy in a definite system of social economy" (Babu: 1981, 126). Thus, master servant cum exploiter-exploited relationship is the necessary force for a class struggle to manifest.

Now, considering the above conceptions of class-struggle, does class struggle not exist in Africa, as Senghor has claimed? Considering the fact that Africans have no means of production and distribution, that they are not industrialized nations, and that they do not have capital, and their own production output is still dependent on foreign investments, and that peasants in Africa can exist independently of any capitalist, one may be tempted to agree with Senghor that there is no class struggle in traditional African society. But to claim this, is to view issues in a simplistic, parochial, partial and rather pretentious manner. The histories of Mali empire, Songhai, the Yoruba, etc., were all dominated by struggle – but then, one can quickly point out that these were tribal struggles, or to use Senghor's words; "struggle for influence". However, there was the case of Kings and Chiefs owning slaves or palace boys, and they depended on the kings and chiefs for their means of livelihood. Again, there was the compulsory tribute that subjects must pay to the kings. These are cases of alienating one's labour, and cases of exploitation. So, there was class struggle in Africa. But the difference is that the slaves or palace boys were not conscious of their deplorable and exploitative conditions, because the labour was not quantified-they were not bothered about how much they were putting in and how much they were taking out – they were not aware of the surplus value. And since it was a communocratic society the exploited was not

allowed to suffer hence he was not conscious of the exploitation, but that is not to say that there were no contradictions and conflicts in Africa. In fact, African leaders say there was no class-struggle in Africa, not out of conviction, but because of the need to keep all the indigene united, under the same umbrella, to fight common course-colonialism. So, with colonialism diversion was made to anti-colonial struggle, instead of class-struggle.

Perhaps the most disconcerting aspect of Senghor's African socialism is the one party system. This has been criticized in terms of the legacy of absolutism and authoritarianism. Although, the introduction of one party system has been explained in terms of the need to stamp out tribalism, and establish national unity and the desire for rapid economic growth. This explanations notwithstanding, there is still a more fundamental objection to one party system which makes the explanation vacuous. The idea of one party system is a contradiction in terms, since etymologically speaking, party connotes part of something in the society, therefore, one party system cannot represent the society in its entirety. "The limitations placed upon trade union activity and the concept that there should be no contradictions between trade unions and the party state apparatus, are also restrictions upon true democratic activity (Klinghoffer: 1969, 38).

However, one can also point out that this system of rule, although undemocratic in many respects, may be the most appropriate to the developing African countries, since the practice of Western democracy may be a luxury, which cannot be afforded, rather than a necessity. But then, the African socialist would be sowing the seeds of totalitarianism, where the state is in control of everything. In fact Carl Friedrich and Zbigniew Brzezinski outlined six major facets of totalitarianism which, reduced to their simplest form, include; an ideology which encompasses all aspects of society; a single party; terrorist police control; party control of the means of communication; state control of the means for armed combat, and central control and direction of the economy (Klinghoffer; Ibid).

Conclusion

Let us harvest our thoughts. From the above analysis and exposition, we can say that "Senghor's African socialism is a flexible doctrine in gestation, adopted to the African context, designed to facilitate the transition to modernization and to project a vision of a better future----- Senghor asserts the dignity of African values, he expresses a cultural nationalism for Black Africa – to value and be proud of African traditional culture as a necessity in increase of African emotional security (Skurnik: 1965, 367). These, no doubt, are credit to Senghor's deep commitment to humanism and the entire continent of Africa not just to his native land, Senegal.

However, his analysis poses some problems as I have elucidated above. So, those who look for flawless logical consistency may be disappointed. "Senghor's doctrine is both a method and a myth. As a method, it provides instruments with which to assert and develop the material and ideal values of Africa; these instruments include; Negritude, eclecticism in nation-building, the primacy of the ruling party as the national decision-maker, and the socialization of some means of production and consumption. As a myth, it posits a series of interconnected assumptions which tend

to----- serve as a frame work for the blossoming of Africa” (Ibid; 449). The elements which may be regarded as part of the myth include his claim about the absence of class struggle, the ultimate goal of culture, etc.

Also we have seen that the concept of African socialism is a reaction to what is called “foreign ideologies”. But the truth is that “there is no ideology that is the exclusive possession of any person or group of people. As soon as an ideology is propounded, it becomes not the exclusive property of the ideologist but a thing of universal applicability. After all, the principle of socialist arrangement was not first propounded by Russians, who adopted it as a means for their economic and social development. Karl Marx was not a Russian. It is utterly futile to think that one can resist the invasion of ideas, especially where such ideas are relevant to our societal advancement. Ideas are global, and we cannot seal our borders and say ideas shall need passports in order to come in”(Imobighe: 1972, 17).

Socialism denotes a belief in the pre-eminence of certain values, such as; cooperation, collective welfare, and elimination of abject poverty. In socialism, according to Potekhin, “the state’s power is vested in the workers... there are no exploiting class, nor does one man exploit his fellows. The economy is planned, and its essential aim is to afford maximum satisfaction of man’s material and spiritual needs” (Roberts: 1964, 80). If this is taken as a meaning of socialism, then, as our survey of Senghor’s African socialism has shown, it expresses the same cooperative ideals, the only thing is that Senghor wants to apply the African situation and realities into it – fair enough. So, why not simply call it, “socialism in Africa” instead of the misnomer; “African socialism”? Socialism is socialism, there cannot be anything like ‘African socialism,’ ‘Asian socialism’ American socialism’, ‘European socialism’ or even ‘Scientific socialism’. Socialism is based on two premises: equity and non-exploitation.

These are Value laden and moral not Scientific, etc. Socialism can be applied as a means of economic, social and political advancement in any society. It is thus useless for Senghor to skirt the real issue of our time by inventing various excuses in cultural, traditional, religious, etc., to side-track socialism. Although situation and condition may differ but the basic productive and distributive principles remain the same. The reason for this ideological confusion by Senghor was the problem of non-alignment, (Senghor: 1962, when reaffirming his policy of Socialism to West Africa said: “ Senegal would pursue her policy of non-alignment” (West Africa: 1962: 1447) or non-involvement in the “cold war” struggle between two blocs-Eastern and Western, with the nuclear parity by the two major powers the United States and Soviet Union, with capitalism and socialism as their various ideologies but then there is however no essential difference between capitalism and socialism both are exploitative. In the former an individual does the exploitation, in the later the state does the exploitation). And adopting any of these, i.e. Capitalism or Socialism, it is felt, would amount to allying with a particular bloc., which might result in the threat of an imminent nuclear showdown between these two major powers and their allies. And this might lead to the complete extermination of humanity. “Thus, most African states are thrown into the dilemma posed by their cherished principles of non-alignment... The haunt of this spectrum of non-alignment threw them off their balance, so that instead of concerning

themselves with the need for, and working out a socialist development, they wasted their time in discussions centred on the different types of socialism. Until socialism is given the appendage; “African” socialism, their cherished policy of non-alignment, would be defeated ... (Mobighe, 1972, 17).

Today, in modern world, it is no longer fashionable to talk of Socialism - ‘African’ or ‘scientific’. There is now the challenge of democratic governance, with its representative government. But even at that, democracy has to reflect people’s worldview, cultural experience and political reality. So the formidable task before contemporary African social and political philosophers is how to evolve an indigenous political system, given the democratic challenges of the modern world.

So far, African social and political philosophy has remained pure theory. What we now need is practice, a real revolution like Europe had. This is what is necessary for Africa to put in place “an equitable and progressive social order which will provide food, clothing, and shelter to meet the needs of the people in accordance to their means; a social order that will reflect a higher standard of living and the happiness of African people (Kwame Nkrumah: 1964,259).

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Patterns and Processes of Recruitment and Trafficking into sex Work in Nigeria

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Abstract

Nigeria contributes to the global problem of the trafficking of young women and girls mainly for sexual exploitation as a major country of origin of the victims. Using information gathered from Edo and Lagos States of Nigeria, through the use of Case studies, In-depth and key-Informant Interviews, this paper probes the strategies employed by the traffickers and activities that characterize the recruitment and trafficking into sex work. The study found the family to be both facilitators of recruitment and exploiters of the prostitution of their relatives. The recruitment patterns and trafficking processes were characterized with incidences of deception, extortion, violence and exploitation with severe consequences on the emotional, psychological and health condition of the victims. To contain the activities of the traffickers, the use of formal and informal channels of education to enlighten the populace on the ulterior motives of the traffickers is suggested.

Introduction

Studies on the escalating prevalence of the trafficking of young women and girls for the purpose of sexual exploitation have been conducted worldwide (Jeffreys, 2002; Porter, 2003, Shivdas, 2005). Similarly, the rapidly rising rates of trafficking into sex work in Nigeria have attracted increasing academic attention (Aghatise, 2002; Onyeonoru, 2003 Skogseth, 2006). Generally, human trafficking has been identified as a form of modern slavery, as a threat to human security, and as one of the greatest human rights challenges of our time. The incidence and development of sex trafficking in Nigeria is indeed phenomenal, as the country's present contributions to the global sex industry remains unparalleled, with conspicuous and staggering number of Nigerian women and young girls practicing sex work in several African, Middle-Eastern and European countries especially Italy, Spain, The Netherlands, Belgium and recently, Norway and the continent of South America particularly Venezuela (Norli, 2006; Olateru-Olagbegi, 2006). The United Nations Children Emergency Fund (UNICEF) particularly labeled Nigeria as a leading country of source, transit and destination for human trafficking, especially the trafficking of the under-aged (Skogseth, 2006).

Although there are no official statistics available on the magnitude of human trafficking both internally and out of Nigeria, however, the Nigerian Police Force and the Women Trafficking and Child Labour Eradication Foundation (WOTCLEF) reported that between March 1999 and April 2000, about 1,126 women trafficked out of the country were deported by various countries. Further statistics released by WOTCLEF, put the figure of trafficked Nigerian women deported as at December 2001 at about 5,000 (Agbu, 2003). Most of the deportees were reported to be practicing

sex trade in Italy, a country that is believed to be the main country of destination for Nigerian victims of sex trafficking. The prevalence of Nigerians practicing sex work in Italy is so high that every black woman is assumed to be a Nigerian and thus a prostitute. Infact, a black woman stands the risk of having her breast or buttocks fondled on the street by the Italian men under the belief that she is a sex worker (Aghatise, 2002; Loconto, 2002). In a study conducted on the demographic of sex workers in Italy by the United Nations Interregional Crime and Justice Research Institute, it was reported that Nigeria accounts for about sixty-one percent of migrant sex workers in Italy alone (Ume-Ezeoke, 2003).

The high number of sex workers of Nigerian descents in Italy and some other European countries were of great shock to the immediate past President of the Federal Republic of Nigeria, Olusegun Obasanjo in one of his visits to Europe in the year 2001. He directed that a “search party” be constituted and trafficked Nigerian girls be brought back home (Ayorinde, 2001). In July 2003, the President signed into law the trafficking in Persons (Prohibition) Law Enforcement and Administrative Act and established the National Agency for the Prohibition of Trafficking in Persons and other related matters (NAPTIP), with the mandate to enforce the law and crackdown on the activities of the traffickers. Similarly, “anti-trafficking units” were established in the Nigerian Police Force (NPF) and Nigerian Immigration Service (NIS) to combat the crime and intercept the traffickers and the victims.

Though sex work is not a new phenomenon in Nigeria like every other country, however, its resurgence particularly as regards the export of the practice to Europe for the acquisition of foreign currencies has not only affected the image of the country but also eaten deeply into her social fabrics. The family, the smallest unit of the society whose primary role is to socialize her offsprings into the societal norms and values, is now in the forefront of initiating her daughters into sex trade and trafficking. In some families within the society, husbands are active facilitators of the recruitment and initiation of their wives into trafficking in other for such wives to repatriate earnings for the family (Loconto, 2002).

Also added to the aforementioned problems on the patterns of recruitment into sex trafficking is the health hazards that the victims are exposed to during initiation. HIV/AIDS researchers and epidemiologists have found that women and children in the commercial sex industry are most vulnerable to HIV exposure during their initiation and first six months of sex work (Burkhalter, 2004). This they opined is the period in which the victims have the least ability to protect themselves and are thought to be safe because of their youthfulness and newness in the trade. Other forms of abuse and risks that women experience during their initiation and practice of sex work include physical, sexual and psychological abuse, the forced or coerced use of drugs and alcohol, social restrictions and manipulation, economic exploitation and debt bondage, legal insecurity, abusive working and living conditions and a range of risks associated with being an illegal migrant (Zimmerman, C. Yun, k. Shvab, L. Watts, C. Trappolin, L. Treppete, M. 2003).

However, while there is an increasing body of literature on different aspects of human trafficking, so far there has not been any remarkable empirical work on the patterns and processes of recruitment into the act of trafficking for sex work,

particularly in Nigeria-the hotbed of human trafficking. With the reported social and health problems that could emanate from the process of trafficking and practice of sex work, it is highly imperative for an empirical assessment of the Nigerian recruitment 'market' to be carried out. This is in recognition of the role that Nigeria play as the major country that supplies the 'raw materials' of the global sex industry. In addition, an insight into the patterns and processes of recruitment into sex trafficking will assist policy makers, social welfare organizations and the law enforcement agencies in comprehending the socio-cultural underpinnings of entry into sex practice in Nigeria and appropriately, plan a more effective intervention programme.

The main objectives of this study therefore, is to describe the relationship between the traffickers and the victims, investigate the method and terms of negotiation with the traffickers, determine the main venues used for recruitment and initiation, then finally, describe the stages of introduction into sex work and routes of trafficking for sex work.

Theoretical Considerations

It is a common knowledge in the social sciences that although social contracts proclaim equity and equality between individuals and groups, social equality is still a utopian phenomenon. This is due to the continuous mal-integration that occurs between the social structure (approved social means) and culture (approved goals). Merton (1938) maintains that when there is imbalance between the means and goals, disjuncture, a state of normlessness or lack of social regulation is likely to prevail. The socially approved goals are often widely shared by most members of the society, however, the socially prescribed means towards achieving those goals are strained in the face of the prevailing competitions for it. When such situation of strain occurs, there are bound to be reaction which may not conform to the orthodox means of goal attainment.

The mid-1980s represents a significant period in the Nigerian socio-economic history consequent upon the economic depression that followed the introduction of the Structural Adjustment Program (SAP) (Adesina, 2006; Ofido 2000). The attendant features of this economic policy are devaluation of the local currency, downsizing of the workforce in the public and civil service, embargo on the importation of some consumer goods and other austere policies and conditionalities prescribed by the International Monetary Fund (IMF), causing the collapse of services, unemployment, retrenchment, inflation, hunger and desolation. The means towards achieving the social goals became strained. Salaries could no longer ensure food security while those that were unemployed became restless.

There was diverse response to the situation by the civil society. A number of anti-social activities like advance fee fraud (also known as "419"), embezzlement, corruption and armed robbery prevailed. There was also mass exodus of people from the country. There was acute brain-drain of the skilled citizens like lecturers, medical personnel and the likes of them as they traveled to the United States and Europe. Those that were without skills were also leaving the country for menial jobs in Europe. Guest (2000) asserts that trafficking began at this period as Italy was importing immigrant labourers to feed their booming agricultural sector. Nigerian women then began traveling to central Italian region of Campania to pick tomatoes. According to her,

soon the tomato farm became saturated and could no longer take more labourers. This led the Nigerian women to enter into the cities of Rome, Naples and Florence where they eventually took to prostitution as there was little that they could do with their little skills.

The success of the pioneers of sex work in Italy eventually motivated the development of the trade as more people at home yearned to be part of the European success. Those that have made money and wealth from their sojourn in Italy then became barons in the practice of recruitment and trafficking of others for sex work. The success story of the pioneers that received little or no queries from the Nigerian social system that lays more emphasis on goals than the means of achieving those goals, coupled with the rate of unemployment and economic deprivation, were responsible for the development and growth of trade as the traffickers took advantage of the vulnerability of the victims. The society that had hitherto upheld strict sexual and moral values as well as strong respect for marriage sanctity then relaxed her social values as a response to the prevailing economic crisis. The strain theory has been able to explain the emergence and development of sex trafficking in Nigeria, however, there is still need to explain the how people get recruited and initiated into the practice of commercial sex work and trafficking.

In his explanation of the development of behavioural patterns, Bandura (1977) asserted that learning would be exceedingly laborious, not to mention hazardous, if people had to rely solely on the effects of their own actions to inform them about what to do. Fortunately, most human behaviour is learned observationally through modeling: from observing others, one forms an idea of how new behaviour is performed, and on later occasions this coded information serves as a guide for action. He further explains human behaviour in terms of continuous reciprocal interaction between cognitive, behavioural and environmental influences. The social learning theorists assume dual directional relationships between deviance and conformity. To them, conformity or deviance is influenced by the processes of modeling and reinforcement. In their major premise, the process of deviance development is akin to that of conformity, but the difference is the direction in which the processes operate, which makes individual behaviour a balance of social influences. It is an either all or nothing process.

Study Areas and Methodology

Edo and Lagos States were selected as the study areas based on their importance to the phenomenon of trafficking in Nigeria. What is now referred to as Edo State was initially part of the defunct Midwestern State which was also carved out of the defunct Western Region in 1963. It remained part of a twelve state federal structure created in 1967 until it was renamed Bendel State in 1976. In 1991, Bendel State was further split into two to establish Delta and Edo States. The present Edo State now consists of 18 Local Government Areas (LGA) after it was increased from its initial 12. The people of Edo State can be divided into 5 main ethnic groups distinct from each other in certain linguistics, social and some cultural features. These are the bini, Esan, Etsako, Owan and Akoko Edo (Okogie et al, 2003). The State has a high rate of unemployment, low incomes and poor standard of living (Okogie et al, 2003). The Federal Office of Statistics (1999) estimated the incidence of poverty in Edo State

to be 53.3% in 1996. Edo State is widely regarded as the leading state of origin of trafficked victims in Nigeria (Aghatise, 2002; Ahiane, 2000; Onyeonoru 2003). In response to the high incidence of sex trafficking in the state, the anti prostitution law was signed by the state government in 2001 while the federal government also located the zonal office of NAPTIP in the state capital-Benin city.

Lagos State is widely regarded as the economic capital of the country largely due to the enormous economic activities that pervade the city and its link to the outside world via the waterways and air transport. It is also noted to be one of the fastest-growing cities in the world, with people of different tribes and ethnic origins residing in the city. Lagos State is selected as a study area due to the predominant role that it plays as destination point for most victims of sex trafficking in the country as well as the transit state for those to be taken out of the country. Also the results of fieldwork studies carried out in the state reveals a growth in the HIV/AIDS prevalence among the sex workers, from 2% in 1988/89 to 12% in 1990/91. By 1995/96, up to 70% of sex workers tested positive (USAID 2002). Also, Lagos has the highest number of brothels and resident prostitutes in the country and plays host to a number of rehabilitation centres for sex workers.

This study was conducted between November 2006 and June 2007 in the two states with the use of both primary and secondary data within a qualitative research design. Primary data were made up of information obtained through 60 in-depth interviews (IDI), 35 key informant interviews (KII), and six case studies selected through a combination of purposive sampling method and the snowball method. The respondents for the IDI were made up of 60 clients of six rehabilitation centres in the two states who were victims of transnational, cross border and intercontinental trafficking for the purpose of sex work. For the KII, 18 caregivers at the selected centres, five parents of victims of sex trafficking, two opinion leaders, two officials of the anti trafficking unit of the Nigerian Immigration Service, Lagos and eight experts/officials of collaborating agencies were selected. Six girls who were judged special cases based on their responses to the interview were selected for further interviews using the life history method. This is to enable a detailed narration of their social experiences during their recruitment and initiation into sex trade. Collection of secondary data included information sourced from agencies that were considered central to the subject of the study. These include the Ministry of Women Affairs, the anti-trafficking units of the Nigerian Immigration Service and Nigerian Police Force, Federal Office of Statistics, International Organization for Migration (IOM) and records of rehabilitation centres. Content analysis and ethnographic summaries were adopted for the analysis of the data.

Ethical Consideration

In compliance with ethical standards on research work involving human subjects, the study aims were explained to all respondents, and their consent sought and obtained before the study commenced. They were also informed that they could withdraw at any point in the process of interviewing.

Findings

Sources of Introduction into Sex Trafficking

Getting into sex trade or being trafficked for the purpose of sex work is a social problem that occurs at a particular stage and under particular circumstances in people's lives, facilitated by certain people or factors. There is usually someone responsible for any sex work initiation, though it could also be a self decision buoyed by certain factors or drives. The social learning theorists posit that deviant behaviour is acquired through the mechanisms of learning process available to the individual which could include association that they are directly or indirectly involved with (Bandura, 1977). The respondents affirmed the knowledge, consent and efforts made by their families and relatives in facilitating their journey for the practice of sex work. Forty-seven of the sixty interviewed confirmed that they met the traffickers through their parents, guardians and relatives. In all these cases, they asserted that the purpose of the intended journey was clear to both themselves and their families. Though a majority of them said that prostitution was not openly discussed on the negotiation table as the proposed vocation, yet, through public awareness and social knowledge that they had been exposed to they knew it was their most likely destination. An interviewee who was repatriated from Gabon and was trafficked since she was 18 years old puts it this way:

...though Auntie Lucy, my mother's junior sister, told me that I will get a job as hairdresser in Gabon and make plenty money, my mother told me that I may also have to do other things to make more money. My mother didn't tell me that I will have to sleep with men to make the money, but I knew that she knows because she has always been telling me I should stop following small boys who cannot spend money, that I should go after big men who will take care of me.

As reflected in the above response, thirteen of the interviewees informed that the traffickers were actually close relatives of theirs. According to an opinion leader who holds a chieftaincy title in Benin City:

...most families prefer to entrust their daughters in the hands of relatives who have made success from their own exploits in Europe. Feelers have it that they believe it will reduce the hardship and debt bondage that the girls will be subjected to in Europe. You know as they say "blood is thicker than water". You know like every normal trade, you will prefer your child to learn from your brother or sister who will be kind to your child and teach him/her all that there is to learn and afterwards "settle" him/her very well.

A caregiver at the NAPTIP shelter in Benin corroborated the above comment:

...one of our major challenges in administering rehabilitation here is the role of the family in the whole matter (sex trade). We are aware that the families led these girls into trafficking and we are afraid (that) after releasing them they (the family members) may influence the girls back to the practice. That is why we do not allow the parents to be aware of the return of their daughters until we are through with our counseling. They are not even allowed to visit them while they are here.

Ironically, all the parents of victims of trafficking interviewed in this study claimed ignorance to the journey of their children. Though they all maintained that they were not part of the plans and process, three out of the five interviewed do not see anything wrong in the issue of sex work and trafficking. Infact one of them, whose two daughters were both deported from Belgium, was full of condemnation for the Edo state government for facilitating the deportation of the girls from Europe. He retorted:

...their government is anti-people. Otherwise how will you bring back those that could not make a living while they were here, what for? I don't see any sense in it...if they are prostituting in Italy so what? There are thousands of local prostitutes in ashawo[1] joints everywhere, have they tried to rehabilitate those ones? Why are they after those in Italy and Europe alone...the answer is simple, they are selfish and jealous of the riches of those girls.

Aghatise (2002) equally remarked and lamented the breakdown of the family values within the Benin Kingdom based on the level and degree of involvement of parents and husbands in facilitating the practice of sex trade. Her submission were further corroborated by Ahiante (2000) and Adesina (2006) as they both decried the erosion of family values and asserted that with the family's overbearing influence in the pattern of recruitment into sex trafficking, intervention efforts must be restructured and redesigned if any success is to be achieved. Other notable sources of introduction are friends and self-decision.

Traffickers' Promises, Negotiations and attached Terms and Conditions to the process of trafficking. The decision to take to a particular behaviour is said to be a function of the balance of definitions favourable and unfavourable to the act and also the anticipated balance of reinforcement (Kaplan, 1996). In other words, to concede to being led away by the traffickers for sex trade, there must have been overwhelming anticipated benefits perceived to be entrenched in the practice of sex trade or being trafficked as against the perceived cost. Thus, the study moved to unveil the baits used to lure the victims and their parents by the traffickers and their perceptions about the

journey. A majority of the respondents reported that the desire to earn good money that would affect their lives and families coupled with visible material successes recorded by those that have been there and the huge promise from the traffickers that they would measure up to the league of successful Nigerians in diaspora, motivated their consent. A respondent who worked as a hairdresser before being trafficked to Italy in 2004 related her story:

...my father's junior sister who had been in Italy for more than ten years came home in May 2004 for the burial of her mother (my grandmother)...she was the one that sponsored the whole ceremony, she has lot of money and even came home with three whitees [2]. After the ceremony, she met with my father and told him that she had a beauty shop in Italy and if I work for her within a year, I should be able to complete our long abandoned family house.

A victim of internal trafficking who was taken to Lagos for sex work contributes:

...in (the year) 2000 my father was retired from UBA (a commercial bank) where he worked as a security man, he called a family meeting and told us that we should all find our levels. I was in primary 5 then, but I couldn't finish my school (education). One of my (half) sisters who stays in Lagos and sends money regularly to her mother came home and told my mother that I could come and stay with her in Lagos if I wish and that she will introduce me to her business in Lagos...I got to Lagos and discovered that na ashawo work she dey do, I call my mama and tell am but she say make I carry go[3].

An opinion leader also opined:

...you see money is the name of the game. Look around you, these Italios[4] have enough wealth to flaunt, what could be better bait than that. If they ask you to follow them in order to be rich like them, very few people will spend a minute thinking about it.

These findings do not raise any objections to earlier ones that had explained the motivations behind the choice of sex trade in Nigeria (Adegbola and Babatola, 1999; Isiugo-Abanihe and Odiagbe 1998; Onyeonoru, 2003). However, this study went further to examine what the initial conditions were before the deal was struck for the journey. All the victims of cross border trafficking interviewed told the story of deception on travel plans. They all narrated how the traffickers made them believe that they would make the journey by air only to be subjected to the tortuous journey by road and foot. One of them lamented:

...I was told that the journey will be by air, my father paid for my fare, aunty collected money for visa and ticket from my father. When we got to Lagos, she told me that the plans had changed and handed us (five of them) over to Henry who took us through Ajase (boundary between Nigeria and Republic of Benin).

All the respondents that were able to get to Europe narrated a different story of deception from the traffickers that has to do with debt bondage and conditions of service. One of them who was brought from Italy puts it this way:

...my father sold properties and borrowed money and gave Madam Grace N750, 000 (about \$5,860) which she asked for. It is (was) only when we got to Florence (in Italy) that she told me of other costs that I needed to pay and that I would have to serve her for two years before I can be on my own. She said that is the way it is being done. I no get choice I don swear[5].

Another one who claimed she was able to offset the debt after three years also lamented:

...initially the deal was for me to serve her (the 'madam') for two years and pay \$25, 000 to her. I couldn't make it in two years so I spent another year working for her before I could complete the \$25, 000 and extra \$2, 000. When I asked to be released, she refused to give me my papers saying I should spend another year to make four years. I couldn't take it so I ran away from her but she set me up with the immigration people and here I am...

The above responses represent the story of deceptions that all the twenty-nine cross border and intercontinental trafficked victims reported. However, this story is not shared by the internal or intranational trafficked victims as most of them were not subjected to any form of oath-taking, debt condition or other stringent agreement with their traffickers. Only five of the thirty-one internally trafficked victims mentioned being asked to serve and pay debts to their trafficker. The absence of stringent recruitment process for the internally trafficked may be largely due to less financial stake in internal trafficking. Also, there are no conspicuous mafia involved in the recruitment of sex workers for internal trafficking in relation to those trafficked outside the country.

Shaw and Mckay (1931) explained that when the societal social structure and context transit from simple to complex nature, deviation and non-conformity to societal norms and values increases. In the process of societal transformation, the extended family and close-knit neighborhoods relationship and interaction, which enhance conformity relatively, disappear. Findings from the study suggest that the

expected signs of family ties between the victims and traffickers that are related could not be found in the face of economic considerations. This makes the recruitment pattern into international trafficking an exploitative exercise that is only defined along economic lines.

Process of Initiation and Pre-trafficking activities

Like every deviant act, the practice of sex trade and recruitment for trafficking requires to be learnt through some mechanisms of learning process available to the new entrant through the traffickers (Akers, 1994). However, when the person is already into sex work before being trafficked, there are other recruitment processes that would precede the takeoff. This study examined the process of initiation into sex trade. Responses from the interviewees confirmed pre-trafficking initiation exercises involved in their recruitment. The victims of internal trafficking did not undergo elaborate recruitment rituals compared to those trafficked out of the country. Concisely, the features of the exercise are basically oath-taking, submission of personal effects, signing of written documents and gang-rape. The following case study presentations summarize the process of initiation and other pre-trafficking activities

Case 1

Angela[6] was approached and wooed by her mother's junior sister who is based in Italy during the Christmas season of the year 2003. She refused to heed her aunt's invitation at first, but after her mother gave her blessing and her friends encouraged her, she started seeing the positive side of the endeavour. After every condition has been met, her aunt told her that she needs to be fortified for the journey, that there are protective charms that are required. On the appointed day, her aunt came for her at about 8pm. She drove her to a small village on the outskirts of Benin City, where she met an elderly man whose only form of clothing was a deep red wrapper around his waist and two pieces of beads on his neck. She narrates further:

...the man gave me three different concoctions to drink and said some things in ishan (local dialect) that I repeated after him. Then he used blade to make marks at the back of my neck. Afterwards he asked me to eat some meats in a black small clay pot, the taste was bad. When we were through, he told me the final stage is for me to sleep with him till the morning. He told me that I need to sleep with the gods to enter into a covenant that will make me succeed in Europe. I was scared I wanted to refuse but my aunt warned me that I could go mad. He slept with me then used a red cloth to clean me up after the intercourse. My aunt came for me in the morning and informed me that we were ready.

Angela only got to know about the truth of the rituals in Italy through a sex worker colleague that was earlier brought by her aunt. She confronted her aunt who didn't deny that the ritual was meant to secure her loyalty, failure of which will make her run

mad. Incidentally, an official of NAPTIP, Benin informed us that she had symptoms of mental disorder when she was deported in July, 2006 and it took the intervention of a Benin based evangelist who took her through spiritual cleansing before she could calm down.

Case 2

Paulina in her own case was approached by a male customer in her aunt's beer parlour though with the consent of her aunt who also gave some money to the trafficker to facilitate the journey. She was willing to go and she even went to raise ten thousand naira from friends to make up the money that the trafficker requested for. The uniqueness of her own testimony was the involvement of a Church priest in the oath-taking exercise. She spoke further:

...after a week he came to pick me and we traveled at night to Amoke village in Iyala town where he took me to a church[7]...we met a priest with red cloth, he asked us to commence fasting of 6am to 6pm for 7 days. On the 7th day he asked us to kill a lizard in the bush for sacrifice, and then he cut my armpit hair, pubic hair and collected my pant and bra and buried them for sacrifice...

According to her, it was only when she got to Spain after a journey that took close to four months through walking and travelling by road that she fully understood the essence of the oath that she took

Case 3

In the case of Felicia who was a victim of internal trafficking for sex work, her entrant into sex trade happened at a tender age of 12. She was trying to avoid forced marriage being pressured on her by her father only to fall into the hands of the recruiters for sex work. She was smuggled out of her father's house by her mother's sister, with the knowledge of her mother, though with claims that her mother did not know what holds in stock for her. She ended up with a woman that owns a food joint which she converts to sex joints in the night, using her waitresses as sex workers. Felicia showed some resistance at first as she was then a young virgin, but she was subjected to a gang rape of six boys to initiate her into sexual pervasion on the instruction of the woman that she works for.

Murphy (2005) acknowledged the strength of the belief of the victims on the potency of the rituals/oath-taking exercise that they undergo. He particularly observed that sex workers of Nigerian descent are the most docile/loyal of all trafficked sex workers in Europe. He believes this expression of loyalty to the traffickers can be attributed to the perceived fear that they have on the consequences of doing otherwise. The findings on oath-taking, gang-rape and other forms of violence that characterize the initiation process to sex trafficking shares the views and discoveries of Abawuru (2005), Aghatise (2002), Loconto (2000), and Ojo (2005).

The journey and routes to destination

A majority of the respondents claimed to have been deceived in terms of the promised destination and means of getting there. All those that practiced sex work and were repatriated from other African countries lamented that it was not within their initial plan and agreement with the traffickers to end up in those African countries. They all claimed that Europe was their agreed destination with the traffickers and some even committed good sum for the journey but the traffickers reneged on the agreement. One respondent brought back from Togo retorted:

...my father sold his three plots of land to raise enough money for the visa and ticket for the journey that aunty Joy (the trafficker) asked for. I was told that the journey is to Germany then later Belgium where I would hustle. Aunty Joy's nice behavior changed to (towards) me when we got to Lagos. She told me that we cannot take the Lagos airport because it is unsafe, therefore we would take the Ghana airport. It was the man that she handed me to that confessed to me that she had sold me to a madam that owns a hotel in Togo.

The above story was shared by virtually all that were brought from other African countries. However, all those that were internally trafficked were duly informed that they would not be leaving the country though some of them claimed that they were taken to a different destination. Meanwhile, majority of those that got to Europe or their expected destination lamented the tortuous journey that they took before getting to their destination which they claimed was not part of the negotiations. One of them was quite revealing:

...my mother paid Joe and Osas (the traffickers) N300, 000 though they asked for N400, 000. They promised that it would be enough to do the journey. When we left Benin and got to Lagos, we stayed for two days and on the third day six other girls joined us. We crossed the Nigerian-Benin border on foot through the bush paths. The journey through Togo, Ghana up till Morocco was long and killing. Sometimes we walked sometimes we entered trucks. Three girls died at different parts of the journey. One of them was raped to death by some men in a village in Togo when she refused to have sex with them because she had not eaten.

All the respondents that were trafficked out through the borders of the country had similar tales of tortuous journey characterized with violence and psychological trauma. These conditions and social experiences have both short-term and long-term implications Dunne and Legosz, (2000) and Burkhalter (2004). They opined that those with such history are highly susceptible to mental illness such as post traumatic stress disorder, gynecological disorders and could fall victims of addictive behavior

that could come with its own health damaging effect. These revelations prescribe a daunting task for intervention programmes, targeted towards health and behavioural modifications.

Conclusion and Recommendations

The Nigerian socio-structure continues to witness rapid changes which are both beneficial and damaging to its polity. These changes are mainly dependent upon the prevailing socio-economic situation and foreign influences facilitated by globalization. Consequently, the country continues to experience changes in values and cultural context in relations to issues like marriage, family, gender roles and sexuality. Hitherto, the cultural meaning of sex describes a concept that is sacrosanct and a myth to an individual that is not matured enough for marriage. An unmarried girl is expected to remain a virgin till her wedding night where her state of virginity will be put to test. Failure for her to pass this test will result in severe social sanctions from her in-laws and the extended society. Likewise, a married woman is expected to remain faithful to her husband as infidelity could attract strict spiritual sanction consequent upon the oath of fidelity that she would have taken as part of her marriage rites. However, the present socio-cultural relationship which is largely defined along economic lines has facilitated the weathering of these values.

The result of this study shows that the hitherto strong family ties that ensured the transmission of cultural norm and values from the immediate to the extended families have been severely disjointed by socio-economic influences. The study discovered that the family is not only a major feature in the pattern of recruitment and trafficking for sex work as earlier asserted by some literature (Aghatise, 2002; Loconto, 2000; Onyeonoru 2003), it also uncovered the growing exploitation of the prostitution of victims by their extended family, who are now directly involved in the trafficking of the girls.

The process of recruitment and trafficking is highly characterized with the incidence of deception, extortion, violence and exploitation which could translate into severe emotional, psychological and health problems for the victims. In particular, the oath-taking activities that usually precede the journey may have grave consequences on the health of the victims through blades and other sharp objects that are used to make incisions on the victims. These, and other activities involved in the process could create openings for the contracting of HIV virus and other transmittable diseases. The study suggests that the domineering influence of material success of the Europe-based sex workers in Benin City provides the basis for the increase in the volume of recruitment and trafficking into sex work. An analyses of the socio-economic status of the victims' parents gives a picture that suggest greed as a fast emerging push factor into trafficking as some of the family disposed of valuable properties in order to get their children trafficked.

Finally, the outcomes of this study give an insight into the patterns and process of recruitment and trafficking into sex work in Nigeria. An adequate comprehension of the patterns and process of recruitment will assist medical and social caregivers to generate a more effective intervention to reintegrate the sex workers. Consequently, the following recommendations are suggested to boost the present intervention

initiatives of the government and non-government agencies:

Intervention programmes should be designed to suit and accommodate the individual and group differences, which could be traced back to the social experience, health, sex work antecedents that are important for specific and target oriented programme designs. Social rehabilitation of the sex workers should be designed to carry family members along through establishing family therapy where the family system is incorporated. Public education should be targeted towards unveiling the trickery and “hidden agenda” of the traffickers. The uncovering of the trafficker’s plot to exploit the prostitution of their victims will go miles in enlightening the public about the tricks of the traffickers. Law enforcement agencies should concentrate more in arresting the crime at the recruitment stage which portends more social danger than intercepting them on the journey to destination. The arrest of the crime at the grassroots will cut down the market supply and invariably reduce the scourge and control its devastating effects.

Endnotes

- [1] Sex worker or prostitute in local parlance.
- [2] Used to refer to white men or women, but in this case, the respondent was referring to three white men.
- [3] She was into prostitution, I called my mum and informed her but she encouraged me to go ahead.
- [4] Used to refer to those that reside in Italy, particularly the sex workers and their madams
- [5] I don’t have a choice. I had sworn an oath of allegiance to her.
- [6] All names used in this paper are fictitious and are only representing true respondents of the study.
- [7] Though she mentioned the name of the said Church, the identity is held in confidence for ethical reasons.

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Towards a Genuinely Participatory Approach to Poverty Alleviation in Uyo Lga, Akwa Ibom State

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Abstract

Research evidence shows that commercial banks are not keenly interested in financing agriculture. The commercial banks on the other hand argue that the farmers and governments have not provided a default risk-reducing environment to enhance lending. In the light of the foregoing, the participatory rural appraisal technique [PRA] is being proposed as a remedy for rapid transformation of the agricultural sector/poverty reduction. There is the need therefore for a thorough insight into the different dimension of default risk as a means of suggesting some ways by which it could be reduced. It is for this reason that PRA was employed in this survey to identify potential beneficiaries before evolving the loan scheme. It is crucial as we can now maintain close contact with the borrowers through regular visit to keep the obligation constantly before him.

Introduction

Economic development studies in recent times clearly indicate the following; decline in the number of our youths involved in the productive sector of the economy, be it formal or informal, lack of interest by commercial banks in financing agriculture [Lee and Baker, 1984, Okorie, 1988]; high default risk and consequently very high mortality rate of Agro-SMEs [Kohl, 1989].

There is the need therefore for a thorough insight into the different dimension of default risk as a means of suggesting some ways by which it could be reduced. It is for this reason that this survey was carried out to identify potential beneficiaries before evolving the loan scheme. It is crucial as we can now maintain close contact with the borrowers through regular visit to keep the obligation constantly before him.

Arising from the foregoing, a survey was conducted using PRA technique. This paper therefore, examines the issues of economic rights, poverty reduction and proposes a micro finance scheme for human development in Uyo area of Akwa Ibom State

Aim and Objectives

The main aim of this study is to employ the Participatory Rural Appraisal approach [PRA] in documenting the status of small scale agricultural activities in the LGA with a view to achieving the following specific objectives; identify individual farmers in the various clans in the LGA; assess the asset portfolio of each of the selected farmers; assess the sources of funds for small/medium scale farming, related economic activities; identify the causes of high rates of loans default in the state; employ the Participatory Rural Appraisal approach; in evolving a Sustainable Micro-Finance scheme in the Local Government Area

Study Methodology

The methods employed include [a] in depth interviews [b] focus group discussions [FGD] [c] field observation and [d] questionnaire interviews. A total of one hundred questionnaires were administered to both individual farmers and co-operative societies located in various communities. Video recording of the FGD, IDI and visits to the project sites/farms was also undertaken. A digital camera was used in taking pictures of all the selected farmers and co-operative societies sampled. Simple statistics were employed in data analysis.

Study Area

Uyo Local Government Area is bordered to the north by Itu, Ikono and Ibiono Ibom Local Government Area, to the south by Etinan, Nsit Ibom and Ibesikpo Asutan Local Government Area, to the east by Uruan LGA. It is located between Latitudes 4°53' and 5°04' north of the equator and longitudes 7°48' and 8°02' E. east of the Greenwich meridian. The total estimated population based on 1991 census was 234,615 with a density of 824 persons per square km. In a recent population census, Uyo emerged as the most populous LGA. The entire Local Government Area is underlain by sedimentary rocks commonly referred to as the Benin formation a.k.a. the Coastal Plains sands.

The highest elevation in Uyo Local Government Area is less than 70 metres above sea level. The loose, friable and unconsolidated ferralitic soils of the Coastal plains sands are highly deficient in weatherable mineral reserves. The mean annual rainfall at Uyo is 2,500mm. Temperatures are equally high throughout the year and vary very little from a mean monthly temperature of 27°C. The climax vegetation type in Uyo LGA is the lowland rain forest. Annual bush burning, shorting of the fallow periods, urbanization and other types of agriculture/urban land-use have completely transformed the vegetation. The entire area is now dominated by oil palm bush with few isolated stands of forest species, grasses and farmlands.

Conceptual Framework

Participatory Rural Appraisal (PRA)

PRA grew out of a range of methodologies including Agro-Ecosystems Analysis and Rapid Rural Appraisal in the 1970s and 80s, in which the emphasis was on finding ways to express the diversity of local knowledge through facilitation by outsiders. It evolved from two distinct traditions: planners seeking to overcome the limitations of externally-dominated blueprint planning, and empowerment-oriented activists seeking to make their social transformation ideals more pragmatic. PRA is increasingly being used autonomously by communities but is now so diverse in application that it is hard to speak of a single methodology. The term is somewhat misleading because the combination of techniques are equally applicable in urban settings and are not limited to appraisal – they are linked to planning processes and are being adapted for monitoring and evaluation purposes.

Participatory Rural Appraisal (PRA) is an approach to the analysis of local problems and the formulation of tentative solutions with local stakeholders. It makes use of a wide range of visualization methods for group-based analysis to deal with

spatial and temporal aspects of social and environmental problems. It mainly deals with a community-level scale of analysis but is increasingly being used to help deal with higher level, system problems. PRA can be described as a family of approaches, methods and behaviours that enable people to express and analyze the realities of their lives and conditions, to plan themselves what action to take, and to monitor and evaluate the results. Its methods have evolved from Rapid Rural Appraisal (RRA). The difference is that PRA emphasizes processes which empower local people, whereas RRA is mainly seen as a means for outsiders to gather information.

The terminology is confusing and there is much debate about what constitutes “real” PRA. The key elements of PRA are the methods used, and – most importantly – the behaviour and attitudes of those who facilitate it. PRA provides a structure and many practical ideas to help stimulate local participation in the creation and sharing of new insights. The emphasis on ensuring community feedback broadens the group of people involved. It is increasingly linked to participatory planning processes (e.g. using adapted forms of logical framework analysis). Although PRA was not intended to collect statistically significant information, it is increasingly used in combination with other methodologies to fulfill scientific information needs and is easily made complementary.

There is no single way to ‘do’ PRA, although there are core principles and over 30 methods available to guide teamwork, do sampling, structure discussions and visualize analysis. The combination and sequence of methods will emerge from the context. Optimal ignorance and triangulation of findings guide the fieldwork in recognition of the need to know enough without knowing it all and to ensure that the qualitative insights are cross-checked by different sources using different methods.

The core principles are: Sustained learning process: enhancing cumulative learning for action by participants is the focus and has three outputs: identifying strategies for improvement, motivating people to undertake these strategies, and enhancing their capacity for solving problems. Different perspectives in group-based analysis: PRA explicitly seeks insights from and an understanding of the needs of different individuals and groups, which may be conflicting but will better show the complexity of local situations. Key role for facilitators: to include different perspectives often means challenging local traditions of communication, which requires sensitive facilitation (often someone from outside the area but also increasingly a role taken on by someone with a local stake in the process). Systemic and methodological basis: creating a structured process that explores problems within the wider context and not just focusing on a narrow slice or reality – from description to analysis and action. Context-specific; unique social/physical conditions means building a process of discussion, communication and conflict resolution – which by necessity evolves out of the specific of the local context.

PRA employs a wide range of methods to enable people to express and share information, and to stimulate discussion and analysis. Many are visually based, involving local people in creating, for example: Maps showing who lives where and the location of important local features and resources such as water, forests, schools and other services. Flow diagrams to indicate linkages, sequences, causes, effects,

problems and solutions. Seasonal calendars showing how food availability, workloads, family health, prices, wages and other factors vary during the year. Matrices or grids, scored with seeds, pebbles or other counters, to compare things – such as the merits of different crop varieties or tree species, or how conditions have changed over time.

PRA activities usually take place in groups, working on the ground or on paper. The ground is more participatory, and helps empower those who are not literate. Visual techniques provide scope for creativity and encourage a frank exchange of views. They also allow crosschecking. Using a combination of PRA methods a very detailed picture can be built up, one that expresses the complexity and diversity of local people's realities far better than conventional survey techniques such as questionnaires.

Behaviour and attitudes

PRA depends on facilitators acting as conveyors and catalysts, but without dominating the process. Many find this difficult. They must take time, show respect, be open and self-critical, and learn not to interrupt. They need to have confidence that local people, whether they are literate or not, women or men, rich or poor, are capable of carrying out their own analysis.

The use and abuse of PRA

Unfortunately, there has been much abuse of PRA by outsiders keen only to extract information quickly, and use it for their own purposes. Such practice is unethical because local people are brought into a process in which expectations are raised, and then frustrated, if no action or follow-up results. To avoid this, those wishing to use PRA methods in a purely extractive way need to be transparent about their intentions, and refrain from calling what they do PRA.

In PRA, Facilitators act as a catalyst, but it is up to local people to decide what to do with the information and analysis they generate. Outsiders may choose to use PRA findings – for example, to influence policy or for research purposes. In all cases, however, there must be a commitment on the part of the facilitating organization to do its best to support, it request to do so, the actions that local people have decided on.

Practical applications

Since the early 1990s, PRA approaches and methods have evolved and spread with astonishing speed. Originating mainly among non-government organizations (NGOs) in East Africa and South Asia, they have since been adopted by government departments, training institutes, and universities all over the world. They are now being used in at least 100 countries, with PRA networks existing in over 30. PRA has been applied in almost every domain of development and community action, both urban and rural examples include: natural resources management, establishing land rights of indigenous people, slum development HIV/AIDS awareness and action, anti-poverty programmes, disaster management, negotiation and conflict resolution adult literacy etc.

Discussion

As noted earlier, the PRA technique was employed to document small/medium scale agro-based activities in Uyo area of Akwa Ibom State. It was evident during the interactive sessions that the so called farmers co-operative societies were not properly managed. Hence, the questionnaires retrieved from them were not considered in the study. However, the sampled population from each of the wards in Uyo is shown below. It is obvious that farming is not a profitable venture in the wards around the city –centre.

Table 1 Number of Respondents/Ward

Wards	Frequency	Percentage
2	3	13.6
9	2	9.1
10	3	13.6
7	5	22.7
1	2	9.1
5	7	31.8

Source ; Fieldwork, 2007

A large proportion of the farmers in Offot clan are mainly poultry farmers. Extensive commercial arable farming is concentrated in communities in Etoi clan due to availability of land and surface water bodies- streams. This also explains why large scale fish ponds are found in the clan. The graph above confirms a large number of farmers [both arable and poultry farmers]

Table 2 Types Of Small Scale Economic Activities

Economic. Activity	Frequency	Percentage
Farming	18	81.8
Piggery	1	4.5
Bakery	1	4.5
Carpentry	1	4.5
Others	1	4.5

Source ;Fieldwork, 2007

Table 3 Age Distribution Of Respondents

Range In Age	Frequency	Percentage
25-35	5	22.7
36-50	13	59
50 yrs & Above	4	18.3

Source ; Fieldwork ;2007

It is quite evident from the illustration in table 3 that youths [within the age bracket of 25 -35 years] are few in farming activities. It constitutes only 22.7 percent. Majority of the farmers are adults,-59 percent of the respondents, some of which are retired civil servants. Hence, there is the need to encourage the youths already engaged in farming. This will weep up sentiments among the youths in urban centres to ‘return’ to farming. This can only be achieved when the earnings of those engaged in farming improves significantly. The graph on marital status of farmers corroborates the claim that youths are not many in farming

An attempt was made to estimate the number of years of practical experience of

the selected farmers. The results are displayed in the figure below, only 13.6% have put in more than sixteen years. In sharp contrast, 36.4% took o farming barely five years ago.

Table 4 shows the total asset portfolio of the farmers in the study area. About 54.5% of the farmers had investments worth more than one million naira each, 9.1% have between N500,000 and one million naira; 22.7% - N250,000 – N500,000 and finally 13.6% invested less than N250,000 each.

Table 4 Total Asset Portfolio Of Farmers

Amount	Frequency	Percentage
<N250,000	3	13.6
N250,000-N500,000	5	22.7
N500,000-N1m	2	9.1
>N1m	12	54.5

Source ; Field work, 2007 2007

It is rather pathetic that farmers in Uyo do not have access to the numerous loans schemes in the state as illustrated in the figure below. Some of them claimed there was no need applying as loans disbursement was based on political consideration. The total number of labour employed by each farmer is shown in the figure. A large number of the farmers interviewed engaged less than six people in their farm [63.6%]. The reasons advanced for loans default in the area include the following : Diversion of fund by beneficiaries; Mismanagement by farmers; Existence of portfolio farmers[fake beneficiaries]; Lack of farming/management skills by beneficiaries and Type of farming/risk and uncertainty in farming

The farmers may supplement their income by engaging in other forms of economic activities as shown in the figure below. The the following participatory rural appraisal method was employed in identifying the problems faced by the farmers in Uyo LGA: a, lack of capital for expansion; lack of funds to rehabilitate broken down machine/ Agro-SMEs; lack of farm implements/inputs to maximize profit; insufficient labour in farmlands; inadequacy of processing mills –palm oil and cassava; no access road to farms; no storage facilities; no pest control; no drugs/vaccines; no farmland for expansion and epileptic nature of electricity/water supply

Summary/Conclusion

Micro financing is strongly recommended as a strategy for sustainable poverty reduction in the area. This will significantly improve the agricultural outputs of the farmers selected for the pilot study. The specific areas of micro financing identified are Agro- SMEs – cassava mills [3] ; Poultry and piggery farm; Acquisition of fertilizers directly from Ministry of agriculture; Agro- SMEs – oil palm mills ;Juice processing plant [2] ; Rehabilitation of broken down processing mills [3]; Oven for bakery [one; Equipments for fish ponds/procurement of fingerlings ; Sinking of boreholes [2] ; Purchase of improved seedlings

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Political Anger: The Basis for Contemporary Lack of Civility in Nigerian Politics

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Abstract

The incidence of political anger and its dynamics calls for concern in the political arena. It has left in its trail all forms of casualties and threat to political and democratic stability in Nigeria. This paper argued that high stakes in politics, limited avenues for ventilating anger, the tendency to focus on majority ethnic groups while leaving the minority, conflict of interest and personality among political elites, the structural dysfunction of political parties, the nature of electoral process, institutional collaboration amongst others are responsible for political anger. It further argued that violence and other forms of negative political behaviors particularly during elections are the manifestation of political anger. The consequences are enormous and are both on the individual and nation. Methodologically, the article relies on secondary data for its analysis and concluded by suggesting measures that can be taken to minimize political anger in the polity.

Introduction

In contemporary Nigeria, the issue of political anger has manifested greatly in the political scenario. The manifestation depends perhaps on the gravity of individual dissatisfaction with the political processes and a number of other political activities. Thus the lack of civility in contemporary Nigerian politics deserves serious attention. Politics certainly involves the competition and allocation of resources which usually crystallize into conflict. The attempt to dislodge political opponent from the stage attracts some measure of resistance. The sustainability of democracy in Nigeria therefore depends on the minimization of political anger.

True democracy is one that provides the possibility for resolution of participation crisis. It also perceives of political development as the successful resolution of certain crises or challenges which political systems encounter as a society tries to become a modern state (Ojo, 1997). Invariably, no nation can move forward without addressing the twin issues of political anger and violence. The consequence of neglecting this concept in the nation's political journey can be disastrous. It is unquantifiable and leaves its toil on both the individual and nation.

The objectives of this paper are therefore to identify and x-ray possible causes of political anger in Nigerian politics; its manifestations and consequences; and finally suggest ways of minimizing political anger in the polity.

Political Anger Causations

The way people respond to political situations gives the perception of political anger. This occurs when one party perceives the other as blocking the opportunity for the attainment of goal. For political conflict to occur (which is a reflection of political anger) two prerequisites must be satisfied, namely, perceived goal incompatibility and perceived opportunity for interference or blocking (Schmidt and Kochan, 1972; Haralambos and Heald, 1998).

Nigerian politics is bedeviled by incidences of political anger and this is attributable to a number of factors. Basically, the nature of the electoral process creates room for the venting of political anger. The process is fraught with massive fraud, electoral malpractices (in the form of rigging and violence), and victimization of opponents. It also emphasizes winner take all which often denies political actors the opportunity to participate in governance.

Limited avenues for ventilating anger (political expression) accounts for the lack of civility in the political arena. Unwarranted provocation in form of suspension, expulsion and other forms were adopted by certain cabal to shut opposition views. Cases abound where members of political parties resorted to seeking redress in court and were expelled for daring to challenge the party decision. Senator Ifeanyi Ararume (Imo State) was expelled from the Peoples Democratic Party (PDP) for challenging the decision of the party to drop him as its flag bearer after winning the party primaries in the wake of 2007 general elections. This of course raises the question of fundamental human rights observance in the democratic process.

The structural dysfunction of political parties has made political parties to abdicate its responsibility. It lent itself to hijack by godfathers who dominate the party structures and doubles as financiers and political godfathers (Odion, 2007; Ihonvbere, 2002). They selected and anointed preferred candidates for election while others were left denied and aggrieved. Agara (2007) had described the Nigerian political class as a closed one that regulates strictly who to admit and who not to admit thereby making it necessary for new aspirants to this class to resort to drastic acts.

The nature of Nigerian politics that creates room for continuous suffocation of opposition by ruling parties breeds political anger. The character, organization, disciplines and politics of the Nigerian political class negates possibilities for democracy and allows for primitive accumulation (Ihonvbere, 2002; Ake, 2001). The ruling Peoples Democratic Party (PDP) was known to have infiltrated the ranks of opposition Alliance for Democracy (AD) and All Nigerian Peoples Party (ANPP) rendering them impotent and balkanized. The resultant effect was political anger that led to break away factions and instability in the political parties.

The conflict of interest and personality is also a reflection of political anger. This had done immense damage to the psyche of political parties as political parties arising from such crisis lacked ideological underpinnings. The conflict of interest and personality crisis in the Western States between Awolowo and Akintola (both in the Action Group) contributed immensely to the failure of the First Republic and also polarized the Yoruba political elites into two opposing camps. The breakaway of Great Nigeria Peoples Party (GNPP) from Nigeria Peoples Party of Nigeria (NPP) was an indication of political anger anchored on ideological conflict between political elites

from the North. The conflict of interest and personality between the then President Olusegun Obasanjo and his Vice President - Alhaji Abubakar Atiku necessitated the formation of Action Congress (AC) to effectively oppose the ruling PDP in the 2007 elections.

The same also reflected in inherent contradictions that had led to several losses of lives. The tendency has been to focus only on majority ethnic groups while leaving the minority. Yet, because the political elite remained insensitive to popular demands, ethnic postures would get consolidated and become ever more violent as minority groups have become units of mobilization. Thus internalization of violence became the result as sub-ethnic groups engage each other in a struggle for supremacy and identity, as well as spurious claims to territories (Ihonvbere, 2002; Iyayi, 2005).

The high stakes in politics had contributed to political anger through the “the increasing materialization of politics” (Iyayi, 2005). Elected and political appointees smile home with mouth watering salaries and allowances while the electorates are angry and left to wallow in abject poverty. Poverty is known to be a deadly socio-economic phenomenon that manifest in peoples inability to acquire the basic necessities of life (such as food, shelter and clothing) needed for a decent living (NES, 1997). Available statistics shows that 2/3 of Nigerians are poor. Poverty rate moved from 27 percent in 1980 to 66 percent in 1996 and from 1999 to 2005, it has remained in the neighborhood of 70 percent (NPC, 2004). It is resented and has been a constant cause of unrest.

Institutional collaboration is another source of anger. Institutions such as the Independent National Electoral Commission (INEC), the Judiciary and the security agencies are culpable in this direction. The state in this circumstance is accused of using the instruments of the state in penetrating (perpetrating) electoral brigandage, thuggery, violence and warfare (Iyayi, 2005). In the 2007 general election, INEC in connivance and collaboration with the ruling PDP engaged in disqualification spree and the frustration of opposition candidates before and during the election (though some of the illegalities had been reversed and annulled by the Judiciary). Law enforcement agents such as the Police, Army and the Economic and Financial Crimes Commission (EFCC) were known to have been used to hound political opponents in the wake of the elections. It became a veritable weapon in the hands of the ruling government to deny, coerce most people into submission and decamping to the ruling party. In the same vain, they were also accused of being used to perpetrate electoral fraud and malpractice particularly during the elections. This bred anger in the opposition camp such as Action Congress (AC) which occasionally resulted in lack of civility. During the local government election in Edo State, civility was thrown away as several EDSIEC offices across the state were vandalized and burnt down by aggrieved political thugs/miscreants on the allegation of deprivation.

Undemocratic attitude of political actors and institutional representatives had accounted for political anger. The actions of political godfathers for instance in anointing preferred candidates for election and appointments while subverting the rights and privileges of the electorates had resulted in open manifestation of violence as the dreams and aspirations of interested contestants are foreclosed (Odion, 2007). In examining the 1983 Nigeria general election, the Babalakin Commission of Inquiry

argued succinctly that political parties were dominated by men of influence who see funding of political parties as an investment that must yield rich dividends (FRN, 1986). When Chief Chris Uba kidnapped a serving Governor - (Dr Chris Ngige) with the assistance/collaboration of the Nigerian Police Force (despite the Governor's immunity), he was 'commended' by his elevation to membership of the PDP Board of Trustee (BOT). At the same time, the judiciary became a subject of ridicule through its judgments and counter judgments at the time.

Closely related to the above is the fact that the same lack of democratic attitude has reflected in the careless and misguided utterances of some public officials. Political anger results from actions such as when an elected President Olusegun Obasanjo described the 2007 election as a '*do or die affair*', or referred to other contestants in derogatory terms such as '*not well brought up*'.

Generally, political anger results from systematic and generalized violations of fundamental human rights, the absence of democracy, politicization against members of the society, and interference of foreign interest (Wade, 2004). Nigerian political parties are also known to have a wide range of techniques to eliminate popular candidates from party primaries and thus provoking political anger. These include a declaration by powerful "party owners" to electorates to vote for a particular candidate; zoning formula; sponsorship of violence; provision of money and party machinery to the favored candidate and ; results by declaration (Ibrahim, 2007).

Manifestations of Political Anger

Political anger manifests mostly in negative behaviors particularly during elections. They are manifestations under any guise which disrupts the peace, order and stability of a community, state or the nation at large (Beetham, 2000). The youths were mostly advised to avoid it. Any individual that is politically angry may indulge in any of the followings which Omorogbe and Orobor (2007) also identified as the negative behavior by youth during elections. These are the forms that political anger may assume: allowing oneself to be recruited as a thug by political parties, groups of persons, individuals, agencies or institutions under any guise. Disrupting elections or shooting at voting centers, or in the neighborhood so as to scare away political opponents. Used as hired assassin to eliminate political opponents. Rigging election by stealing directly or aiding the removal of ballot boxes at polling centers. Serving as fake party agents or security men in order to facilitate rigging during elections. Committing arson and other heinous crimes so as to intimidate political opponents by forcing them to withdraw their candidature or step down compulsorily. Enlistment into various occult groups in order to serve as party vanguards and kingpins. Kidnapping of political opponents, their family members or party supporters. Voting or stuffing of ballot boxes at illegal venues, unapproved premises or hideouts. Writing damaging articles in tabloids or helping to sponsor such publications. Tearing, removal or defacing of posters belonging to political opponents. Originating, aiding and/or abetting the spread of messages of calumny against political opponents. Accepting to falsify election results in favor of some candidates/parties due to anger. Multiple registrations and voting; and decampaigning to other political parties.

Consequences of Political Anger

Political anger more often crystallized into political violence and can rock the boat and its consequences enormous. This section provides answers to what are the consequences of political anger? This is discussed under two categories. The first relates to the consequences at the level of individual. Some of them include destruction of lives and properties which usually may be difficult to quantify; severe injuries or incapacitation of family members; dislocation of family business/occupation; risk of prosecution or various jail terms on conviction; loss of income or monies due to bills accruing from treating injured family if it degenerates to violence and loss of faith in the political process.

At the level of the state or nation, the following are likely: heightened legitimacy crisis as a result of non participation of some actors and disrespect for constituted authority; breakdown of law and order due to protest and mass disobedience; general political instability which can collapse the psyche of the nation; dislocation of organs and structures of the nation. There could also be military intervention occasioned by dissatisfaction and collaboration of political actors; heightened insecurity/possible civil strife or war; general economic downturn due to effects on economic activities; hatred, bad blood and disunity among actors; and it breeds credibility crisis/problem since there is lack of faith in the political process/institution and security outfits. Political anger is not all about destruction, there are also remarkable positive dividends. Where a government is responsive it leads to compromises from dialogue. Dialogue is no doubt a veritable tool for democratic stability. It also has capacity to lead to change/improvement in public policies.

Minimizing Political Anger in the Polity

It is true that political anger cannot be eradicated due to divergence in opinion; instead attempts must be made to minimize its incidence. This section therefore advanced certain recommendations that can be adopted in minimizing political anger by political actors. The avenues for the selection or election of candidates should be transparently devoid of godfather influence. This point of course emphasizes party supremacy. Electorates should be allowed to exercise their discretion during elections and after objective assessment of party manifestoes. Exercise restraint, self discipline and maturity in the face of provocation. There should be credible avenues for ventilating anger. Emphasis must be placed on the strengthening and functionality of party structures/institutions. Members of the political class and their followers should be encouraged to utilize the legal avenues in situation where they are dissatisfied and aggrieved. The disposition of the Judiciary in redeeming its image and dignity raises hope for the common man. However the judiciary must be strengthened to overcome its numerous problems identified by Agbebeku, Odion and Akhimien (2008) as disobedience of court orders by government and its agent, judicial corruption, indiscriminate granting of *ex parte* motions and injunctions, poor funding, over congestion and over bearing influence of the executive.

Institutions such as INEC and EFCC should be independent and not partisan. This will prevent them from being used as agents for the oppression of oppositions by the ruling party. Elected and appointed officials must refrain from acts of profligacy.

The flagrant display of affluence, sometimes acquired through corrupt tendencies by elected and/or appointed public officials has potentials to provoke people to anger. The high financial stakes in politics has to be addressed. A situation where only those who have primitively acquire wealth can fund or bankroll elections are not healthy for democratic stability as it has led to the emergence, growth, and dominance of godfathers and political gladiators. A ceiling can be placed on individual donations to the political parties or candidates. Political actors must also refrain from provocative utterances as followers and miscreants can easily capitalize on them to foment trouble and mayhem. A democratic attitude on the part of the leaders and followers must be encouraged. It is also important that any individual or group that makes such provocative statements or act in a provocative manner be identified and punished appropriately. The respective ethnic group interest must be recognized as they are stakeholders in the Nigerian project. Actors in the political scene while pursuing the interests must in the same vain place national interest above personal and sectional interest if the nation must move forward. It is also suggested that the security apparatus/agencies be strengthened both to refrain from being used to perpetuate acts that can provoke political anger such as aiding acts of intimidation and electoral malpractices and to actually combat offshoot of political anger such as recourse to violence. Situation where the Police Force still contend with obsolete and inadequate equipments, corruption and under funding cannot successfully curtail negative political activities that may arise due to political anger.

Concluding Remarks

There is no gainsaying the fact that political anger had played a central role in the underdevelopment of politics and democracy in Nigeria. Many factors identified in this paper acted as incentives for political anger. The manifestation is in different forms depending on the extreme it is taken by the aggrieved persons. The negative behavior exhibited as a result of political anger constitutes the consequences and are both at the level of the individual and nation. The paper also argued that despite the incalculable damage that may be associated with political anger, it can be minimized if the suggestions above were adopted.

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The Determinants of Supply Side Intermediation Performance of Commercial Banks in Nigeria: An Error Correction Mechanism Approach

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Abstract

This paper examined the theoretical and empirical literature on the determinants of the supply side intermediation performance of commercial banks in Nigeria. In order to realize the objectives of the study relevant quarterly time series data were collected from 1994 to 2005. In analyzing the data, the study employed one of the popular econometric techniques that has attracted much attention in dynamic empirical macro economic research (that is, the error correction model: ECM) with a view to knowing the predictive power. It was found that deposit interest rate (DRI), treasury bill rate (TBR) and foreign exchange rate (FER) are important determinants of the commercial banks deposit in Nigeria. It was also found that any estimation on the supply side intermediation performance of commercial banks involving the use of the ECM yields better and more reliable results than that involving the use of the orthodox ordinary least square (OLS) method. The paper recommended that in the interest of the economy, the policy of abandoning the traditional banking operation which is lending in preference to trading in the foreign exchange market should be reviewed and moderated.

Introduction and Problem Statement

There are two sides to a given financial intermediation process: the inflow and the outflow sides. The inflow (or the supply) side of financial intermediation is concerned with the activities involved in mobilizing funds from the surplus agents in the economy. In this area financial institutions carry out the depository or treasury functions by generating deposits and saving of various types and magnitude from savers and paying agreed interest amount. The outflow (or demand) side of financial intermediation involves channeling the pooled financial resources to the deficit economic units for a fee (that is, interest amount) agreed ab initio. The inflow side thus characterizes the funds mobilization or financing function while the outflow is referred to as the funds utilization or investment function. Whereas a plethora of studies have been conducted to address the determinants of the demand side intermediation almost to a satiation level (such as those of Cookey, 1997, Muoghalu and Ezirim, 2002; Ezirim and Emenyonu, 1997; Makinde, 1991; and Udegbulam, 1992), only a few have addressed the supply side with evidence from Nigeria. The need for more empirical studies to explain the behaviour of financial institutions, notably commercial banks, in the face of the interplay of certain environmental forces is rife. It is on this premise that this paper is embarked upon to investigate the determinants of the supply side intermediation performance in a bid to bring out how they behave in response to their

effects.

The creditable performance of these intermediation functions is believed by economists and finance experts to affect the overall performance of the economy in terms of aggregate output. For instance efficient lending and investment operations by commercial banks would cause growth in the country's GDP. Similarly, the mobilization of excess funds and savings from surplus economic agents would pool resources and make them ready for gainful allocation in the economy. Thus, what the banks lend or invest will be a function of what they mobilized in the supply side intermediation function. Invariably, a country's output performance must depend, in part, on the general intermediation performance of the banks. In other words, a country's output performance must depend on the general funds mobilization behaviour of the commercial banks in that country.

An obvious implication is that development and forces at play in the country's money market and foreign exchange market and socio-political climate influence commercial banks' performance in their funds mobilization bid. Also in the face of the challenges presented by the environments or markets, commercial banks exhibit such attitudes that are consistent with aggressive marketing, profit maximization and prudential behaviour depending on the prevailing circumstances.

Recently there has been increased interest in econometrics about specification and estimation of economic relationships. Two contending issues inform this interest: the problem of poor data and poor econometric techniques. Since the ultimate aim of any economic model is to be able to draw inference and predictions on the behaviour of the relationship being represented, poor data or econometric technique will have a negative effect on the achievement of such aim. One of the outcomes of these problems is the generation of what has come to be known as spurious regression. Data inconsistency which is a major problem with most developing countries can be resolved by performing a test on the time-series properties of the data set. Such test should be able to yield consistent series for testing short-run dynamics of economic data and predicting long-run equilibrium relationships. However, orthodox estimation technique such as the OLS will not yield an unbiased estimate where there is problem of poor data. One of the popular econometric techniques that has attracted much attention in dynamic empirical macroeconomic research is the error correction model (ECM). The ECM which was introduced by Sargan (1964) and later popularized by Engle and Granger (1987) is used to correct for short-run disequilibrium in dynamic specifications. Granger (1987, 1988) has demonstrated that the importance of the ECM is derived from its usefulness in explaining the long-run equilibrium economic relationship through the process of short-run dynamics of economic data. The ECM has been widely used in empirical economic analysis not only because of its ability to predict economic relationship with certain degree of accuracy but also because such prediction is usually generated through a dynamic adjustment process.

The objectives of the study are to investigate the determinants of the supply side financial intermediation function of commercial banks in Nigeria. To investigate whether there are direct and significant relationships between the indicators of the supply side financial intermediation and the pricing implications of the deposit money market (deposit rate of interest), foreign exchange market (foreign exchange

rate) and the treasury money market (treasury bill rate). Consequently, the hypotheses of the study are: there is no significant relationship between commercial banks deposit and the deposit rate of interest, treasury bill rate and foreign exchange rate. The alternative to this is that there is significant relationship between the deposit and the variables identified above. There is no significant relationship between time deposits, savings deposits, domiciliary account and deposit rate of interest, treasury bill rate and foreign exchange rate. The alternative to this is that a significant relationship exists between the variables. In order to realize the objectives of this study what follows the problem statement and objectives/hypotheses consist of the literature review, methodology, results of major findings and interpretations of data, conclusion and recommendations.

Literature Review

The purpose of this subsection is to clarify the supply side financial intermediation function of commercial banks. The supply side represents the financing function of a typical financial institution. In finance theory, financing function is the function of the firm that is geared toward the sourcing of funds in such a cost-effective and time-efficient manner as to enable the firm to achieve their objectives. Thus four elements are cardinal in the financing function of firms. These are the objective criterion of the firm, the alternative sources of funds, the cost implications of the sources and the time-efficiency in the conduct of financing function. A firm's objective may be to maximize the owners' wealth. Efficiency in the conduct of financing function is attained when the business unit mobilizes funds from convenient sources that guarantee the attainment of cost effectiveness and time efficiency (Ezirim, 1996). The culmination of the funds' mobilization effort of a typical depository institution constitutes the total portfolio of the various types of deposits (that is, the alternative sources of funds) generated by the financial intermediary (Ezirim, 1999, 2003). The help of institutional and non-institutional arrangements, instruments and facilities provided by the financial markets help in the mobilization of funds.

The complex whole of the financial markets, institutions and instruments in a given economy is known as the financial superstructure (Goldsmith, 1969 and Odedokun, 1987). In this context, however, it is taken to mean the most important institutional arrangements such as commercial banks and other deposit money banks and insurance companies that operate in the financial markets to assist in the creation of financial instruments. Banks, for instance, create financial instruments in their depository function. For the banks, the major types of deposits are the savings, time and foreign currency deposits and current account (or demand deposits). These make up the total deposits.

The level of the deposit is postulated to depend on the rate of interest paid on each type of deposit and other macroeconomic factors. A notable factor that affects the ability of economic agents to save and hence the level of deposits among the financial institutions, is the disposable income of the economic agents. Disposable income is the remainder of income after applying tax to the total income of the agents. A proxy for the income of economic agents in a country is the per-capita income. By implication, the income tax rate prevailing in the country is also an important factor

of influence. It is reasoned that high withholding tax rates reduce the willingness of relevant agents in depositing money with banks. Economic units are naturally averse to taxation generally. Apart from these, it is postulated that the aggregate level of economic activity (that is, the GDP) which determines the standard of living and welfare of the citizenry would go a long way to determining the ability of economic units to make deposit with the financial institutions. A buoyant economy with high GDP has a promise of boosting deposits than a poor one. If the level of economic activity grows, it is expected that savings would generally grow. Ajakaiye and Odusola (1995) advance the ratio of foreign savings to GDP as an important variable posing an influence on the level of financial savings. In as much as we recognize the huge leakages in an economy like Nigeria by way of the activities of economic looters (and paradoxically, genuine foreign investors to other economies), it is the thinking that it is difficult to measure this variable. It is, however, believed that a positive force attracting these Nigerian investors to the foreign economy is proxy by the strength of their currency. The relationship between Nigeria's local currency and the foreign currency is defined as the exchange rate. By implication, the foreign exchange rate prevailing in the country becomes a factor of influence on the level of deposits generated by the financial superstructure.

Alasia's (2003) study supports the position that the lending rate of interest, money market rate (treasury bill rate) and the prevailing socio-political trends in the country should be incorporated in the deposit model. According to Alasia (2003) a more encompassing model can be specified to incorporate many more factors such as institutional ratio, institutional habit and institutional deposits. The above arrangement would result in an equation with at least 10 predictors.

Studies on the effects of environmental factors on financial intermediation by financial institutions have shown that the application of the ratio of deposit to output as regressand in typical financial intermediation models has yielded more consistent and reliable estimates than other regressands. This much has been argued in Ojo (1984), Odedokun (1987), Ezirim and Emenyonu (1997) and Ezirim (1999, 2003). Thus commercial banks' intermediation activities must be related to aggregate output or other economic indicators as the case may be. A previous consideration in defining the dependent variable of the supply side models earlier developed relates total deposits to the total national saving of the country and somewhat has the aggregate output or related terms as included arguments. It was basically an attempt at determining the commercial banks' share of aggregate national savings. The essence of the intermediation activities of financial institutions, savings mobilization inclusive, is to positively and significantly impact on macro-economic magnitudes such as aggregate output for the ultimate growth and development of the economy. The determinants of the funds mobilization behaviour of a typical financial institution can be viewed from the environmental angle. Such financial market environments as the money and capital markets where the deposit rates, lending rates and treasury bills rates 'rule the roost' can be identified. We can also identify the foreign exchange market environment with the foreign exchange rates as the critical variable. A notable environment that affects the financial markets operation in Nigeria is the socio-political environment. It has been shown by previous studies that this environment considerably affects the demand

(or outflow) side of the intermediation function of the financial superstructure.

According to Ezirim and Muoghalu (2001) the ratio of total deposits to total output of a country measures the country's banking habit. Invariably a basic question that needs to be addressed relates to the direction and nature of the relationship between the deposit output ratio and the identified explanatory variables. This requires the determination of the sign implication of their relationships. Taking the predictors in turn, it is postulated that a positive relationship must exist between deposit output ratio and deposit interest rate. This is not difficult to see since increases in deposit rates spur depositors and treasury customers of commercial banks to increase their deposits in order to reap higher income. Given that output does not immediately increase at a proportion higher than the total deposits, the deposit output ratio will continue to increase. However, the essential point here is that higher deposit rates attract more deposits to the banks and vice versa. What happens in the money market equally affects the funds mobilization efforts of commercial banks. These banks are major institutional investors in the money market. They dominate the treasury bills market, which is, perhaps the most important segment of the Nigerian money market from the investment point of view. Parts of the sourced funds by banks are channeled to treasury investments. When the treasury bills rate increases, it is natural for these banks to increase their holding of the money market instrument. This behaviour is reversed in case of lower rates. Thus we can identify a positive relationship between treasury bill rate and deposit output ratio.

Commercial banks have also been identified as key players in the Nigerian foreign exchange market. In fact apart from being intermediaries they have been accused of being more of traders than intermediaries in their craze for maximum possible profits (Ezirim, 1999, Ezirim, Muoghalu and Emenyonom 2002). These two positions (traders and intermediaries) equally create a tendency where higher rates of foreign exchange which implies higher profits would cause the banks to be more aggressive in funds sourcing. The tendency is for deposits relative to output to increase as the foreign exchange rates increase. In the case of previous performances consideration of supply side financial intermediation it does not appear quite clear whether the previous period's deposits would affect the current level of deposits. However, they do have some effects through the channel of rollovers. It is both theoretically and practically true that some depositors who do not immediately have the need to utilize their deposits at the expiration of the duration earlier agreed may want to 'roll over' their deposits to another period. This automatically becomes an addition to the level of deposits for the next period. The roll over practice has become a veritable way of retaining, maintaining and generating funds by financial institutions especially when certain attractive features such as increase in deposit rates, availability of up front payment of interest charges and attachment of possible credit assistance condition are present.

Methodology

Introduction and data definitions

Existing studies on deposit model for Nigeria suggest that socio-political trend index is a factor in deposit mobilization (Udegbulam, 1992; Cookey, 1997; Ezirim, 1999 and

Ezirim, Emenyonu and Muoghalu, 2003). In this study such trend index is excluded. The study used quarterly time-series data for a period covering 1994 to 2005. The monetary data is expressed in million naira whereas the data on rates are given in percentages. Total deposit output ratio (DOR) is the dependent variable. Following existing studies, DOR is determined by the deposit rate of interest (DRI), the treasury bills rate (TBR) and foreign exchange rate (FER).

Sources of secondary data: It is important to describe the data used for the estimation before presenting and discussing the results. Data relating to total deposits of commercial banks; time, savings, foreign currency domiciliary accounts deposits and demand deposits of commercial banks; average deposit rates of interest of commercial banks, average dollar/naira exchange rates and treasury bills rates were sourced from the Central Bank of Nigeria Statistical Bulletin and Annual Reports and Statement of Accounts for various years.

Model specification and empirical strategy: Following the approach used by Ndekwa (1991), Uchendu (1993), Ikhide (1993), Ajakaiye and Odusola (1995) and Ezirim (1999) we can underscore three prominent factors as the major predictors of the supply side intermediation behaviour of commercial banks. These would include the deposit rate of interest (DRI), the treasury bills rate (TBR) and foreign exchange rate (FER). Also, making appeals to Engle and Granger (1987) a homogenous non-stationary series which can be transformed to a stationary series by differencing d times is said to be integrated of d . Thus Y_t , a time series is integrated of order $\{d(Y_t \sim I(d))\}$; if differencing d times induces stationarity in Y_t . If $Y_t \sim I(0)$, then no differencing is required as Y_t is stationary. The test proposed by Dickey-Fuller (DF) to test for the stationarity properties of a time series which is called the Unit Root denoted by DF will be used in this study. The theoretical regression equation for the DF class of Unit Root test is: $\Delta Y_t = \alpha Y_{t-1} + E_t; E_t \sim N(0, \sigma^2)$ $Y_0 = 0$

The simple unit root test is valid only if the series is an autoregression, AR(1) process. If the series is correlated at higher order of lags, the assumption of white noise disturbance is violated. The Augmented Dickey-Fuller (ADF) test for checking unit roots was employed in this study. The ADF test uses a different method to control for higher-order serial correlation in the series. The ADF test makes a parametric correction for higher-order correction by assuming that the Y series follows an AR process and adjusting the test methodology. It is identical to the standard DF regression but augmented by k lags of the first difference of the series as follows:

$$\Delta Y_t = \alpha Y_{t-1} + \sum W_1 \Delta Y_{t-1} + E_1$$

where the lag k is set so as to ensure that a reasonable degree of freedom is preserved while the error term is white noise. The concept of cointegration derives from the fact that if two series X_t and Y_t are $I(d)$, then X_t and Y_t are said to be cointegrated if there exists a unique value, b which ensures that the residuals, $(Y_t - \beta X_t)$ is $I(0)$. Testing for cointegration therefore amounts to testing for a unit root in the residuals of regression equation. If the residuals are stationary, then the series are cointegrated. The equation

of the regression for this is thus:

$$\Delta E_t = \alpha E_{t-1} + \Sigma \alpha_1 \Delta E_{t-1} + U_t$$

where E_t is the residual from our static regression and the test for the null of no cointegration, is conducted by comparing the t-statistic of the coefficient. The null hypothesis of no cointegration is $H_0: \alpha = 0$. Significant negative values would lead to a rejection of the hypothesis. The stationarity of the residual implies cointegration of the variables. Flowing from the above discussion is the functional specification of the deposit model as follows:-

The long-run functional specifications of the functional forms of the deposit model are

$$DOR = f(DRI, TBR, FER) \dots\dots\dots 1$$

The short-run functional specifications of the functional forms of the deposit model are

$$DOR = f(\Delta DRI, \Delta TBR, \Delta FER) + \lambda ECM_{t-1} \dots\dots\dots 2$$

Where f = Functional notation

DOR = Deposit output ratio

DRI = Deposit rate of Interest

TBR = Treasury bill rate

FER = Foreign exchange rate

Δ stands for change

ΔDOR = Change in output ratio

ΔDRI = Change in Deposit rate of Interest

ΔTBR = Change in Treasury bill rate

ΔFER = Change in Foreign exchange rate

ECM_{t-1} = The deviation of the dependent variable from its long-run value at t-1

λ = The error correction coefficient.

Equation (1) represents the long-run functional forms of the deposit model and it states that deposit output ratio is a function of deposit rate of interest, treasury bill rate and foreign exchange rate while equations (2) is the short-run equivalent of (1). Equation (2) states that deposit output ratio is a function of change in deposit rate of interest, change in treasury bill rate and change in foreign exchange rate and error correction variable. Equation (2) is considered appropriate if the explanatory variables in their level forms are not cointegrated with DOR.

Having specified the above functional forms it becomes necessary to state their respective operational forms as in equations (3) and (4) below:

$$DOR_t = a_0 + a_1 DRI_t + a_2 TBR_t + a_3 FER_t + V_t \dots\dots\dots (3)$$

$a_1, a_2, a_3, > 0$

where all the variables are as previously defined above. The a_i 's are parameters. Equations (3) is now considered as the basic long – run relations and it states that the deposit output ratio at time, t is directly related to deposit rate of interest, treasury bill rate and foreign exchange rate. Other influences on deposit output ratio are explained by the error term, V_t .

For the long – run equation in (3) above, we test for the existence of co-integrating vector. Dickey – Fuller (DF) unit root test is carried out on the residual, V_t . If V_t is stationary, the variables in the equation are said to be co – integrated. Thus there is a valid long – run relation among the variables considered. The estimated coefficients in the regression equation (3) are in their steady state. The question now is, how do the variables in the model react during short – run cyclical movement? The OLS regression of equation (3) cannot simply explain this as it only gives the long – run relationship amongst the variables in the model. This is where the error correction model of representation comes handy. If our argument is based on the fact that co – integration has been assumed to exist in the given model above, the ECM involves using the lagged residual to correct for deviations of actual values from the long – run equilibrium values.

The operational form of the deposit equation which is the short – run equivalent of (3) is stated below as

$$\Delta DOR_t = a_0 + \sum \Delta DOR_{t-1} + \sum a_{1i} \Delta DRI_{t-1} + \sum a_{2i} \Delta TBR_{t-1} + \sum a_{3i} \Delta FER_{t-1} + \lambda ECM_{t-1} + V_t \dots \dots \dots (4)$$

where k is the number of lagged changes in DRI, TBR and FER necessary to make V_t serially uncorrelated.

\sum_i is sigma notation showing that the lag lengths can differ. The dependent variable often takes only one lag.

Δ represents the short-run dynamics of the deposit variable which manifest in their first differences.

The parameters, a_i 's represent how changes in the explanatory variables lead to changes in the dependent variable.

The ECM separates the short-run (first difference) from the long-run (the static equilibrium relations in level). The ECM corrects for equilibrium.

Equation (4) above is the outcome of differencing the non – stationary series DOR_t and the regressors before using them for regression but adding an error correction term which is simply the lagged ECM. In Applied Econometrics the coefficient of the ECM must be negative in order to effectively play the role of error correction. Equation (4) posits that the change in deposit output ratio (ΔDOR_t) where DOR_t is the pertinent variable, V_t is a random disturbance term.

The ADF test to be carried out in respect of equation (4) above requires examining the null hypothesis that the series is integrated of order one. That is,

$$H_0 : a_1 = a_2 = a_3 = 1 \text{ or } > 1 \dots\dots\dots(5)$$

$$H_a : a_1 = a_2 = a_3 = 1 \text{ or } < 1 \dots\dots\dots(6)$$

Equation (5) is the null hypothesis which states that regressors are non – stationary in levels but stationary in first difference if the value of the coefficient is either one or greater than one. Equation (6) is the alternative hypothesis which implies that the regressors are stationary if the value of the coefficient is less than one.

Results and Interpretation of Data

Table 1: Results of Test for Stationarity of Variables

DOR	1 st Diff	T-Stats C-value	-0.8617 -3.5468	I(1)	N. Stationary
DRI	1 st Diff	T-Stats C-value	-1.1910 -3.5468	I(1)	N. Stationary
TBR	1 st Diff	T-Stats C-value	-1.8059 -3.5468	I(1)	N. Stationary
FER	1 st Diff	T-Stats C-value	-0.9292 -3.5468	I(1)	N. Stationary

Source: Author’s result using Microfit 4.1 for Windows.

The outcome of the results in the above table is the test for stationarity which indicates a unit root in each series in levels but rejects null of unit root in first differences. The variables DOR, TBR and FER were considered as integrated of order one or I(1). They are non stationary after the first difference. Accordingly, we cannot expect that the future behaviour of these variables would be the same as their current behaviour. This necessitated that we checked for the cointegration because a long – run equilibrium relationship could still exist in spite of a non – stationary problem.

Table 2: Estimated long – run deposit equation with DOR as dependent variable

Regressor	Coefficient	Standard Error	T- ratio	(Pro Value)
CONST	-0.040316	0.18756	-0.21886	(0.814)
DRI	0.057271	0.076291	0.69528	(0.567)
TBR	-0.13342	0.088588	-1.5061	(0.144)
FER	0.11531	0.021466	5.3717	(0.000)
R-Squared	0.84312		R-Bar-Squared	0.7062
Akaike Info. Criterion	-44.8591	F-Stat.	F(5, 27) 15.28	(0.000)
DW-statistic	2.0121			

Source: Author’s result using Microfit 4.1 for Windows.

The results in Table 2 suggest that an increase in FER increases deposit output ratio by about =N= 0.10 million per annum. Similarly, an increase in deposit rate of interest increases output by =N= 0.06 million per annum.

Table 3: Estimated short – run deposit equation with dDDOR as dependent variable

Regressor	Coefficient	Standard Error	T- ratio	(Pro Value)
dCONST	-0.039215	0.17762	-0.22078	(0.827)
dDDR1	0.064152	0.084802	0.75649	(0.456)
dDTBR	-0.13342	0.088588	-1.5061	(0.144)
dDFER	0.11531	0.021466	5.3717	(0.000)
Ecm(-1)	-1.1727	0.24826	-4.7239	(0.000)
R-Squared	0.73896		R-Bar-Squared	0.69062
Akaike Info. Criterion	-44.8591		F-Stat.	F(5, 27) 15.28 (0.000)
DW-statistic	1.8627			

Source: Author's result using Microfit 4.1 for Windows.

The results in Table 3 confirm the results in Table 2. These are the short – run results of the deposit model. From the table, deposit rate of interest and treasury bill rate do not exert significant effect on DOR in the short – run. However, the short – run impact of foreign exchange rate is statistically significant. The coefficient of error correction term (ECM) suggests that if we insert a shock into the model through one of the regressors, approximately 117 per cent of the deviation is corrected within the first year. The ECM provides information about the speed of adjustment in response to a deviation from long – run equilibrium which can be very useful for policy analysis. All the regressors, except the error correction term, are expressed in the first difference form. Error correction term is nothing more than one – year lag residual obtained from the cointegrating equation.

Interpretation of data

For the error correction representation for the selected Autoregressive Distributed Lag Model (ARDL Model) the dependent variable is dDDOR and the period covered is 1995 to 2005. In the regression output, presented in Tale 2, the change in deposit rate of interest (dDDR1) and the change in treasury bill rate (dDTBR) and the change in foreign exchange rate (dDFER) capture the short–run disturbances in DDOR whereas the coefficient of the ECM term captures the adjustment towards the long-run equilibrium. The coefficient of ECM also tells us the proportion of the disequilibrium in the differenced dependent variables in one period that is corrected in the next period. The results for DDOR in Table 2 above indicate that 1.17(117%) of the errors is corrected. The adjusted R-square of 0.69 indicates that the model fits well and it explains 69 per cent of the change in DDOR by the joint variations of the variables in the model. The D.W. of 1.86 is an indication of the absence of serial correlation.

Summary, Conclusion and Recommendations

In the foregoing analysis we modeled the deposit functions of the commercial banks in Nigeria using the error correction approach. In our findings we noted that there was a long run relationship between the first difference of the deposit output ratio and the first difference of the foreign exchange rate. In the context of the hypothesis we confirmed that first difference of the foreign exchange rate is the most significant determinant of deposit mobilization in Nigeria with the coefficient having the right

signs as postulated by theory. The study estimated an Error Correction Model for deposit mobilization in order to capture the short-run dynamics. From the evidence of the estimated model, deposit output ratio exhibits positive functions of foreign exchange rate. In the foreign exchange market, the behaviour generally seems to be consistent with profit maximization. The bulk of their funds goes to the foreign exchange market for windfall super-profits.

In the light of these results and identified behaviours, the following remarks are made: High funds generation potentials associate strongly with high exchange rates and treasury bills rate. This implies that favourable price conditions in the foreign exchange market would be an attraction to embark upon aggressive marketing and sourcing of funds. The policy actions in these respects are two folds. First, the banks can jointly lead regular delegations through the Bankers' Committee to the Central Bank of Nigeria and the government to ensure that their interests in these and other markets are taken care of before any monetary policy is made or changed. By so doing, they would ensure that the market conditions remain favourable. Having guaranteed this, the other side of their action is to unrelentlessly embark upon aggressive marketing of customers for funds. To ensure success, a number of attractive services can be attached to deposits such as online cash management services of the bank. The banks in the country are currently wary of the risks associated with open internet access to their operations. As an incentive, however, the few valued high net worth customers can be allowed this access. Transactions through the telephones can equally be allowed for the customers' maximum convenience. Customers appreciate speed of delivery and accuracy of accounts management so well that they would stick with and happily reward any bank that will guarantee them.

In the interest of the macro economy, the policy of abandoning the traditional banking operation which is lending, in preference to trading in the foreign exchange market should be reviewed and moderated. Being banks, they are expected to play key roles in funding economic growth and development. Thus, more and more funds should be allocated for preferred economic lending to relevant sectors of the economy. To help in causing this to happen as expected, the CBN may have to revisit the mandatory credit guidelines again. Goal-driven guidelines with a commercial face can be beneficial to both the banks and the economy.

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“African Art and the New Humanism”

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Abstract

The following essay examines African art in line with the philosophy of New Humanism, and how it fulfils human dignity and value. The relationship of man and his creator is examined through art, vis-à-vis religion and man’s constant search for the reason for being. The theory of creationism which attributes the existence of everything in the universe to the direct creative act of the Supreme Being, and presents man as the apex and pinnacle of God’s creation is discussed. New Humanism is discussed as it aims at reconciling people to the original humanism, the sort of humanism pursued by the Renaissance Humanists. The paper takes a careful look at African art as an art of culture, philosophy and personality, as realistic views of life expressed in the symbolic structure of the work of art, IMAGE being the link. African art is characteristically humanistic, as what constitutes arts is determined by its effect on man, either positively or negatively. The paper concludes that, in structure, African art can be seen to consist of the following features; belief and ancestors. It is important to note that outside of God, full human dignity and values cannot be realized.

Introduction

Man has been the preoccupation of any humanistic theory, hence its insistence upon a proper orientation of the relationship between God and man, the New Humanism takes a keen interest in the avowal of the brotherhood of man. When we talk about the brotherhood of man we are referring to the realm of human values – good human relationships where man does not lord it over another man. No wonder Schaeffer (1968:63) in recognition of the dignity of man points to the fact that man was created in the image of God. He avers, “To say that I am only a machine is one thing, to live consistently as if this were true is quite another.”

Accordingly, Etuk (2006:20) affirms that “a philosophy of man that is consistent and sees him as a creature of God, endowed with unique attributes by that creator, will also have something to say about the relationship of this man to his creator. This is the realm of religion ”

Religion is believed to play a prominent role in the New Humanism, as there might be really no religious vacuum in any human life. Man is constantly searching for and probing existence. Man’s environment also plays an important role in the New Humanism, which leads us to the realm of art. The question “What is man?” can only be explained by the understanding of how man came into existence. Certain theories explain this phenomenon. The theory of creationism which attributes the existence of everything in the universe to direct creative act of the Supreme Being; presents man as the apex and pinnacle of God’s creation, full of dominion dignity and value (Etuk, 1999:40). Another theory as Etuk (1992:63-71) posits, is the theory of emancipationism, which accepts God or some kind of supreme principle as the starting point, which recognizes every other thing in existence as an outflow or emanation

there from. Since man was formed in the likeness and image of God, he is endowed with superiority, dignity and value.

Modern Humanism, according to Banjo (2006:2), is not an easy concept to define in terms, especially as one considers the apparent contradiction contained in the fact that we have the religious strain, such as Christian humanism, in contrast to secular modernism. New or modern humanism is, indeed, also known by a few other names, namely; naturalist, ethical, democratic and scientific humanism. Carliss Lamont, a humanist philosopher as cited by Banjo (2006:2) describes modern humanism as; “a naturalistic philosophy that rejects all super-naturalism and relies primarily upon reason and science, democracy and human compassion. “Based on the above assertion by Carliss Lamont, humanism is essentially human oriented, relying as it were, on secular variety, exclusively on the capacity of man to improve his lot in order to produce a happy and egalitarian society. To do this and to be able to harness the value of humanism, in modern times, as it relates to Africa, African art becomes a ready tool for the actualization of this new humanistic tendencies, which places great confidence in man’s capabilities, and lauds his ability to challenge, dare and defy in a promethean style.

Edwards (1989) considers humanism as “one of those philosophies for people who think for themselves. There is no area of thought that a humanist is afraid to challenge and explore.” This leads us into the consideration of the relevance of art (African Art) to humanism. If the above assertion is true, then, humanism must provide a critical tool, for the reflection of humanity provided in a work of art, must, among other things, occasionally show the extent to which the artist subscribes to, or has been influenced by the philosophy of humanism. Humanism, as Brockett (2003:6) postulates is primarily the ability of human beings to manage their own affairs. This explains why humanism presents the view of an organized, developed, inhabited, exploited and managed universe for the total benefit of mankind. In order for us to have a full grasp of African art and the new humanism, the discourse that follows below will no doubt espouse us to the subject.

New Humanism

New humanism is a critical and cultural movement that affirmed freedom of the will and necessity of standards in life and art. The movement gained prominence in the late 1920s in opposition to ‘Secular humanism’s’ belief in deity not considered important as most of the proponents were atheists. Contemporary New Humanism believes in the existence of a supernatural Being-God, as the measure for the dignity of man. Etuk (1999:167) states that “for the brotherhood of man to make sense, it must be predicated on the fatherhood of God.” Furthermore, Etuk (1999:104) avers; “Where the new humanism differs from the old is that it maintains that full human dignity cannot be realized outside of the God who created man in his image...”

To this, Etuk (1999:4) submits that the dignity of man is conferred on man by the one who created man in his own image, and that to discount this factor is to devalue man”. New Humanism’s primary concern is to return people to original humanism; the sort of Humanism pursued by the Renaissance Humanists who, in their turn, had sought to return the people to real human values such a truth and goodness, respect

for goodness, respect for the dignity of persons, justice and fairness in human affairs; which African art seeks to promote.

African Art

African art is identified with socio-religious concepts and it spontaneously exercises the fullest measure of its view point through recreating activities. It is art of culture, philosophy and personality...It is a continuous evolving art through change and adaptation to new circumstances... it is the realistic views of life expressed in the symbolic structure of the work of art, IMAGE, being the link (Ochigbo, 2006:3).

Based on the above assertion by (Ochigbo, 2006), African art is informed by African culture and beliefs. Hence, the functionality of art that acknowledges the Supreme Being – God, in tandem with New Humanism postulates that God designed the earth for the benefit of mankind. Africans see God as the measure of man's dignity and value, hence in every African society, there is a name for God who created the universe. Example, the Idoma call God 'Owoicho', and so it applies to every distinct socio-linguistic group in Africa. African beliefs about the supernatural hold that even gods can fall out of use and new forces and gods may appear without warning. Therefore, Ochigbo (2002:20) affirms that "the practical purpose of art is to transform such spiritual forces into artistically satisfying forms that also portray the qualities of the spiritual forces." Furthermore;

It stands to reason, therefore, that new physical forms, new art forms, must be called into being as often as new spiritual forces appear on the scene because new forces are likely to be threatening to life or at least to contain elements of danger. New art harmlessly draws off the new spiritual dangers and ensures the safety of the people (Ochigbo, 2002:20).

Traditional African art was thus an art of belief, symbols influenced by function. The artist is therefore regarded as the creator of African iconography. Art for the African thus becomes a way of interpreting all human experiences in ways that make the new and strange more understandable and therefore humanity benefits. This can be understood from the point of view that Africans are much more sensitive to spiritual dimensions of life. African beliefs are inconsistent with materialism. They cling tenaciously to beliefs as reincarnation and veneration – the very purpose for which their works are centred. This culture sets a higher premium on cooperation, team work and help to one another. African culture is synergetic as its art is mostly expressive and an embodiment of its cultures.

African art has been produced to meet both physical and spiritual needs simultaneously in the various African culture. They do not separate art from the rest of life. That is, they seldom separate the practical function of an art object from its spiritual and aesthetic significance. Healing, beauty and spiritual benefits accrue within the context of African art. The arts express important traditional values and give form to the spiritual life of both the individual and the community. The arts often acts as ritual, magic, entertainment, and practical technology all at once as it embodies creative

energy by bringing participants into unity with nature's forces and giving access to the creative energy of the universe.

African art is fundamentally a collective art. It is a communal property whose spiritual qualities are shared and experienced by all mankind. As philosophy, the search for wisdom is guided by reason; African art, which seeks to express views of life, is accompanied to a large extent by reason through the choice of artforms. Artforms are carefully selected to portray the functions of such art. For example, as human passion art, African art exhibit the following characteristics as expressed by Oditia (2003); it must serve as a means to channel a message; must be decoded by its recipients; must function in a situation of societal harmony between two or more persons; the object must be visually powerful and realistic enough to provide its user with a psychological release from further anxiety and it must be symbolic of its function.

Other characteristic attribute of African art that enables man to integrate and dialogue with his given environment include; functioning in an act that bridges the gulf between the physical and spiritual world; elements of form of the object must contain certain magical symbols to make the object potent particularly when cleansed. In order to uncover the hidden knowledge, the object must be such that manifests only particular family or lineage ancestral spirits.

In the realm of death, art, being a funerary object in design and function, exhibit a complex of associated meanings, as well as solving to accommodate and locate ancestral spirit of the living dead and buttress the theory of reincarnation. At the realm of religion the characteristics of art of the spirit world include; being symbolic of a deity; its scope must be able to function on either the personal, family or ethnic level; and it must assume an esoteric cult object that assures human control of supernatural agencies in an individual or groups life, as in shaping circumstances, events or opportunities. The Idoma 'aleku' ancestral spirit is an example of this characteristics.

African Art and the Legacy of New Humanism

Based on the postulates of Etuk's (1999) New Humanism, African art can be classified as meeting the ideals of New Humanism. The art of Africa acts as a means of education, religion and entertainment. The arts concerns itself with the search for another world where man can enjoy himself in the company of the many gods he has created to meet his needs. Example; the god of harvest, fertility, thunder, rain, sky and earth. Among the Idoma, Igbo, Yoruba of Nigeria, the Dan from Liberia and Sierra Leone; the Kuba of Zaira, the Dogon of Mali the Songye of Zaire; the Shembe in KwaZulu-Natal South Africa and the Kwaluseni of Swaziland, these gods are believed as being capable of protecting them when they produce art objects to venerate them. With particular reference to the Igbo, Onwuanaku (2007:1) submits that; " Other natural forces include Ofo, Ogu, and Amadioha to evoke rite of justice and good deed. It was the desire to create and immortalize gods and deities in the Igbo culture that led to... carving or modeling these spirit gods by artists for...traditional religious worship. "

Furthermore, Onwuanaku (2007:2) states that "The traditional practice of art and magic is an attempt to venerate the ancestors... The traditional worship needed ritual images and shrines... to represent spiritual forces as agents to convey prayers to God.

In his endless search for ritual creations, man has reached high levels in the use of clay, wood...for making ritual objects... in the struggle to satisfy his endless needs, he has reached high levels of achievements in arts.”

The art of Africa is firmly grounded as a form of link between the living and the dead, the family, cult groups, educational institutions and the society at large. This gives vitality and meaning to existence in any community. Modern African art is an anomalous mix of the traditional and the most sophisticated on the other hand. A cue from African regional and ethnic pantheons, symbols, rituals and festivals, reveals a careful response to new materials and new metaphors derived in part from the old artistic heritage. In the modern artistic idioms, the ancient and modern is incorporated to give vent to the new art that everyone benefits as a result of the old and new.

Perhaps closest to contemporary western concepts of recycling are the ways in which African peoples use modern materials to create objects whose basic form retains its historical and traditional character...many of the materials may, however, also have been bought for the specific purpose of creating modern versions of traditional objects (Nettleton et al, 2003:68).

Furthermore, Nettleton et al (2003:68) submits that

The use of different materials may liberate the maker from some of the demands associated with more customary traditional materials and techniques...The selection of more easily available materials reflects modern pressures on time, and some historical symbolic associations are relinquished in the creation of a new form. New symbolic associations have, though, probably accrued to the new materials, and some of these may be connotative of modernity.

Such connotative modernity is devoid of the traditional rituals which an art work must go through for the benefit of the individual or society. New humanist African art can be shared externally as in the example of the South African “Lipotho” (married women’s apron) – a plastic textile in the collection of the standard bank. This clearly indicates that art here has been moved out of its traditional context to be enjoyed by all. Other examples include the use of “Uli” – traditional Igbo symbols; “Nsibidi” – traditional Ibibio symbols; and “Ifa” – traditional Yoruba symbols of Nigeria by modern painters, sculptors and designers in their works. The symbols of these cultures are esoteric, but externalized by modern artists like Obiora Udechukwu, Chika Amaefuna, Ben Ekanem, Bruce Onobrakpeya among many other African artists combing traditional techniques and new materials for an art that is eclectic and engaging. African artists today are interpreting the social, political and cultural changes in the African continent as reflected in their subject matter, media and technique.

Humanism, as a philosophy of life is all about man’s concept of life, and the need for and to discover his lost glory and dignity. While New Humanism posits that full human dignity cannot be realized outside of the God who is his creator. African art has been able to express African beliefs in deity as reflected in their works based on the day-to-day needs of Africans. A functional approach based on typology as

suggested by Bogatryrev (1971), that art objects can be viewed as both object and sign is imperative.

A functional approach based on typology makes it easier to classify African art objects based on their significant functions and meanings. This reveals the various artist concepts which lie at the root of their use patterns, making processes, multiple functions and meanings if need be, whether religious, ideological, symbolic, aesthetic or social. Thus, a functional approach reveals several artistic and cultural perspective of African art. For easy development and analysis, African art has been structured along these lines: art for communication; art for day-to-day living; and art for spiritual sustenance.

Art for Communication

Through artistic representation, information becomes more didactic, accessible and memorable than it would through verbal language. The purpose of African arts in the New Humanism are multivariate as it educates, enlightens and entertains in the various societies. Because art is clearly understood by a broad spectrum of any particular society, it is often used to impart information. African art are an enrichment of the cultural powers, whereby words are condensed into simple art objects for the symbol users. This makes communication to become more sophisticated and scientific as art can be understood by those for whom it was created in order to make the society a better place to live.

Art for Day-to-Day Living

Utilitarian objects in Africa are crafted to bring pleasure and efficiency into our daily lives as environmental arts, depending of course on the availability of peculiar local resource materials. Utilitarian art objects in the African landscape reveal the nature of the people of a particular area, making statements about who they are and the kind of world around them.

Art for day-to-day living exists to meet and satisfy the needs of its creators. The arts have thrived because the people gave it strength to survive for the benefit of all, as it has become part of a cultural patrimony.

Art for Spiritual Sustenance

In most of the African culture, majority of the arts have a spiritual component. Spiritual or magical purposes apparently inspired the making of most cultural effigies that spread across Africa, as art and religion developed simultaneously. Traditional art has been the pivot of tribal spiritual awakening; “They serve as instruments by which the living made contact with the supernatural for spiritual inclination. Art expressed... ethnic beliefs and ideas (Ochigbo, 2005).”

When we refer to ‘traditional art’, we are referring only to the continuity – conscious or unconscious – and the coherence of a system, as much in the dimension of space as in that of time. In this context, reference is made to the spread of religious beliefs through art. The legends of the Yoruba gods of Sango and ‘Olokun’ could not be kept alive and perpetuated if each generation of the Yoruba had not intimate reasons for believing in them. According to Cirlot (1962: xiii), “The symbolist meaning of a phenomenon helps to explain these ‘intimate reasons’, since it links the instrumental

with the spiritual, the human with the cosmic, the casual with the causal, disorder with order, and since it justifies a word like universe which, without these wider implications, would be meaningless, a dismembered and chaotic pluralism; and finally, because it always points to the transcendental.”

African art is characteristically humanistic, as what constitutes arts is determined by its effect on man, either positively or negatively. Man is a being with two dimensions – physical and spiritual, hence art which is inseparable from the rest of life serves both subjective and objective qualities, thus providing the perceiver with the knowledge of the inner working of reality. Art in the African context evokes a sense of awe, wonder, and appreciation akin to what can be described as a mystical experience.

The significance of the religious function of art should not be lost on us; because it greatly informs the spirit and thesis of the New Humanism. Humanism’s interest in religion emphasizes the civil function and religious tolerance in order to make man’s life here on earth very comfortable. Man had an obligation, insisted humanism, to replicate as much as possible the characteristics of the heavenly city in his earthly city. This, man has been able to achieve through his art for the sustenance of the spirit. Principally, African art is religious, which fits into the sphere of the New Humanism as it projects values such as truth and goodness, respect for goodness, respect for the dignity of persons, justice and fairness in human affairs.

Conclusion

It is evident that, in structure, African art can be seen to consist of the following features; belief in the Supreme Being-God, belief in the divinities; belief in spirits; belief in the ancestors; and the practice of art for day-to-day living, each with its consequent significance for the upliftment of mankind.

African peoples believe in the existence of the Supreme Being-God, as expressed, proven in their artforms. By the art of Africa; we can see clearly their belief in retributive justice and vindication from God in circumstances of their daily life experiences.

The paper has been able to situate the concept of art as a gift from God and its communicative ability and linked it to the philosophy of the New Humanism that extols man as God’s most valued creature that is happy and fulfilled. For as God said, “Let there be...”, his word had the power to create. And all God created, the Bible says, and God saw that it was beautiful. It is this beautiful universe that the African artist seeks to recreate for the full enjoyment of mankind by bringing order to the chaotic environment in line with New Humanism’s principles. New Humanism points to the fact that outside of God, full human dignity and values cannot be realized. African art, in tandem with New Humanism expresses the belief of Africans as partner in progress with New Humanism ideals, as God is the measure for man’s dignity.

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HEALTH / GENDER STUDIES

Breast Cancer a Multifaceted Phenomenon in Older Women in Nigeria

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Abstract

The paper takes a look at Breast Cancer a Multifaceted Phenomenon in Older Women. The risk factors, screening, therapy and diagnosis, some forms of modern treatment were mentioned and described, their effects on victims enumerated and possible remedies spelt out for the management, reduction or eradication of the disease.

Introduction

In the life of women, you will discover that older women (middle age) are faced with a lot of problems (diseases) and one of the obvious one is Breast Cancer Musa, (2005). The breasts are phylogenetically considered as modifications of the sweat glands and therefore ectodermal in origin like all bilateral structures, slight inequality in the size of the breast is normal. It is important to note the gross asymmetry is often due to some abnormalities and that can be dangerous, you might be faced with Breast Cancer.

Understanding Cancer

According to Ademowo (1999) cancer begins in cells the building blocks that make up *tissues*. Tissues make up the organs of the body. Normally, cells grow and divide to form new cells, as the body needs them. When cells grow old, they die, and new cells take their place. Sometimes, this orderly process goes wrong. New cells form when the body does not need them, and old cells do not die when they should. These extra cells can form a mass of tissue called a growth or *tumor*. Tumors can be *benign* or *malignant*.

Benign tumors

Benign tumors are rarely life-threatening. Generally, benign tumors can be removed. They usually do not grow back. Cells from benign tumors do not invade the tissues around them. Cells from benign tumors do not spread to other parts of the body.

Malignant tumors

Malignant tumors are generally more serious than benign tumors. They may be life-threatening. Malignant tumors often can be removed. But sometimes they grow back. Cells from malignant tumors can invade and damage nearby tissues and organs. Cells from malignant tumors can spread to other parts of the body. Cancer cells spread by breaking away from the original (primary) tumor and entering the bloodstream or

lymphatic system. The cells invade other organs and form new tumors that damage these organs. The spread of cancer is called metastasis.

When breast cancer cells spread, the cancer cells are often found in lymph nodes near the breast. Also, breast cancer can spread to almost any other part of the body. The most common are the bones, liver, lungs and brain. The new tumor has the same kind of abnormal cells and the same name as the primary tumor. For example, if breast cancer spreads to the bones, the cancer cells in the bones are actually breast cancer cells. The disease is metastatic breast cancer, not bone cancer. For that reason, it is treated as breast cancer, not bone cancer. Doctors call the new tumor “distant” or metastatic disease.

Risk Factors

No one knows the exact causes of breast cancer. (Akosa, Ampadu, and Tettey, 1999) argue that you cannot explain why one woman develops breast cancer and another does not. They do know that bumping, bruising, or touching the breast does not cause cancer. And breast cancer is not contagious. You cannot “catch” it from another person. Research has shown that women with certain *risk factors* are more likely than others to develop breast cancer. A risk factor is something that may increase the chance of developing a disease. Baum (1995) have found the following risk factors for breast cancer.

The chance of getting breast cancer goes up as a woman gets older. Most cases of breast cancer occur in women over 40. This disease is not common before *menopause*. A woman who had breast cancer in one breast has an increased risk of getting cancer in her other breast. A woman’s risk of breast cancer is higher if her mother, sister or daughter has breast cancer. The risk is higher if her family member got breast cancer before age 40. Having other relatives with breast cancer (in either her mother’s or father’s family) may also increase a woman’s risk. Some women have cells in the breast that look abnormal under a microscope. Having certain types of abnormal cells (*atypical hyperplasia* and *lobular carcinoma in situ* [LCIS]) increase the risk of breast cancer. Changes in certain genes increase the risk of breast cancer. These genes include *BRCA1*, *BRCA2*, and others. Tests can sometimes show the presence of specific gene changes in families with many women who have had breast cancer. Health care providers may suggest ways to try to reduce the risk of breast cancer, or to improve the detection of this disease in women who have these changes in their genes. NCI offers publications on gene testing.

Reproductive and Menstrual History

The older a woman is when she has her first child, the greater her chance of breast cancer. Women who had their first *menstrual period* before age 12 are at an increased risk of breast cancer. Women who went through menopause after age 55 are at an increased risk of breast cancer. Women who never had children are at an increased risk of breast cancer. Women who take *menopausal hormone therapy* with *estrogen* plus *progestin* after menopause also appear to have an increased risk of breast cancer. Breast tissue may be dense or fatty. Older women whose mammograms (breast x-rays)

show more dense tissue are at increased risk of breast cancer.

Symptoms

Common symptoms of breast cancer include: the breast. A nipple turned inward into the breast. The skin of the breast, areola, or nipple may be scaly, red, or swollen. It may have ridges or pitting so that it looks like the skin of an orange.

Early breast cancer usually does not cause pain. Still, a woman should see her health care provider about breast pain or any other symptom that does not go away. Most often, these symptoms are not due to cancer. Other health problems may also cause them. Any woman with these symptoms should tell her doctor so that problems can be diagnosed and treated as early as possible.

Diagnosis

If you have a symptom or screening test result that suggests cancer, your doctor must find out whether it is due to cancer or to some other cause. Your doctor may ask about your personal and family medical history. You may have a physical exam. Your doctor also may order a mammogram or other imaging procedure. These tests make pictures of tissues inside the breast. After the tests, your doctor may decide no other exams are needed.

Screening

Screening can help doctors find and treat cancer early. Treatment is more likely to work well when cancer is found early. The following types of screening can be done. 1. *Screening mammogram* 2. *Clinical breast exam* 3. *Breast self-exam*. You should ask your doctor about when to start and how often to check for breast cancer Dixon (1992).

Screening Mammogram

To find breast cancer early, I will recommend that:

- Women in their 40s and older should have mammograms every 1 to 2 years. A mammogram is a picture of the breast made with x-rays.
- Women who are younger than 40 and have risk factors for breast cancer should ask their health care provider whether to have mammograms and how often to have them.

Mammograms can often show a breast lump before it can be felt. They also can show a cluster of tiny specks of *calcium*. These specks are called *microcalcifications*. Lumps or specks can be from cancer, *precancerous* cells or other conditions. Further tests are needed to find out if abnormal cells are present. If an abnormal area shows up on your mammogram, you may need to have more x-rays. You also may need a *biopsy*. A biopsy is the only way to tell for sure if cancer is present. Mammograms are the best tool doctors have to find breast cancer early. However, mammograms are not perfect: A mammogram may miss some cancers. (The result is called a “false negative”.) A mammogram may show things that turn out not to be cancer. (The result is called a

“false positive”.) Some fast-growing tumors may grow large or spread to other parts of the body before a mammogram detects them.

Mammograms (as well as dental x-rays, and other routine x-rays) use very small doses of radiation. The risk of any harm is very slight, but repeated x-rays could cause problems. The benefits nearly always outweigh the risk. You should talk with your health care provider about the need for each x-ray. You should also ask for shields to protect parts of your body that are not in the picture.

Clinical Breast Exam

During a clinical breast exam, your health care provider checks your breasts. You may be asked to raise your arms over your head, let them hang by your sides, or press your hands against your hips. Your health care provider looks for differences in size or shape between your breasts. The skin of your breasts is checked for a rash, dimpling, or other abnormal signs. Your nipples may be squeezed to check for fluid.

Using the pads of the fingers to feel for lumps, your health care provider checks your entire breast, underarm, and collarbone area. A lump is generally the size of a pea before anyone can feel it. The exam is done on one side, then the other. Your health care provider checks the lymph nodes near the breast to see if they are enlarged. A thorough clinical breast exam may take about 10 minutes.

Breast Exam

1. Clinical Breast Exam
2. Diagnostic Mammogram
3. Ultrasound
4. Magnetic Resonance Imaging
5. Biopsy
 - a. Fine-needle aspiration: Your doctor uses a thin needle to remove fluid from a breast lump. If the fluid appears to contain cells, a pathologist at a lab checks them for cancer with a microscope. If the fluid is clear, it may not need to be checked by a lab.
 - b. Core biopsy: Your doctor uses a thick needle to remove breast tissue. A pathologist checks for cancer cells. This procedure is also called a needle biopsy.
 - c. Surgical biopsy: Your surgeon removes a sample of tissue. A pathologist checks the tissue for cancer cells.

If cancer cells are found, the pathologist can tell what kind of cancer it is. The most common type of breast cancer is ductal *carcinoma*. Abnormal cells are found in the lining of the ducts. Lobular carcinoma is another type. Abnormal cells are found in the lobules.

Treatment

Many women with breast cancer want to take an active part in making decisions about their medical care. It is natural to want to learn all you can about your disease and treatment choices. Knowing more about breast cancer helps many women cope shock and stress after the diagnosis can make it hard to think of everything you want to ask

your doctor. It often helps to make a list of questions before an appointment. To help remember what the doctor says, you may take notes or ask whether you may use a tape recorder. You may also want to have a family member or friend with you when you talk to the doctor – to take part in the discussion, to take notes, or just to listen. You do not need to ask all your questions at once. You will have other chances to ask your doctor or nurse to explain things that are not clear and to ask for more details. Your doctor may refer you to a specialist, or you may ask for a referral Ajaji (2005).

Treatment Methods

Women with breast cancer have many treatment options. These include surgery, radiation therapy, chemotherapy, hormone therapy, and biological therapy.

Many women receive more than one type of treatment. The choice of treatment depends mainly on the stage of the disease. Your doctor can describe your treatment choices and the expected results. You may want to know how treatment may change your normal activities. You may want to know how you will look during and after treatment. You and your doctor can work together to develop a treatment plan that reflects your medical needs and personal values.

Cancer treatment is either *local therapy* or *systemic therapy*:

Local therapy: Surgery and radiation therapy are local treatments. They remove or destroy cancer in the breast. When breast cancer has spread to other parts of the body, local therapy may be used to control the disease in those specific areas.

Systematic therapy: Chemotherapy, hormone therapy and biological therapy are systemic treatments. They enter the bloodstream and destroy or control cancer throughout the body. Some women with breast cancer have systemic therapy to shrink the tumor before surgery or radiation. Others have systemic therapy after surgery and/or radiation to prevent the cancer from coming back. Systemic treatments also are used for cancer that has spread.

Surgery is the most common treatment for breast cancer. There are several types of surgery. Your doctor can explain each type, discuss and compare the benefits and risks, and describe how each will change the way you look:

- ***Breast-sparing Surgery:*** An operation to remove the cancer but not the breast is breast-sparing surgery. It is also called *beast-conversing surgery*, *lumpectomy*, *segmental mastectomy* and *partial mastectomy*. Sometimes an excisional biopsy serves as a lumpectomy because the surgeon removes the whole lump.
- ***Mastectomy:*** An operation to remove the breast (or as much of the breast tissue as possible) is a mastectomy. In most cases, the surgeon also removes lymph nodes under the arm. Some women have radiation therapy after surgery.

Sentinel lymph node biopsy is a new method of checking for cancer cells in the lymph nodes. A surgeon removes fewer lymph nodes, which causes fewer side effects. (If the doctor finds cancer cells in the axillary lymph nodes, an axillary lymph node dissection usually is done).

In breast-sparing surgery, the surgeon removes the tumor in the breast and some tissue around it. The surgeon may also remove lymph nodes under the arm. The surgeon sometimes removes some of the lining over the chest muscles below the tumor. In *total* (simple *mastectomy*), the surgeon removes the whole breast. Some lymph nodes under the arm may also be removed. In *modified radical mastectomy*, the surgeon removes the whole breast and most or all of the lymph nodes under the arm. Often, the lining over the chest muscles is removed. A small chest muscles also may be taken out to make it easier to remove the lymph nodes.

Radiation Therapy

Radiation therapy (also called radiotherapy) uses high-energy rays to kill cancer cells. Most women receive radiation therapy after breast-sparing surgery. Some women have radiation therapy before surgery to destroy cancer cells and shrink the tumor. Doctors use this approach when the tumor is large or may be hard to remove. Some women also have chemotherapy or hormone therapy before surgery. Doctors use two types of radiation therapy to treat breast cancer. Some women receive both types.

- ***External radiation:*** The radiation comes from a large machine outside the body. Most women go to a hospital or clinic for treatment. Treatments are usually 5 days a week for several weeks.
- ***Internal radiation (implant radiation):*** This plastic tubes (implants) that hold a *radioactive* substance are put directly in the breast. The implants stay in place for several days. A woman stays in the hospital while she has implants. Doctors remove the implants before she goes home.

Side effects depend mainly on the dose and type of radiation and the part of your body that is treated. It is common for the skin in the treated area to become red, dry, tender and itchy. Your breast may feel heavy and tight. These problems will go away over time. Toward the end of treatment, your skin may become moist and “weepy”. Exposing this area to air as much as possible can help the skin heal.

Bras and some other types of clothing may rub your skin and cause soreness. You may want to wear loose-fitting cotton clothes during this time. Gentle skin care also is important. You should check with your doctor before using any deodorants, lotions, or creams on the treated area. These effects of radiation therapy on the skin will go away. The area gradually heals once treatment is over. However, there may be a lasting change in the color of your skin. You are likely to become very tired during radiation therapy, especially in the later weeks of treatment. Resting is important, but doctors usually advise patients to try to stay as active as they can. Although the side effects of radiation therapy can be distressing, your doctor can usually relieve them.

Chemotherapy

Chemotherapy uses anticancer drugs to kill cancer cells. Chemotherapy for breast cancer is usually a combination of drugs. The drugs may be given as a pill or by *injection* into a vein (*IV*). Either way, the drugs enter the bloodstream and travel throughout the body. Women with breast cancer can have chemotherapy in an

outpatient part of the hospital.

Hormone Therapy

Some breast tumors need hormones to grow. Hormones therapy keeps cancer cells from getting or using the natural hormones they need. These hormones are estrogen and progesterone. Lab tests can show if a breast tumor has hormone receptors. If you have this kind of tumor, you may have hormone therapy. This treatment uses drugs or surgery.

Treatment Choices by Stage

Your treatment options depend on the stage of your diseases and these factors: The size of the tumor in relation to the size of your breast. The results of lab tests (such as whether the breast cancer cells need hormones to grow). Whether you have gone through menopause. Your general health. These treatments are not likely to cure the diseases, but they may help a woman live longer. Many women have supportive care helps manage pain, other symptoms or side effects (such as nausea). It does not aim to extend a woman's life. Supportive care can help a woman feel better physically and emotionally. Some women with advanced cancer decide to have only supportive care.

Recurrent Breast Cancer

Recurrent cancer is cancer that has come back after it could not be detected. Treatment for the recurrent disease depends mainly on the location and extent of the cancer. Another main factor is the type of treatment the woman had before. If breast cancer comes back only in the breast after breast-sparing surgery, the woman may have a mastectomy. Chances are good that the disease will not come back again. If breast cancer recurs in other parts of the body, treatment may involve chemotherapy, hormone therapy or biological therapy. Radiation therapy may help control cancer that recurs in the chest muscles or in certain other areas of the body. Treatment can seldom cure cancer that reoccurs outside the breast. Supportive care is often an important part of the treatment plan. Many patients have supportive care to ease their symptoms and anticancer treatments to slow the progress of the disease. Some receive only supportive care to improve their *quality of life*.

From the Psychological point of view, things you must do to help yourself.

You may perform monthly breast self-exams to check for any changes in your breasts. It is important to remember that changes can occur because of aging, your *menstrual cycle*, pregnancy, menopause, or taking birth control pills or other *hormones*. It is normal for breasts to feel a little lumpy and uneven. Also, it is common for your breasts to be swollen and tender right before or during your menstrual period. Breast self-exams cannot replace regular screening mammograms and clinical breast exams. Studies have not shown that breast self-exams alone reduce the number of deaths from breast cancer.

Do not be overweight or obese after menopause: The chance of getting breast cancer after menopause is higher in women who are overweight or obese.

Engage in Physical Activity: Women who are physically inactive throughout life may have an increased risk of breast cancer. Being active may help reduce risk by preventing weight gain and obesity.

Keep away from Alcohol: Studies suggest that the more alcohol a woman drinks, the greater her risk of breast cancer.

Many risk factors can be avoided. Others, such as family history, cannot be avoided. Women can help protect themselves by staying away from known risk factors whenever possible. But it is also important to keep in mind that most women who have known risk factors do not get breast cancer. Also, most women with breast cancer do not have a family history of the disease. In fact, except for growing older, most women with breast cancer have no clear risk factors.

Above all, before starting treatment, you might want a second opinion about your diagnosis and treatment plan. You may have to gather your mammogram films, biopsy slides, pathology report, and proposed treatment plan. Usually it is not a problem to take several weeks to get a second opinion. In most cases, the delay in starting treatment will not make treatment less effective. To make sure, you should discuss this delay with your doctor some women with breast cancer need treatment right away.

Conclusion

Breast cancer is obviously a disease of older women and with modern and more improved therapy and treatment people who are affected can now be more psychologically prepared to go to the hospital to seek for help, treatment at most learn to live with it and age gracefully.

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Child Battering Tendencies in Nigeria: A Complementary Approach to Child Abuse Eradication

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Abstract

Considering the pattern and manner of constitutional passages of child related laws and the contract of ambition of National Philosophy of Education in Nigeria which requires the promotion of physical, emotional and psychological development of all children, much is required from the educational sector to salvage the situation. This paper therefore identifies and describes an aspect of child abuse – child battering, with particular reference to the form and dimensions it is taking in the society for the purpose of identifying factors that predict the abuse. The path and cues that could aid in identifying potential victims and batterers are presented and it is recommended that rather than over concentrate on child abuse laws, a predictive approach that emphasizes the need to fund test instrument development for predicting child battery tendencies should be undertaken.

Introduction

Child abuse is both an old and a new phenomenon as it was widespread in an ancient Greek and Roman times when infanticide was a common practice in medieval Europe (Smith, 1998). Today, child abuse refers to a situation in which child is suffering serious physical injury inflicted by other than accidental means, is suffering harm by reason of neglect, malnutrition or several abuse, is going without necessary basic physical care or is growing up under conditions which threaten his or her physical and emotional survival (Kempe, 1980).

From the definition above, child abuse covers all kinds of physical and mental maltreatment or torture of the child battering perhaps because of the inseparable nature of cultural and religious concepts from the principles of parenting and educational of a child. Despite the above, it is still the wish of society as stated in the National Policy Education (NPE, 1998) that Nigerian education will be focused at the promotion of physical, emotional and psychological development of all children. Prevalence of child battering in the society move the wheel of educational intentions of the nation in the negative direction. Child battering will therefore form the focus of this paper particularly as it pertains to identifying the basic characteristics of potential batterers and the development of diagnostic instruments as a way of predicting the tendency.

Child Battering

Child battering could be described as a pattern of behaviour used to establish power and control over another person through fear and intimidation, often including the threat or use of violence. Battering happens when one person believes he is entitled to control another (Celebrity bodies).

Battering is an act that escalates. It often begins with behaviours like threats (I'll beat you) name calling (Stupid), violence (such as pinching a fist) and damage to objects. It may escalate to restraining, pushing, slapping, biting and throwing. Finally it may become life-threatening with serious behaviours such as choking, breaking bones or the use of weapons. Unfortunately for the educators, the concept is usually treated with reservations and mixed feelings because most of the players are product of cultures or religious that encourage acts such as flogging and spanking. Many still cling tenaciously to the dogma-spare the rod and spoil the child. Some quote from the holy books for them to justify battering. This condition therefore highlights the prevalence of what the Allina Foundation called child maltreatment in our schools, home and society. Moreover, each school child is from the society, he comes from a home and attends school. Where child battering continues unabated, there is bound to be multi-type maltreatment which reflects the postulations of Fox and Gilbert (1994) that 32% of physically abused respondents reported other type of child maltreatment Acts.

Types and Specific Acts of Sa Tiering in the Society

From a wider and psychological point of view, battering could be in various forms. Physical battering involves physical attacks or aggression on the victim (Child) and such attacks can range from bruising or murder. Some times too it begins with what is excused as trivial contacts which develops into more frequent and serious attacks. All kinds of ritual killings, incisions, tribal marks are child battering acts.

Sexual abuse is a different kind of abuse entirely but an aspect of it is subsumed under child battering as a, result of the violence involved. Where a woman is forced to have sexual intercourse with her abuser, violence, physical attacks often ensue.

Psychological battering includes constant verbal abuse, harassment, isolating child from friends and families, deprivation of physical and economic resources and destruction of personal property of the child. A child is as welt "mentally scalded" when his locally constructed model is destroyed or when launch is diverted for the reconstruction of what he has mistakenly destroyed.

Battering could also be viewed from the standpoint of location or abuser. In terms of location, Battering could take place at home. This includes those carried out by parents, siblings, neighbours, brothers and sisters, criminals. In the environment children could be abused by peers or terrorists. At school children can be battered by the teacher, bullies or senior students abusers are batterers and they include all those mentioned earlier. In the typical Nigerian set up which includes the environment, home and school, some of the following battering instances have been heard or noticed. Children who wet their beds are forced to urinate by standing over fire thereby at risk of burning. Application of pepper on incisions made at a child's back or any sensitive part of the body when parents' money is stolen piece(s) of meat disappear from the pot. Making child drink kerosene as punishment. Plunging child's hands into hot water to check misbehaviour. Locking and beating adopted children for days without food for minor offences or to extract "Confessions" in cases of allege witchcraft of failure in guardians business. Making student/child dig unprofitable holes on the field on a sunny day. Flogging the child deliberately on a sensitive part where the scar/pain

will be excruciating. Adoption and maltreatment of the child in retaliation of parent's offence or business (Women in Nigeria, 1992; UNICEF 2001).

From the above, it is appropriate to begin to ask of the implications of these dimensions of child battering on the previous generation and measures to be taken to salvage children from *impending* trauma. In whatever way the salvaging will be pursued, it is clear that rather than concentrating on outlawing abuses generally, the need to identify and "focus the potential abusers (batterers) in this case is more paramount.

Implications and Effect of Child Battering

Having described child battering, for school age children in particular who need to have positive attitudes towards their studies and interacts with school environment, poor mental and physical health resulting from battering would be inimical to national goals of education. The following will therefore be likely effects of battering on the individual child in Nigerian schools: life long trauma or negative experience; poor academic achievement; drop out of school; permanent scar/permanent disability; death/suicide; disregard for value of life; learns how to batter and poor mental, physical and emotional health.

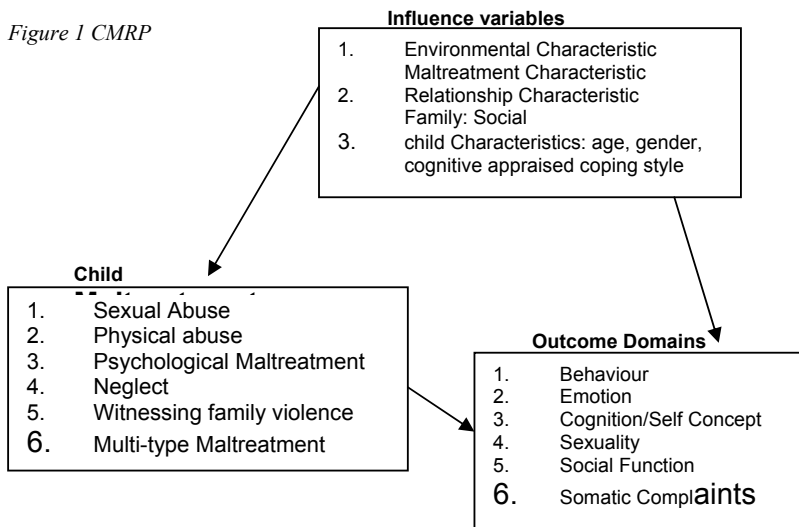
Obviously, children liable to the above effects require some protection either by the law or prognostic devices. A step towards a predictive approach would require ideas from various research efforts, models and causes of child battering.

Characteristics and Models

It is worth noting that in the course of observation of battering cases, generally abusers reasons for battery are spurious and almost plausibly deceptive and therefore lest any study would lay claim to having exhausted all causes of child abuses. This notwithstanding, more meaningful interventions in terms of studies have been carried out. Anakwe (2003) reported that most abusers are males though recent evidence suggests that frequency of abuse by females may be significantly underestimates while it was found that abusive parents are typically young, come from socio economic levels and are more likely than non abusing parents to have a history of mood disorder, alcohol and drug abuse or personality disorder (Famularo et al. 1992. Kelleher et al, 1994, Windle et al 1995).

Women in Nigeria (1992) categorized parents who are guilty of child battering into groups of parents with wider tress, financial worries, unemployed or marital crisis. Daryl and McCabe (1998) summarily produced a "Child Maltreatment; Risk and Protection (CMRP)" model in such a manner that the contribution of each form of child abuse and neglect to observed adjustment problems is accounted for within the CMRP model.

Figure 1 CMRP



The model as it is applicable in this content exemplifies six domains as outcomes of abuse. The celebrity brides (2004) identifies the home as a primary sources of training the “batterers” and that in all cultures; the perpetrators are most commonly the men. Many other studies have similar findings and views, however what is important for school age children is their rescue from battery by applying culture fair concepts of the studies and views.

The Need for a Predictive Measuring Instrument

Already, one of the approaches at discouraging child abuse (child battery inclusive) which is a giant stride is reflected in the intents of not only the National Government but also OAU. The African member state of the organization of African Unity approved of the charter entitled” African Charter on the Rights and welfare of the child” and article xvi addresses the protection of African child against abuse and torture (UNICEF). But as concerned educators would observe, Osoba (2004) wrote that it is regrettable that after almost 14 years after, Nigeria children are no better off. The National Assembly has asked the state house of assembly to pass the child Rights Act thereby undermining the objectives and wish of the OAU and once more putting the moral, physical and psychological development of all children in doubt.

Although the problem could be tackled by legislation, predictive approach would be a complementary approach towards discouraging child battering in the society. On of such is to develop educational instruments for predicting battery tendencies so that follow up activities can be undertaken to salvage the potential batterers and children prone to battering.

Predictors of Child Battering

To begin to develop a measuring instrument for child battering the causes and characteristics of the trait should be considered. While various dimensions and models are being sought, adopted items should be relevant to the society where it will be used. One useful aspect of the model is the domains of physical abuse of the child which serves as a good guide.

Path: To generate predictors of child battering which will serve as clues to potential abuse, the path emanating from, “where” of the abuse could be starting point.

Table 1	Path Of Child Battering
HOME	Siblings/Adopted Children
	Real Parents/Guardians
SCHOOL	Male/Female teachers
	School rules
ENVIRONMENT	Status
	Government
	Beliefs

From the above table, instruments to be generated, should focus an aspect of “Where” of the abuse at a time and thereafter “Path” of the abuse considering the unit of the predictor(s) examples could be developing an instrument to predict child battering tendencies of school (Boarding) rules or domestic violence. The purpose of applying the path consideration is predicted on the fact that despite children experience multi-type abuse, they may not be taking place at home, school and environment concurrently. Discrimination against the place of abuse will help in prediction.

Predictors: From the theoretical considerations of child battering, some cues for detecting potential abusers were identifies, classified and observed. A four point scale was designed and 80 persons (40 Female, 40 Male) of mixed characteristics who admitted having battery experience(s) rated each of the cues as very relevant, relevant, not quite relevant and irrelevant. Attaching a maximum score of 4 and minimum of 1, the rating was done and collated using percent scores.

Familial: Marital crisis/dysfunctional (75%), financial pressures/economy (90%), parenting style (81%), family planning (74%)

Psychological/Psychopathological: Temperament (94%), Aggression (85%), Violent (79%), Frustration (86%), Stress (73%), Drug Abuse (96%), Alcoholism (88%), Mental health (98%), Value for life (animal) (83%), Physique (73%), Envy (36%), Domineering (68%), Communication skills (79%), Self esteem (51%), Academic performance (28%), Exploitation (51%), Lying (45%), Humor (70%), Armed (91%).

Socio - Cultural: Cultural (83%), Religious beliefs (52%), Socio-Economic stators (68%),

From the observations, cues bearing a score of less than 50% fall within factors not relevant to the prediction of child battering and may not be relevant for the development

of battery instruments. For the sake of proceeding to the stage of instrument blue print production, the domains of physical abuse should be used and one of such is the child physical abuse outcome domains by Daryl and McCabe (1998). Which covers behaviour, emotion, Cognitions, social functioning and somatic complaints.

Recommendation and Conclusion

From the foregoing the following recommendations will aid the campaign against child battering. The individual society Non Governmental Organization and Government should in the Nigerian case dissipate less energy on outlawing child abuse but rather seek vigorously the development of standardized educational instruments for prognosis and diagnosis of potential victims. As a rider to the above, since the paper posited that variety of instruments are required to predict child battering in school, at home and in the environment, it will not be out of place to recommend that government and non governmental organization should fund and encourage instrument construction which are culture fair. Provision of basic educational facilities will put every child at a vantage position of being reached in cases of child battering prediction and treatment. Teachers at all levels particularly those operating at primary and secondary school levels (Government and private owned) should be trained in the use of standardized educational materials and counselling for sake of their task.

In conclusion, child battery occurs openly and secretly, predictive approach at detecting potential victims and batterers can burrow through the bottle necks created by abusers and their sympathizers. It is a capital intensive approach but comparatively, it shall be cost effective and long lasting solution to a major problem of the Nigerian child.

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Religion and Philosophy

Tension Between the Scientific and the Magical Worldviews in Africa: A Philosophical Re-appraisal Against the Canvass of Post-Modernism

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Introduction

From the time of African integration into the global systems,¹ the magical and the scientific worldviews in Africa have been in tension. This tension is not peculiar to Africa. It is recorded in nearly every culture and epoch going back as far as the ancient Egyptians, the Chaldeans, and the Hebrews. It became accentuated at the first stirrings of the scientific Worldview with early Greek natural science. The naturalistic accounts of the first recorded early Greek philosophers, Thales and his followers, were in tension with earlier mythical accounts of Homer, Hesiod and Xenophanes.² The main feature of the Hippocratic Corpus³ is that it "...challenged the methods of many physicians who used magic and witchcraft to treat disease. It taught that diseases had natural cause and could therefore be studied and possibly cured according to the workings of nature."⁴ Plutarch, a fifth century Greek biographer recorded an account of prognostication about Pericles. According to the account, a one-horned ram was presented to Pericles as gift. Lampon a fortuneteller divulged this to mean that Pericles would in future rise to become a maximum leader. Anaxagoras, a nature philosopher, demonstrated by opening the skull of the ram that the single horn was of natural cause and foretold nothing. People were excited by his naturalistic demonstration. When, however, much later, Pericles became the maximum leader of Athens for 30 years, Lampon's prognostication was fulfilled and he won the admiration of the people.⁵ The fifteenth and the sixteenth centuries marked the immediate threshold of the birth of modern science. In those centuries, magic flourished and was very popular. To the layman, there was at this period no clear-cut distinction between the magician and the scientist; both of them don the long robe. To the people of this age, the scientist seemed something of a magician, "seeing further into the mysteries of nature than other men, and by means to be understood only by initiates."⁶ Faust, a German astrologer and magician, who became an important legend in literature, is representative of the height magic attained at this period. He so much favoured magic that he was ready to sell his soul to the devil in exchange for magic which he believed has power in the Baconian sense. But there was thin distinction between Faust and Kepler, another German but an astronomer and mathematician. He discovered the three laws of planetary motion, which aided

Newton to arrive at the Principle of Universal Gravitation. Kepler also delved

into astrology. He predicted famine, a peasant uprising and war with the Turks for the year 1595; the three events duly occurred. Even Galileo, deliberately rationalistic and perhaps the greatest advocate of scientific rationality during the modern period, cast horoscopes for his patron, the Grand Duke of Tuscany.

Today magic flourishes in Africa and this is in spite of the fact that it is readily dismissed as irrational and unintelligible. Journals, dailies, and daily experiences attest to it that magic flourishes in Africa. Buttressing this fact Emefie Ikenga Metuh writes “ thus divination, fortune-telling and medicine-making services have continued to thrive and its (sic) roles have expanded far beyond the limit of their traditional religious roles. They now flourish in the urban areas where pressure of modern life created crisis situations of a different kind to which they have so far adequately responded.”⁷

Today, more than two decades after Emefie Ikenga metuh made the above observation, magic is still flourishing in Africa. Now the practice is spreading the wide and broad spectrum of the society. Africans of all works of life, class, and social status: politicians, traders, civil servants, students, and even ministers of the major churches believe in and or practice magic. Some diviners, fortunetellers and medicine-men now tend to christianize their art by including the recitation of passages in the Bible as part of their rituals. Kekong Bisong records this novel trend in the practice of magic in Africa thus: “the shift is now towards the healing ministry where the people perceive a continuation of similar roles by the minister.”⁸

It is a fact too obvious to need a proof that the magical worldview is increasing flourishing in Africa. It calls for re-assessment and no other time is as auspicious for this re-assessment as now, the threshold of post-modernism. Before now, African magical world-view had been assessed with scientific conceptual schemes and tools. The result has been to dismiss the magical world-view as irrational and unintelligible, yet it increasingly flourishes. Post-modernism is a condition of radical plurality, particularity, contextuality, and heterogeneity of narratives. This implies that each narrative in post-modernism now appears to possess equal legitimacy and worth. No narrative today claims universal and objective validity. Any such claim is shown to be but a particular point of view. Consequently, no narrative, system, pattern of cognition, way of living, can claim precedence over the other. This means that there cannot be spiritual or cultural oppression or hegemony by any narrative or system. Contextuality is the new test of veracity and genuineness of every narrative. Thus, post-modern categories provide serious check and challenge on any narrative, system, institution, culture, pattern of living, that claims universality, totality or superiority in contemporary society.⁹ This is the fecund openness needed to re-visit the assessment of magical world-view. It is against the canvass of this post-modern condition that we want to re-assess the tension between the scientific and the magical world-views in Africa. Before we do that, however, let us define our key concepts.

Clarification of Key Concepts

World-view: Man is always confronted by his primary or natural environment. He responds to this confrontation. His responses with time crystallize into forms, expressions, beliefs, ideas, myths and superstitions. These put together constitute

what is called world-view. Thus a world-view is a secondary environment which man creates for himself through the process of dialoguing with his primary environment. It is "...fundamentally and essentially a representation of the cosmic order, that is to say, an approximation to the order in nature."¹⁰ It is a perception, a map, a picture of reality. It is a commentary on reality. An essential feature of a world-view is that it is the common property of the community that creates it. T.S.Kuhn has similar views as he writes: a "paradigm" (a world-view) is "... the entire constellation of beliefs, values, techniques, and so on shared by the members of a given community"¹¹ He also asserts the converse a community means adherents to a paradigm; men and women who share a paradigm. Individuals may help create elements that constitute a world-view but once these are appropriated by the community, it becomes a common property of the community. Another salient feature of a world-view, though often imperceptible, is that it is dynamic. A world-view, we have seen, results from elicited responses to the challenges of natural environment. But natural environment constantly undergoes changes and so the response to it.

In sum, a world-view is a framework of beliefs, values, and techniques shared by members of a community. It is a system of a people's basic or fundamental assumptions about life, themselves, and the world around them. It is the canvass against which a people holistically and properly perceive reality or existence. A world-view answers all the questions that a people may care to ask. A world-view may be magical, religious, or scientific. A community may simultaneously hold more than one world-view. In such a situation the world-view will be vying for dominance.

Magical world-view: A magical world-view is a cosmic vision suffused and permeated by forces. It is a world-view with the central organizing conviction that non-physical entities or supernatured forces could be used to bring about physical effects. That is, there is the belief that supernatural forces directly influence events in the life of the individual, the tribe, or the community. Thus, force is the major referent in a magical world-view.

Supernatural forces and the belief that they directly influence physical events constitute man's primary environment in a magical world-view. Man, therefore, seeks to control and manipulate these forces. In doing so he develops magical skills, techniques, and acts that help him to appropriately respond to the confrontations and challenges of this primary environment (a universe of forces). These magical acts and techniques in due course ossify into ready-made rituals that become the secondary environment, the magical world-view. Some of the specialized skills or techniques include magic (witchcraft and wizardry); divination (astrology, horoscope, fortunetelling, spiritism, necromancy, sorcery, and augury); and fetishism (charms, talismans, amulets, mascots). Thus a magical world-view is a framework of ready-made or accumulated sets of ritualistic magical beliefs, forms, techniques or skills by means of which non-physical entities or forces are used to achieve some physical effects.

Magic: This is a special skill in a magical world-view. It could be defined as the occult and ritualistic art of controlling and manipulating the secret forces of nature

or supernatural forces for the purpose of achieving man's ends. Karl H. Peschke writes: "magic is the attempt to bring about certain effects by mysterious powers in a preternatural way."¹² Different definitions of magic labour to say that magic is that phenomenon which defies explanation either in terms of common sense, natural sense, scientific sense, psi sense, or faith. Yet magic is real and not superstition.

Superstition, proper, is a deep-rooted general belief justified neither by reason, evidence nor by religion. In superstition, an effect and its supposed cause are absolutely unrelated. Thus, superstition is irrational and unfounded. Every age and every people have a share of their own superstitions. Among the English-speaking people of the world, there are various superstitions about the number thirteen. To some it portends tragedy: e.g. the ides of March in Shakespeare's *Julius Caesar*.¹³ To some the number thirteen portends treachery and infidelity. To Americans, Friday Thirteen is a notorious day to be wary.¹⁴ Among the Igbo in Africa, there is the superstition that you can placate a deity by immolating a person to it in what has come to be popularly called the *Osu* cast or cult.¹⁵ There is the belief in some areas that a woman is unclean during menstruation. There is the superstition that babies born with certain abnormalities, such as cutting the upper tooth first are evil. There is wide spread superstition that if sexual intercourse in the afternoon results into pregnancy, the child of that intercourse will be mad.

Recently, magic is classified into two based on the criterion of the use to which it is put. Upon this criterion you have White Magic and Black Magic. White Magic is the type of magic put to benevolent use. This is exemplified by the account of the Three Wise Men or the Magi who through astrological manipulation of the stars discovered where the infant Jesus was hidden, when they found him, they made symbolic gifts to him (Mt: 2:1-2). There are many other accounts of magic put to good use. Black Magic, on the other hand, is the type of magic put to malevolent use. Written and oral sources abound of people who have come to all sorts of harm caused by witches and wizards. In January 2008, a parish priest in one of the dioceses in the eastern part of Nigeria narrated to me an account of how his dead assistant parish priest confided in him that an uncle of his was occultically sending accidents to him. He died the same month of fatal auto crash after two earlier ones. Tatah H.Mbuy, also a priest in Bamanda, Cameroon, recorded a personal experience of being caused to suffer illness by witchcraft.¹⁶ I have used the accounts of priests to underscore the wide and broad spread of the credulity about magic.

An earlier classification of magic initiated by G. Frazer in his book *The Golden Bough* (1890), is based on the basic principle or nature of magic. Upon this criterion, magic was classified into homeopathic magic and contagious magic. *Homeopathic*, also called imitative magic, is based on the principle, *like produces like*. Based on this, the witch ritualistically imitates what she wants to happen. For example, she will make an effigy or stick representation of the person she wants dead and then thrusts a knife into the heart of that effigy or stick representation. In reality the person will die or the part of the body so represented will become defoemed.¹⁷

Contagious magic is based on the principle that *if one has had contact with certain things, those things will continue to influence one*. Based on this, a witch could affect you if she gets hold of your articles of clothing or parts of your body such as finger

nails, hairs, etc. This explains peoples' sensitivity about how they dispose parts of their body and things that have had contact with their body. A witch can practice a combination of the two types of magic.

Witchcraft is a typical magical art or skill. The word derives from the Middle English word *wiccheecraft* and the angle-saxon *wiccheecraft*. It is a combination of two root words *witch* and *craft*. Witch has root affinity with the Latin word *vincere* which means to *conquer*, while *craft* means *skill, power, strength, force*. Thus, witchcraft is the occult or magical art of a woman especially, but sometimes also of a man, to gain supernatural insights and powers and to use these over others and situations malevolently as is often the case but occasionally benevolently. There are accounts of farmers who have been ruined by the activities of witches who turn into animals and eat up or destroy their growing crops. We have already made instance of people who become ill or meet with accidents caused by witches. Jack M. Kress observes, and correctly so, that the idea of witchcraft in countries with European culture is not exactly the same with that of Africa, West Indies and North America. The idea of witchcraft in European culture is Faustian and antichristian; that is, it involves association with the devil. A potential witch in European culture is ready to sell his soul to the devil, as Faust did, in exchange for magic powers.¹⁸ Witchcraft in Africa is not antichristian and is not Faustian, on the contrary witches in Africa as indicated earlier are embracing aspects of Christian rituals and practices. In Africa witchcraft could be put to malevolent or benevolent use.

Divination: This is a typical magical skill and a prominent feature of the magical worldview. It is the magical art by which a diviner gains knowledge of the past, present, or the future. That is, it is the precognition of the future, such as foretelling when a person will die and the divination of the past and present, such as telling the cause of somebody's misfortune. Other major forms of divination are astrology, fortune telling, and spiritism. Astrology is the occult art of reading a person's character and future by the position of the planets, sun, moon and stars. Astrology is based on the belief that there is regular connection between the position of the planets, sun, moon, and stars at the moment of the birth of a person and the person character and future. Horoscope is a form of astrology. It is a chart that reveals a person's character and future. The chart shows the position of the earth, planets, and stars at a certain time, for instance, at the moment of the birth of a person. Astrologers believe that the position of these bodies influence a person's life. Many daily newspapers set apart columns for horoscope. This is an indication of the popularity of astrology today.

Fortune telling is a form of divination. It is the predicting of the future by the magical use of certain objects like beads, certain sticks, broomsticks, certain leaves or crystal balls. People think that fortune telling is by chance but fortune tellers say that fortune telling is systematic but also complicated. Others say that fortune tellers possess clairvoyance, the awareness of events before they happen. Fortunetellers hold that they see order or pattern in an apparently chaotic situation; like a palmist fore telling a person's character and future by studying the complicated lines on the person's palm. *Numerology* is a form of fortune telling based on numbers. It foretells a person's

character and future by studying the birth, date, and name of the person. *Augury* foretells the future by studying the feeding habit, flight, and cries of bird. In general terms augury involves the interpretation of omens or signs. Spiritism, a typical form of divination involves conjuring up the spirits of the dead, the devil, or the spiritual world to obtain from them the knowledge of the future.

Fetishism: This is a special practice in a magical world-view. It is based on the belief that certain objects have magical powers or embody certain spirits. In fetishism, witches try to manipulate the powers in these fetishes to their advantage. Fetishes exist in almost every society but the objects differ from society to society. The fetishes include feathers of certain birds, skins of certain animals, some animals, insects, carved dolls and so on.

Generally, magic, whatever the form, operates in a sequence of acts. A series of acts are performed in a fixed pattern or certain sequence and disposition to achieve the desired goal. This means that magic will operate automatically for any operator provided that correct sequence is followed. Keeping to this sequence is a *sine qua non* for the efficacy of magic. Failure to keep to this fixed sequence will mean that the magic will not be efficacious. It is not yet clear what the logical structure of magical sequence amounts to. There are two major views on this. One view holds that the logical structure of magical acts is completely determined while another view holds that it is not pre-determined: that is, that it is probabilistic or determined by chance. The problem with these views is that they are still trying to analyze magic using the canons and conceptual schemes of science. Magic is a mode of life and has its own peculiar rationality.

Scientific world-view: Like religion, philosophy, and magic, science is also a world-view. It is one of the intellectual commentaries man makes on his world. It is one of the representations of the cosmic order. Science is man's response to the confrontations and challenges of his natural environment. It is thus a secondary environment created by man.

Scientism is the word usually used to designate the scientific world-view. It is the general belief that the canons of science, the methods of natural science, should be applied in other areas of human affairs such as politics, ethics, metaphysics, and theology. This belief is based on the basic assumptions of scientists that nature is ordered; that there is the law of nature which guides natural phenomena (the operations of nature), and that this law is discoverable by human reason.

Scientific response to the challenges of nature often first arises in the form of scientific theories. These theories, "relativity" and "gravity" for instance, demonstrate the scientists' assumptions that nature is ordered, mathematical and logical. The process of scientific theory-construction is based on the principle of induction. The principle asserts "...that what has been seen to happen a great many times is almost sure to happen invariably and may be treated as a basic fact or law upon which a firm structure of theory can be erected."¹⁹ The testing of theories by predictions of the result of future observations and subsequent confirmation is also based on this principle. It should be noted however that this logico-inductive procedure does not

fully define the scientific process “...the scientific method is more complicated than one had thought, and that it cannot be captured by a simple set of rules.”²⁰ History shows that science is advanced by many different ways. It appears that the method of science is *anything goes*

Based upon the aforementioned logico-inductive assumption of science and upon the fact of the huge success recorded by the scientific method, the scientific world-view is characterized by what W.H. Newton-Smith calls “the image of ‘rationality par excellence’. Science appears to be the model of rationality. The scientific community perceives itself as the custodian of institutionalized rationality; the possessor of the method (scientific method) which constitutes ‘the logic of explanation’, ‘the logic of justification’, and as such the ‘logic of discovery’. Scientists believe that dispassionate and disinterested application of this method will gradually but certainly approximate the goal of science, which is truth.”²¹

Prediction, objectivity, and greater intersubjectivity are essential features of the scientific world-view. These features derive from experimentation as a key defining method of science. Individual scientists conduct experiments to prove a theory; they further repeat the experiments to confirm or not confirm the theory. Though experimentation does not fully and completely define science because it arbitrarily excludes perfectly respectable sciences as astronomy, geology and pure mathematics, and theories such as evolution; ²² it nonetheless demarcates science from more speculative forms and elevates it to the esteemed pedestal of predictive, objective, universally accepted, corporate, and public knowledge.

A significant feature of scientific world-view is positivism. There are many forms of positivism (social positivism, evolutionary positivism, and critical positivism or empiriocriticism). Whatever the form, positivism is the general view that science is the only valid knowledge and facts the only possible objects of knowledge. This implies that only the quantifiable or the measurable are real. It follows that a scientific world-view is a materialistic world-view. It is a world where only the pragmatic and the vendible count.

A necessary follow up to the above feature of the scientific world-view is the feature of the secularization of thought. Scientists seek to construct a world that is purified of any reference to God. The scientific world-view is a rational and natural frame free of religion and disdainful of superstition. If there is any religion in a scientific world-view that religion is science.

Technophile, strong affection for technology, is a prominent feature of the scientific world-view. Technology is the contriving of thing to manipulate and control nature for the achievement of practical end-states. It is defined as “... purposeful human activity which involves designing and making products as diverse as clothing, foods, artifacts, machines, structures, electronic devices and computer systems collectively often referred to as ‘the made world’.”²³ Technology has two essential components: the hardware and the software, also sometimes respectively referred to as the hard and soft technologies. Hardware comprises artifacts, tools, implements, gadgets, machines, and equipment. Software on the other hand, comprises special knowledge of doing practical things generally called know-how. This includes skills, production

methods, organizational patterns and rules of achieving practical goals.

Today, though technology, naively called applied science, appears to stem from pure science, the fact is that it has another source, the craft-tradition. Craft tradition has the background of trial-and-error practical endeavors or heuristic practices. In the scientific world-view of today, science and technology conspicuously go together in a hybrid called technoscience. That is, though science and technology are autonomous professional areas, they have synergies, they re-inforce each other. The implication of the synergy in science and technology for the scientific world-view is the wide spread belief that every thing is possible through science and technology and that whatever can be done technologically should be done.

Let us conclude this section by observing that the scientific world-view is not as scientific as the name suggests. It is an ideology, a frame of reference, a spectacle through which reality is perceived. Most of its claims and features are not scientifically demonstrable. The claim that science and technology can solve all problems cannot be scientifically demonstrated. The claim that whatever is technologically possible, should be done, is not scientifically demonstrable. Hence the scientific world-view is not really scientific.

The Tension: What is at issue in the tension between the scientific and the magical world-views is the problem of rationality. The problem of rationality are the assumption of the scientific community that there is one basic universal rationality, the scientific rationality, which underlies all ways of living or all modes of social life; and that this scientific rationality is the sole key to reality. Against the background of these assumptions, force, the basic reality in the magical world-view is assessed and the verdict returned is that it is occult or impervious to rational comprehension and consequently the entire system of magical world-view is dismissed as irrational and unintelligible. The questions then arise: what does it mean to be rational? Is there really one basic rationality, such as science flaunts, which underlies all modes of life? To address these questions, let us review their treatment, by P.K. Feyerabend. To the first question he replied: "rationality now means acceptance of certain procedures (rules, standards) together with the results of these procedures, rules, standards; it does not mean acceptance of views (except insofar as the views emerge from the application of the procedures, rules, standards):"²⁴ This conception of rationality raises, according to him, "a battalion of questions". He gave three of these: "why is it better to behave in an orderly fashion rather than erratically? How are the rules that determine rational behaviour to be chosen? How will one determine whether the chosen rules continue to be acceptable and not be replaced by other rules?"²⁵ He avers that the first question elicits a lot of answers but that the answer that appears to have relevance is the one that says that the cosmos is orderly and as such needs to be explored by orderly procedure. But this answer is not very adequate because there are erratic physical events, erratic behaviours, and erratic historical occurrences. Thus, that the cosmos is orderly does not solve the problem of rationality.

Answers to the second and third questions are classified by him into the following forms of rationalists, naïve and sophisticated rationalists on the one side and cosmological, institutional, and normative rationalists on the other. Naïve rationalists assume that there are standards or rules that must be obeyed come what may. This is

the assumption in natural science.

Sophisticated rationalists assume that rules and standards are dependent on certain conditions and as such no rules or standards should presume universal validity. Cosmological rationalists assume that rules and standards are determined by practical considerations, aesthetic-metaphysical considerations, and facts of nature. Institutional rationalists assume that rules and standards are dependent on institutions and traditions. We accept them because we belong to the institutions and traditions.

Naïve rationalists assume that rules and standards are objective and independent of facts, traditions, and institutions. But it is a known fact that insofar as rules and standards apply in human society, they are subject to institutions and traditions, hence normative rationalism boils down to institutional or Cosmological rationalism.²⁶

From the review of Feyerabend above, we deduce that there is not one basic rationality, which has universal validity. Peter Winch also holds this view for he writes: the “criteria of logic are not a direct gift of God but arise out of and are only intelligible in the context of ways of living or modes of social life.”²⁷ It follows that science oversteps its bounds anytime it judges magic irrational and unintelligible because magic is not amenable to its criteria of logic or methodological canons.

Rationality and irrationality belong to modes of social life such as science, religion, and magic. Each of these has criteria of rationality peculiar to it. Within magic, for instance, an actions can be rational or irrational. In a magical mode of life, it is irrational to dine with or to accept gifts from a witch known to have the supernatural powers of luring people into dangerous marriages and unions with her gifts. The rational thing to do is to steer clear of the witch. In a scientific mode of life, to jump from a pinnacle is irrational but it is not so in a religious mode. To say that science as a mode of life is rationality par excellence and that any other mode of life not like science is irrational is not admissible. Philosophers of science such as Feyerabend and Kuhn have shown that the so much talked about excellence of science is not based on fair competition between it and other modes such as magic.

It is true that rationality confers intelligibility. However, just as there are many forms of rationality, there are also many and varied forms of intelligibility. This leads us to the realization that reality is of many aspects and so has no single key. Scientific rationality and scientific intelligibility are not the only keys to reality. There are also magical rationality and magical intelligibility.

Magicians and protagonist of magic, such as Agrippa, Trithemius, Paracelsus, John Baptist van Helmont, and Faust, deplore reason or “the logico-mathematical method of the schools,” as applies in the physical sciences. They argue that reason is severely limited. Reason cannot dig deeper to examine the occult forces of nature. On the other hand, they laud magic. Magic, according to them, proceeds by means of mystic experience (insight) and analogy, such analogy as that between man the microcosm and the world the macrocosm. Comparing reason and magic as keys to unlocking reality, Paracelsus writes. “Magic has power to experience and fathom things which are inaccessible to human reason. For magic is a great secret wisdom just as reason is a great public folly.”²⁸ In this vein, magicians consider knowledge from magic divine and superior; and knowledge from logic and demonstration, human and inferior.

Conclusion:

One must admit the fact that there are many forces at work in this world, which are beyond the empirical and scientific rationality, yet they are real. Such forces cannot be examined by the exact sciences. Something is therefore not irrational and unintelligible simply because it is not open to the canons of the exact sciences. But it is strange that the scientific world-view admits the existence of the human soul even though it cannot directly investigate it yet rejects the existence of *ogbanje* because it belongs to the magical world-view.

That science is today preferred to magic is not because there is anything inherently correct about science and inherently wrong about magic. There is nothing in the nature of science, not its method and not its achievements, that confer upon it the kind of authority that it assumes and applies to resist, supervise, and eliminate ideas and forms of life that are not scientific. The methods of science have too exhibited traces of irrationality. The revolutionary relativity theory overthrew the Newtonian scientific world-view showing that a scientific world-view could be wrong. Also science is not the only human endeavour that boasts of results. Magic continues to post results in spite of the attacks, denigrations, neglect, and the cash squeeze it suffers. Whatever science achieves today is what magic had promised. Thus magic set the tone of expectation which science is fulfilling using naturalistic and scientific methods. It is possible that if magic gets the kind of attention and financial support which science enjoys today, it might offer greater results than science. Science is preferred today simply because of the accidents of history; simply because of the decision of the scientific community.

The resolution of the tension between the world-views of science and magic is to be executed by philosophy. Philosophy is concerned with elucidation; the elucidation of how different disciplines makes the world intelligible. It also elucidates and compares different forms of living. Philosophy also turns upon itself to elucidate its way of making reality intelligible. This implicates the disinterestedness, unbiased, and uncommittedness of philosophy while doing its duty of elucidation. Philosophy does not claim to possess rationality par excellence and it endeavours to show that no form of enquiry possesses it. It is only philosophy that can be this uncommitted. Science by its nature cannot be uncommitted. The scientific project is not self-critical. The way science proceeds is good for the investigation of physical nature but completely inadequate for the investigation of human society or forms of living. Different forms of living compete and offer different forms of the intelligibility of things. Philosophy elucidates all these, including magic, without trying to value them or advocate any one of them. Philosophical elucidation illuminates thereby throwing the light of clarity on an idea or a mode of living. With clarity we come to the healthy attitude that any mode of life, science or magic, becomes simply a complement in the general project of making reality intelligible.

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Artificial versus Natural Intelligence: An Adendum to the Philosophy of Mind

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Abstract

Artificial intelligence (AI) exhibited by computers is one of those recent developments in modern science that is causing waves in the philosophy of mind. Can there be artificial minds? Can machines be made to think? Can machines be conscious? Is it possible for artificial intelligence to replace the human brain? These and similar questions pervade most discussions and philosophical polemics on the issue of artificial intelligence. While some analysts think that in a very fundamental sense, artificial intelligence is a myth; others argue that at least in principle, a machine can be constructed that will do anything that a human organism will. Thus, this paper seeks in the main, to examine what “artificial” intelligence is all about as well as the prospects and limitations of “intelligent” machines, that is, what they can or cannot do as compared with the functioning of human or natural intelligence.

Artificial versus Natural Intelligence:

In the first place, it is important to determine the sense in which the word “artificial” is applied to the term “intelligence”. For, by this analysis we shall make clear the differences between artificial intelligence and natural intelligence. Understandably, something can be called artificial if it is fabricated. Also, the word artificial may be applied to a thing when it seems to be but really is not, what it looks like. For instance, artificial flowers are only paper, not flowers. But then, is it not possible for artificial things to share common features with their original or natural counterparts? Artificial light, for example, is light and does illuminate. But in the real sense it is fabricated, as a substitute of natural light. Thus, it is in some respects different from the natural light. Yet, we could admit that artificial light is light to some extent, since it equally illuminates. Now, can we assert the same claim that artificial intelligence is intelligence and could be compared with the natural intelligence of human brain?

Critiques of artificial intelligence (AI) would argue that (AI) is really nothing but complex mechanical structures and electrical processes that present an illusion of some sort of thinking. While supporters of the idea of AI (Artificial Intelligence), that is, those who claim that the term names something genuine and not merely apparent, would say that the thinking of machines may be different from that of human beings in some ways, but it is a kind of genuine thinking (46). Alan Turing, for instance, has argued that if a machine behaves intelligently, we must credit it with intelligence (434). In any case, while one agrees with Turing on the fact that machines could be intelligent, it is still arguable that what we may term to be machine intelligence is actually an extension of natural intelligence, especially when we consider the fact that a machine cannot exhibit behaviour outside the output expected of it based on

the information that is programmed into the artifact by a human being. And that is why Robert J. Schalkoff has rightly observed that “AI seeks to emulate intelligent behaviour in terms of computational process” (2).

It has, however, been argued that there exists something that bridges natural intelligence (NI) and AI. Robert Sokolowski believes that a rigid distinction should not be made between AI and NI, because both are bridged with a common output namely, the written word. His argument is that artificial intelligence does not simply mimic the brain and nervous system, it transforms, codifies, and manipulates written discourse. And on the other hand, natural intelligence is not just an organic activity that occurs in a functioning human brain; it is also embodied in the words that are written on paper. In Sokolowski’s opinion, therefore writing comes between the brain and the computer (48). This argument sounds convincing only to a certain extent. I should like to point out that the written word that comes out of the human brain is the product of a thought environment that is to a large extent different from that of a computer. For instance, the human agent has the will to correct errors on the written words that resulted from initial biases influenced by motives, intentions and desires. But if the computer makes an error in the written word; it will require the human agent to correct it by reprogramming the cognitive endowments of the mechanical device. In other words, the machine cannot act at will to influence the written word. Patrick Mickeown’s remark on this issue is apt here:

Although the computer is very fast and accurate, it has definite limitations. A computer cannot think and reason. A computer can only do what its user instructs it to do. If either the software or the data are incorrect, then the results from the computer are also incorrect. This situation is inevitable because the problem is not with the computer but with the instructions it receives from the human using the computer. The acronym GIGO, meaning garbage in, garbage out, also describes this process (6).

One could also argue that in natural intelligence the human agent can vary the language of the written word to suit new and complex situations. But this is not the case with computers. In fact John Eaton has confirmed that: we still do not have computers that can talk to us in totally free-form natural language, understanding everything we say. We still do not have computers that can recognize complex new objects (23). This goes to prove the point that the word output of human intelligence cannot be the same as that of artificial intelligence. Therefore, Sokolowski’s bridge is not a real bridge as such by which we can equate artificial intelligence with natural intelligence on the basis of their output namely, the written word.

Another hypothesis has been advanced in the attempt to establish intelligence. In this case, it has been argued by (Eaton, 26) that the human brain and the digital computer while totally different in structure and mechanism have, at a certain level of abstraction, a common functional description. At this level both the human brain and the appropriately programmed digital computer could be seen as two different

instantiations of a single special type of device – a device that generates intelligent behaviour by manipulating symbols by means of rules (6).

It should be noted that in this hypothesis both the human brain and the computer are taken to be species of a physical device that generates intelligence. Thus the proponents of the hypothesis assert that: a physical symbol system has the necessary and sufficient means for generate intelligent action. By “necessary” we mean that any system that exhibits general intelligence will prove upon any analysis to be a physical symbol system (41). What is obvious in these claims is that computers are seen as a system for manipulating mental symbols, or a medium for modeling the brain. This is why the term artificial intelligence has been conceived to connote the implication that a machine might soon be able to replicate the intelligence of a human brain.

However, such a project seems to be over-ambitious due to the obvious limitations of the computer device. The view expressed by Nowell and Simon in their hypothesis that the physical symbol system has the necessary and sufficient means to generate intelligent action does not take into account the interpretive function of the human mind in thought processes. Their proposal seems to represent the attempt by minds to build artificial minds.

Anyway, Allen Nowell rightly points out that: The opposed intuition that we should set about creating artificial intelligence by modeling the brain rather than the mind’s symbolic representation of the world, drew its inspiration not from philosophy but from what was soon to be called neuro-science (44).

Understandably, neuro-science upholds the behaviorist approach to interpretations of mental states in which case, primary is not placed on the activities of the mind in influencing mental states. But then, the limitation of the behaviorist thesis indicates that intelligent behaviour based on our representation of the world is likely to be hard to formalize. This is why it has been considered that artificial intelligence should instead attempt to automate the procedures by which a network of neurons learn to discriminate patterns and respond appropriately. In this regard, the implicit assumption of the symbol manipulating research program is that it is relatively easy to specify the behaviour that we want the system to perform, and that the challenge is then to design a device or mechanism which will effectively carry out this behaviour (Rosenblatt, 385).

Thus, the realization that it is hard to formalize behaviour is a crucial point against the view that machines can exhibit general intelligence like human beings. What should be considered also is that a machine, unlike a human being, is not a begetter of its actions. And the fact that at the abstract level both the human brain and the computer may perform a common function does not imply that they are two different instantiations of a single specie of device. One is organic in nature, and the other is inorganic. And it is enlightening to note that the organic element of the human brain determines its performance in peculiar ways that cannot be compared to the computer artifacts. And that is why artificial intelligence has been defined as “the use of computer programmes and programming techniques to cast light on the principles of intelligence in general and human thought in particular (Boden, 5). While Michael L. Johnson puts it more succinctly thus:

...Artificial Intelligence is intelligence enacted through technical means in non-biological entities. It is far more a phenomenon of technological culture than biological evolution (though the metaphor of the 'electronic brain' is problematic, if not irrelevant), whether or not it is generated in any way in imitation of 'natural' intelligence. such intelligence is man-made... (64).

From the foregoing, it is intellectually rewarding, therefore, to explore further why there is such euphoria over the cognitive status of (AI) as compared with (NI).

Can a Thinking Machine be as Creative as the Human Mind?

Most of the arguments in support of artificial intelligence have centred on the attempt to fashion a machine that could possibly exhibit all the conscious activities that the human being is capable of. This scientific aspiration and the euphoria that welcomed the invention of computers is better represented in the words of Herbert Simon, one of the early computer programmers. He asserts: it is not my aim to surprise or shock you... but the simplest way I can summarize is to say that there are now in the world machines that think, that learn and that create. Moreover, their ability to do these things is going to increase rapidly until in a visible future – the range of problems they can handle will be coextensive with the range to which the human mind has been applied (6).

The growing sophistication in modern day technology is not in doubt. But I am given to think that it is the human mind or the natural intelligence that is at the root of the inventions. I had argued earlier that the mythic nature of artificial intelligence is that of mind building mind. Recent debates on the subject, however, seems to lead to the fact that "the consequence of artificial intelligence is the elimination of confidence in natural intelligence (Papert, 6). The implicit assumption in the above quoted assessment of the possible success of computers is the belief that the machine would soon accomplish feats that are coextensive with, if not surpass the range to which the human mind has been applied. But this is not in accord with the assertion that because the computer facilitates the work of the mind, rather than manual labour, we refer to it as mind tool, that is, a tool that extends, but does not replace, the human mind" (Mickey, 5). What I would rather believe is that the study of mind, intelligence, memory and machines is generally the evidence of a long tradition of scientific and philosophical reflection on the abilities of the human mind. If this view is granted, then we could reason that progress in artificial intelligence research programmes should instead of eroding confidence in natural intelligence, be more appealing to more interest in understanding the depth of the human mind than in the building of robots and the like. Also, as Papert rightly points out, "a real understanding of what machines can do carries too much implication about what it cannot do" (Papert, 8). In this connection, it is equally illuminating to understand that while natural intelligence exhibits features inherited from the study of the human brain; artificial intelligence builds its models out of computer programmes devised by natural intelligence. And a particular computer programme performs only those functions that the information

fed into it requires. This means that without such information being supplied by the human agent the machine cannot achieve any feat of its own.

E.A. Ruch's assertion that the phrase "I am thinking about... indicates that there is a mental process going on in my mind concerning an object of thought (52). And that ...thinking may be speculative thought, daydreaming, imaging or some vague juggling with words" (54). Now, can these activities associated with the process of thinking in human beings be attributed to a machine without some logical difficulties? The answer to this question would obviously not be in the affirmative. This is why I argued earlier that the output of a computer or any "intelligent" machine emanates from a different thought environment that cannot be said to be a corollary to the organic environment of natural intelligence and thought process. Moreso, machines are only fitted with information sensors to perform functions limited to information processing, storage and retrieval. Although, Thomas Hobbes has opined that when a man reasons, he does nothing else but conceive a sum total from addition of parcels, for REASON... Is nothing but reckoning...; yet, the activity of thinking is not first reckoning of received information. For instance, Hume had explained that it is by the activity of the mind in compounding and separating the data of simple ideas that we obtain complex ideas. However, the computer is capable of performing similar processes if the information is encoded into it (Nowell, 96). But then, the fact remains that the information fed into the computer has already been selected for it. In this case, the natural brain has to do conscious discrimination of data perceived by the senses. Hence, natural intelligence enhanced by the interpretive activities of the human mind, can engage in diverse types of thought processes beyond the limits of a thinking machine.

Conclusion

In the light of the debates we have rummaged on in this article, it is obvious that thinking machines like computers and robots are mere extensions of the functions of the human mind. Hence, it will be a category mistake to liken or even suggest that the intelligence exhibited by machines is superior to that of the human mind. After all, the thinking machine remains the creation of the human mind. Granted also that the thinking machine has enhanced the human mind to deal with highly complex computations that seem cumbersome for human beings to perform, yet the cognitive abilities of the thinking machines were designed out of the cognitive abilities and inspirations of the human mind. Thus, the human being cannot lose confidence in natural intelligence in preference to the achievements of artificial intelligence of the so-called thinking machines. This is clearly so because "thinking" machines like computers, for instance, only facilitates the work of the human mind, but cannot replace the human mind.

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Ethics of Care: A Panacea to the Niger-Delta Crises.

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Abstract:

This paper examines the relevance of ‘ethics of care’ in the furtherance of a harmonious relationship between the Federal government, multi-national oil companies with the indigenous communities in the Niger-Delta region of Nigeria. The paper is of the view that when the ‘ethics of care’ is properly applied to the Niger-Delta conflict and communal eruptions that is currently threatening the unity of Nigeria on one hand, and her image internationally among committee of nations on the other hand, it is in our considered opinion that the ‘sun of hope will beam’ on the wretch region once more. By extension, normal activities of peaceful co-existence between the trio i.e the Nigerian government, the various multi-national oil companies and the indigenous people, will again flourish in the region. Then tolerance, agreeable relationship that fosters mutual co-existence and cooperation toward sustainable development of the area would have come to stay. The paper concludes that communal conflict in Niger-Delta will be greatly reduced and sufficiently managed by the incorporation of the ethical principles, which constitute the ‘ethics of care’.

Introduction:

Countries all over the world that are rich in natural resources ought to explore them for both material and human developmental needs of their people. This attest to the like of the advance nations of the word: The United States, Australia and Canada to mention but a few. This seems not to be the case of the developing Nations to which Nigeria is one. Ours is characterized by corruption, low human capacity of investment, slow economic growth, retarded economic reforms and weak institutional structures and government policies driven by exclusivism and repression among others. All of these constitute grand poverty and misery to our people. Hence, issues of restiveness among the populace, i.e. people of Niger-Delta tends to dominate part of the burning matters arising for discussions both internally and even externally. Its disturbing nature attracts more attention on political and economic sphere of the country.

This experience analyzed above, characterized the situation of the Niger-Delta communal eruption that is now threatening the continual existence of lives in the region on one hand and the entire Nation Nigeria on the larger scale. It is this same feeling of exclusion and suppression which the militant youth face in Niger Delta areas that informed the formation of an aggressive movement in the region to showcase their disenchantment, bitterness and long neglect culminates in hostage taking and consequently warring in the region hitherto regarded to as the 3rd largest ‘Wetland of Wealth’. Unfortunately, the situation in the Niger-Delta presents a picture that shows the absence alternative means of addressing the issue of exclusionism in the likeness of lack of sustainable development, insecurity, environmental degradation and total

negligence to the plight of the inhabitant of Niger-Delta areas. Prominent among the gross lack of comfort is the case of massive unemployment, lack of good health care delivery system, and total absence of social amenities that could make life meaningful for the Niger-Deltans. For this unhealthy development to be addressed adequately, the responsibility falls on both the government and the multi-national oil companies who are foreign investors in the region as well as the indigenous who owe the moral duty to making the environment enabling enough for the much talked about development.

The Niger-Delta: Necessary background information

For the purpose of clarification and understanding of the Niger-Delta crises, there is need for us to identify the part in Nigeria, which belongs to the Niger-Delta in the map or landscape of Nigeria as a country. This could be done either by geographical means, geopolitical means or by administrative convenience.

By geographical definition or demarcation, the area that make up the Niger-Delta as it was captioned in the *Daily Champion* of Wednesday the eightieth day, August 2001:13,

Critics of the definition of Niger-Delta based on political administrative structure argue that the Niger-Delta should be defined geographically as a triangle, with its apex between Ndoni and Aboh descending eastwards to the Qua Iboe River at Eket and westwards to the Benin rivers with its base along the Atlantic coast between the bights of Benin and Biafra¹.

This means that the Niger Delta by geographical configuration, stretch from Ndoni to the Bight of Benin in Edo State. While the political and administrative tabulation of what constitutes the area called the Niger-Delta is according to Programme on Ethnic and Federal studies that: “The Niger- Delta zone constitutes the main center of Nigeria’s oil industry, with three distinct ecological zones namely: the sandy coastal area, the freshwater swamp area, and the dry land rain forest”². These areas politically speaking comprise the south-south geo-political zone of Nigeria consisting of six states and they are: Akwa-Ibom, Bayelsa, Cross-river, Delta, and Edo, Rivers States of Nigeria.

Finally, when we configure what constitute Niger-Delta from the report of Willink’s *Commission* as to what make up the Niger -Delta based on the discovery of oil i.e. areas that actually house oil in Nigeria as Daniel Omoweh asserts, “The Niger-Delta properly comprises of Bayelsa Delta and Rivers states, and possibly, Akwa Ibom Since oil has become the determining factor”³. To this end, such states as: Edo, Ondo, Cross rivers, Abia and Imo are to be added to consist of Abia, Akwa Ibom, Bayelsa, Cross River, Delta, Edo, Imo, Ondo and Rivers in our today Niger -Delta region. In terms of population Daniel added that: ‘The Niger -Delta has been estimated as having a population of about 20 million, with about 50 ethnic groups, and over 3,500 communities who speak not less than 260 dialects’⁴.

Besides, the Niger-Delta is noted in international communities as the third largest wetlands in the world with fresh and blackish water and mangrove swamp forest.

The region is said to be rich in other natural resources like palm oil, herbal plants and kernel while animals i.e. wild life like reptiles, monkeys, lion among others are found in the thick forest. The major occupation of these people in ancient time were farming, fishing and braze smiting and the production of local gin. Events perhaps, have over taken this ancient occupation of the people as majority who would have loved to sustain the temple of farming, no longer have the land for this purpose. The reason being that oil explorers have polluted the land thereby making it unfertile for cultivation.

Niger-Delta Conceptualized

For the purpose of limiting the scope of this paper there is need for us to conceptualize the Niger-Delta so that we might be able to find a boundary to the context of our writing on the Niger-Delta communal crises and eruption with its attendant hostage takings and upheavals in the region. When we take up the challenge to conceptualize the Niger-Delta, we see a people whose cultural autonomy and ways of life have been devastated; their development has been hampered. To this end, the Ijaw youths affirmed that, “ but for the economic interest of the imperialists, the Ijaw ethnic nationality would have evolved as a distinct and sep rate sovereign nation, enjoying undiluted political, economic, social and cultural autonomy were it not be the activities of the oil multi-nationals that came to balkanize their unity”⁵.

This means that their very substance has been distorted through the creation of new states by boundary adjustment and the siege of their land and cultures through policing and militarizing. Even the multi-national companies are not left out of this crusade of the Federal Government of Nigeria in state creation because what they, (the oil companies) are concerned about is the profit which they are to repatriate home as dividend of their investment without caring for the people. While the pollution of the environment where they make the profit is none of their concern with observance of known international standard. The Urhobo Foundation first economic summit gave an attestation to this thus:

The oil companies are paying lip services to the issue of environmental pollution and degradation and in collaboration with government have created opportunities for disunity among ethnic groups in oil producing areas. The oil companies have been more interested in hand outs and not partnership. They stay aloof as government enslaves the oil producing area. The situations in Ogoini and Ijaw lands are signals to the government and the oil companies about the urgent need to redress the marginalization of the oil producing communities⁶.

The Niger-Delta communities contribute immensely to the economy of Nigeria. Unfortunately, the Federal Government and oil companies do not reciprocate the friendly disposition of the host communities. Hence, despite the wealth of the land they have nothing to write home about the enormous wealth tapped from the land

by the oil multinational companies. This has been identified as one of the reasons for youth restiveness in the area. In support of this statement, the Oron bill of right says: “ Although the Oron nation has played host to oil exploration and exploitation activities, which started with shell in 1958 with capped wells dotted across the Oron landscape, there is nothing to show for it”⁷.

The Niger-Delta has lost her cultural and political autonomy. In their demands the Ogoni people of the Niger-Delta stated categorically as follows:

The Ogoni people should be granted political autonomy to participate in the affairs of the Republic as a Distinct and separate unit by whatever name called, Provided that this autonomy guarantees the Political control and use of fair proportion of Ogoni economic resources for Ogoni development: adequate direct representation as of right in all Nigerian national institutions; the use and development of Ogoni languages in Ogoni territory; the full development of Ogoni culture the right of religious freedom and the right to protect Ogoni environment and ecology from further degradation⁸

This was met with mix feelings by the then government headed by late Gen. Sani Abacha, and resulted a case treasonable felony i.e. crime against the state which consequently led to the killing of Ogoni Kinsmen by the Federal Government of Nigeria. This shows how the government has suppressed the Niger-Delta people by state machinery to subvert their rights and aspirations as a people in the fulfillment of their destiny legitimately.

Suffice it to say here that in conceptualizing the plights of the Niger-Delta people, one is left to configure them on issues relating to injustice against communities in the area; serious grievances of critical concern- exclusion, deprivation, despoliation and fundamental problems of Human Rights Violation, oppression, intimidation and domination amongst others, etc. These unpalatable scenarios as experienced in the region forms the springboard that necessitate the Niger-Delta people to fight for their right to self determination even when it means laying down of their lives.

Youth Militancy and Ethnic Movement

The Niger-Delta has witnessed significant levels of protest by indigenous people. This is against the backdrop of resource-exploitation activities by the multinational oil companies in their traditional homelands and the government repressive and lackadaisical attitude towards their plight in form of lack of sustainable development in the rich wetland.

The indigenous people have also been spotted from time to time, also carried out violent attacks against properties and personnel of the oil companies, while recent development has led to incidence of hostage takings on foreign nationals, who are expatriate employees of the multinational oil companies in the wetland region. We have also witnessed in some of these violent clashes between state security forces and

indigenous groups negative effects arising from gun shots and sub marine guns that have led to death the of thousands of people both the militant groups and members of the state security forces.

There are reported cases of women in Choba, Ogoni and Odi, who were raped by soldiers sent to savage the situation. This act of government using security men to suppress the indigenous people informed the formation of militant groups by the Niger-Delta people. Some take the form of ethnic or communal group movement. Example are the Ogoni People's Congress, (O.P.C.); Oron People's Movement (O.P.M); Movement for the Survival of Ogoni People (MOSOP); I.N.C. i.e. The Law National Congress (I.N.C.); The Itsekiri National Association; The Urhobo Progressive Union (UPU) and Oron Development Union (ODU), to mention but a few. Their objectives were to crusade against oppression, demand for social change and the preservation of their right to life and significance.

The Government Intervention

The government has not folded it hands since the upheaval in Niger-Delta. It has instituted policies in two ways to create peace in the area thus: by instituting Developmental Agencies and by creating Conflict Management Strategies, among others. But, these methods seem not to have helped matters. Still the tension and aggression by the militant youths have increased drastically leading to massive destruction of properties and human lives in the areas. Arguably, the said methods by which government has intervened to solving the upheaval in Niger-Delta seem to be loop-sided rather than mutual, hence the defectiveness of the two methods.

The institutionalization of agency: In about 1957, the colonial government recognize the peculiar problem of the Niger-Delta and therefore instituted the Willinks Commission on 26th September of the same year to make recommendations for the development of the Niger-Delta Area. The commission failed to realize it mission as it could not meet the expectation of the indigenous people. Subsequently, the recommendations of the moribund commission gave birth to the establishment of the Niger- Delta Development Board (NDDB) in 1962. This board also failed as a result of the outbreak of the civil war that lasted for about three good years.

Some years later, the Federal Government initiated the oil mineral producing Areas Development Commission (OMPADEC) IN 1992. This commission was to use 3 percent of the total money accrue for Federal account from oil mineral products for the development of the oil rich areas; by quota of production to inject product and social amenities in the oil producing communities. But this commission also met its water loop as it was said to be a fraud on the part of the Federal government.

In 1998, a panel seeking the right strategy for the development of the Niger-Delta was initiated which prompted the then president Olusegun Obasanjo to embark on tour of the wretched area promised to give the people and the communities a face lift as he was said to have expressed a shock over the deplorable state of the area since he left the office in 1979 as the Military Head of State. Former President Obasanjo, on assumption of office approved the bill of the formation of the present Niger-Delta Development Commission (NDDC) that is currently vested with the responsibility of

providing alternative options to the development of oil producing communities of the Niger-Delta Area.

Policies on revenue allocation and Fiscal sharing: At independence the government used 50 percent derivation principle of the derivable resource of the area for the development of the said areas but this was not free of fraud as the Okigbo Commission and Aboyade Technical committee faulted this principle. This principle was later suspended amid wild protest, which reverted it to 1 percent in the then second Republican government.

During the military era, under the president Ibrahim Babangida, the policy was abrogated and the principle of derivation was increased from 1 percent to 1.5 percent. It later went up to 3 percent until when Abacha took over, it was increased to 13 percent as part of the fall out of the national confab. The 1999 constitution validates this increment till date.

In a nutshell, despite all these public policies and strategies by government to stop the Niger-Delta crises all is to no avail because of the serious oppressive loop sidedness of all the so-called policies and strategies. They are turned out to be servicing the interest of the government and their neo-imperialist investors by name multinational companies at the detriment of the rightful owners of the land i.e the indigenous people. Paulo Freire accurately describes this phenomenon thus:

Paulo Fireire described how whole populations could be imprisoned in a culture of silence by structures clearly meant to keep them inarticulate. In Freire's description, power elites treat the masses as an object and do not expect to hear any original articulate word from them. Even further these elites try to control the very naming of the world in a way that abolishes any language that might expose the true situation of oppression if the popular masses seem about to break their submissive silence, the power elites uses whatever means they can to suppress such attempt including violence⁹.

The Niger-Delta masses have failed to keep silent in the midst of government and multinational companies' corruption, oppression and ecological degradation of the Niger-Delta area. This shows how the Nigerian government reacts to the demands of the Nigeria-Delta people. The fact must be agreed upon that some splinter groups of youth militants or militias do use violence in confronting the state, but even in these cases government initiated the move to violent eruption which create cycles of violence through out the regime. It is worthy of note here to say that those who make peaceful change impossible make a violent change inevitable. This is the precise state of mind of the Niger-Delta populace.

Between 1993-1995, Ken Saro-wiwa and the Movement for the Survival of the Ogoni people (MOSOP) were strong in the criticism of the oil multinationals and the government. The government in retaliation invaded Ogoni land imposing repressive measures and after an unjust trial before a special military tribunal, Saro-Wiwa and

nine others were extra-judicially murdered on 10 November 1995.

The December 11, 1998 meeting of the Ijaw youth at Kaliana led to the formation of the Ijaw Youth Council, which proclaimed the Kaiama Declaration on 28 December the same year led to the Ijaw Youth Declaration of operation “climate change”. This declaration brought about peaceable demonstrations by the Ijaw youth. The government retaliated by sending heavy-handed security men to Yenogoa; this created violent confrontation over some days that resulted to the death of numbers of youth and about three (3) soldiers. In this case, it was reported that the main reason for the statement was the official unwillingness of the government to dialogue with the Ijaw people over the wealth of their own land. Yet, a similar occurrence happened at a place called Odi where one of the gruesome massacres was recorded. The Niger-Deltans woke up that early morning to witness killings of some policemen keeping watch at Odi junction by slimily unidentifiable people condemned the occurrence but the government in enemy invaded Odu by armed troops with armored tanks. By the end of the saga the whole town of Odi was leveled down leaving nothing alive.

There are so many other incidences where soldiers and armed policemen are deployed to guard oil facilities and at last leads to massive killing of innocent people who in their bid to protesting the ecological devastation of their land by the oil companies. This seems that the government so much have value for the profit from oil than the lives of the people massacred.

“The Nigerian government has a bundle of a set of unjustified laws like the petroleum Decree 51 of 1969, the offshore oil Revenue Decree No. 9 of 1971, the National inland waterways Authority Decree No. 13 of 1977, the land use act of 1978, land (Title vesting etc) Decree 52 of 1993, exclusive legislative list in the constitution”¹⁰. These laws are only means of suppressing the Niger Deltans. With these unjust laws that Nigerian government could be said to have failed in her goal to protect the lives and properties of his people as contained in the constitution of the Federal Republic of Nigeria. To this end Peter Ekeh correctly wrote:

Sadly, the Nigerian affairs compel us to separate the Nigerian nation from the monster that has emerges as the Nigerian state. Increasingly, the Nigerian nation is being victimized by the Nigerian state. Indeed, in the Niger-Delta the Nigerian state is Waging war against a fragment of the Nigerian nation; the Nigerian state has stolen the lands and resources of the people with these resources. It now recruits foot soldiers in its immoral campaign against the Nigerian nation¹¹.

It is a sad experience to see a state that suppose serve his citizenry is in connivance with foreign nationals all because of profit from oil facilities: Instead of mediating between the Niger-Delta indigene and the oil multinational companies in issues of crises, the government decides to take side with the multinational oil companies against her people who are the landlord of the land where the crude oil is explored.

An Eagle's Eyes Views On Niger Delta Crises

The government of Nigerian through the publication by the Federal ministry of information and culture has a contra view about the matter arising in Niger Delta crises which the publication tagged "The truth of the matter." In this book; "The Nigeria Ogoni crisis: The truth of the matter", we are made to understand that at the beginning of the interrelationship between the shell petroleum development company with the Ogoni people as a Microcosm of the macrocosm in the Niger Delta crises, there was amiable relation until when some hungry lions among the indigenes started forming militant group in the disguise of youth movement. For example the national youth council of the Ogoni people founded and headed by Ken Saro-wiwa, the purported ill death sentenced Ogoni man as detracting from some member of Nigerian communities and the United Nations that the death sentence of Saro-wiwa and nine others was against standard human rights and acceptable International judicial practice, while the other view said they were hanged because of their supposed demand for the protection of their environment from degradation. But against popular claim is the belief by the government that these claims are far away from the truth.

The Ogoni issue to the government is much more complex than we can believe. The issue goes beyond environmental protection or human right activism. To this publication, the Ogoni land crisis in the Niger Delta as one of the oil producing areas in the Niger Delta shown an aftermath of series of crisis which include, inter-communal strives, the height of which involved series of murder cases and in particular the murder of Ogoni chiefs by the militant youth formed by Ken Saro-wiwa. We are made to understand from this publication that the major problem surrounding the Ogoni crisis is miss information either by the media or through verbal means; all were distortion of the facts about Ogoni land, as this Federal publication holds.

This means that the government according to this publication is saving face and running away from the real fact about the happenings in the Niger-Delta. Thanks to the new regime under the leadership of president Musa Umaru Yar'adua; who is making frantic effort to end the upheaval in the Niger-Delta. To ensure the effort of this new regime does not end in Fiasco as the various efforts of previous regimes in ending this worrisome act; come the thrust of this paper becomes an imperative need. The need to apply ethics of care in the relationship between the trio i.e. the Federal government the oil multinational companies and the indigenous people of Niger Delta who reside in the rich wetland region.

The inter relationship between the trio must as a fact of necessity be well catered for in such a way that it become harmonious, peaceful and orderly such that the wetland becomes habitable by all dwellers, so that greed, hatred, disenchantment, disaffection and principally, full blown war, will all become a thing of the past in the Niger Delta area.

What is Ethics?

Just like philosophy its self, ethics has no one sentence definition; but etymologically, ethics (ta ethica) is derived from the Greek gender adjective ethikos, which means custom or way of doing things in a society. That is, it is the approved norms and habits of particular society. Ethics therefore, indicates the dos and don'ts in a given society.

Jacque Maritain defined ethics thus: “The practical science, which aims at procuring men Unqualified good, his absolute good. It is in the strict Sense the science of action, the science of human acts”¹².

The ultimate goals of ethics are human perfection, the good life; as it relates to human acts in relation of human another in human society. Human society will know no peace where there is no rule of conducts. Hence for the sake of peace and harmony in human society there is need for code of conduct which shows the ways by which man is to relate with one another in one hand and men with other i.e. the lower forms of life in the environment.

It is at this sphere that ethics become important in human society hence the imperative of ‘ethics of care’ in Niger Delta in deciding right mode of conduct among the trio in the region and how they ought to relate with one another in order that harmony will prevail; there is need for rule of conduct among the trio for the regulation of right conduct in the wetland.

Ethics of Care as a Model

When we talk of ethics of care as a theoretical formulation; we are talking about ‘ensuring safety of lives and property in the wetland: caring for and about all human i.e. life forms in Nature. Life is it said is sacrosanct i.e. sacred and no one has the right to take up except God the maker. Iroegbu commenting on the value of life said: “Life is the basis of all goods; it is necessary source As well as condition of every human activity and Of all society... life is a gift of God and we should Be able to accept it will full responsibility and dignity”¹³.

Care requires that we be sensitive to the needs of all life forms both humans and the lower forms i.e. the non-humans. This requires that we see others as existence and respect them as their existence is in relation to ours without which life itself, is incomplete. The self and others most be seen as an organic whole. This means that all life forms and non-life forms most of necessity be appreciated, used and developed. We have to keep our common humanity in mind: through tolerance, sympathy, patience and hospitality in our relationship with one another as humans in one hand, and human with non -humans in the other hand. ‘Ethics of care’ is best expressed and understood in four ways: Non- malevolence principle; The benevolence principle; The utilitarian bases of care; and The principle of Justice.

The principle of non-malevolence: “Above all, do not harm” as the most famous and most quoted of all moral maxim in moral philosophy. This principle can be formulated in various ways but here is one relatively non-controversial way of starting: “we ought to act in ways that do not cause needless harm or injury to others” The principle tells us that we have a duty to avoid malevolence- that is, to avoid harming or injuring other people. In human daily activities, we violate the principle of no malevolence when we intestinally do something we know will cause someone harm or on the positive, we do not cause harm on them.

The principle of beneficence or benevolence: This is another moral principle that animate are explains the ethical principle of care which says “As to humanity, make a habit of two things- to help or at least to do no harm” The directive from the ethics of care’ states that humans has two duties. “At least to do harm” which is in connection

with the principle non-malevolence” i.e “to help” which is in connection with the principle of beneficence or benevolence as the case may be. The principle can be stated as: We should act in ways that promote the welfare of other people. That is we should help others people when we are able to do so.

The principle of utility: The principle of utility which can be formulated this way: we should act in such a way as to bring about the greatest good in such a way as to bring about the greatest benefit and the least harm. This principle is the very foundation of the moral theory utilitarianism, which found it bearing in the ‘Ethics of care’

The principle of justice: We expect to be treated justly in our dealings with others and with institutions. If we are faced with a critical situation which requires us to apply wisdom i.e. justice our own personal detriment we must be able to discharge equity even at a cross road in our daily experience. It ought to be so, but the fact is that we do not always expect that being treated justly will work to our own advantage, which we most try to subordinate for justice to prevail.

These sub-principles which are the peculiarities of the ‘Ethic of care’ are very paramount in bringing about peace in the Niger-Delta in the relationship between the three occupants of the wetland in order to stop crisis and ethnic or communal eruptions that has claimed lives and properties and the current hostage taking in the Niger Delta region.

‘Ethic of Care’ as a solution to the Niger-Delta crises

Upon these above principles which explicate the normative principles of care, we are convinced that when both trios i.e. the Niger-Delta people, the Federal government of Nigeria and the so called multinational companies who are the exploiters of the crude oil in the Niger Delta area if they could have a sense of belonging to make a step forward in the application and being obedient to the complimentary principles of Normal violence; and being beneficent or benevolent and above all exercise the act of creating the greatest benefit and acting in such manner as to bring about the least harm in their daily operations in the Niger-Delta such that justice prevails in their various social relationship with the people of the wetland, while the government on his part create an enabling atmosphere which help to preserve same conditions above then the moral or ethical principle of care will have been established.

The ethical principle of care of institutionalized in the social fabric of the relationship between the indigene of the wetland and the government on one hand and the multinational companies on the other hand in interacting with each other, caring for one another’s needs and respecting one another’s rights and promoting the indigenes’ well-being in both policy decision and in material provision, the daily fracas and wars which characterized the Niger-Delta region will come to an end: The imbalance in social relations is one of the many reasons or underlying factor to social upheaval, but when there is ‘profound care’ far the needs of the indigenes then the relationship between them will becomes symbiotic. Such mode, which will make each having no regret, will bring in a new sphere of harmony, peace and tranquility. It will then be well with both humans as well as the environment: because both humans and the non-humans are being cared for. The 1996 catholic Bishops’ Conference held

in England and Wales summed this up thus:

Our environment common good are not only available far careful use and enjoyment today, but are held in trust for use and enjoyment of future generations. Public authorities must not treat them as having no intrinsic worth, nor commercial concerns see them merely as sources of profit or loss. The environment as well is a great repository of humanity, present and future, freely and equally¹⁴.

The environmental issues in the Niger-Delta have reached on alarming proportion in recent times, issues such as ecological degradation in the like of oil spillage, infertile Agricultural land, river pollutions, air pollutions and gas flaring that contributes to excessive heat and the emission of carbonated gasses that are deadly to human health call for public attention, the multinational companies and the government.

Hence 'care' is a needed panacea that will erode all kinds of man inhumanity to man in the operational social relations between the owners of the wetland and the so-called infiltrators into the land. There is need for securing man and his environment in the Niger-Delta region.

What constitutes environmental and human insecurity in the Niger-Delta is the destruction of ecological support system for a continued life, which is traceable to anthropogenic impact on the environment. William Fox put this in the following way. "The world may end up in a big bang or a whimper, the big bang of the big bomb or the whimper of exhausted overloaded or poisoned life support system"¹⁵.

Conclusion:

Whether it is the Nigeria government that is fueling the crises in the Niger-Delta or the Militant youth or the Multinationals who are commercial profiteers, we are not here to pass buck but rather this paper is interested in seeking means to bring to an end the crises in the Niger-Delta through the cooperation of all stake holders in the region, by the normative principle of care with its axiomatic rules of non-male- volence, Benevolence, Utility and above all justice in the region in the relation between the trio on one hand and the environmental on the other hand. It is or considered opinion that when the parties involve realizes that they all need each other the simpler it will become for peace to reign in the region' called Niger-Delta.

References and Notes

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4. *Ibid*, P. 12
5. Ijaw Youths Kaima Declaration, available from <http://w.w.w. waado.org/Niger Delta/>

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Church and State in the Social and Political Realms Through the Ages

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Abstract:

The thrust of the paper is that man by nature is a political animal. To do politics or take part in politics is part of his very nature as a human being. It is argued that it is wrong and unfair to deprive any human being, including the clerics, of the right to take part in politics. It is therefore wrong and unfair for the government to keep the clerics out of politics. It is worth noting that the author will confine himself to the Catholic Church. Hence, the clerics referred to here are Catholics clerics.

Introduction:

The Middle Ages was an era when Church and State were inseparable. Just as the kings had a say in ecclesiastical affairs so were the popes in worldly affairs. For instance, the kings were consulted in the elections of bishops and popes, and the Supreme Pontiff was allowed even to condemn injustices performed by secular rulers to their subjects. Prior to the Reformation era the inseparability of Church and State posed no serious threat.

The period of intolerance and severe persecutions resumed when prominent figures like Luther, Calvin, Henry and others left the Catholic Church and established their own churches in their respective countries. To cite just few examples, “the disastrous massacre of about 25 000 Protestants in France occurred, prompted by the suspicion that a Huguenot attack upon the throne was being planned” (Pillary, GJ and Hofmeyr, JW, 1991: 149-151). The Catholic Church in France imposed the Inquisition and used the State to persecute Protestants. The Church of England in Britain used the State to persecute Catholics and deprived them of occupying prominent positions in government. Denmark provides us with another example of a period of intolerance. Christaan III of Denmark, for instance, “who was also the ruler of Iceland, confiscated all Roman Catholic properties in Iceland, deposed the bishops and replaced them with Lutheran pastors” (Pillary, GJ and Hofmeyr, JW, 1991:139).

I believe it was precisely this period of intolerance that led to secularism. Secularism is “a belief that religion should not intrude into secular (worldly) affairs, usually reflected in the desire to separate church from state” (Heywood, 2007: 285). The dominant church used the state to suppress minority churches. It was believed that separation of church from state could end persecution of minorities, and the state could be in a better position to enact laws that were impartial.

Liberal secularism has eventually succeeded to separate church from state, leaving public life in the hands of secular authorities while relegating the church to the private arena. The question worth asking with this separation of church and state is whether the church has any role to play in politics. Put more directly: does the separation of church and state imply that clerics have no role to play in politics? This paper is an attempt to answer this question.

What is politics?

The Greek word *politikos*, from *politeia* etymologically derives from *polis*, meaning a city. In its origin, this word is the same as *political*. Webster Dictionary attests that initially *politikos* and *political* were used as synonyms. *Political* refers to civil government and its administration. It comprises all that pertains to the state, and in particular it comprehends rights that belong to citizens of a given polis.

In his *Political Theory*, Heywood defines politics as a social activity, as ‘a process of collective decision making’ (Heywood, 2004: 52). This means that by right politics cannot be confined either to political philosophers, political scientists or politicians since it is a societal activity. Given that the church is comprised of men and women who are full members of society, they too are entitled to politicize, that is, to partake like other citizens in a process of decision-making. But, former governments of Lesotho, including the present government, have repeatedly shown discontent when the clerics indulged in politics, especially when speaking against social injustice. So, the government’s plea at times to relegate the church to the private sphere is inherently wrong.

Man as a political animal

According to Aristotle, “the state is a creation of nature, and that man is by nature a political animal. And he who by nature and not by mere accident is without a state, is either a bad man or above humanity” (Ross, 1955: 287). Two important points are worth clarifying and elaborating on in this famous passage.

First, that as humans, it is not by chance that we are born and live in our respective communities. Human nature is such that under normal circumstances humans are impelled by their humanity to live in communities. Language makes it possible for humans to communicate as communal beings. If the state was not a creation of nature as Aristotle correctly maintains, language would have been a useless tool.

Second, that if by nature we are political animals, it is mandatory that human beings participate actively in politics. For example, some may choose to do so by fighting for freedom, others by speaking out against unjust distribution of natural resources, others by fighting against violation of fundamental human rights, still others by commending a government for good governance. As a matter of fact, it is this political aspect of man, in Aristotle’s definition of man that distinguishes us from other animals, namely, brutes. Therefore, anyone who deprives other human beings the right embedded in their nature to speak against social injustice, for instance, clearly dehumanizes them. Again, I believe it is precisely because of being political animals that humans are the only beings endowed with the gift of language so that they can actively be involved in politics

In agreement with Aristotle, Heywood maintains that “all people are political thinkers. Whether they know it or not, people use political ideas and concepts whenever they express their opinions or speak their mind. Everyday language is littered with terms such as ‘freedom’, ‘fairness’, ‘equality’, ‘justice’, and ‘right’” (Heywood, 2007: 1). In his own way and in his own words, Heywood correctly attests to Aristotle’s claim that our nature is such that consciously or unconsciously we are beings that normally engage in politics.

Now, the government of Lesotho feels not at ease when the clerics become the voice of the voiceless condemning social injustice. The Catholic newspaper “Moeletsi oa Basotho”, a paper that is run by the clerics, is abhorred by the present government since it speaks social injustices. It must be noted that by the church here I do not only refer to the people of God, but in particular I mean the Magisterium. By the Magisterium I mean the teaching authority of the Roman Catholic Church. Relegating the Magisterium to the private domain is absurd since it is similar to saying to those men and women leading their respective religious communities: stop being political thinkers or because of the positions entrusted to you by your respective religious communities you must cease to be political animals.

Citizenship

Aristotle maintains the view that he who enjoys the right of sharing in deliberative or judicial office for any period, fixed or unfixed, attains the status of citizen. A serious error committed by Aristotle like Plato his master, is that of regarding slaves as properties. However, the role he ascribes to citizens can still fittingly be applicable even today.

According, to Aristotle, any person qualifying to be called a citizen has a full right to partake in the administration of justice. Of course, being men of virtue, the ruling class administer justice to ensure that the state will be the most happy one characterized by peace, stability and prosperity. This task is undertaken by men who practice virtue and who are just. But in the assemblies other citizens too have the right to have a say in the administration of justice.

For Aristotle, a citizen has a right also to partake in making laws and formulating policies. According to Aristotle, “The difference between the ruler and the ruled is the difference between he who makes and he who executes the decisions” (Barbara, 1966: 209) Given the size of Aristotle’s state, it is possible and imaginable that citizens can make the laws and formulate policies, while the rulers just execute the decisions of this small self-sufficient state.

It may be argued that the role played by Aristotle’s citizens cannot be applicable to today’s large modern states. In Aristotle’s polis citizens knew each other. Given the size of modern states, it is unimaginable that citizens can actively participate in the making of laws and formulation of policies. It is only through the representatives of the people that policies and laws can be made. But citizens can still play an active role if allowed to defend or challenge the laws enacted and policies formulated by their representatives. This commendable practice is actually occurring in some real democratic states, and it functions well. The fear that the government of Lesotho has when the clerics attempt to challenge some of the laws enacted and policies formulated, has no ground. As citizens, they are entitled like any other citizens who are equally capable and willing to do so.

Secularism vs fundamentalism

Heywood defines secularism as “a belief that religion should not intrude into secular (worldly) affairs, usually reflected in the desire to separate church from state” (Heywood, 2007: 285). According to Heywood, liberal secularism does not present

itself as an anti-religious movement. What it purports to do is to establish a clear separation between church and state. In other words, secularism sets out to relegate the church to the private domain and situates the state to the public sphere.

Heywood maintains that secularism simply establishes a proper sphere for religion, namely, the private arena. He claims that secularism is not an anti-religious movement. But, he also holds the view that secularism is “The spread of worldly or rationalist ideas and values in the place of religious or sacred ones” (Heywood, 2007: 282). Now, as a displacement of spiritual values by secular ones secularism clearly becomes anti-religious. In short, by contradicting himself Heywood commits the fallacy of inconsistency. However, in as far as secularism is concerned, it has succeeded to separate church from state and its rationalist ideas have to a great extent weakened spiritual values.

Heywood maintains that “Religious fundamentalism is ... characterized by a rejection of the distinction between religion and politics. Politics, in effect, is religion” (Heywood, 2007: 281). Heywood further explains fundamentalism as a movement that maintains that a distinction cannot be made between religion and politics because politics is religion.

Fundamentalism claims that the laws enacted in a state must be founded on religious principles. Policies and the whole economy must be guided by religious principles. In my view, this mode of thought is highly problematic. First, in a state characterized by a plurality of religions the policies formulated and the laws enacted will be based on the principles of the dominant religion and inevitably minority religions will be suppressed. It is highly likely that the most competent citizens will be denied equal opportunity to meaningful work, if they are not members of the dominant religion. Second, fundamentalism leads to an era of intolerance where a dominant religion will force minority religions to comply with its laws even when they are incompatible with their own religious beliefs. Imposition of Christian laws, for example, to Muslims and non-believers will result in unending conflicts resulting in bloodshed.

A government that relegates the church to the private sphere denies some individuals their right to participate in politics. Likewise, a state that enacts laws and formulates policies that are compatible with only one dominant religion inevitably suppresses minority religions, and violates some individuals’ fundamental right to freedom of religion. Accordingly, laws must be enacted such that they incorporate all sectors of a given society regardless of their political or religious affiliations.

The church and social justice

I have already demonstrated earlier that to participate in active politics is inherent in the nature of human beings as political animals. The church correctly urges all her members to be committed in social justice. For example, on social injustice the Second Vatican Council maintains:

How then will the cry of the poor find an echo in your lives?
That cry must, first of all, bar you from whatever would be a
compromise with any form of social injustice [my emphasis].
It obliges you also to awaken consciences to the drama of

misery and to the demands of social justice made by the Gospel and the Church (Vatican Council II, 1975: 688-689).

Those who are appointed to be servants of the church, entrusted with the ministry of proclaiming the Word of God and to administer the sacraments are mandated by the church to be pioneers in fighting social injustice, to be the voice of the voiceless. It is their task to be on the side of the poor, the most abandoned who are treated unjustly in the distribution of the natural resources. In other words, if they fail to accomplish this mission, they actually fail to live up to their vocation. And if the government of Lesotho becomes a stumbling block that hinders them from carrying out this task, such a government is in actual fact saying they must cease to be the ministers of the Word of God. Besides, such a government is saying they should cease to be political animals, and therefore not to be human.

Some governments regard the church as a threat, especially when it preaches against social injustice in favour of the poor, the most abandoned. I believe it is precisely because of that feared threat that such governments maintain that the church must be relegated to the private domain. But such governments, mostly led by believers, are unaware or simply ignore the fact that the Word of God itself impels the church to preach against social injustice. In the Old Testament, for example, prophets were called to speak against social injustice. For instance, against the corrupt and insensitive rulers Amos was called to prophesy: “they hate the man who teaches justice at the city gate and detest anyone who declares the truth. For trampling on the poor man and for extorting levies on his wheat: although you have built houses of dressed stones, you will not live in them ...” (Amos, 5: 10-13).

Lesotho, for an example, is a democratic country whose constitution does not bar any category of citizens from taking part in politics. But in practice governments elected democratically have shown dissatisfaction when clerics take part in politics. Examples of the rulers’ discontent abound in Lesotho. The first democratically elected government (the Basotho National Party) worked laboriously to discourage clerics from taking part in politics. The Alumni Priests of St. Augustine issued a letter condemning the disappearance and merciless assassinations of some members of the opposition parties in Lesotho on the 23rd November, 1983. They also urged the government and all opposition parties to resolve their differences by negotiations peacefully. This plea was immediately echoed and strongly recommended by the Lesotho Council of Churches on the 6th November, 1983. (Information from “Moeletsi oa Basotho”). Surprisingly, the government that apparently claimed to abide by the constitution issued an announcement over Radio Lesotho stating that the church must not indulge in politics, rather, it must confine itself to the private domain.

The church and political parties

The term ‘justice’ is a political concept. In my view, a person who indulges in matters pertaining to justice does politics or actively takes part in politics. As free citizens in democratic countries the clerics too are allowed by the church to take part actively in politics, provided of course, that they do not publicly affiliate themselves with certain political parties.

I have shown that as ministers of the Word of God, priests are duty-bound to preach against social injustice. But they may not meddle or be actively involved in party politics. The Code of Canon Law correctly stipulates that clerics “are not to play an active role in political parties or in directing trade unions...” (Canon 287: section 1).

I have shown earlier that to take part in politics is part of man’s nature as a political animal. The implication being that it is wrong and unfair to deprive any human being, including the clerics, of the right to take part in politics. Therefore, it is wrong and unfair for any government to keep the clerics of politics. Some may argue that the above cited code of canon law forbids clerics to participate in politics; and if I commend canon law for doing that and condemn governments for doing it, I am being inconsistent.

A clarification of the distinction between party politics and politics as politics will shed light on the correct interpretation on the above cited passage of the canon law and suffice to show that I am not being inconsistent. On the one hand, to participate actively in party politics implies being affiliated to a certain political party. On the other hand, partaking in politics as such implies either to commend, or condemn or to suggest what ought to happen in politics. The former is forbidden by canon law and the latter is commendable as the earlier quotation from the second Vatican council attests. When a clergyman from the United States, for example, condemns the government’s invasion of smaller states, he must not do so because he is affiliated to the Democratic Party, but because he is simply committed to fight social injustice regardless of who is in power. I believe it is now clear that the church encourages her clerics to partake in politics as such, but forbids them to participate actively in political parties.

I have cited the second Vatican council to show that it is imperative for clerics to participate actively in politics. Now, forbidding them to participate actively in political parties is not without reasons. First, if they affiliate themselves with a certain party, they may find it hard to speak against social injustice when such a party becomes a government. Usually members of a party prefer to be silent when such a party oppresses or suppresses members of opposition parties. Their silence is usually caused by the fear that they may be regarded as betraying the party or siding with the opposition. In order to remain the voice of the voiceless, therefore, the code of canon law correctly forbids clerics to be actively involved in political parties.

Second, the audience of the clergymen comprises Christians affiliated to different political parties. If the clergyman is affiliated to a certain political party, he will be tempted to campaign in favour of the party of his own choice on the pulpit and thereby directly or indirectly impel believers to shun the parties of their own choices. In this way he will be depriving them of their freedom of choice, and eventually this will amount to the loss of credibility even regarding how he interprets the Holy Scriptures.

But Khaketla, in his Lesotho 1970 maintains that the Basotho National Party in Lesotho was launched with the encouragement and full support of the Roman Catholic Church in Lesotho. He holds that “there is little room for doubt that the idea of such a party was the brain-child of Roman Catholic authorities, at a high level” (Khaketla, 1971: 20). Khaketla contents that the Basotho National party was sponsored by the

Roman Catholic Church, and in particular he singles out the Right Reverend J. D. Des Rosiers bishop of Maseru as having been in the forefront regarding the formation of the Basotho National Party.

But the same bishop in his letter dated 29th February, 1959 to the Catholics in Lesotho clarifies the position of the Roman Catholic Church in Lesotho regarding politics. Des Rosiers clearly clarifies that the church (referring to the apostles chosen to lead the church of God) cannot be affiliated to any political party (Des Rosiers, 1959: 4). He holds that such men must rise above political parties since their task is to strive for unity in diversity among Christians in politics. Being a clergyman himself Des Rosiers must have included himself when forbidding the clerics from actively participating in party politics.

It is hard, therefore, to reconcile what Khaketla says regarding the Roman Catholic authorities in Lesotho at the high level with what Des Rosiers as an authority at the high level proclaimed publicly. However, whether Khaketla is right or wrong, it is clear from the previous discussions that under normal circumstances the clerics' right to partake in politics does not imply that they are also entitled to participate actively in certain political parties. I have confined myself to the Roman Catholic priests.

Conclusion

Critics of this paper may argue that if the church is justified to participate in politics, justice requires that the state too be permitted to indulge in church affairs. But given the justified and indisputable fact of religious pluralism, the state cannot do so without partiality. The fact of religious pluralism means that diversity is inescapable in religion. Even within a certain dominant religion in a given state, Christianity, for instance, diversity appears for the moment to be an unavoidable phenomenon. Different churches have different codes of canon law that are irreconcilable. If the state is allowed to partake in church affairs, rulers will be inclined to the laws of the churches they are affiliated to. If, for example, the government is dominated by Catholics, they may declare the feast of the assumption of the Virgin Mary as a public holiday. In my view, the role of the state is to enact laws and formulate policies that are inclusive and impartial.

I have attempted to show why the clerics are forbidden to participate actively in political parties. The implication is that they are allowed to participate passively in party politics. The passive role they are permitted to participate in is that of exercising their right to vote. I believe this will not have an impact in their primary mission of proclaiming the Word of God to all since it is done confidentially. In my view, with regard to voting, I believe the clerics are duty-bound to exhort believers to exercise their fundamental right to vote with the aim of choosing a government that will respect their fundamental right to choose the religion of their choice and work for the common good.

As a matter of fact, it is of paramount importance that the clerics be allowed to take part in politics. First, it is imperative that the clerics be the voice of the voiceless. In most African states, in particular, where people are afraid to speak out freely against social injustice for fear of victimization, the clerics must be in the forefront fighting against social injustice. As followers of Christ, if they are Christians, they must

follow in their master's footsteps who confronted rulers of his time and spoke openly against social injustice. Second, given that the clerics ought not to affiliate themselves with any political party, they could be useful instruments to all governments. Their criticisms in matters relating to social injustice could be constructive if taken positively not as an attack by secular rulers. Where secular rulers govern commendably, their positive criticism could motivate these rulers to further improve and work for the common good.

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Geography and Regional Planning

Development Options as Strategies for Conflict Reduction in Protected Areas: An assessment of People's Preferences in the Cross River National Park, Nigeria

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Abstract

This paper explores development options as effective strategies for conflict reduction in the Cross River National Park, Nigeria. It also discusses the tensions that result from the different development and conservation priorities that confront such human-inhabited protected areas as the Cross River National Park. The success level of the various conservation initiatives is examined from the communities' perspectives in the preferred conservation and development options. The paper using the Questionnaire and the Participatory methodologies, sought to examine the various strategies that have been employed in the Cross River National Park to enhance sustainable development. A total of two hundred and eighty-one (281) questionnaires were randomly distributed to respondents within eight selected study communities. The five focus groups earmarked for appraisal included the community leaders, hunters, farmers, Non-Timber Forested Products (NTFP) gatherers, and loggers. The findings revealed the preferred development options to include skills acquisitions, establishment of small agro-allied industries, and indigenous participation in the administration and operation of the park management.

Introduction

The need to achieve a level of sustenance in various countries of the world has resulted in the excessive use of natural resources to foster human growth and development. Development is here defined to involve the process of intervention into the existing structures of society in order to facilitate desired social, cultural, economic, and political and conservation goals (Furtze, De Lacy and Brickhead 1997). Attempts of development within the last two centuries have been constrained by the persisting prevailing poverty status of many countries, particularly the developing countries, and the rapid rate at which the natural environment is losing its ecological integrity as a result of over-exploitation. All too often, areas designated as protected areas, are inhabited by indigenous people who are opposed to the constraints imposed by protected area management to the use and access of their community resources (CRNP 1990).

The consequence of such opposition has constantly resulted in conflicts that arise from the differing goals of management and conservation. Concern has in

recent times, been on understanding how to ensure that the conservation objectives of protected areas conform to the development needs of resident people around protected areas. In other words, the management of protected areas is seen to not only involve the strict conservation of natural resources but also, to ensure that the development needs of the local surrounding populace is attended to. This paper thus examines the development preference options of selected communities in the Cross River National park as strategies for conflict resolution in protected areas. In specific terms, it attempted to identify the development options provided by the Park authority and examine the appropriateness of the development options by the communities.

Approaches to National Park Administration and Management

The planning model in use within National Parks frequently accounts for the management approaches and resultant level of cooperation that will result between the management and the surrounding communities. . The management approach in use within a region often adversely affects the development options to be put in place by the park administrators. For example, management approaches that exclude communities in the decision making processes will not be thoroughly acquainted with the preferred development needs of the communities, as opposed to management approaches that involve the communities in its decision taking processes and as such are well grounded in the selected development choices of the communities.

Daniels (2002) analyzes three approaches that are useful in understanding the planning and administration of protected areas. They include the Top-Down, Mixed Management and Bottom-up Management approaches. The top-down management approach involves a command management in which the management of protected areas is strictly controlled by the park authorities while the local communities have no direct control or power in the administration and management of the park and its resources. Revenues accruing from eco-tourism are not allocated to the surrounding communities or utilized to enhance their standard of living. An example of this can be seen in Bolivia's Noel Kempff Mercado National Park. The local communities within this region are not given the option to participate in the design, management and control of the park (Wheat 2000). The managing agency of the park Foundation Amigos de la Naturaleza (Friends of Nature Foundation) generate revenue which frequently does not get to the local communities, whose sources of life are affected by the access restrictions placed on the park. The resulting effects have been the involvement of local communities in economic activities that are less sustainable than previously engaged in.

The second approach, which illustrates resource management in protected areas, is the mixed top-down and bottom-up concepts, which attempts to partially involve local communities in the management and administration of park areas. The resultant effects of such attempts have created impacts, which are examined. The Kaa-Iye National Park of the Chaco region of Bolivia, involved the indigenous Guarani group in the management of its areas. The resulting impacts have been the creation of various land uses of the zone, anthropogenic landscape features, culturally significant and sacred areas and natural resource distribution (Arambiza 1995, Leitao 1994). This has enhanced the communities' abilities to support their livelihoods within the confines of

the park such as wildlife protection, agricultural fields and livestock management. The involvement of the local authorities in the management of the park resulted in reduced incidences of conflicts.

The third park management approach that can be considered is the bottom-up community participation. This management strategy involves a total and complete participation of the indigenous people in the management of park affairs. The Kayapo of Southern Brazil and the Kuna tribe of the Northern coast of Panama are indigenous peoples that have had complete control of their protected area. Indigenous peoples have made significant contributions to the utilization and conservation of the world's ecosystems. In Nigeria, the management approach employed by protected area administrators, which frequently trigger conflict, is the Top-down approach in which decisions that affect resident communities are imposed upon the communities. The reason for this is not far fetched as the prevailing social structure of the Nigerian environment creates an atmosphere for conflict situations to thrive due to the numerous diverse ethno-cultural interests and goals, in addition to the political and economic necessities of survival that prevail within the region. Thus, attempts at conservation of protected areas that exclude the incorporation of community preferred loggers, encroachers, and a lack of cooperation of support communities frequently confront development options.

Method of Study

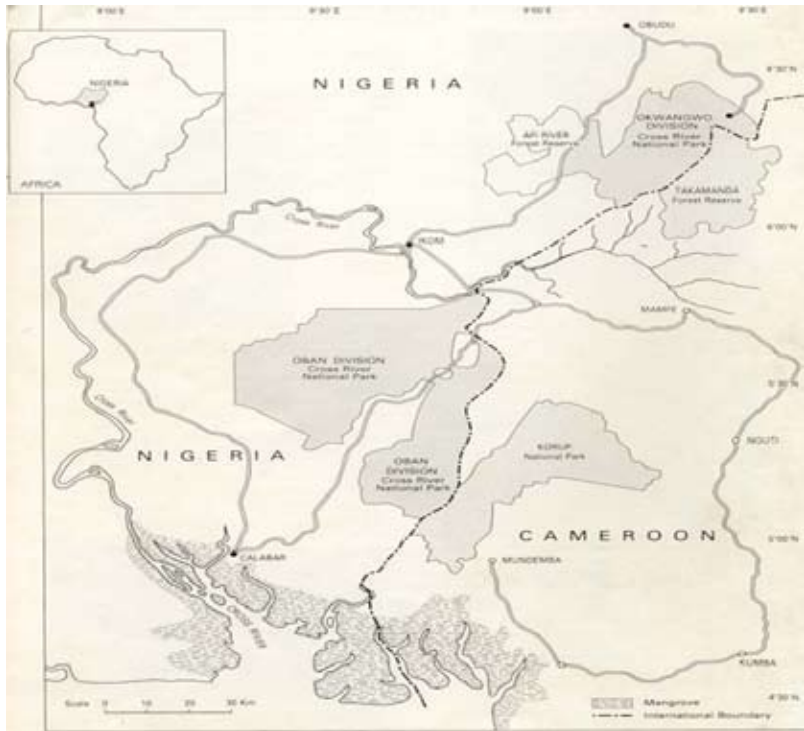
Study Area

The Cross River National Park (CRNP), covering a total area of 4000sq km, can be found in the South-South geopolitical region of Cross River State, Nigeria (Figure 1). The park region is subdivided into two divisions, namely, the Oban Hills and the Okwangwo Both Divisions of the National Park host diverse floral and fauna species and hence is the leverage behind the concerted efforts at the conservation scheme (Obot 1996). The Cross River National Park harbours and is bounded by various communities which have inhabited the lands prior to the establishment of the National Park. The traditional occupations of the people inhabiting the communities of the Cross River National Park are dominantly farming, collection of forest produce, and hunting.

Figure 1: Map Showing Location of the Two Divisions in the Cross River National Park, Nigeria

Method

The Questionnaire and Participatory Rural Appraisal (PRA) were the major means used for data collection. These served the significant role of guiding the systematic collection of data and the elicitation of quantifiable data, which can be statistically analyzed in order to provide empirical readings for data interpretation. A total number of two hundred and eighty-one questionnaires were distributed to the study communities. Five focus groups were selected for appraisal and they consisted of community leaders, hunters, farmers, Non-Timber Forested Products (NTFP) gatherers, and loggers. Questionnaire analysis data for this study was collected from a two-point perspective involving the National Park management and eight randomly



selected communities namely Abung, Okarara, Neghe and Oban, Butatong, Bamba, Okwabang, and Okwangwo from the enclave and boundary regions of the Park.

Result

Development Options provided by the Cross River National Park

The findings of the study reveal that the Cross River National Park, in recognition of the restrictions imposed upon the surrounding communities, put in place various development measures to enhance the survival of the communities. These include amongst others, the provision of indirect compensation for the loss of access to the park resources, infrastructures development, improved traditional farming systems (such as agro-forestry, livestock,) people education in forest management, the development and funding of small scale industries as well as participation of communities in the park management. These are all incentives that are meant to enable the development of the surrounding communities into the conservation scheme. However, the frequent spates of conflicts between the communities and the park management are clear indications of the existence. The performance of the park in meeting the development needs of the communities was rated (Table 1). Six (6) or two percent (2%) of respondents indicated the option excellent; five (5) respondents or one percent (1%) of the sampled

population regard the park's effort at meeting the development needs of communities as good. With respect to their efforts being considered fair, one hundred and twenty-six (126) respondents, which represent forty-four percent (44%), are in support. Thirty-six respondents (36) or twelve percent (12%) regard the park efforts as bad while the remaining forty-two (42) respondents or fourteen percent (14%) perceive their contributions in meeting the needs of the communities to be poor.

Table 1 showing an assessment of the Park in meeting the development needs of the communities

Development Rating	Respodents (No.)	Percentages (%)
Excellent	6	2
Good	5	1
Fair	126	44
Poor	36	12
Very Poor	42	14

Respondents Preferred Development Options in the Cross River National Park

To get a clear perspective of community needs, some development options that the respondents may perceive as being appropriate to reduce conflicts in the park zone were identified for selection. The development options were given as continuous education of the people, provision of alternative sources of livelihood, employment generation, fulfilling promises made by Park management, and the provision of skill acquisition programmes to suit communities' need. From table 2, it is observed that sixty – two (62) respondents, which account for twenty-two percent (22%), preferred that alternative livelihood development options be developed if conflicts were to be reduced within the park environment. Seventy (70) or twenty-four percent (24%) of respondents opted for the need to promote and give educational incentives. The highest sector of the sampled population making seventy-five (75) respondents, which is represented by twenty-six percent (26%), ascribed to the need for the establishment of skill acquisition programmes. Forty-two (42) respondents or fourteen percent (14%) preferred the generation of employment for community residents as park decision and management team.

Table 2: Residents preferred selection of Development Options in the Park

Development Options	No. of Respondents	Percentage %
1. Education	70	24
2. Alternative sources of livelihood	62	22
3. Employment	42	14
4. Skill Acquisition Programmes	75	26
5 Fulfillment of promises made to communities	32	11

Discussion

In order to fill the gap highlighted by the study that management within protected areas do not frequently consider the preferred development needs of the communities, this paper examined the preference of indigenous people in selecting their development options in the Cross River National Park as a strategy that can serve to reduce the incidences of conflicts within the area for enhanced conservation of natural resources.

As seen from the communities’ perspective, the performance of the park in meeting the development needs of the park is rated fair, an indication that the park management of the Cross River National have been attempting to ensure the development of the communities. The existence of frequent spates of conflicts however, may be a clear pointer that there is a high level of dissatisfaction with the existing development options.

However for conflicts to be resolved in the Cross River National Park, the preferred development options of the communities must be duly considered and given foremost priority in the implementation process. The preferred development options as highlighted from the focus groups discussion include skills acquisitions, establishment of small agro-allied industries, and indigenous participation in the administration and operation of the park management. There is the urgent need for the park management and the support communities of the park environment to have a stakeholder’s forum for the reconciliation of the various development options and the prioritization of the options in order to establish and implement the pressing developmental needs of the communities. It is only when this has been fully achieved that the management of the Cross River National Park can be assured of a conflict-free conservation effort that is result-oriented, not merely for the present generation, but also for the future generations to come, and the maintenance of the ecological integrity of the Cross River environment.

Conclusion

Protected areas such as the Nigerian National parks harbour communities that have a high prevalence of poverty, concentration of the uneducated and rural poor as characterized by landless workers, small tenant farmers, small farm owners, the rural unemployed and so on, in which the high level of dependent population ultimately rely on the natural environment for their sustenance. For the conservation of these areas to be effectiveness, it is imperative that the communities be major stakeholders and determinants of the establishment of development options that can serve to enhance rural development. The mitigation of conflict is largely dependant on meeting the development needs of the local surrounding population who are often restricted from gaining access to the natural resources. In addition to this, local communities must be accepted and involved in the conservation program of their area. This is because indigenous involve and development will present the much needed background for the socio-economic, cultural, political and psychological integration of the people into conservation, not just for the present, but also for the future. Based on this, it is imperative that selected options for development made available to the local community be established in line with the preferred needs of the communities. This will enable a peaceful co-existence to prevail between the communities and the park management.

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Household Solid Waste Disposal in Public Housing Estates in Awka, Anambra State

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Abstract

This paper presents the results of a study on household solid waste disposal in the public housing estates in Awka, Anambra State. The study identified solid waste disposal methods from the households in AHOCOL, Udoka, Iyiagu and Real Housing Estates with an intention to make proposals for better solid waste disposal. A total of twenty percent representing one hundred and one of the entire household population of the estates were examined through a fourteen item questionnaire. Interviews were conducted on the agencies responsible for these estates. Data collected were statistically analysed with the use of frequency distribution, percentages, bar charts and pie charts. Results obtained revealed among others that the households in the estates store their generated waste in household waste bins which are disposed into public refuse dumps within the estates and are evacuated after a long while. The paper recommended among others, introduction of removable solid waste dumping system and the revitalization of Anambra State Environmental Sanitation and Protection Agency (ANSEPA) in the state.

Introduction

Public housing or subsidized low rental housing has been accepted as one of the solutions to the housing problems facing this country (Onibokun, 1977). The past military government pursued the idea with interest which led to all the political parties that contested the 1978 Federal and State elections to accord very high priority to housing in their manifestoes. Consequently, the federal government public housing scheme took off in all the states of the federation.

In an apparent realization of the fast rate of degradation of our residential environments, federal and state governments accepted housing provision as a social commitment and decided to create “decent” living environment. It was therefore meant to be a model of housing provision. Good housing conditions create foundations for health, social, economic and political relationships while substandard housing can have serious repercussions on individual and communal health and peace.

Solid waste disposal has become a matter of concern on the face of rapid growing population and increase in consumption rate. According to Cheremisonoff and Morres (2001) solid waste can be classified into garbage, rubbish, ashes and refuse generated in our homes and neighbourhoods. Solid waste is generated by domestic, commercial, industrial, health care, agricultural and mineral extraction activities and accumulates in streets and public places. These pollutants are unwanted by products of man’s activities or used substances, which have several consequences.

The problem of solid waste disposal in our public housing estates is a serious one. It constitutes one major cause of health hazards in our Urban areas apart from creating an unpleasant environment (Owadugu, 2003). It has been observed that the majority of deaths which occur in our urban areas are as a result of disease traceable to air pollution (Macpherson, 1989). Yet there are few literature in solid waste disposal with respect to public housing estates.

Public housing estates in Awka are generally experiencing various forms of waste management problems, which is now creating unpleasant sites. Various forms of solid wastes are found in open streets and around residential homes (Okoye, 2004). The situation is worse after every rainfall as the inhabitants throw their refuse into the existing flood drains. The result is that the streets are littered with wastes after rainfall, while the drains are blocked with wastes thus encouraging urban flooding. The occupants of these estates must have expected a degree of comfort, cleanliness and pride that they are in reserved quarters only to behold an environmentally unkept accommodation. There is no doubt that the lives of these occupants are at stake. This research work intends to address the following questions. Where do the households in the public housing estates dispose their wastes? How often are the solid wastes removed from their disposal dumps? Does the undisposed solid waste pollute the estate environment? What are the implications of the findings for planning, execution and management of public housing estates?

Research Aim and Objectives

The aim of the research is to study household solid waste disposal methods in public housing estates in Awka with a view to proffer solutions and provide adequate information for planners and designers to improve the provision of public housing. The objectives are to identify solid waste disposal methods in the households in the public housing estates in Awka. To examine where the waste dumps are located within the estates. To identify the planning implications of the above findings and to proffer solutions.

Research Methodology

The research conducted in May, 2004 covered four public housing estates in Awka, capital of Anambra State – Nigeria. These estates were Udoka, Ahocol, Iyiagu and Real housing estates. Figure 2 below shows the location of Awka in Anambra State while Figure 3 identifies the location of the four public housing estates under study. Data for the study were collected by questionnaire. A twenty percent systematic sampling of 501 housing units occupied in the four estates was made which reflected 32 at Udoka, 28 at Ahocol, 23 at Iyiagu and 18 at Real housing estate. Every fifth house in all the streets in the housing estates was examined. Where it is a semi detached housing unit comprising more than one household only one-household was studied. The female household heads were examined except in a case where such is absent. This is because females are believed to be more concerned with domestic wastes than males.

The questionnaire was categorized into two sections. Section A was on personal data which elicited responses on estate of residence, gender, age, educational

background, occupation among others while Section B was based on household solid waste disposal. It included questions like how does your household dispose of its solid waste? Where are they finally dumped within the estates? How often is the solid waste eventuated from the dump?

Data were presented and analyzed using the frequency distribution, averages, percentages of all respondent, bar and pie charts and photographs which show the located solid waste dumps and household disposal methods.

Results and Discussion

Waste Disposal Methods; Littering Parts of the Estate with Household Waste and Availability of Solid Waste Disposal Dump within the Estates.

Table 1 and Figure 4 below reveal that 53.3% of the respondents dispose their solid waste through public refuse dump. A total of 21.1% use method of incineration (burning) while 13.1% dispose through open space method. 11.5% of the respondents dispose through compositing. Each of these solid waste disposal methods have their implications. 53.3% dispose through public refuse dump implies that the estates should be provided with designated dump sites that should be evacuated regularly to keep the environment clean. Housing estates like Udoka, Ahocol and Real do not have designated refuse dumps. 21.1% indicated through burning but no such site was seen through out the estates. It may be that they are conveyed to a site outside the estate. 13.1% that indicated open spaces may belong to the category that disposes their solid waste in nearby bushes and drainage channels at night causing serious environmental hazards.

Indiscriminate Dumping of Refuse

On the respondents' experience of the estate being littered with solid waste, Table 2 showed that a total of 48.5% replied positively while 33.7% said no. However, 17.8% responded that sometimes it does occur. Field observation showed that estates like Ahocol, Iyiagu and Real are being littered with solid wastes along the roads. This may be attributed to the social life of the residents, unavailability of designated public refuse dumps and no sanitary regulations.

Availability of Waste Disposal Dumps

On the availability of solid waste disposal dump within the estate, Table 3 showed that 58.4% of the respondents replied yes while 41.6% said there is none. Field observation showed that there are solid waste disposal dumps in all the estates. While Iyiagu has an official designated public refuse dump close to the junior staff quarters, refuse dumps in other estates were indiscriminately provided. This may have led to the careless dumping of solid waste in the estates thereby littering the environment. Solid waste management is a continuous environmental concern.

Table 1: Respondents' Solid Waste Disposal Method

Disposal Methods	Ahocol	Udoka	Iyiagu	Real	Total	%
Open Space	5	5	4	2	16	13.1
Public Refuse Dump	15	20	14	16	65	53.3
Incineration (burning)	12	4	6	5	27	21.1
Recycling	0	0	0	0	0	0
Composting	8	3	0	3	14	11.5
Total	40	32	24	26	122	100

Source: Field Survey, 2004.

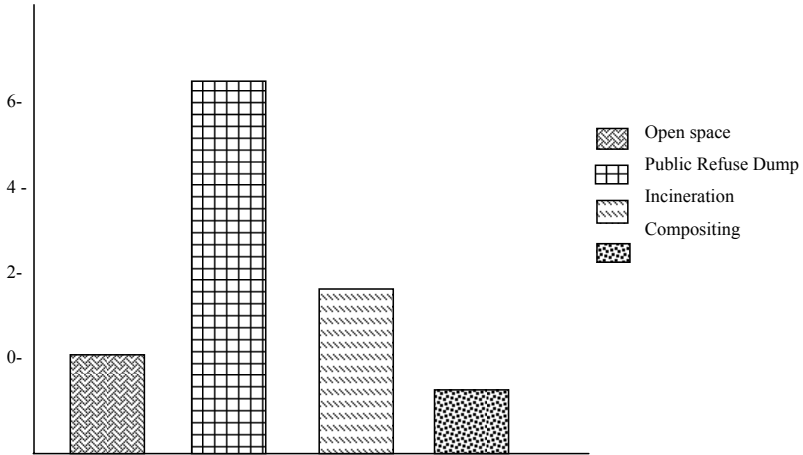


Figure 4: Bar Chart on Method of Solid Waste Disposal in the Estates

Table 2: Respondents' Opinion on Indiscriminate Dumping of Refuse on Parts of the Estate.

Variables	Ahocol	Udoka	Iyiagu	Real	Total	%
No	13	8	9	4	34	33.7
Yes	9	19	9	12	49	48.5
Sometimes	6	5	5	2	18	17.8
Total	28	32	23	18	101	100

Source: Field Survey, 2004.

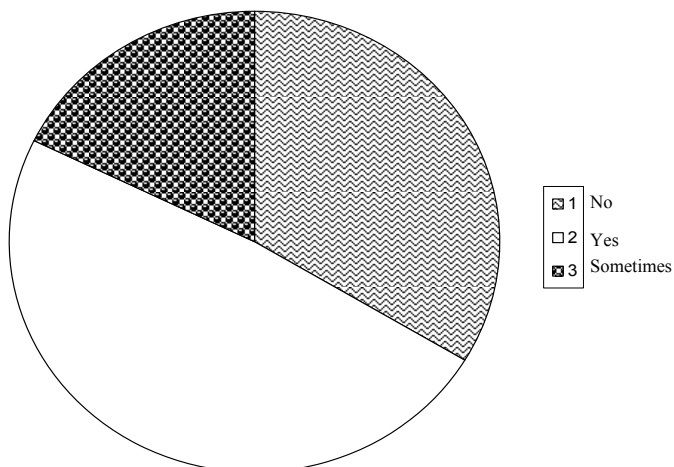


Figure 5: Pie Chart on Parts of the Estate being littered with Solid Waste

Table 3: Availability of Solid Waste Disposal Dumps within the Estate

Variables	Ahocol	Udoka	Iyiagu	Real	Total	%
Not available	13	8	9	4	34	58.4
Available	9	19	9	12	49	41.6
Total	28	32	23	18	101	100

Source: Field Survey, 2004.

Respondents' View over Solid Waste Evacuation from the Dumps and Extent of Pollution through Undisposed Solid Waste

Table 4 below reveal that solid waste disposal dumps in the estates are removed after a long time. 77.2% of the respondents supports this view while 10.9% indicated once a month. However, this is only applicable to Real housing estate. A total of 11.9% indicated once in 2 weeks. Furthermore, on the respondents view about the extent of the pollution through undisposed solid waste, Table 5 and Figure 7 below showed that 60% said that the pollution is much while 25% said it is not much. 15% of the respondents did not see any pollution in any undisposed solid waste dump. Solid waste disposal dumps left for a long time have effect on the soil, ground water quality, air quality and in turn produce unpleasant odour, unpleasant site and create disease prone environment. The poor health problems of the residents in these estates may not be unconnected to this unkept environment.

Table 4: Solid Waste Evacuation from the Dump

Duration	Ahocol	Udoka	Iyiagu	Real	Total	%
Once a week	0	0	0	0	0	0
Once in 2 weeks	0	10	0	2	12	11.9
Once in a month	0	0	0	11	11	10.9
After a long time	28	22	23	5	78	77.2
Total	28	32	23	18	101	100

Source: Field Survey, 2004.

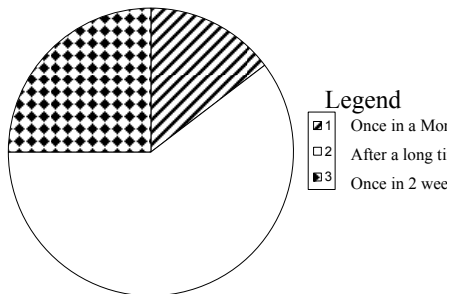


Figure 6: Pie Chart on Solid Waste Evacuation from the Dump

Table 5: Pollution through Undisposed Solid Waste

Extent	Ahocol	Udoka	Iyiagu	Real	Total	%
Much	6	15	10	17	48	60
Not much	8	1	6	5	20	25
Not at all	2	8	1	1	12	15
Total	16	24	17	23	80	100

Source: Field Survey, 2004.

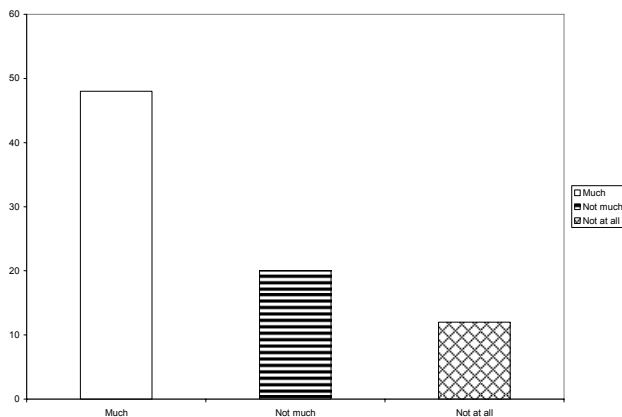


Figure 7: Bar Chart on Respondents' Assessment of Pollution through Undisposed Solid Waste

Solid Waste Disposal in Ahocol, Udoka, Iyiagu and Real Housing Estate

Plates 1 – 4 show photographs which indicate that households in Ahocol, Udoka, Iyiagu and Real estate store their generated solid waste in buckets or collection points outside the residential unit or close to the building wall. While some carry it to the dump located within the estates daily, others do so once a week. This has helped to keep the dwelling units clean. Field observation shows that the dwelling units are kept tidy except that the indiscriminate disposal dumps make the environment unpleasant.

Field survey also shows that Udoka has one solid waste disposal dump while

Ahocol, Iyiagu, Real estate have three each within the estates. Plate 5 – 8 show selected photographs of solid waste disposal sites in the four estates. Apart from a disposal site at Iyiagu housing estate (Plate 7) which was said to be provided for in the original design of the estate, other solid waste disposal dump sites were indiscriminately carved out by the residents. It was discovered from the field survey that the lands allocated for solid waste dumps have been converted to residential uses.

Plate 5 which shows solid waste disposal dump at Ahocol estate is indiscriminately located close to the wall of the east end of the estate. Occupants close to the dump dispose all manner of waste in it including woods. The palm trees around it assist in spreading odour both within the estate and outside.

Plate 6 shows solid waste disposal dump at Udoka housing estate, indiscriminately located close to an uncompleted building and along a road; while Plate 7 indicates the Iyiagu housing estate waste disposal dump which was originally provided in the estate's design. The disposal building was designed in a way to either burn the waste or allows it to decompose. Residents were expected to pour directly through a hole provided on the top of the building to assist in easy management. However, the photograph shows that solid waste were scattered all over the building. Plate 8 shows solid waste dump at Real housing estate, also indiscriminately located close to a wall near the west end of the estate where palm plantation is grown. The ground on which the dump is located slopes down suggesting that storm water may wash down some deposits of the waste. According to the respondents, solid waste generated from the various households are manually conveyed by the households to the disposal dumps.

An interview was conducted on the agencies managing these estates to specifically find out how the solid waste dumps are being evacuated. These Government Agencies were Anambra Home Ownership Company Limited, for Ahocol estate Phase 1 and 2; Anambra State Housing Development Corporation, for Udoka housing estate and Anambra State Ministry of Works, Housing and Transport for Iyiagu and Real housing estates. The responses from these agencies were the same. None of the agencies accepted responsibility for disposal or evacuation of solid waste from the dumps in the estates.

They said the occupants arrange on how their waste should be evacuated. Further inquiry shows that the residents of the estates do inform the Anambra State Environmental Sanitation and Protection Agency (ANSEPA) who has the responsibility of maintaining sanitation in the entire state to assist in evacuating the wastes. But due to the enormous tasks before ANSEPA and their insufficient machineries they respond to this call once in a long while. Solid waste in these estates is therefore left to decay and at times residents resort to burning the waste to reduce the unpleasant site.

Conclusion and Recommendations

This research has made some definite findings based on the occupants' assessment and the researchers' personal observations on the situation of our public housing estates with respect to household solid waste disposal. It is therefore evident that while Government is interested in establishing public housing estates to reduce the housing problems of the citizens, less or no attention is given to the cleanliness of the

estates. No wonder the conversion of designated solid waste dumps into residential plots. Public housing estate designs have become mere paper work which lack implementation. Some estate designs do not show areas for solid waste dumps and thus introducing doubt on the caliber of professionals that were involved in the design making.

The Government institutions responsible for any housing estate should also consider the solid waste disposal management as a major area of concern in public housing provision and should own the responsibility of environmentally maintaining these estates. Sites for solid waste disposal dumps should be provided for in the original design of public housing estates and to be strictly implemented. The Anambra State Environmental Protection Agency should be revitalized and properly equipped to face the challenge of the increasing waste generation and the problems of disposal in the state. They should introduce removable solid waste dumping system and sanitation levy which should be paid directly to them. Anambra State Environmental Protection Agency should enter into contract deals with plastic and steel companies to make such industries recycle used discarded materials while households should be encouraged by regulation to sort out their solid wastes before disposal into dumps. Private agencies may be involved in removal of solid wastes from dumps but with strict supervision.

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Analysis of Rainfall Distribution Over Enugu During the Little Dry Season (1990-2005)

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Abstract

Rainfall is highly variable in both time and space, particularly in sub-humid tropical regions like West-Africa. This paper examines the variations in rainfall distributions over Enugu metropolis during the “little dry season” from 1990-2005 for the months of June, July, August and September. Statistical techniques like Time Series charts with Trend line analysis and standard deviation were used to depict the temporal distribution of rainfall in Enugu urban. The results show that the temporal variations in rainfall for the months under consideration were not significant enough to regard it as a true little dry season. The mean annual rainfall for the period of study over Enugu urban area was found to be 4687.59mm with a standard deviation of ± 18.11 and a coefficient of variation of 6% approximately. The study further shows that 1997 was the wettest year, while 1994 was revealed to be the most rainfall deficit year. In analyzing the four months under consideration for the period of the study, a rainfall total of 3822.4mm was recorded with 1998 recording the lowest monthly rainfall value in August of 96.2mm. The month of August recorded the lowest total monthly rainfall value for the entire period of study. The total number of dry spell days in Enugu urban area for the period of study is 810 days. 1996 recorded the highest number of dry spell days while the lowest number of dry spell days was recorded in 1991 with 43 days.

Background of the Study

Rainfall over Nigeria is of two regimes: a bi-modal maximum south of 100N and a single maximum north of this latitude. This distribution is partly as a result of the seasonal oscillations of the inter-tropical discontinuity (ITD). Moisture from the tropical Atlantic via low-level southwesterly, flow across the southern coast and penetrates, at the surface, beyond the country up to the southern fringes of the Sahara desert near 200N. This southwesterly air stream is overlain by the hotter and drier north-easterly air stream emanating from the Sahara. The discontinuity between these two air masses is what is known as the inter-tropical discontinuity (ITD).

Five (5) weather zones are recognized in Nigeria, namely zones A, B, C1, C2 and D. These weather zones are latitudinal in pattern and result from the seasonal fluctuation of the ITD. Along the coast these zones are experienced during a year while inland, as many as six or seven may be experienced in a particular location. Zone D, the most southerly and penetrating only a relatively short distance inland in July and August when the ITD has been displaced north beyond Nigeria, it appears is responsible for this short dry season over southern Nigeria. Stratus clouds with a base of 200 – 300m are common, with little sunshine. Relatively stable conditions,

sometimes with a temperature inversion are prevalent above this level, inhibiting upward movement and consequently rainfall occurrence. (Olaniran, 1988).

This July – August period is considered to be an anomaly in the rainfall climatology of Nigeria when rainfall is reduced over southern Nigeria despite the great depth and humidity of the tropical maritime (mT) air near the coast. It is a period of reduced rainfall separating two main rainy seasons and can last up to six weeks (Ojo, 1977). Terms like “little dry season” (Ireland, 1962), “July – August break” or ‘midsummer drought’ have been used by different authors to describe this weather period. It is regarded as part of the ‘rainfall anomaly’ of the West African region, because this break in the rainy season is experienced near the coast of southern Nigeria at a time of the year when the very humid tropical maritime (mT) air mass is deepest with high atmospheric water vapour content over the area (Ojo, 2001).

Earlier researchers have postulated that this phenomena does not extend beyond the northern and eastern limits of 90 N and 70 E (Ireland, 1962; Adefolalu, 1972; Adekoya, 1979) implying a decrease in intensity of the ‘little dry’ season towards the east. They considered it merely a rainfall occurrence minimum instead of a true little dry season. This paper examines their assertion by looking at the characteristics of rainfall over Enugu Metropolis to determine whether there is a decline in rainfall amounts for the period. This is because this phenomenon can have mixed economic implications for beneficiaries like the Agriculture and the Oil & Gas sectors. The aim of this work is to statistically determine through quantitative analyses of rainfall amounts and “dry spell” frequency if there was a significant variation of rainfall in Enugu during the little dry season for a period of 16 years from 1990 to 2005.T

The following objectives were employed in this work to achieve this aim: To statistically examine rainfall amounts for the months of June to August for the period, 1990 to 2005.) To examine the relationship between the variations in the number of dry spell days and the length and frequency of dry spells during the July-August period. To examine the interannual variability for the period of 16 years from 1990 to 2005 over the metropolis.

Scope of the Study

This study examines rainfall characteristics like intensity and frequency during the months of June, July, August and September (possible months of “dry spell” occurrence) for the period of sixteen (16) years from 1990 – 2005 over Enugu Metropolis. It looks closely at rainfall occurrence duration, frequency amount and rainfall amount on monthly and yearly basis over Enugu Metropolis.

The Study Area

The study area, Enugu urban area, is the capital of Enugu State and was once the capital of the former eastern region. It was famous for producing half of the world’s total output of palm kernels. The study area lies approximately within Latitude 6° 20’N and 6° 30’N and Longitude 7° 20’E and 7° 30’E and is bounded by several other states; in the North by both Benue and Kogi States, in the South by Abia and Imo States while in the west and east by Anambra and Ebonyi state. The Official population figure of Enugu urban area from the 2006 population census stands at

722,664(NPC,2007).

Settlement in towns is usually laid out in distinct camps and residential quarters. In Enugu urban centre, for example, residences are delineated into the Government Residential Area (GRA), the Ogui, Asata, Uwani, New Haven, Awkunanaw, Garki, Abakpa Nike and OguiNike Areas, the Independence Layout, the Colliery Camps, China Town and the Railway Artisan Quarters.

The climate is tropical hinterland in nature and is comparatively congenial. These are characterized by high temperature, high humidity and substantial rainfall. The mean monthly temperature in the hottest period of February to April is about 33°C. The rain is entirely seasonal, most of it falling between May and October. Humidity is highest between the months of May and October and low between the months of December and February. The weather associated with the study area, during the period of the study (June to September) is generally characterized by lower temperature. Cloudiness with stratus clouds and light showers/drizzles are more prominent in the area.

The relief of the study area is dominated by a prominent landform unit in the West of the town in the Enugu escarpment. This is part of the Udi-hills, which carries the false-bedded sandstones of the Asali formation and contains some isolated gravels domes. This gradually merges into shale undulating flood plains of the Manu-Adada River complex. The high land region extends from Otukpo junction through Nsukka Udi, Afikpo and Okigwe areas. The western escarpment is heavily dissected by run-off and streams producing fully erosion-prone surfaces in the study area. This yields the isolated steep sided topped hills, which form part of the Nsukka – Okigwe Plateau. These relief features gave rise to the dendrite characteristic drainage pattern governed by two main river system – the Nyaba and Ekulu river system. These two rivers and their tributaries flow in the general direction of South East to the Cross- River plain.

Methodology

Data Need/Sources: The data required for this work was daily rainfall values over Enugu for the months of June, July, August and September from 1990 to 2005. The data collected covers daily rainfall amounts, annual rainfall amounts, monthly rainfall amounts and “dry spell” days. The data covers a period of 16 years (1990 – 2005). The data for this study was obtained mainly through secondary sources from the Records, Investigations and Network Section of the Nigerian Meteorological Agency, Oshodi, Lagos for Enugu urban area.

Method of Data Collection

Rainfall observation and collection was done every six (6) hours by the Meteorological Observers at the Akanu Ibiam International Airport, Enugu. The measurement of rainfall is done by removing the funnel and emptying the collected rain in the bottle/container into a graduated cylinder with a 3.8cm (1.5 inches) diameter. The reading is done at eye-level to an accuracy of 0.25mm (0.01 inch).

Method of Data Analysis

Statistical and graphical tools in Microsoft Office Excel were primarily employed in the analysis and presentation of this study. These consist of the following:

- Pictorial diagrams such as Histograms and Bar Charts.
- Time Series with Trend line analysis of the seasonal rainfall values to illustrate the trend pattern in rainfall behaviour.
- Standardized Anomaly charts.
- Descriptive statistical analysis:

$$(i) \quad \text{Mean } (\bar{X}) = \left(\frac{\sum x}{N} \right)$$

Where x is the variable
N is the number of years

$$(ii) \quad \text{Standard Deviation, S} = \sqrt{\frac{\sum (x - \bar{x})^2}{N}}$$

Where \bar{x} is the variable \bar{x} is the mean
N is the number of years

Data Presentation

Table 4.1 shows the monthly mean rainfall values for the years 1990 – 2005. While table 4.2 shows monthly mean rainfall amounts for June, July, August and September extracted from table 4.1 and from which dry spell days are plotted.

Table 4.1 Monthly Mean Rainfall Values in (MM)

	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
1990	0.5	0.5	0	181.5	89.7	279.4	508.3	359.1	317.5	318.8	2.3	25.8
1991	0	37.6	62.4	198.7	346.4	244.8	319.2	264.3	230.5	253.5	2.5	0.7
1992	0	0	111.5	200.9	192.4	354	313	149.3	249.7	105.3	28.8	0
1993	0	5.1	61.7	148.9	109.9	263.7	186.7	390	243.5	72.9	82.9	11.6
1994	33.8	0	9.7	144.5	211.2	140	216	187.2	331.9	181.6	0	0
1995	1.6	0	90.2	194.1	263.7	356.7	340.2	432.1	192.4	261.7	35	0
1996	0	26.7	48.6	160.9	277.2	289.6	368.3	268.4	176.3	303.4	0	0
1997	0	0	111.6	261.3	376.1	344.9	226.8	235	392.3	242.2	68.1	4.1
1998	0	6.1	25.8	161.1	188.7	285.9	259.2	96.2	256.6	217.4	0	0
1999	18.2	15.7	30	103.6	223.5	316.8	206.4	100.2	195.1	313.4	24.3	0
2000	32.4	0	32.3	202	357.5	206.1	298.5	331.8	339.7	226.5	0	0
2001	0	28	72.5	305.5	273.8	188.8	152	130.6	407.9	118.1	0	0
2002	0	46.5	10.4	159.1	219.7	296.4	263.3	121.9	270.9	332.5	0	0
2003	0	0	2.9	74.6	234.3	286.9	400.4	290.2	334.4	227.4	39.8	0
2004	0	6.4	4.8	186.8	305.5	222.3	284.7	174.1	292.3	258.1	22.1	33.1
2005	0	26.9	20.8	115.6	170	258.3	277.6	292	283.6	228.5	24.1	0

Source: Nigerian Meteorological Agency, Lagos

Table 4.2 Monthly Mean Rainfall Amounts in (MM) for June, July, August and September.

	JUN	JUL	AUG	SEP
1990	279.4	508.3	359.1	317.5
1991	244.8	319.2	264.3	230.5
1992	354	313	149.3	249.7
1993	263.7	186.7	390	243.5
1994	140	216	187.2	331.9
1995	356.7	340.2	432.1	192.4
1996	289.6	368.3	268.4	176.3
1997	344.9	226.8	235	392.3
1998	285.9	259.2	96.2	256.6
1999	316.8	206.4	100.2	195.1
2000	206.1	298.5	331.8	339.7
2001	188.8	152	130.6	407.9
2002	296.4	263.3	121.9	270.9
2003	286.9	400.4	290.2	334.4
2004	222.3	284.7	174.1	292.3
2005	258.3	277.6	292	283.6

Source: Nigeria meteorological Agency (2007)

Table 4.3 illustrates the computed rainfall deviation and anomalies within the years under consideration (1990 – 2005).

Table 4.3 Annual Mean Rainfall Amounts and Standardized Anomaly.

Years	Rainfall (mm)	Anomalies $(x - \bar{x})/STD$
1990	313.3385	1.08889
1991	303.9692	0.587916
1992	284.3769	-0.45969
1993	274.6077	-0.98205
1994	265.3769	-1.47562
1995	320.2077	1.456189
1996	301.1846	0.439023
1997	327.6462	1.853925
1998	268.8462	-1.29012
1999	272.7846	-1.07953
2000	309.7538	0.897221
2001	282.9385	-0.5366
2002	286.3615	-0.35357
2003	299.5308	0.350591
2004	291.8615	-0.05948
2005	284.8	-0.43706

Source: Author (2007)

Table 4.4 Dry Spell Days For June, July, August And September Over Enugu From 1990 – 2005.

Years	June	July	Aug	Sept	TOTAL
1990	13	10	14	10	47
1991	15	9	7	12	43
1992	15	10	14	9	48
1993	11	13	8	15	47
1994	20	14	9	11	54
1995	15	13	6	12	46
1996	17	17	11	15	60
1997	13	16	14	11	54
1998	15	15	16	10	56
1999	17	12	14	11	54
2000	9	11	9	13	42
2001	16	16	14	8	54
2002	11	12	12	11	46
2003	9	14	16	12	51
2004	18	12	16	9	55
2005	15	8	18	12	53

Source: Nigeria Meteorological Agency (2007)

Data Analysis.

Time series analysis and histogram charts were employed in the analysis of rainfall data and dry spell days for the years (1990 – 2005). In computing the deviation score, standard deviation and the standardized anomaly we use the following formulae

Deviation Score $X = x - \bar{x}$

Where x = rainfall value (monthly or annual value)

\bar{x} = mean rainfall value

Standard Deviation, S =
$$\sqrt{\frac{\sum (x - \bar{x})^2}{N}}$$

Where S = Standard Deviation

$$\sum (x - \bar{x})^2 = \text{sum of the squared deviation from the mean}$$

$$N = \text{Number of years}$$

Standardized Anomaly =
$$\frac{(x - \bar{x})}{STD}$$

Where $(x - \bar{x})$ = Deviation Score

STD = Standard Deviation

Mean, $\bar{x} = \frac{\sum x}{N} = \frac{4687.585}{16} = 292.97$

Table 4.5: Standard Deviation For Annual Rainfall

S/N	Year	Rainfall Amount (mm)	$x - \bar{x}$	$(x - \bar{x})^2$
1	1990	313.34	20.37	414.94
2	1991	303.97	11	121
3	1992	284.38	-8.59	73.79
4	1993	274.61	-18.36	337.09
5	1994	265.38	-27.59	761.21
6	1995	320.21	27.24	742.02
7	1996	301.19	8.22	67.57
8	1997	327.65	34.68	1202.71
9	1998	268.85	-24.12	581.78
10	1999	272.79	-20.18	407.23
11	2000	309.75	16.78	281.57
12	2001	282.94	-10.03	100.6
13	2002	286.36	-6.61	43.69
14	2003	299.53	6.56	43.03
15	2004	291.86	-1.11	1.23
16	2005	284.8	-8.17	66.75
		4687.59		5246.19

Source: Nigeria Meteorological Agency (2007)

$$\text{Standard Deviation, } S = \sqrt{\frac{5246.19}{16}} = 18.11$$

The chart results are shown below in figures 4.1 to 4.7.

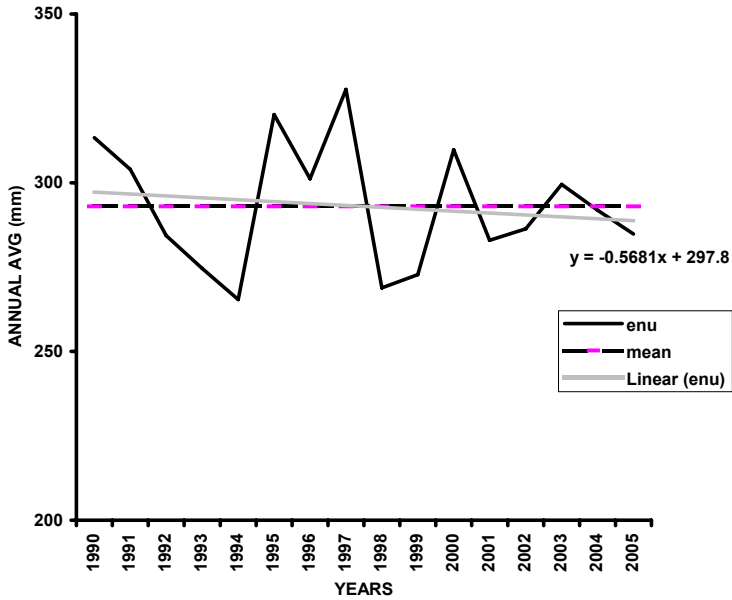


Fig 4.1 Annual Mean Rainfall For Enugu From 1990 – 2005.

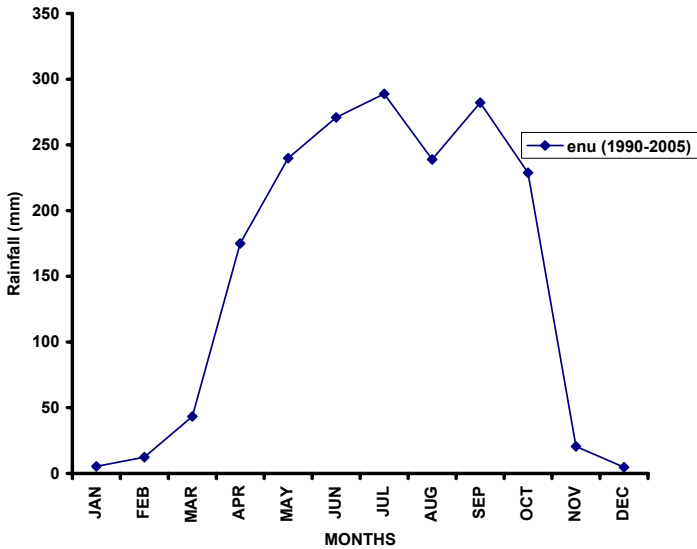


Fig4.2 Monthly Mean Rainfall For Enugu (1990-2005)

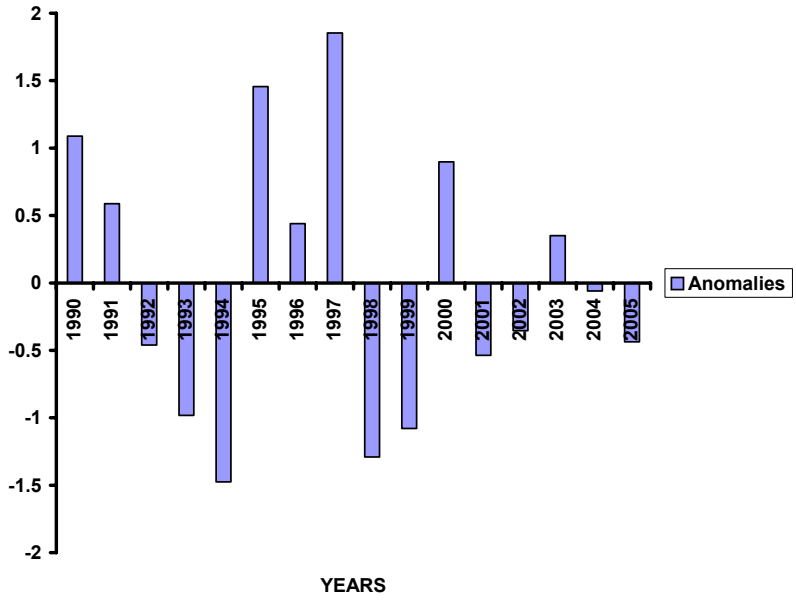


Fig 4.3: Standardized Rainfall Anomaly over Enugu for the period (1990-2005)

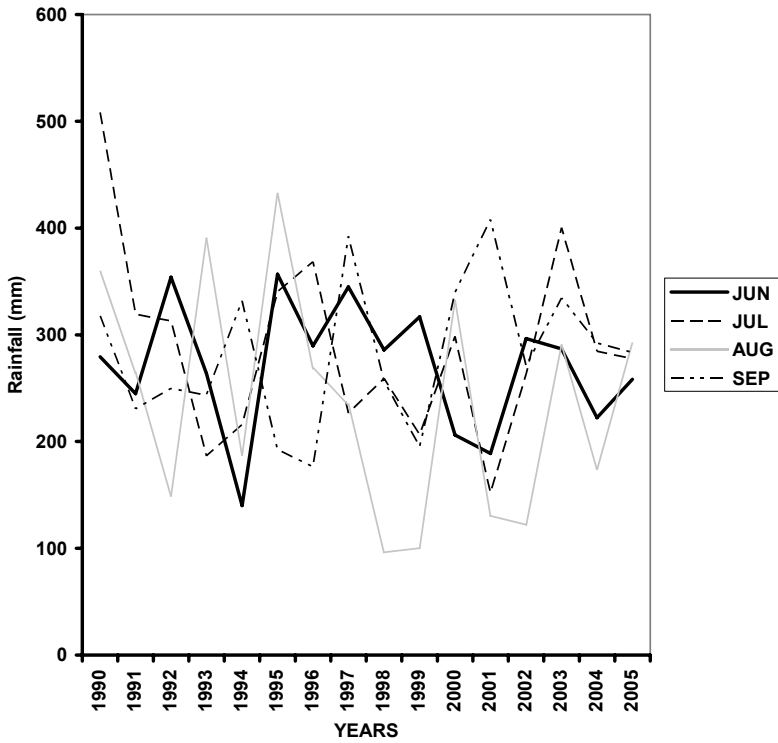


Fig 4.4: Inter-Annual Variability Of Rainfall Over Enugu For The Months Of June To September (1990-2005)

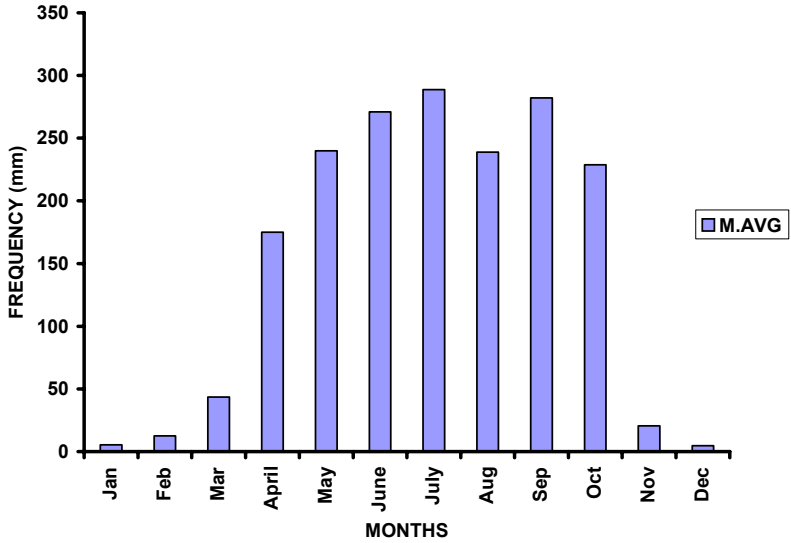


Fig 4.5: Monthly Rainfall Averages over Enugu from 1990 -2005

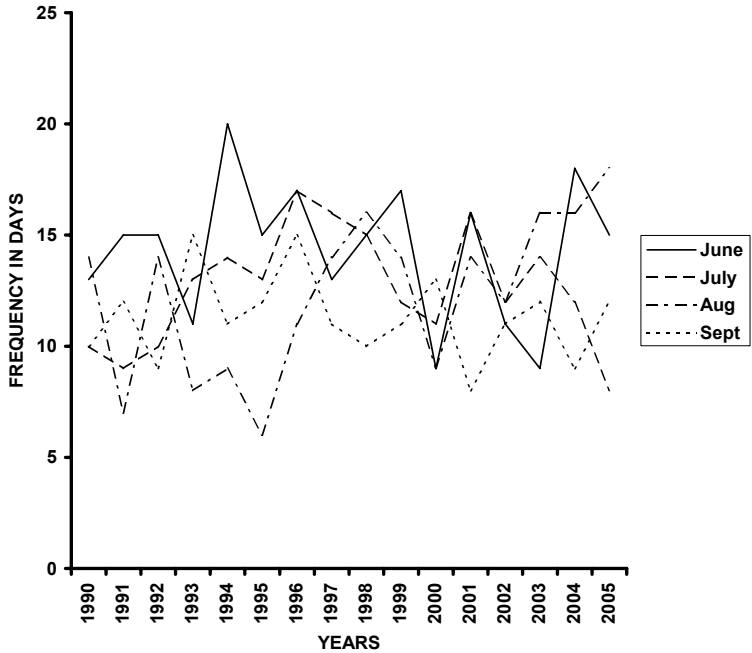


Fig 4.7: Monthly Dry Spell Over Enugu from 1990 – 2005

Findings

Figure 4.1 shows the inter-annual variability over Enugu metropolis for the years under consideration, the trend suggests a general decline in rainfall values in recent times. Rainfall values for the years under consideration suggest values between 265.37mm and 320.21mm. The inter-annual variability suggests a downward trend in the pattern when a trend line is fitted. Rainfall values over the study area for the years under consideration show that there is a slight but noticeable dip in rainfall for the month of August as shown in figure 4.2. This seems to support the bi-modal maxima of rainfall over southern Nigeria. Inter-annual variability for the months under consideration which are June, July, August and September, show a significant decline in rainfall values in 1998 and 1999 for August and also in 2001 and 2002 (figure 4.4). Rainfall values for August, 1998 and August, 1999 suggest values of 96.2mm and 100.2mm.

In figure 4.3, annual total rainfall for Enugu was standardized and these standardized rainfall deviations were averaged for the period (1990 – 2005). 1990, 1991, 1995, 1996, 1997, 2000 and 2003 are years with above average rainfall with 1997 showing the highest positive deviation from the normal of approximately 12%. While 1992, 1993, 1994, 1998, 1999, 2001, 2002, 2004 and 2005 are years with rainfall below normal with 1994 recording the highest negative departure of approximately 9%. Figure 4.3 suggests an even distribution of the departures in annual rainfall from the mean with seven (7) anomalous situations on one side and eight (8) anomalous situations on the other side.

Figure 4.5 shows the monthly frequency of rainfall for the period under consideration. July suggests the highest rainfall value of 288.79mm with August having a value of 238.9mm, again depicting the bi-modal maxima.

Figure 4.6 shows the frequency of occurrence of “dry spell” days over Enugu for the period under consideration. 1996 suggests the highest occurrence of dry spell days with a value of 60 days while 2000 has the lowest dry spell occurrence of 42 days. 1998 also shows the second highest occurrence of dry spells with a value of 56 days. Figure 4.7 shows the inter-annual variability of the dry spell days for the months under consideration. June, 1994 records the highest dry spell occurrence of 20 days with August, 1995 recording the lowest dry spell occurrence of 60 days.

Recommendation

Timely observations and forecasts of rainfall onset, duration (length of rainy season) and cessation are useful in addressing the persistent problem of dwindling water resources. This paper, therefore recommend an integrated water-resources management as well as sustainable agriculture especially during the ‘little dry season’

Conclusion

This present study has enabled us to understand the temporal variations in daily, annual, monthly and seasonal rainfall amounts over Enugu urban area. The driest and the wettest year and month in Enugu urban area for the period of study has been identified and the sequence documented for future reference on the probability of droughts and floods.

The study revealed a significantly high value of mean annual rainfall over Enugu

urban area within the period of study (1990 – 2005) of 4687.59mm which is good for agriculture and water resource planning. The study also showed a decline in trend pattern of mean annual rainfall over the study area for the period of study and significant daily variations for the months under consideration when analyzed in Julian days. The anomalous departures from the mean were observed to be very small with the highest positive departure from the mean of approximately 11% in 1997. This seems to support early research that the Little Dry Season decreases in intensity towards the southeast and hence is considered merely a rainfall occurrence minimum instead of a true “Little Dry Season”.

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ICT and Mass Communication

Information Communication Technology (ICT) and Documentation in Tertiary Institutions

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Abstract

This paper assessed the issues and relevance of electronic devices to the administration and control of tertiary institutions information details. The use of modern electronic devices, with particular attention to the computers which was explored to ascertain the extent documentation enhances organizational effectiveness. Nigeria with its teeming population of about 140 million needs to meet up with the real of the world in the face of ICT revolution. Information and documentation processes are most imperative now that technology has advanced to such a level that impact heavily on competitive business and administration. The paper takes its conceptual framework from structural principles of the Max Webber's classical bureaucratization of organizations which proposed the entrenchment of downward-upward flow of communication with copious documentation. It therefore outlined the role of ICT in the documentation of day-to-day as well as future educational operations in a tertiary setting. Observable challenges to tertiary institutions in Nigeria include that most of their facing a lot of managerial crisis due absence and, or inadequacy of ICT tools; knowledge and complexities. The paper therefore proffered possible solutions to the way forward.

Introduction

There is every truth in the saying that people would perish for lack of knowledge because with knowing, relevant data is either generated or consumed. This is the simplest way of explaining information in content and context. Information is a body of worthwhileness upon which the values of a society evolve. Information is the basis of knowledge. For an individual to be educated or learned, he or she needs to be well informed, irrespective of Career choice. In other words, professionals in teaching, engineering, banking and finance, insurance, accountancy, marketing, estate Management, architecture etc require both foundation training and education in formal settings as well as constant upgrading through in-service or out-service processes. Information and Communication Technology (ICT) influence and affect everyone's private and corporate work life. In essence, to bridge knowledge gaps in an animalistic person's behavior demands exposure to lots of information and interactive communication to make a great difference by way of proper cognitive definition. Communication refers to the arts, science, processes and or organizational behaviour.

Every individual needs to have a basic understanding of computing concepts and build the skills necessary to ensure that he/she is ICT compliant. Information technology is an advantage in every career especially as a teacher. One does not have to be a computer scientist to make good use of a micro-computer. Rather, he or she just need to be acquainted with what is needed to get work started. ICT revolution seems to have created a new body of knowledge that has affected all mankind. The need for professional growth of teachers, Akinseinde, (1990) noted, is as a result of the challenges and concerns caused by knowledge explosion in reaction to professional obsolescence in almost every field of human endeavour. Education is therefore a necessary tool for such development and growth to be transmitted to learners. Many developed nations (such as Britain, Australia, United States of America and Japan) have passed through investing and pursuing technology biased education programmes in their institutions of learning.

With the advent of information and communication Technology (ICT) in Nigeria, access to knowledge has become a potent force for transforming her social, economic and political life globally. The Internet is the fastest growing instrument of communication in the history of civilization, and it may be the most rapidly disseminating tool of any kind ever. This convergence of information technology and the internet may well become as transformative as the European industrial revolution era. Again, like the invention of the steam engine, ICT has changed the way people interact and live.

Information Communication and technology are three related factors that derive so much from life skill acquisition, education and training. Information refers to a body of message or product or service to be sold out to any effective buyer (learner or teacher). Communication as used in this paper refers to the interactive exchange of ideas, files, work or documentation from one source to one or more places of need. Technology is simply the technical or procedural know-how of every information collection, use (as in communication), storage and referral. Every practitioner has the tendency to improve with adequate information. Thus, effective communication strategy and knowledge provision serve as equipment towards better assignment performance. As a teacher, or an instructor, one needs a device to improve learning, instruction as well as to communicate effectively. The more effective a teacher is at work like in resourceful arrangement of content, the better and less cumbersome his or her task become.

Information technology is an indispensable tool in the management and of packaging organizational programmes, activities and competencies. But this angle, it is a facilitative device using electronic means. In the context of this paper, it refers to a tool or any equipment or interconnected system or subsystem of equipment that is used on the automatic acquisition, storage, manipulation, management, movement, control, display, switching, interchange transmission, or reception of data or information. The term information technology includes computers, ancillary equipment, softwares, firmwares an, or delicate procedures for major services as well as support services requiring related resources).

Some schools of thought and quantitative analysts (Encyclopedia Britannica 1999, Akingbade 1995, Lucey 1996) now claim that the computer is one of mankind's

most dynamic inventions dating as far back as 430 BC. This claim is justified by elaboration of science of structure, order and relations as in elemental practices of counting, measuring and describing the shapes of objects known as mathematics and facts and data of numerical kind assembled for inferential and descriptive purposes (statistics). Over the years, the development of computers have taken different shapes, sizes, uses and application. No wonder, it is used in very many ways and fields of study and human endeavour to meet challenges of development and human capacity. The computer with its enormous power and speed has acted as a great catalyst to scientific discovery Fafunwa (1992). It has become an amplifier of human- thinking, the tool of complex protein, solving and or repositioning huge quantities of the world's data, information and knowledge. He also observed that Humanities in an age in which the amount of knowledge accumulated, doubles itself every ten years. The textbook and the teachers, he said are rapidly becoming antiquated purveyors of information.

Similarly, Goro (2003) opined that an assessment of the state of the computer and technology literacy should be a cause for concern to teacher educators especially in Nigeria's tertiary institutions. This according to him, is because to function in a world dominated by technological innovations; our institutions need to be knowledgeable in technological development for effective administrative documentation Furthermore, Goro (2003) however bemoaned that most institutions personnel have not had any form of training or background in the use of these technological aids in a most recent work, Onyene and Uche (2007). It should be noted here that the rush to embrace the modern technology by all sectors of the economy has left some essential questions unanswered, such as how would the present day institutions of learning embrace new learning, training, skill building and teaching needs in an era of ICT revolution? Will emphasis be more on staff training or otherwise for effective adoption and use of these technological devices and aids in documentation? How will the average practicing staff today be trained to use these technological devices and modern teaching aids to perform his/her daily activities; and are all the lecturers and other members of staff competent to compute students results etc?.

The relevance of ICT to educational administration is quite significant. Virtually every segment of the economic, political and military spheres of national economics are undergoing transformation as a result of ICT. The new models of learning and instruction, Hill and Solemn (2005) noted has repositioned technology to a central role as an educational tool. In recent time, Universities, Colleges of Education and Polytechnics have acquired impressive arrays of computer hardware, software and support systems in classrooms, laboratories/workshops and offices to improve teaching and learning.

Figure one: Communication process in school organization: Implications for ICT Revolution.

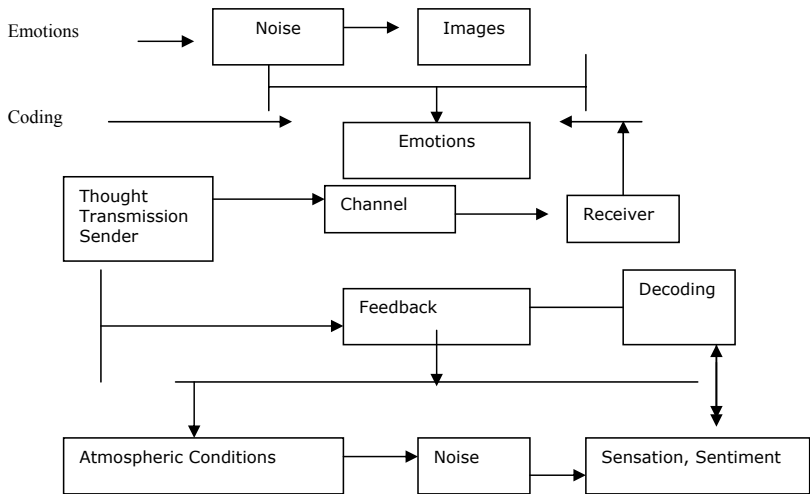
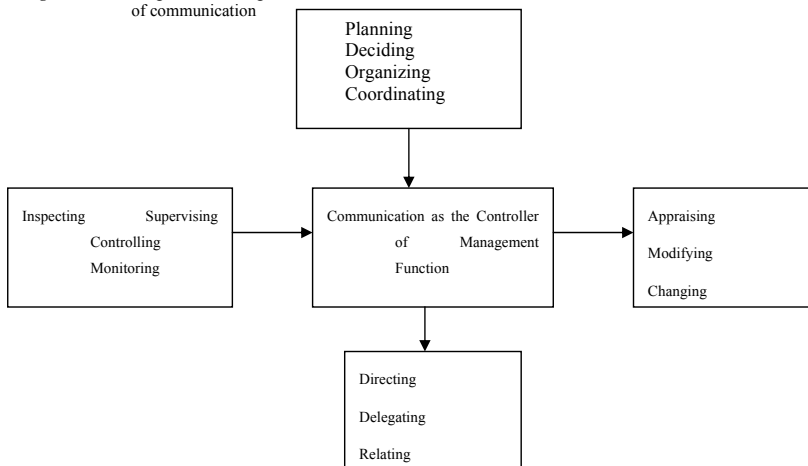


Figure one explains that with the use of local area network (LAN) within a school organization, administrator – staff – student relationship will emanate from their emotional content which is how or what they feel about a situation on ground. This is coded with some interference called noise (subjective feeling for example); perceptions or images are also part of what the sender codes into an e-mail/ message for example. The receiver has his or her own emotions which determine how he or she decodes the message and the type of feedback given.

Figure two: Linking ICT to Management Functions as a Product of communication



Teachers are also being trained in computer and other information related courses in our institutions of higher learning.

Stages in the ICT Utilization for Teaching, Learning and Management of Institutions

It is important to note here that the stages refer to the developmental stages through which a school organization like a typical industry makes use of ICT.

Learning how to use ICT Tools: This stage follows directly the discovery of ICT tools which is the stage of learning how to use ICT tool. Further away from the above, one moves on to make use of the tools in different disciplines- a stage that involves the use of general or particular applications of ICT.

Understanding how and when to use ICT tools: to achieve a particular purpose, such as in completing a given project. This stage implies the ability to recognize situations where ICT will be helpful, choosing the most appropriate tools for a particular task, and using these tools in combination to solve real problems. This stage is linked with the infusing and transforming approaches in ICT development.

Specializing in the use of ICT tools involves specializing in the use of ICT tools such as occurs when one enters more deeply into the science that creates and supports ICT. At this stage we study ICT as a subject to become specialists. Such study concerns vocational or professional learning rather than general education which is quite different from previous stages involving the use of ICT tools. Thus we have to move in stages to discover. ICT tools; learn how to use ICT tools; to Understand how and when to use ICT tools to achieve particular purposes; to specialize in the use of ICT Tools. There are however different (but invariant) levels and subject areas at which one has to acquire and mastered information communication and technology to effect application.

These include A1 Basic Concepts of ICT; A2 Using the Computer and Managing Files; A3 Word processing; A4 Working with a Spreadsheet; A5 Working with a Database; A6 Composing Documents and Presentations; A7 information and communication; A8 Social and Ethical Issues; A9 Jobs and/with ICT; S1 ICT in Languages; S2 ICT in Natural Sciences; S3 ICT in Mathematics; S4 ICT in Social Sciences; S5 ICT in Art.

Concept of Documentation

Many writers and researchers have expressed and given their own definitions, opinions and meaning of documentation. These definitions vary to suit the different areas and aspects of documentation. The Oxford English Dictionary (2nd Edition vol. 4) defines documentation as the “accumulation, classification, storing and dissemination of information”. This is in line with Library 101 glossary (2006) definition of documentation as the systematic collection, classification, recording, storage and dissemination, generally of a technical or scientific nature. Heritage Glossary (2001) views documentation as the written, visual, audio and electronic information about a place or an object.

For a mortgage loan, documentation often times refer to the papers provided by

the borrower as a proof of his/her ability to repay the loan. Some of the documentation that may be required includes tax returns, pay stubs and bank statements. The International Council of Museum (1995) sees it as the records which document the creation and history of all objects. Such as records include provenance and provenience documents, acquisition documents, conservation reports, cataloguing records, images, and research papers.

In professional judgment, Brigham Young (1994) 'pointed out that documentation is the supplying of documentations or supporting references. It is used to provide information in addition to that found on the application and need-analysis documents, and to provide a history of the student's circumstances for future references to another administrator, and auditor, a program reviewer, or some other third party. For the researcher, documentation is a record of sources used in research to give credit and to keep track of research. There is also a group of documents used and cited to support a piece of research.

In general terms, documentation is any communicable material (such as text, video, audio, etc or combinations thereof), used to explain some attributes of an object, system or procedure. It is often paper books or computer readable files that describe the structure and components, or on the other hand, operation of a system/product.

Forms of Documentation/Record Keeping in Educational Sector

Documentation/record keeping is a very important aspect of school administration as it is in other areas of life, as a result, a large number of records are kept in schools about personal information of staff and students, academic work, general control and supervisions of staff and students, fees paid, expenditure. Some of these records according to Agun (1997) include: the log book; the admission register; the attendance register; the visitor's book; the class diaries; the school syllabuses and schemes of work; the punishment book; the mark books; the continuous assessment records; the staff attendance register; the movement register for staff; the store records, the important bio-data book etc.

The Log Book: The log book is kept by the school administrator. It contains a record of important events in the life of the school (Agun 1997) where records that includes resumption and closing days of each terms; students enrolment, staff figures at the beginning of each term; dates on which new teachers report in the school, their names, qualifications and subject they teach; dates on which teachers leave the school and reason for leaving; dates of staff meetings; important contributions made too the school by individuals and corporate organizations; outstanding achievements recorded by staff or students in sports, academic life of co-curricular activities; records of dates, names and purpose of visit to the school by distinguished personalities; as well as short reports of important social activities such as prize-giving day ceremony, inter-house athletics competition. The ISAM procedure can be employed here to get information economically and effectively managed.

Student Admission Register Contains: Important information and data of each pupil/students are entered in an admission register; these include: surname and other names; date of birth; state of origin; religion; residential address; date of admission;

class to which admitted; class attended in the previous schools, transfer certificate reference number.

The Continuous Assessment Records: Continuous assessment records are expected to be kept for every child/student in the school. They are designed to contain records of continuous assessment of the performance of students in their academic work, which are required for certification by examination bodies. (Agun 1997). On the other hand, Agun pointed out that a school can design its own form of keeping these records and “one modern method that readily comes to mind is the use of computer to store and sort out these records.”

Types of Computer Documentation

Solemn (2005) in the proceedings of the 4th Annual International Conference on Systems Documentation in Los Alamos in, the United States of America, presented the findings of a special interest group for designing computer documentation. She said that the varieties and plethora of information stored in the compute make users not to know where to find information they need and after finding the right document they may be dissatisfied by the way the information is presented. Based on this, they came out with types of documentation which results from the understanding of the computer users as follows: catalogue documentation; quick steps documentation; learning documentation; and reference documentation,

The catalog documentation helps all users to select the systems of documentation they need. It compares system capabilities in tabular and textual forms. It describes the computing concepts that users must understand in order to make their selections. On the other hand, the “Quick-steps Documentation” shows the ‘no-time-to- learn’ users what to do without explaining it: There is little reading and there are lots of examples. Solemn pointed out that development of the ‘Quick-Steps’ documentation is appropriate for systems that are used by many people.

The Learning Documentation teaches the ‘want-to-learn’ users, who have time and inclination to learn the use of computer. This type of documentation develops users understanding of computing concepts. Here, there is a lot to read and try. Learning information can be provided in a variety of forms such as manuals, computer-assisted instruction, and life or video taped courses. Development of learning documentation is appropriate for systems that are frequently used and where in-dept understanding by many people would be useful. Students or group of learners in a department move faster in their computer skill acquisition with this process.

Closely following the ‘quick step’ is the ‘reference documentation’, which can be provided in a variety of forms, including comprehensive reference manuals, quick-reference cards on line help, and glossaries. It is useful for ‘know-what-want’ users who generally are knowledgeable in a specific computing area and simply want to look up particular information. This will assist teachers and students in getting information for their research works. All computing processes require reference documentation which is casually called file. There can also be ‘additional documentation’, such as news about changed computing capabilities and public information for laypersons. The group as she puts it believes that “it is necessary to consider computer user attitudes in order to design the type of documentation that will be used”.

Rules for Effective Technology-based Communication in education.

Endeavour to clarify your ideas before communicating. This helps the computer user to select the right programme for the message. Essay passages as student term papers are better with word processing, while virtual lecture uses 'power point' presentation most of the time. The true purpose of each communication must be examined. To a semi-computer literate, group one may 'power' the sentences and not the points. This guide audience through the text. Consideration to the entire physical and human setting. This means that those who simply want their speeches digitally taped by one or two secretaries may have to go on with verbal speeches while office memos could be posted to staff through e-mail where there is Local Network Area (LNA). Make adequate and appropriate consultations in the course of communication planning when there is need for such. Every information package requires different filling technique. Again, group opinions could be labeled and, or represented in graphs for easy user.

Look out for ample opportunity to take something of help or value to the receiver. To large classes, use of broad band 'power point', virtual lecture documentation and question banks help the receivers to catch up. In communicating, one needs to be mindful of the overtones as well as the real content of the message. The computers are not human, and as such cannot think out solutions which implies that the user must be in control. JAMB registry ought to do a lot of idea, word concept mapping etc. before examinations can be done online. When such examinations are posted, students get registered with personal identity card or password, the number of attempts made at passing this examination must be presented by the system and when finally such a candidate passes, the identity card or password will be automatically 'shorts-cut'. Employers can use this to rate candidates for jobs. Communication should take care of tomorrow as well as today. When planning for educational enrollment for example, the computer can be used to do the time-series- analysis of past registration of pupils in order to forecast for the year(s) ahead. Support communication with actions. Actions like model building can be done using technology just like in films, movies and videos. There should be a follow-up attempt in communication. Students on holiday can still submit special project report on –line. Always try not to just be understood but to understand others. This implies the ability to listen, read and interpret messages as sent by the supposed receiver or decoder in order to effect corrections, clear meanings and reduce mass.

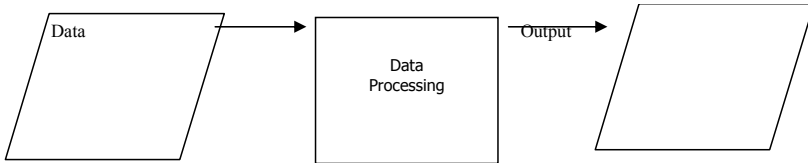
Data Processing

Data processing (DP) is the entire process of manipulation right from the input unit to the final output unit. (See Introduction to Management Information System- Department of Educational Administration; University of Lagos p.5). In other words, DP is the term given to the process of collecting all items of data together to produce meaningful information. Data could be processed manually or electronically. When it is done on computer, it is known as Electronic Data Processing (EDP).

Stages of Data Processing

Data Processing Stage can be summarized into what is called Data Processing system as illustrated in the following figure.

Data Processing Stages

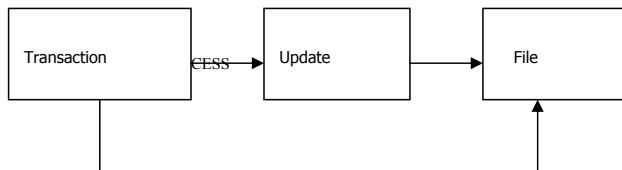


Processing Techniques

Mbaelu (2004) in his studies identified various processing techniques, some of which are discussed below.

Real Time Processing

A real time processing is an online processing in that the system must be connected directly to the CPU for the process to take place. In real 'time processing', transactions are collected online, used to 'update' the master file and the result of the previous operation will determine the next operation.



This explains that initially transactions will start, then information is 'updated' in the master file which serves as the beginning of new 'transaction'

The Multiprogramming

Multiprogramming is a process where-by the computer works on two more program concurrently, or side by side. Since a computer can do only a single operation at one time, it will work on one 'program for a while, then start processing another program, and then possibly go to a third, program and so on.

The Off-line Data Capture

Offline data capture is where data are collected, without engaging the CPU directly. The equipment for offline data collection are referred to as offline key driven devices. The data prepared in such situation are collated, verified and carried to the computer site for processing.

On-line Data Capture

Online data capture is where data are collected with equipment that are connected directly to the computer over a communication line.

Batch Processing

Batch processing involves the collection of data over a predetermined period of time and processing them all at once in batches. It is the application and management decision that determines when transaction occurs, batch processing can be performed. For batch processing to take place, the transaction file and the Master' file must be the same sequence. Batch processing saves time and storage during processing.

On-line Processing

Online Processing is a method whereby the CPU is engaged immediately the transaction occurs. Online processing involve processing the transaction individually, often at the time they occur. Online processing files need not be in sequence as the sequence of data occurrence cannot be pre-determined.

Multiprocessing

Multiprocessing is the use of two or more processors (CPUs) linked together to perform coordinated work at the same time. Whereas multiprogramming is concerned with performing several programs using one processor, multiprocessing is equally referred to as parallel processing.

Multitasking

Multitasking is the ability of the operating system to execute a user's tasks concurrently. A computer operation is broken down to many tasks at a time. But with multitasking design principles these operations can be carried out without disturbing the speed of operations.

Time-Sharing

A timesharing is a process where a single computer is shared by multiple users who gain access by means of terminals. It allocates to users several small, fixed slices of time as their jobs are being processed. In times sharing the computer, works so quickly on a user's time that each user feels as though he has exclusive use of the computer system.

Virtual Storage

Virtual storage refers to extending main memory by treating disk storage as a logical extension of the real storage. It uses the paging principle which divides the programs or data on disk into fixed-length pages or into logical, variable length segments. Teachers can use virtual storage for their lectures so that students can listen to them at their own time. Even when teaching a course, the lecture could be digitally trapped for virtual storage. But one has to be using broad band services.

File Organization in the Computers

The term file organization in computer as Lawal (2004) puts it is used to describe a collection of related records. It can also mean a group of records pertaining to a specific item. For example: Payroll file: This contains all the payroll records within the organization's records. A file has a layout which shows for each different record the name of each filled, its length, and its location within the record. The creation and maintenance of files are major tasks in the work load of a computer information processing system.

File organization according to Fashoto (2005) "refers to the way data are stored on the physical storage media". Fashoto indicated those files are organized in three basic ways as follows:

- a. Sequential Access Files: These store records in order, according to their primary key in sequence (one after the other). For example, customers number from 00001 to 99999. So if one is looking for customer record with 00020 the computer will have to start with 00001, then go to 00002, 00003 and so on until it finally comes to record 00020. The disadvantage of sequential file organization is that record must be ordered in a particular way and searching for data is slow.
- b. Indexed-Sequential Access Method (ISAM) files: They store records in sequential order, but also, have an index that links primary keys with their physical addresses.

The index sequential access method is an advanced sequential method where by the operator now have two addresses instead of one. That is, one will show where the 'range' in the file lies and the other will show 'exact location' of the information of file within the created range. Example, students in a library or faculty are identified in figure three as either users or customers. Each of them is located within a range which may be department and they can be located with exact address. The university library does not just put books on shelves but arranges them in terms of specialization such as education, law, engineering, arts etc. Law range one can use the number 99-108 to sort into intervals of say ten or more. Within such interval in a faculty or department are cohorted or partitioned numbers (index) that directly traces any particular book, student or library user.

Address (figure 3) refers to cohorts or department in a faculty. While library customers (students) in each range are given numbers to identify them, what the computer (algorithm) does is to probably engage in searching step-by-step procedure. All the operator needs to do is to write in English while the computer programmer translates into computer language. But the structure follows step by step procedure. The Statistical Packages for Social Sciences (SPSS) uses this perfectly. In search of a student under range 4063, one will have to move through last line number 1487 (see figure 3).

Figure 3: ISAM file with its index file

Data storage Area Index Address

Address	Index	Last Nos.	line of each no. student		
Address No. 4061	Cust No. 1478	Cust. No. 1479	Cust. No. 1480	Cust. No. 1481	Cust. No.1482
Address No. 4062	Cust No. 1483	Cust. No. 1484	Cust. No. 1485	Cust. No. 1486	Cust. No.1487
Address No. 4063	Cust No. 1488	Cust. No. 1489	Cust. No. 1490	Cust. No. 1491	Cust. No.1492
Address No. 4064	Cust No. 1493	Cust. No. 1494	Cust. No. 1495	Cust. No. 1496	Cust. No.1497
Address No. 4065	Cust No. 1498	Cust. No. 1499	Cust. No. 1500	Cust. No. 1501	Cust. No.1502

1482 4061
 1487 4062
 1492 4063
 1497 4064
 1502 4065

Source: (Adapted from Fashoto S.G., March 2005 p. 23)

The Direct Access Files

This is a simple file and folder method which is commonly used. In most times one finds new users desktop fill with lot of file and folders because they are yet to be organized and used to ISAM procedure. These files store records in no particular order; instead, a mathematical method is applied to the primary key to determine the physical address at which a record could be stored. File organization is an important aspect of documentation in the computer. It is very necessary that files are organized in such a manner that it will be easy to locate and use as records.

Manual Filing System

Human being is the earliest and still the most prevalent form of data processor. Despite the fantastic growth of computer applications, manual information systems still outnumbered them in quantity of systems and information handled (Murdick R.G. and Joel Ross (1975). Murdrick and Joel wrote that man’s knowledge and store of information is what can be acquired and stored in his memory. Man receives this information (input) by seeing, hearing or reading them. These data are stored in his brain which also acts as a control and logic unit.

The reports and in some cases, variety of physical actions. The human operations on data: adding, subtracting, multiplying, and dividing; storing results. Despite his ability to perform the foregoing processing and storing tasks, the human being remains an unreliable processor.

Prior to the introduction of electronic database system, almost all the information an organization needed. to store was organized using manual filing systems. Typical methods included filing cabinets and card index records. (Lawal 2004). Although manual filing systems are still widely used, electronic database are also of common benefit to business organizations and even in the educational sector, particularly the universities.

Problems with the Manual Filing System

The following problems have been identified by Lawal (2004 p. 401) with the manual filing system.

Data Redundancy

This is the presence of duplicate data in multiple data files. It occurs when different divisions, functional areas and groups in an organization independently collect the same piece of information. For instance, within the commercial loans division of a bank, the- marketing and credit information functions might collect the same customer information.

Lack of Flexibility

A traditional file system can deliver routine schedule reports after extensive programming efforts but it cannot deliver ad hoc reports to unanticipated information requirement in a timely fashion.

Poor Security

Due to the fact that there is little control on management of data, access to and dissemination of information are virtually out of control. There could be loss of files and this can affect decision making adversely.

Inability to Share Data

Lack of control over access to data does not make it easy for people to obtain information because pieces of information in the different files and different parts of the organization cannot be related to one another, it is virtually impossible for information to be shared or accessed in a timely manner.

Problems in the Use of Computer

The usefulness and benefits of the computer in the different spheres of life are quite enormous. However, some identifiable constraints have been noticed by scholars and writers. Fashoto (2005) presented some of the constraints as follows:

Increase Stress

He pointed out that the pace at which information can be handled by computers means that more is available in it. This often confuses simple issues and the some people have difficulty in handling them.

Becoming too Dependent on Machines

The greatest problem of relying on computers is how to cope when they breakdown. Computer is a machine and like any other machine, it can develop a problem and pack-up. This can affect the documents in the computer adversely.

Computer Virus

Virus is a set of coded instruction that comes into the computer through a foreign disk or network. The first thing it does is to attach itself to critical file, then replicate and spread through the whole system. This can disrupt the activities of documentation. More often than not flash drives, diskets, mouse and keyboard are discarded because of virus attack. It is worthy of note that 'virus' is a programme which some experts have written and sold to bug existing ones. Virus therefore is different from dirt in real forms. Paul Hirst as indicated by Tibor Vamos (1985) also outlined some of the limitations and constraints in the use of computer. They include the following:

Under use

He identified that there could be a significant possibility of computers being underused. This may come about for several reasons according to Hurst. Some could be the 'temptation- for persons in charge to monopolise access to the machines although they are often the last people who should be using them.

Lack of know-how

Lack of know-how, Hurst continued brings about under use of the computers. Dearth of trained personnel to operate the system can cause underuse of the computer. This affects the use of computer for documentation as workers may resort to the use of manual or physical files when there is nobody to operate the computer. Practice has been found to be the beginning of perfection, which implies that from age three children should be exposed to the use of computer as facilitative techniques.

Inadequate Access

More people might want to use the computer than there are machines available and this can lead to a certain amount of friction and frustration.

Operating Conditions

Computers are sensitive to the atmospheric conditions. Hurst wrote that humidity over 90 percent can cause difficulties, hence, he recommended the use of air conditioning in high humidity.

Rapid Obsolescence

Technological advances in computer hardware have been occurring at a phenomenal

rate in recent years, if this trend continues, the system one buys will be out of date as soon as it is paid for.

Problems of Power Supply

This problem can cause damage to the system. It can disrupt the process of documentation. This is why people in the rural areas where there is no power supply cannot afford to use the computer.

Financial Problem

Lack or inadequate funds can be a major constraint in the acquisition and use of computers. Even with the decline in the prices of computers to “\$600, some ‘Low-income countries’ cannot afford to buy them for their schools and universities. Also, the un-cooperative attitudes of some ‘powers-that-be’ can contribute to non-release of funds to sponsor the acquisition of computers particularly in the educational sector. Computers are revolutionary tools says Tibor Vomos (March 1986) Despite its constraints and limitations; it possesses “the capability, for economic, rapid access to large scale storage of retrievable data and also provides the means for storing incredible amount of information.” (Mudick and Ross).

Prospects of Computer Usage

The use of computer has brought several benefits and solutions to human problems. Some of the advantages of the use of computer have been outlined by writers as follows:

Miguel Cervantes, an Information Technology Group Coordinator, Mexico City, (www.filenet.com) enumerated some of the benefits of computer filing in Pemex Gas company to include: enhanced management control over information access and flow; improved the overall security of critical company information; reduced the time required for information queries; enhanced Pemex document management process; reduced information processing errors by making it possible for users to work from a single document image; facilitated company wide communications and universal access to document repositories.

These benefits could be turned to strategic challenges for the improvement of the school communication networks and documentation process in Nigeria. Schein in Ejiogu (1990) proposed that an “adaptive coping cycle” is a major attribute of a living and viable organization which must adapt to and cope with the changes in his environment. Thus computer usage in education will make for effective and speedy assess and control to information (e.g. students registration on-line); security of critical information (students examination results); effective use of time (use of virtual lecturing method) as well as information error reduction which happen to be one of the major principles of Total Quality Management. Fatosho (2005) also pointed out some of the general advantages of Information Technology (IT) as follows. It can be used to do some jobs previously done by many people in a shorter time with less waste; computers are more accurate than human beings can ever be. Each product is exactly the same and hence quality can be guaranteed . Computers can do some jobs

far faster than a human can. Computers never go sick and can work for longer periods than human beings without breaking down. Computers can be used to do jobs where it is unsafe for humans to go. For example, computers can conduct “Nuclear reactor repairs gather weather, data in the Arctic and Antarctic and do space exploration”.

In addition to the numerous benefits derived from the use of computer in the business sector and other areas, computers role in brining tremendous improvement in educational sector cannot be overlooked. Jamesine (1987) in his paper “Classroom uses of the computer” indicated that computers, can be used in education in a number of ways: for administrative purposes, for information retrieval, for direct distinction and: for simulations. Jamesine continuing said that computers are used in educational administration for keeping students records, for statistical analysis, and for ordinary book keeping functions such as payroll calculations. The use of computer has made these administrative functions mom effective and efficient.

The computer as Jamesine, pointed out “can be used more directly by the students as a quasi-library facility.” Here students interact with the computer for the express purpose of increasing their knowledge in some school subjects. Computer also has the power to make instantaneous decisions based on large quantities of detailed information. This enables it to deal with students in a highly individualized way according to Jamesine, by keeping accurate records of the students interest, aptitudes, knowledge and skills. The computer, he maintained, can react to each student, differently providing instruction that is highly sensitive to individual differences.

Michael Hegener (1997) journalist writing in “Journal Documentation” summarized the impact of computer on documentation thus: computer has opened a whole new window of opportunity: those who are bothering to look through it are already enjoying a view of landscape full of new ways to tackle the problems of life. Summary/Recommendation and Conclusion

This paper discussed the concept of documentation in tertiary institutions. Educational processes involve the use of files, records, data and computation of other documents both for staff and students. Over the years, the act of keeping and updating their records have been a burden to those officers whose sole responsibilities comprises such tasks. But with ICT, a lot of stress on the job have became less reduced.

In essence, the use of ICT has proved that documentation is a very important aspect of the administrative function which should be meticulously handled for proper organization not only, in the educational sector but also in the different areas of life. Through ICT, greater potentials and possibilities in using technologies as a powerful medium of delivery, instruction and communication is enhanced.

Since the world is changing and emphasis is being placed on technological development, and with the evolution of computers, modern electronic device are now used to facilities documentation businesses. However, some schools and organizations still make use manual filing despite its constraints.

In order for Nigeria to move with the rest of the world in this information age, the government should Provide enough funds for ICT education as well as other essential services (telecommunication, power, roads, water etc). Better the lots of educationists would need to be explored in order to keep such staff steady and consistent, especially the ICT teachers. Sensitize the Nigerian IT industry and companies such as mobile

phone operators - MTN, Glo, Reitel, Celtel etc. can be encouraged and sensitized to invest in education of the future Nigerian students, just as Cadbury Nigeria Plc. is doing, ICT education and application in schools would be improved. Provide libraries to create information centers whereby users can retrieve information as required. Multi-media systems facilitate the searching of encyclopedias, which can be in compact Disks rather than on shelf. They get updated just as the hard copies on shelves. The Federal Ministry of Education should mandate the NUC, and NCCE etc to establish information center to enable teachers exchange ideas with their counterparts all over the world. Encourage computer conference, on-line teaching etc. Families should provide computer toys to new babies, then basic key boards to toddlers in order to raise a computer literate home. Thus, at adult age, none will be as unskilled as is typical in Nigeria organizations today. When this is done, the nation will transform from basic operation and hands-on users to skilled manipulators and programmers. This early exposure will also curb the fraudulent act of using computers to cheat; information leakages and examination malpractices. University lecturers as well as other teachers at various levels should or be motivated with ICT tools and work aids.

Through proper and realistic strategic planning and meaningful incorporation of ICT related education in Nigerian tertiary institutions, the Federal Government and the respective State government in Nigeria will be in line with the recent global development. The 21st century Nigerians would be enriched by the vast increase in the flow of information through the information superhighway. The institutions curricular contents as well as the Universities Colleges of Education and Polytechnics minimum standard should be revisited to make it minimally and solely practical oriented.

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Global Media and Media Products in Nigeria

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Abstract

Virtually all the countries in developing nations like Nigeria have criticized western domination of the global media. The effects of this western domination has affected not just the media of developing nations but also, their media products, which has resulted to media/cultural imperialism in the disguise of globalization. It is against this backdrop that this paper which anchored its theoretical framework on the Electronic Colonialism Theory and the Development Media Theory, x-rays the relationship between the global media and Nigeria media products such as news, editorials/commentaries, documentaries, interviews, films etc by examining the influences of global media on the media products of Nigeria and the challenges before the Nigeria media in their attempt to become part of the global media in this 21st century. It was observed that most Nigerian media products are most of the time products of western influences especially when considering the nature of their news values which are western oriented. Hence, the author calls for the restructuring of the news values of Nigeria media to reflect the cultural environment of the country on their media products. This notwithstanding, it was concluded that the Nigeria media, while trying to climb the ladder of becoming part of the global media, should not forget to promote the culture and values of Africa in their news values and media products.

Introduction

The media play a significant role in every nation. They are and have remained an indispensable tool for the development of every nation. This is because the media inform, educate, entertain as well as correlate virtually all parts of the society. These functions of the media cut across every society be it North (developed nations) or the South (developing nations). The media facilitate cooperation amongst nations, generate actions and issues for global/international communication, and enhance the status of world leaders like Nelson Mandela, Robert Mugabe, Musa Yar'Adua, Kofi Annan, Gordon Brown, George Bush etc. For example, African Independent Television (AIT), on the 27th of June, 2008, aired Nelson Mandela's 90th birthday celebration live from London. Accruing from this, one can categorically say that the media are the lifeblood of modern society since they promote and encourage the way of living in any nation as well as project the values and cultures of the society. Uwakwe (2005:49) states that developing nation's news media should reflect the nature of her society project and defend her philosophy, her values and her interest as a sovereign state. Unfortunately, this is not the true state of things in Nigeria, because her media are subject to external pressures from western countries for a number of factors like, lack of media materials, lack of funds to promote indigenous programmes, effects of colonial and neo-colonialism etc. Consequently, western news and culture dominates

the media of developing nations like Nigeria.

In view of this, Picard (1991:89) reveals that developing nations' media have argued that western ethnocentrism creates an unequal flow of information by providing a large stream of information about events in the developed world but only little flow from the developing world. This is the situation that gave rise to western control and influences on the media in developing nation. This is what media scholars have termed "media imperialism." Boyd-Barret (1983:133) as cited in Aina (2003:277) said media imperialism is the process whereby the ownership, structure, distribution or control of the media in any country are singly or together subject to substantial external pressures from the media interest of any other country or countries without proportionate reciprocation of influences by the country so affected." It is worthy to note that the country which originates media influence do so either as a deliberate commercial or political strategy or unintentionally. In the same way the nation affected by it may "absorb" it without resistance. Even then, such nation still adopts measures to reduce the effect of external influences (Aina, 2003:278).

One of such measures adopted is the NWICO-New World Information and Communication Order, which was the brain child of UNESCO. McQuail (2005:262) noted that an attempt has been made by media –dependent countries to use UNESCO as a means towards New World Information and Communication Order (NWICO) that would establish some normative guidelines for international reporting. Sadly, Wilson (2005: 166) observed that there is very little in this seemingly cosmetic programming that breaks down the dichotomy between North-South communication, or the well documented imbalance in news flow between the two economic polarities. Salawu (2005: 53) believes that finance was the reason behind the failure of NWICO. He said that even though NWICO may have been somehow discredited, it has achieved some good results, one, of which is Pan Africa News Agency (PANA), it however failed because the financiers had nothing to benefit from it.

By and large, for developing nations' media, Nigeria inclusive, to be able to be free from external pressure and become part of the global media, they must apply all necessary measures for an even flow of information between the north and south. They have to equally invest greatly on technology and human development just as Japan did in ensuring that over 80% of her citizens are literate. In addition, developing countries media products "such as news, features, profiles, interviews, documentaries, magazine programme and films of sort," should be sent out to developed countries in the same rate at which theirs are sent to us. Perhaps, this may make the News Agency of Nigeria (NAN) to become part of the ones accepted globally, (Udoakah, 1993: 88). This, no doubt, would be a good means of addressing the issue of media imperialism as a result of the influences of global media.

Theoretical Framework

The theoretical underpinning of the work is anchored, on two theories – Electronic Colonialism Theory (ECT) and the Development Media Theory (DMT). The electronic colonialism theory was adopted for this paper because it lays emphasis on the significance, influence and importance of global media on developing countries. On the other hand, development media theory provides a bearing for this work since

it is one of the theories that places premium on national development through positive uses of the media of communication. In fact, the development media theory is a promoter of indigenous media operations that will be used to encourage and promote unity and the cultural values of countries classified as developing nations like Nigeria.

The electronic colonialism theory was developed in the 1980s, by Thomas McPhail a Canadian. The theory focuses on the influence of global media on how people think and act. The aim of Electronic Colonialism theory is to account for how the mass media influence the mind, (McPhail, 2006: 23). One of the tenets of the theory that provided relevance on the influence of global media in Nigeria media products is that: "the messages of the global media have become unique for influencing the cultural values and attitudes of people in different countries." Most likely, the different countries usually influenced by the global media are mainly developing nations (like Nigeria) because of their low level of technology, imprints of colonialism amongst other reasons. The consequences of this mind transformation are that Nigerians are now living within the cultural and technological domain of communication media products penetration of the western world.

With electronic colonialism, a new culture has emerged that is a global phenomenon driven primarily by large multimedia conglomerates like the Internet and global news agencies. They control, reproduce, and spread the global flow of images and sounds. They seek to impact the audience mind without regard to geography, (McPhail, 2006: 24). It is worthy to note that this study took cognisance of this, although it saw this control and spread of global media in mostly a negative light. This is because, gradually, the values and culture of Nigeria are disappearing into the air as a result of these global conglomerates. Hence, the critical analysis of the effects of global media on developing nations' like Nigeria have prompted the necessity to raise the development media theory to promote indigenous media in developing nations.

The development media theory according to Okuuna (1999: 136), emerged in the 1980s to fill the void which became increasingly noticeable as the gap between the developed and developing countries widened. She observes that as the gap widened, it became apparent that none of the classical theories of the press by Siebert, Peterson and Schramm (1956) was applicable to the needs and aspirations of the developing countries even though the mass media in these countries were operating according to some of the principles of these classical theories.

The development media theory postulates that the media should give priority in their content to the national culture and languages (Folarin, 2005: 46). It is in this regard that the need for a restructuring of the news values of Nigeria media to reflect the culture and environment of the country becomes imperative. By so doing, the mass media would be used for national development, for social-political autonomy and to promote Nigeria's cultural identity. From all the available facts, it becomes evident that the electronic colonialism theory and the development media theory have provided the spring board for the study.

Global Media and Media Imperialism

In today's world virtually everyone has not failed to stop 'shouting' globalization! globalization!! It is believed that globalization expands the frontiers of nations across borders through New Information and Communication Technologies (NICTs) and the mass media. Globalization as defined by Giddens (1990: 64) in Sreberny-Mohammadi (1994: 118-119) is the intensification of world wide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. In yet another line of thought, McQuail (2005: 556) views globalization as the overall process whereby the location of production, transmission and reception of media content ceases to be geographically fixed, partly as a result of technology but also, through global media structure and organization.

All in the name of globalization the western world have dominated the media of developing nations because of their high level of technology. They use the global media to control the media structure in developing nations, thus, giving rise to media imperialism. In the process of globalization, the global media transmit media messages that are more western and this has led to an imbalance in news flow between the north and south. Flew and McElhinney (2006: 292) noted that for the critics of global media such as political economist and critical communication theorist, the News Corporations geographic spread and emphasis on distributing sport, entertainment, and news globally and creating local versions can be described as an element of cultural imperialism or media imperialism. The political economy tradition has long drawn attention to the adverse political and cultural implications of the unequal distribution of international communication's power and resources and how they intersect with broader structures of dominance and Western hegemony on the international political economy.

What is media imperialism and what is global media? As earlier noted, media imperialism as revealed by Byrd-Barrett, is the process whereby the ownership, structure, distribution or content of the media in any one country are singly or together subjected to substantial external pressures from the media interest of any other country or countries without proportionate reciprocation of influence by country so affected. He went further to say that media imperialism is the transmission of media influences both to relatively developed nations as well as the developing countries. Some scholars refer to media imperialism as cultural imperialism, some see cultural imperialism as a broader term for media imperialism while others see media imperialism as a component of cultural imperialism. (McQuail (2005: 225) notes that viewing media imperialism as cultural imperialism generates an important issue; the question of the centrality of the media in claims about cultural imperialism. He states further that sometimes, writers use the two terms as synonymous and this might imply that the media have an overwhelming importance on the processes referred to as cultural imperialism. Thus, he describes cultural imperialism as a general expression for the tendency of global media industry exporters (especially from the USA) to dominate the media consumption in other smaller and poorer countries and in so doing impose their own cultural and other values on audiences elsewhere. From all the foregoing, one can infer that media imperialism is influenced from western nations on the cultural value, media products, ownership and distribution of developing countries, especially

Africa.

Global media on the other hand, are those internationally recognized media that relay information/news across the globe. They are the media that work to advance the cause of the global market and promote political, economic and cultural values of nations globally. Global media markets are increasing every day. Biagi (2005: 364) reveals that the United states (US) media companies are purchasing pieces of media industries in the United States and other countries. The U.S.T.V network, ABC and British Broadcasting Corporation (BBC), for example have formed a newsgathering partnership to share television and radio news coverage world wide. This service will compete with CNN to deliver news by satellite.

Research has revealed that global media have a number of multifaceted phenomena that take a variety of forms. McQuail (2005:251) gave them as :Direct Transmission of distribution of media Channels or complete publications from one country to audiences in other countries. This covers foreign sales of newspapers, and books, certain satellite television channels and officially sponsored international radio broadcast services . Certain specifically international media such as MTV Europe, CNN International, BBC world etc, plus the international news agencies like Reuters, AP, UPI, AFP etc. Content items of many kinds (films, music, television programmes etc that are imported to make up part of domestic media output. Formats and genres of foreign origin that are adopted or re-made to suit domestic audiences . International news items, whether about foreign country or made in a foreign country that appear in domestic media. Miscellaneous content such as sporty events, advertising and pictures that have a foreign reference or origin and the World Wide Web (WWW).

By and large, global media promote relations of dependency rather than economic growth. Global media have given rise to cultural domination of developing nation media like that of Nigeria, and imbalance in flow of media messages. This unequal news flow could be attributed to a number of factors arising from both the North and South. Some of these factors are low level of technology of the South, neo-colonialism insufficient funds to promote local programmes, agitation to maintain the status quo by the North and ethnocentric nature of western world. This must have made Pool (1979: 150) in Vincent (1997:377) to remark that the less developed countries of the world like Nigeria require injections of information in the form of technology transfer if they are to have economic growth and development. However, the means of acquiring it are largely beyond their reach. All these have made the global news agencies like Reuters, Associated Press (AP), United Press International (UPI), Agency France Press (AFP), Bloomberg, Dow Jones and Company, Xinhua and Inter Press Services to overshadow those of developing countries like News Agency of Nigeria (NAN), Pan Africa News Agency (PANA), Non-Aligned News Agency (NANA), Middle East News Agency (MENA) amongst numerous others.

The Influence of Global Media on Nigeria Media Products

Global media especially the global news agencies are mostly based in the North. This somehow leads to the imposing of the cultural values of the Western world on the developing countries, and the domination of the global media by the North. Despite this western dominance of global news organizations, Biagi (2005: 363) wrote that

“many regions of the world support information services within their own countries and even within their region.” Middle East News Agency (MENA) based in Egypt, serves, all the countries of the Middle East in Africa, while News Agency of Nigeria (NAN) limits her services to Nigeria. Even at this, global media have a very strong influence on the Nigeria media, their agencies and their media products.

In explaining what media products entail, Udoakah (1993: 83) states that media products are half truths and sometimes untruthful and should thus be consumed with care. It follows therefore that mass media products are transmuted products. Media products can also be viewed as products of twisted image of reality, products of social, political and economic influences, products of elite process etc. The media products of most Nigeria media are most times, products of the global media and western influences. Thus, global media influences virtually all media products such as news, features documentaries, interviews, magazine programmes, films amongst others. We shall now examine the influences of global media on some of the media products of Nigeria.

News

It is generally agreed that news is the account of an event, not the event itself. At any given time, billions of simultaneous events occur throughout the world. Someone dies, is born, gives a speech, comments on a crime etc are all items of news. However, nothing is news until it is reported no matter when it occurred. What then is news?

News, according to Macdongall (1972) in Njaka (2005: 72) is an accurate account of an event, not the event itself. It is any event that interest audience in a given society and is delivered timely. Ndolo (2005: 174) defined news as anything that satisfies or feeds one’s curiosity despite ones region of the world. He likened news with a mini-skirt which is long enough to cover the bare essentials and short enough to be sensational.

News is one media product that has been greatly influenced by the global media which are controlled by the western world. This is because most news stories are gotten from international news organizations like Reuters, UPI etc. Aina (2004: 83) agrees with this fact when he wrote that wires or international news organizations like UPI, Reuters and the Associated Press are sources of television news. These organizations now feed news directly into the computer, radio and television stations globally. However, western media news about developing countries is minimal, the time and space given to the relay of information about Less Developing Countries (LDCs) are not compared to the space and time the LDCs give to the report of pairs about developing countries. For instance, Daily Sun, a private newspaper organization in Nigeria reproduces the story of United Kingdom (UK) Sun on their Wednesday’s edition. Even the format of the Nigeria’s Daily Sun newspaper is a replica of the UK Sun. To a large extent, the Nigeria Daily Sun newspaper lays emphasis on the human interest angle of news stories the way UK Sun does. What a coincidence that promotes media imperialism. Similarly, Thisday newspaper, another private national newspaper in Nigeria uses some of its pages to report economic/financial stories reported on the Financial Times of London. Unfortunately, the same paper in London does not give ¼ of its page to reporting news about Nigeria. What about the news and

programming style of most Nigeria's broadcast media especially some radio stations like Cosmo FM, Cool FM, Rhythm FM amongst others? Can we actually say that their news format and programming style truly reflect the culture, norms and values of the Nigeria environment?

Virtually all broadcast stations in Nigeria report the good, bad and ugly incidents of the West, while the West do not report any news about Nigeria except when there is a pandemic of disease, death of a prominent figure, disaster and all sort of negative incidents. This is what has given rise to the concepts of quantitative and qualitative imbalance in global news flow. Oboh (2005: 210) corroborated this claim, when he observed that "... the news on the technological breakthroughs of the industrialized nations of the world are constantly being disseminated by the foreign press while Africa and other less developed continents only secure the attention of the foreign media on the occurrence of crisis-related event like earthquake, coup and outbreak of epidemic. Okigbo (1990: 339) also agrees with this fact when he said that: "there is perhaps a more serious qualitative imbalance, which manifest itself in the pre-eminence unfavourable Third World in the international news system."

Documentaries

Documentaries are creative treatment for actuality" Not so much a single genre as an umbrella of related programme types, each seeking to represent versions of reality. "Documentary forms have evolved from the beginning of cinema to contemporary so called docu-soaps, which some people might not see as being documentary at all. They are characterized by relatively high modality," (Hoffman, 2007:106). Nkana (2006: 126) commented that a documentary is based wholly and entirely on actuality. It contains the real words of real people (or their writings published and unpublished), the moving pictures of their action (or photos and drawings) and the sound and visual of real events. The documentary documents actualities.

Most media organizations in Nigeria especially the broadcast media (Television) in relaying documentaries attempt to dwell more on western issues except on few cases where state government sponsors documentaries about their state. One can call to mind most of the documentaries on wild animals aired most times in television. Can any of such documentaries on wild life aired on virtually all Nigeria Television stations be regarded to have emanated from her environment? All these are the effects of global media on the products of Nigeria media. On the other hand, global media have provided vast collection of information for Nigeria media for documentaries especially through the internet.

Interviews

Interview is another form of media products in Nigeria and all over the world. Interview is a kind of dialogue designed to elicit information. The aim of interview is to obtain undistorted information for readers/viewers/listeners.

Interviews as media products in Nigeria should be exploratory, descriptive, explanatory, and more importantly, promote indigenous news. Sadly, in a number of cases in Nigeria, Nigeria media houses, specifically, television and radio houses transmit interviews that involved western personalities on various issues but hardly

can any global media controlled by the west relay interviews involving Nigerians, if when they do, the timing and space maybe distorted. In addition, most of our television programmes, sports programmes to be specific reflect clips of international stars in the media. Sports newspapers also allocate good space for international news. The question that arises here is, do the global media do the same for developing nation?

Editorials/Commentaries

Editorials are authoritative opinion or comment of a media organization – print media, on issues that are of national interest. Commentary on the other hand, is a “detailed analysis and evaluation of an institution or situation. The subject is usually important and could be drawn from diverse areas such as health, religion, politics, sports and the economy”, (Ohaja, 2004: 108). This description equally qualifies for an editorial however, this occurs when it is in a print media like the newspaper and when it is on the broadcast media (television, radio etc) it is referred to as a commentary. For instance, a Nigeria newspaper, The Nation, usually carry editorials from other countries apart from the papers main editorial.

Most of the editorials on the pages of most Nigerian newspapers and the commentaries on their television and radio stations take cognizance of the happening in developed nations. It is needless to name the various papers that had editorials on the race to white house between Barrack Obama and Hilary Clinton on who becomes the Democratic candidate. What about the commentaries on the race? Your guess is as good as mine.

Films/Movies

Films or movies are the medium whereby images are recorded on plastic through a photochemical process. As a verb, “to film” means the production process used to record images and sound on film using film hardware (Hoffman 2007: 123). Yeseibo (2005: 81) notes that the video film industry is a child of necessity. Thus, over the years Nigeria media started the broadcast of foreign based sources. Even the ones we produced in Nigeria portray more of the western culture. Or how else can we describe our movies that are now encouraging our youths to talk, walk, and behave like people in the west.

Take a walk round the streets of Nigeria and you will probably hear kids calling fellow kids foreign movie actors names like Michael Scoffield of “Prison Break,” James Bond – 007, Rambo, etc. It was in this light that Amencheazi in Anyanwu (2000: 60) stated that while seeing nothing wrong in the exposure of the ills in the society-murder, cultism armed robbery etc, he condemns the tendency of our film maker imitating Hollywood and stereotypes.

From all the available facts, global media have greatly affected the media products of Nigeria media houses.

Restructuring Nigeria’s Media News Values to Reflect the Cultural Context

Naturally, news is believed to be any event we know today that we did not know yesterday. It can also be seen as an account of an event and not the event itself.

Anim (2004: 126) say that news is a report of an event that has actually taken place or is expected to take place in the near future. Udoakah (2001: 29) likened the mass media news to a commodity and like other commodities; he asserts, news is an output from a combination of factors of production, namely land, labour, capital and an entrepreneur.

All over the world at any given time events occur sometimes, simultaneously, at other time, one time at a time. Thus, reporters are assigned to cover the events and then relay same back to the society as news. Considering the fact that every society has its norms, cultures and values that are peculiar to its people, the reporter is expected to take into cognizance the prevail norm of the society while presenting his/her report. Apart from this, the reporter also needs to conform to the style, philosophy and principles of the media organization he or she works for.

Till date news values remained the same all over the world. News values are the variables reporters look out for before they can refer to any event as news. They include timeliness, impact, prominence, proximity, conflict, unusual, interest, significance, necessity amongst others, (Mencher, 2003: 68 – 74 ; Ndolo, 2005: 175 – 1785; Itule and Anderson, 2003: 15-18; Wilson, 2005: 142; Nkana 2007: 276; Nwanne, 2008 : 22-26).

- Timeliness:** Timeliness is an important news value. This is because news ought to be recent, immediate, and timely
- Impact:** This means an event that is likely to affect many people in any society.
- Prominence:** This involves news of well known person and institution
- Proximity:** News has more value if the events are geographically or emotionally close to the people's interest.
- Unusual:** This involves news that revolves around newness and oddity, sometimes very unusual.
- Conflicts:** Conflict as a news value borders on issues of war, quarrel, misunderstanding arising among people, nations and within an individual.
- Significance:** This refers to an important event that is of significance to a society.

These values are very necessary because they act as guidelines for every reporter/journalist. In line with this, Wilson (2005: 142) observed that news values are important because they help to ensure a sustainable standard for all. For example, the news value, balance, which addresses the need for equal treatment of news personalities and events, has been considered to be essential for the development of democracy and its culture. The absence of fairness in news stories, as noted by Wilson leads to a loss of credibility.

Nonetheless, a number of them can still be condemned though not completely. Prominence as a news value for instance, was what one BBC reporter in Ghana was trying to fulfil when the council of rulers felt he has committed a sacrilegious offence. The event occurred, in February 1999, when a popular Ashanti ruler in Ghana died and while the council of rulers were still meeting and deliberating on how to carry out

certain 'rituals' in accordance to their cultural values, the BBC reporter who felt that since the ruler was prominent and prominence is one of the values of news, reported the news and even posted it on the Internet and this led to a devastating effects on the council of rulers and the people of Ashanti. To them, the BBC reported should have waited for the rulers to formally announce the death of their ruler. This is one of such issues that bothers on Journalist freedom and the respect for culture and norms of the society.

Apart from this, it is equally sad to note that virtually all the news values operational in Nigeria have their origins from the West. Hence, it is high time Nigerian news values were made indigenous for the Nigerian media. There is no better time to clamour for the restructuring of our news values to take care of our cultural values than now. This is because if we continue to follow the western oriented news values, we would be invariably, expanding the frontiers of global media imperialism thereby making our call for NWICO nugatory.

Expatriating on the need for the restructuring of our news values, Moemeka (1991: 25) noted that a major news story which stands by itself without relation to its environment or without signposts to help members of the audience recognize its relevance to other news or to the political, social and economic environments that are prevailing is considered only half a story. The purpose of this background orientation in news is to show relationship that might not be otherwise obvious to many news consumers.

Challenges for the Nigerian Media as Part of the Global Media

It is no news that there exist an imbalance in news flow between the North and the South. It is also not surprising that Africans have been employing all necessary measures to reduce, if possible, eliminate this imbalance in news flow. African nations like Nigeria are looking forward to when their news agencies and media would be referred to as a global media. However, a number of problems/challenges are affecting the Nigeria media from becoming part of the global media.

One very obvious challenge before the Nigeria media in becoming part of the global media is the weak economy of the country. There is a gross difference in the economy of the western nations and the developing nations and this in many ways affect the media of developing countries like Nigeria. Commenting in this regard, Righter (1984: 48) in Aliede (2005:220) wrote that the imbalance in the news flow, which had made the developing nations to be secluded from the globe, can be linked to the economic gap between the North and South. The gap between the fully informed and the under informed countries continue to widen along with developing nation's frustration over its inability to transform the global communication structure. Apparently, with their poor economy, no one would be surprised that the South cannot transform the global communication structures as this requires a rich and stable economy.

Technology which is the springboard of global media is very minimal in developing nations. The Nigerian media needs a vast collection of modern Information and Communication Technologies (ICTs) and communication facilities to be able to compete favourably with international news agencies (global media). Unfortunately,

this is beyond their reach, at least at the moment. Expatriating further on this and the effort Nigeria media have made in this regard lately, Wilson (2005: 167) wrote that a Nigeria private television station, Africa Independent Television (AIT), started a world wide transmission, which aim was to give Nigeria a voice internationally. Sadly, when compared to the likes of CNN, Sky News, CFI, BBC-World etc, the odds are heavily against AIT and Nigeria. This is because technologically Nigeria is yet to make it any where near contributing to the component parts of the transmission and production facilities. In fact, the Nigeria media and NAN cannot compete in technology with global media. While the global media and international news agencies have gone nuclear in communication and information technologies, NAN and Nigeria media are still crawling behind since they lack the finance to purchase the ICTs, how then can Nigeria media become part of the global media?

Even if these technologies are put in place in the Nigeria media, are the professionals and media/technology experts available? The absence of technical-know-how in media agencies and houses in Nigeria has made the Nigerian media to be far beyond the standard for a global media. This must have been what Aina (2003: 283) saw when he said that developing nations must acquire modern technologies produced by advanced nations and that their operations must acquire the attitudes and skills required for their professional utilization.

Another challenge before the Nigerian media in becoming part of the global media is illiteracy among media audience, which is very high. Illiteracy here does not just mean inability to read and write but includes audience inability to understand media messages and new technologies. It is in this regards that Rice and Haythornthwaite (2006: 94-95) commented that “people especially the elderly and unskilled are intimidated by new technology or had a bad first experience with it.” How does this affect the Nigerian media from becoming a global media? Simple! Without literate media audiences, media houses will become like a school without students. For any media house to become a global media, the media audience must be literate and scattered around the globe.

The absence of viable information policy is another problem affecting the Nigerian media in their quest to become part of the global media. For instance, the Freedom of Information Bill is still hanging in the balance till date. How can a country survive without viable information policies in the age of globalization? Certainly, Nigeria needs to have an information policy that will help promote its culture, indigenous media operations and proper deregulation of the broadcast industry. It was against this backdrop that Wilson (1997: 111) stated among other things that a new cultural policy is important for Nigeria and it should aim at focusing her cultural identity by promoting a sense of belonging and patriotism. Moreover, most developed nations that have media centres recognised internationally, have viable information policy. This must be one of the reasons why these countries have an edge over developing nations.

Furthermore, there is also the problem of limited media ownership. In Nigeria and perhaps in many African countries media ownership is limited to mostly the government in power or their associates. Explaining the effect of this, Dennis and Merrill (2002: 198) asserted, that media falling into fewer and fewer hands which is

bad. The fewer the big companies, the less real diversity will be found in the total media picture. Similarly, Baker (2000: 25) in Ojo, (2003: 834) asserts that Africans are faced with the problem of limited media ownership. Ekpu (1990: 116) lamented that with the prevailing pattern of media ownership in the third world represents another dimension of the problem: "all too often the government pulls all strings, and the functionaries who run the state-owned newspapers, magazines and broadcasting outlets must either behave like, pliant, puppets or lose their places to others.

Having made the transition from military rule to civil rule possible in Nigeria, the country still suffers the problem of political instability which has and is still inhibiting the Nigeria media's dream to become part of the global media. This problem has affected the operations of Nigeria news agencies as every new government comes with new policies that affect the agency. In addition, the political culture of Nigeria is poor and harsh. Press freedom is relatively not practicable. This hinders the future of the Nigerian media from becoming part of the global media.

Other problems affecting the Nigerian media in their attempt to become part of the global media are poverty, lack of capital, discordant government policies, effect of colonialism and neo-colonialism etc.

Recommendations and Conclusion

The mass media which include newspaper, magazine, television, radio, etc are the life blood of every society. However, the Nigerian media are subject to external pressures from other countries media especially the western media which make up the global media. This is to say that the global media are influencing the Nigeria media positively and negatively. The influences of the global media on the Nigerian media are very obvious in the Nigeria media products like news, films, features, commentaries, editorials etc, and these global media influences on Nigeria media products has resulted to the loss of Nigeria's cultural identity as a sovereign state. This is where it becomes expedient upon the Nigerian government and her media institutions to see the media as a tool for national development. This will enable them to employ all necessary measures for the improvement of their technological base, education, human capital resources, and political system. A change in power should not necessarily mean a change of policies as this instability affects her media operation.

Furthermore, Nigerian media should be more sensitive to the task of becoming internationally recognized. Ndolo (2005:205) advised that our news media should be more sensitive to this reality and responsive to the needs of their audience, an audience that has increasingly become global.

Professionally speaking, the media managers must be able to stick to professionalism. News should therefore, not be limited to the state house, local government executives and Abuja. Many events take place daily outside these places. They must therefore extend their frontiers of news not as seen through western perspective but imbibe the philosophy of African news as currently enunciated by African Scholars of the development journalism school. News must cease to be the entrenchment of the routine and mediocre but as Anthony Momoh advises, it should be a displacement of the routine, (Wilson, 1997: 115 – 116).

Above all, we would not forget to commend the effort of the Nigeria government in the launching of the Nigerian Communication Satellite – NIGCOMSAT 1. This, no doubt, is a stepping stone into the race of becoming part of the global media. This is because satellite technology is one technology the global media have employed for television and radio broadcasting with very high picture and sound quality. Nonetheless, the Nigeria government and all the media organizations operating in the country should, as a matter of necessity in all they do while climbing the ladder of becoming part of the global media; should not forget to promote the cultures and values of Africans as the western media are doing for themselves.

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From Past to Present: The Issue of Communication in a Polarized World

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Abstract

Resulting from persistent complaints by the developing countries in the 1970's, of imbalance in information-flow between the developing and developed countries of the world, the UNESCO, in 1976, constituted a commission headed by Sean Mac Bride of Ireland, to look into information and communication between the two divides of the world. The committee went to work and submitted its report to UNESCO in 1978. The report of the committee confirmed the existing gap in information flow between the developed and the developing countries. Also established in the report was the fact that ownership and control of information and communication technologies were solely in the hands of the developed countries. There was therefore, the need for New World Information and Communication Order. Thirty years after, this paper has examined the information and communication relationship between the two divides of the world and the gap rather seems to be widening on. The developing countries are challenged to be insightful in searching for ways of bridging the gap. Solutions from international agencies to this widening gap may continue to remain a mirage.

Background

Over three decades ago the UNESCO constituted a commission of sixteen (16) outstanding personalities from the different zones of the world, and of various backgrounds headed by Sean MacBride, to study the lapses in the prevalent world information and communication order. The commissioning of these personalities resulted from persistent complaints by the Third World Countries of the imbalance in the information flow between the developed and the developing countries (UNESCO, 1980).

According to MacBride (1980), in the 1970s, international debates on communication issues had stridently reached points of confrontation in many areas. He observed that the Third World protests against dominant flow of news from industrialized countries were often construed as attacks on the free flow of information. Varying concepts of news values and the role, rights and responsibilities of journalists were widely contended, just as was the potential contribution of the mass media to the solution of major world problems.

When the commission was constituted in Nairobi in 1976, the Director-General of UNESCO Amadou-Mahtar M'Bow gave the following as terms of reference: "to review all the problems of communication in contemporary society seen against the background of technological progress and developments in international relations with due regard to complexity and magnitude". In 1978, the commission turned in its report with 81 recommendations out of which 38 directly addressed the developmental

needs of the developing countries. The remaining 48 also impliedly addressed issues of development in the developing countries, in relation to their developed counterparts (UNESCO 1980:254-272).

McQuail (1990:119-121) states that Development Media theory was the product of this commission's work. He summarizes the objectives of the theory as follows: to support and advance the policies of the government in power and to service the state; replace ethnic loyalty with national consciousness; mobilize the people toward self discovery; use media for development. (cf UNESCO 1980:203-207; Folarin 1998)

MacBride's commission also proposed New World Information and Communication Order (NWICO). Although the commission said that this concept was not definitive, one would have thought that New World Information and Communication Order would not only redress imbalance in news flow but also in communication technology. The 71st recommendation of the commission stipulates as follows:

With respect to co-operation in the field of technical information, the establishment of regional and sub-regional data banks and information processing centres and specialized documentation centres should be given a high priority. They should be conceived and organized, both in terms of software and management, according to the particular needs of co-operating countries. Choices of technology and selection of foreign enterprises should be made so as not to increase dependence in this field.

The big question is does this provision seek to address co-operation in the evolving communication development between the industrialized and developing countries?

Thirty Years After

Since after the submission of the report by the commission to UNESCO, thirty years ago, a lot have taken place in the field of information and communication. How far are the recommendations of the commission used to redress the imbalance in world communication? Can one boldly say that the present has been disentangled from the pre-commission era (1970s) in respect of complaints of imbalance between the polarized communication world?

After the thirty years, concepts such as globalization and information and communication technology (ICT) have become features of global communication. Have these innovations helped to bridge the gap which existed decades ago in information flow and communication technology between developed and developing countries of the world?

Globalization and ICTS

Tomlinson (1996) sees globalization as: "A rapidly developing process of complex interconnections between societies, cultures, institutions and individuals world-wide. It is a social process which involves a compression of time and space, shrinking distances through a dramatic reduction in the time taken – either physically or

representally – to cross them, so making the world seem smaller and in certain sense bringing human beings “closer to one another”

Friedman (1996) defines it as “the loose combination of free – trade agreements, the Internet and the integration of financial markets that is erasing and uniting the world into a single lucrative, but brutally competitive market place”.

Globalization is made possible by the prevalent technologies in information and communication. Ya’U (2002) observes that ever since Marshall McLuhan used the phrase ‘global village’ in the 1960s to refer to this contracting world, the concept of global electronic village (GEV) has gained increasing currency and apparent objectivity reality” The concept of globalization has brought the entire world and recontracted its social, cultural, political, economic educational and even religious affairs closer to those concerned. At the engine room of globalization are information and communication technologies (ICTs) that have had the capacity of shrinking the world and making every part of the world reachable within the shortest possible time, removing distance as a barrier to transactions. Technologies such as Internet and Global Mobile System (GSM), have repositioned the world and mediated it so critically that globalization process with Internet at the centre, helps to describe the world as the Global Electronic Village (GEV) (Ya’U, 2000).

Apart from the electronic mass media – radio and television which have helped to link up one section of the world with another, Internet has facilitated participation of people in the different sections of the world in what takes place in other sections of the world. Example of this, is the electronic operation of the various sectors of human and societal development, such as e-commerce, e-banking, e-government, e-medicine etc.

The operation of international trade among nations of the world is made easier through information and communication technologies. Through ICTs, developing countries have become lucrative markets to multinational corporations as these firms flood markets in the developing countries with their products through ICTs.

The closer we are the wider apart

It would be reckless to measure the New World Information and Communication Order with just not an index. The New World Information and Communication Order advocated by MacBride and his team should not be seen based on information flow only. It needs to be given a holistic measuring approach, with all the components of information and communication. The right approach should incorporate both the contents and the technologies in information and communication industry. The imbalance in information and communication order which necessitated the setting up of MacBride Commission is far from being redressed (Kur and Melladu 2007:109-115). Reasons for this standpoint abound. Ya’U (2002) sees knowledge dependence as one of the factors which widen the gap between developing and the industrialized countries. He argues that what emerges from the assessment of globalization and ICTs is a gloomy picture of some developing countries, poorly positioned in the cyberspace as to benefit from globalization but that the reality is that some developing countries face the challenges of imperialism anew, this time, represented by knowledge dependence (cf Nwanwene 2005:166-167).

A very significant issue in the imbalance in the information and communication, at the front burner in today's world is the technologies themselves. Just as it was over thirty years ago when there was a need for UNESCO to set up the Commission to study the imbalance debate and offer suggestions for a possible balance, the invention of communication technologies still resides with the developed countries while the developing ones are still at the receiving end. This situation renders the developing countries incapacitated since one can only control what one has. Ya'U (2002) states that "Africa's share for example, ICTs production is virtually zero, thus making the continent a mere consumer of ICTs". He avers that Africa for example, accounts for almost zero percent of global ICT production and its consumption is equally low. The continent also ranks the last in terms of per capital spending in ICTs. Other than a few assembly plants and at local production in some of these countries, most developing countries, especially those in Africa, import all their ICTs needs.

Related to lack of contribution to the production of these technologies is the high cost of using ICTs in developing countries. Ya'U (2002) says that cost is also a factor in the low use of ICTs in developing countries. In some developing countries, for example, he says that the cost of PCs is beyond the reach of many in addition to the cost for access to Internet and payment for staying online. He states that the cost per minute use of Internet is more costly in Africa for instance, than anywhere else.

Developing countries do not possess their bandwidth to operate ICTs. Such bandwidth is rented from international bandwidth providers (Olusola, 2007:171). All submarine cables and the satellite transponders belong to American and European companies. Developing countries, especially, those in Africa pay heavily for the use of this bandwidth. For example, about \$1 billion is paid per annum by Africans for connectivity to American and European bandwidth providers (Bell, 2002).

ICT linkage among developing countries hardly exists. As a result, traffic has to be routed through a third party country, usually either through Europe or the United States of America. The capacities of these routes are very low compared to others (Ya'U, 2002). Disproportionate representation in international regulatory ICT bodies broadens the gap between the developing and developed countries. Ya'U (2002) argues that on the non-statistical aspects of the divide are ownership and control of the major players in the ICT sector. These include multinational corporations involved in the production and marketing of ICTs, the bandwidth and the channel providers and other related agencies. These bodies are dominated by the USA, Europe and Japan. In addition to the UN bodies, such as International Telecommunication Union (ITU), many bodies in the sector exist to regulate one aspect or another of the Internet. For instance, domain, name administration and protocol issuance are handled by Internet Corporation for Assigned Names and Numbers (ICANN). This body which initially started as an American agency, in spite of its global field of operation, remains dominated by Americans. International Corporation for Assigned Names and Numbers (ICANN) took over these functions from Internet Assigned Numbers Authority (IANA), set by the US Federal Network Council (Hamelink 1999:18). Developing countries have only insignificant representation on the council. Africa as a continent, for example, has only one representative.

Another factor in the broadening of the gap between developing and developed

countries in globalization and ICTs is the low content in the Internet from the developing countries. In what Ya'U (2002) calls digital divides, using Africa as an example, he says that Africa content is minimal. He further states that in addition, very few African languages have made it to Internet, with so far very few websites. According to him, a related issue is the use of the Internet by some developing countries. At the level of governance, few governments of the developing countries and their agencies have set up websites to facilitate the exchange and sharing of public information (Ya'U, 2002).

Only very few homes in developing countries can boast of literacy level and possession of the new information and communication technologies while there are some offices where manual typewriters are still in use. After three decades of the move to check imbalance in the World Information and Communication Order, it is thus obvious that instead of the gap between the two divides of the world to close, it widens on. The fact that developing countries and their citizens make use of the emerging technologies in information and communication does not make them equal with the developed countries where these technologies are invented and where the buck stops. Therefore, the euphoria of ICTs and globalization should be celebrated with caution but more of what to contribute to inventing information and communication technologies should be the thinking of the developing countries.

If the trend is allowed, it therefore means that the imbalance in the information and communication in the world is till far away from being addressed. Some observers have reported that the gap between the developed and developing countries would hardly ever be bridged (Howkins and Robert, 1997; Mansell and Wehn, 1998; Cogburn and Adeya, 1999). Mansell and Wehn (1998:25), for example observe that it would take African countries 100 years to reach the 1995 ICT level of Ireland. This also questions the setting up of MacBride Commission by the UNESCO. Does the world need another MacBride Commission to find out what to do to close the widening gap between the polarized world? This is a matter of the closer we are, the wider apart. In other words, the present Information and Communication order and the concept of globalization do not give answer to the questions asked over thirty years ago. Rather, the same question continues to be asked today (Izuogu, 2007:53-63).

UNESCO and ICT Challenges

The Director-General of UNESCO Amadou-Mahtar M'Bow in his foreword (UNESCO, 1980) state as follows:

It was with this in view that the General Conference, at its nineteenth session, held in Nairobi in 1976, instructed me to undertake a review of all the problems of communication in contemporary society seen against the background of technological progress and recent developments in international relations with due regard to their complexity and magnitude. I therefore deemed it advisable, in undertaking this task to set up a "brain trust" composed of highly competent prominent figures from various backgrounds and I

accordingly established the International Commission for the study of Communication problems, under the presidency of Mr Sean MacBride ...

According to M'Bow, the MacBride Commission was constituted and given the responsibility of looking at imbalance in the world information and communication in a holistic way with regard to technological development. One issue that stood out clear in the commission's report is the imbalance in technological development which indeed is the key to imbalance in information flow. However, the world is characterized by rapid growth in information and communication technologies. Technologies continue to replace others in very quick successions but the developing countries, especially, African countries are in the contrary, too slow to catch up with the invention in information and technological development of any kind. Just as they were in the 1960s, most developing countries still crawl far at the rear, receiving the outputs of the information and communication technologies (ICTs). The operation of ICTs is not subjected to UNESCO but that of WTO which is more of profitability to the developed countries than consideration for bridging the gap between the two divides (Ya'U, 2002).

The present situation, thus, challenges the UNESCO just as it was over thirty years ago to sincerely encourage the developing countries to work towards production of information and communication technologies which, subsequently would give them control over what they have and would be able to make them originate their information and communicate same with the aim of developing their countries better (Nwosu, 2007:1-17).

Developing Countries and ICT Challenges

More than any other stakeholders, the world over, the developing countries, especially African countries, are indeed so much challenged by Information and Communication Technologies. The irony, however, is that some of these developing countries are so complaisant that once institutions and some individuals have procured the ICT facilities, they claim to have been linked to the global village and it is all over.

Governments in some developing countries, especially, African countries remain so dependent on industrialized countries and international agencies that any major steps they wish to take in the development of their countries must be dictated to them by either the industrialized countries or the world bodies. If the developing countries continue to depend on the developed countries or the international agencies, it means that the trend would continue indefinitely. This is so because the industrialized countries in their wisdom, make use of the Third World countries as markets for their finished technologies. At best, some of these countries are strategically used as assembly markets for technologies from industrialized countries (Ya'U, 2002). This is a way of perpetuating their technological superiority over the developing countries.

Similarly, the composition of world agencies always favours the industrialized nations in major decision making affecting both the developed and the developing countries. Often, the developed countries ally with one another in taking key decisions relating to their countries and the developing countries. Such decisions, one would

agree, must always favour the interest of the industrialized countries.

Developing countries, especially, African countries are, indeed, challenged by the current trend of ICT in the globalized world. It is no longer any time for these countries to wait to be told when they have to achieve Millennium Development Goals (MDGs) but it is time developing countries knew what special Millennium Development Goals they want to achieve and why such goals are necessary. The Millennium Development Goals which must include production of ICTs by the developing countries should not be a concept of an international agency, heralded by developing countries. This kind of practice for long is seen as self-deceit, at best, a lip-service by the developing countries.

Unless, the developing countries of the world get back to the drawing board and assess themselves to really identify their peculiar needs which lead to their goal attainment, they would ever remain markets for the industrialized nations while information and communication gap continues to widen on. Until developing countries start to blame themselves for their economic woes and lapses, the imperialism caused by ICTs would remain growing (Onwe, 2007:145-160). Many developing countries, especially in Africa, do not know what goals they want to achieve. A study of the history of Chinese technologies may be of great help to the developing countries in their march towards closing the information and communication technological gap. Expectations that industrialized nations or world agencies are the ones to bridge this gap has since become a mirage and should be allowed to fade away.

Conclusion

Often, international agencies have been proposing various programmes and concepts thought to be in the interest of the developing countries of the world. Sometimes these programmes are proposed based on complaints made by the developing countries. Unfortunately, many of these programmes fail to meet the goal for which they were initiated.

UNESCO in the 1970s constituted a commission headed by Sean MacBride from Ireland to study the imbalance in information and communication between developed and developing countries. The constitution of this commission was a result of persistent complaints of imbalance in information-flow by the developing countries.

This paper, in assessing the present information and communication order in the world, has stated that after thirty years, instead of the gap to be closed, it widens on. This is mainly due to ownership and control of information and communication technologies solely in the hands of the developed countries. The developing countries continue to remain consumers of the products of these technologies. The current gap between the developed and the developing countries in information and communication seems to be wider than what it was thirty years ago. Thus, the New World Information and Communication Order (NWICO) in respect of closing the widening gap is still far away from being achieved.

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An Analysis of Anaphora Resolution in Common Botswana Newspaper Articles

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Abstract

This paper examines the resolution of anaphoric expressions in newspaper articles. More specifically, the paper attempts to determine the search space for antecedents for various anaphor forms and most referent types. Using articles from popular Botswana newspapers, the study demonstrates that writers have available to them a whole array of anaphora resolution strategies which include morphologically marked number, gender, and animacy; semantic roles; grammatical relations; number of intervening referents between anaphors and their antecedents; repetition among others.

Keywords: anaphora, newspaper articles,

Introduction

Anaphora Resolution (AR) is an area of research that has attracted quite considerable interest among linguists as well as scholars in many sub-fields of natural language processing. It is an important scholarly area because natural language understanding in general is dependent on it. Similarly, machine translation, information extraction, text summarization, and information retrieval cannot be fully successful without an understanding of what such frequent words as pronouns and demonstratives refer to.

In spite of numerous studies, AR is far from being fully understood. Part of the reason for this is that any resolution of anaphora requires a number of variables to be taken into consideration. As Lord and Dahlgren (1997: 323-324) note, a comprehensive account of anaphora would require information on all anaphor forms (including pronoun, demonstrative, and full noun phrase), for all referent categories (objects, events, states, and propositions, for example), in a wide range of languages, in all discourse modes and types, ranging from spontaneous spoken language to formal speeches, novels, newspaper articles, and recipes, to name only a sampling.

An individual entity in an expository text is first introduced with an indefinite noun phrase or a proper noun. The noun phrase has a referential connection to an entity in the world. This entity is called a *referent*. A subsequent noun phrase in the text can refer to the same entity. This subsequent mention is called an *anaphor* and takes the form of a pronoun, demonstrative pronoun, noun phrase with a demonstrative adjective, or a noun phrase with a definite article or a possessive modifier. The previous mention of the referent is called the *antecedent* of the anaphor. It is possible for a text to contain several noun phrases referring to the same entity and thus creating a chain of reference. It is partly this phenomena that give texts their cohesion. Thus, grammatical form, grammatical function, agreement constraints, collocation patterns all have a bearing on anaphora resolution.

This paper contributes to the current debate on anaphora resolution. It surveys anaphora phenomena in newspaper articles published in English in Botswana and relates these anaphora patterns to anaphora as a general linguistic category. Many

corpus-based studies of anaphora have been based on English in contexts where the language is native. The current study focuses on English in a non-native context in the hope that anaphora patterns that are specific to non-native contexts may be uncovered. Additionally, the focus will be on newspaper articles given that strategies of anaphora resolution are dependent on the genre and style of the text. Specifically, the study is concerned with the following factors:

- distance between anaphors and their antecedents
- forms of anaphors
- types of referents, and
- the role of global topics in anaphora resolution.

Overview of Research on Anaphora Resolution

Numerous scholars have examined the phenomena of anaphora focusing on many of its aspects. Some of these have focused only on pronominal anaphors (Hobbs 1976, Fox 1987); others have examined demonstratives (Webber 1988, Ariel 1990); few studies have looked at full noun phrase anaphors. Studies have also varied in terms of the languages studied, with English predominating (see Givón 1983), as well as with respect to the discourse mode or genre, ranging from spoken texts (Clancy 1980, Givón 1983) to newspaper articles (Lord and Dahlgren 1997, Hinds 1977). Chafe (1994), Ariel (1990, 2001), Gundel et al. (1993) and others have offered cognitive accounts for discourse anaphora and reference in general, while Givón (1983) and Levinson (2000) proposed pragmatic accounts instead.

One of the more comprehensive studies of anaphors was carried out by Lord and Dahlgren (1997) on the *Wall Street Journal* newspaper. They attempted to assess whether there is a uniform constraint on the ‘search space’ for antecedents for all anaphor forms and all referent types and whether anaphora constraints are affected by genre. They concluded that the patterns of anaphora they studied were consistent with a psychological model in which pronoun reference is limited to items in short-term memory. They also noted the importance of discourse segments as the focal point of operating memory. Items that are accessible to anaphora in general have antecedents inside the discourse segment. Anaphors with antecedents outside the discourse segment are explicit full noun phrases. Additionally, they noted that recency (anaphor-antecedent distance) is a function of discourse referent type, anaphor form as well as the type of genre.

Work by Bergler (1997) has shown that anaphora resolution at a desired level of reliability has to remain partial. The study argues that multiple small (“expert”) procedures of known reliability that are conceived for partial analysis have to be developed and combined in order to increase coverage. These resolution experts will be specific to style, domain, task, among other factors. The paper shows that over a third of co-referring NPs in the data studied were identical and could therefore be recovered reliably. A good 25% of the anaphor NPs were close to the antecedent NP in the reference chain. In general, therefore, close to 60% of co-referring NPs could be identifiable with very simple techniques. The study also showed that NP chains considered to be in the topic of an article usually require anaphora resolution and

are lexically more complex than non-topical reference chains. The role of topics in anaphora resolution was also affirmed in Lord and Dahlgren's study (1997).

Other studies on anaphora have identified a number of factors which are important for anaphor form and distribution. Lord and Dahlgren (1997) note, for instance, that the relevance of number, gender, and animacy, marked morphologically on anaphors in English, is uncontroversial. Other important factors in AR include semantic role, grammatical relation, parallelism, repetition, word order, and number of intervening referents between anaphor and antecedent.

As Goecke and Witt (2006) and Strube and Müller (2003) point out, information on the possible distance between antecedent and anaphora is very crucial. Distance is usually measured in words, sentences, paragraphs, as well as discourse entities. Mitkov (2002:17) emphasizes the importance of including anaphor-antecedent distance because not only is it "interesting from the point of view of theoretical linguistics, but can be very important practically and computationally in that it can narrow down the search scope of candidates for antecedents." In spite of the importance of all these factors, a full anaphora resolution is almost impossible to attain given that anaphoric relations may be hidden in the context (Bergler 1997). Nevertheless, it will be interesting to see the extent to which these factors are adhered to by Botswana newspaper writers.

Corpus Analysis

This study is based on 20 articles, with a combined total of about 14,000 words, drawn from three newspapers published in English in Botswana. The papers included "*The Voice, Mmegi, and Botswana Guardian*." The articles were mostly front-page stories that typically reported a news event, accompanied with background information, comments from participants, observers, or some experts on the issues. The articles were generally expository in nature.

For each article, a simple manual algorithm was used following Bergler (1997: 65), albeit with some changes:

1. Determine candidate referents within the sentence. If none are found due to lack of agreement, for instance, determine candidate referents in previous sentence.
2. Test each candidate referent for actual co-reference using:
 - a) Agreement (person, number, and gender)
 - b) Full NP copy (common head noun)
 - c) Full NP non-copy (cognates, synonyms, nominalization)
3. If there is more than one possible co-reference, select the best.

Lord and Dahlgren's (1997) concept of *global topic (topicality)* was also crucial in resolving some anaphoric references. Global topic is a construct that is peculiar to genres like newspapers. Each newspaper article deals with an event or state which is usually identified in the article's first sentence. This is what constitutes the global topic. Each global topic statement includes noun phrases which name the relevant people and objects, the participants in the event. The event or state and the principle

characters captured in the topic remain active in the reader's mind and therefore frequency and recency of mention may have correlations with the pattern of anaphora. Bergler (1997:63; also see Lundquist 1989) also uses the concept of topic, defined in this case as "one of the NPs that occur in the headline or the first sentence." Examples of global topics from the articles analyzed in this study included the following:

1. Mwakwa family puzzled by Thokolosi demands
2. Find My Son Before It's Too Late - Mother appeals for information as hunt for 13-year-old son goes into second week
3. Cocaine Hits School - Boy goes crazy after marijuana and cocaine puffs, four more suspended
4. Cabinet storm over PEEPA board

It is also important to mention that information on the logical structure of texts was also crucial in resolving anaphoric references. Such text elements as chapters, sections, and paragraphs are always useful in determining the lifespan of antecedents. As noted with respect to global topics, some linguistic expressions are more likely to be selected as antecedents throughout the whole text than others. These elements may also coincide with discourse segments which limit the search scope of candidates for antecedents and are therefore useful in anaphora resolution (see Lord and Dahlgren 1997).

Results and Discussion

This section reports and discusses the results of the corpus analysis. The range of data in terms anaphor forms, distance between anaphors and antecedents, the nature of antecedents, and referent types are described. These results are as consistent as possible for a manual analysis by a single analyst.

Anaphor forms and referent types

The study identified each anaphor and the referent type that it represented. Two referent types were identified – individual and abstract. Following Lord and Dahlgren (1997), referents in the individual category were typically people, objects, or institutions. The abstract referent types included events, states, propositions, and facts.

Table 1: Anaphor form and reference type

Reference Type	Individual	Abstract	TOTAL
Anaphor Form			
Pronouns	535 (97.2%)	15 (2.73%)	550 (54.73%)
Demonstratives	4 (40%)	6 (60%)	10 (1%)
Full noun phrase	315 (70.7%)	130 (29.21%)	445 (44.28%)
TOTAL	854 (84.98%)	151 (15.02%)	1005

As Table 1 shows, there were a total of 1005 anaphors in the corpus. Of these, 54.73% were pronouns. Demonstratives accounted for only 1%, while 44.28% were full noun phrases, with *the* or a possessive modifier. The results further show that 84.98% of the anaphors had individual referents, while the rest (15.02%) were abstract.

Like other studies have demonstrated, the anaphor forms – pronoun, demonstrative, and full noun phrases – differed from each other with respect to the likelihood that their referents were individual or abstract objects. What is significant here is the fact that any study that limits itself to any anaphor form or any referent type cannot account for a significant number of anaphoric relations.

It is also important to note from the Table 1 the preponderance of pronoun anaphors for individual referents. The correlation between full noun phrase anaphors and individual referents was the second strongest. These patterns are consistent with the kind of newspaper articles that formed the corpus for this study. All the articles studied involved events in which individual characters were central. There were stories about students being caught with drugs, a mother missing her son, politicians quarreling over the appointment board members and such other stories. This contrasts with studies that have examined, for instance, the *Wall Street Journal* (see Lord and Dahlgren 1997; Bergler 1997) in which full noun phrase anaphors as well as abstract referents are significantly higher because the articles deal, for most part, with movements in the stock market rather than individual players.

Most pronouns were nominative, “reflecting the tendency for topical information to occur early in the utterance, typically as subjects” (Lord and Dahlgren 1997:331). Without counting pronouns that had antecedents within the same sentence, the pronoun *he* accounted for 60.91% of the pronoun tokens, probably reflecting the fact that the majority of newsmakers are male. In the study of anaphora in the *Wall Street Journal* by Lord and Dahlgren (1997), there were no instances of *she*, *her*, or *hers*.

Demonstratives as we noted only accounted for 1% of the anaphors. Generally, demonstratives refer to events and most of the articles studied in this paper had individuals rather than events as the main focus. Additionally, it is reasonable to think that the writers generally avoided the demonstratives because of their inherent ambiguity in the context of multi-sentence discourse segments. Webber (1991), for instance, argues that events are only available for anaphoric reference when they are mentioned by the last utterance or by the situation that is constructed by the preceding discourse segment. Segmented Discourse Structure Theory (SDRT), on the other hand, has a different prediction. Experimental work on event anaphora resolution by Schilder (1999) has corroborated the ambiguous nature of the demonstrative *this*.

Anaphor/antecedent relationships

As we indicated above, the relationship between pronouns and their antecedents was straight forward partly because quite a good number of pronouns had antecedents within the same sentence. Even for those antecedents that were outside the sentence, such elements as agreement patterns, textual structure, and global topic made it easy to reconcile with their anaphors.

The full noun phrase and demonstrative anaphors, on the other hand, expressed their relationships with their antecedents in various ways. Some of these different

linguistic forms for the antecedents are illustrated in Table 2. A number of event anaphors had the global topic as their antecedent, while others ranged from being copies of previous mention, synonyms to various other means.

Table 2: Anaphor/antecedent relationships

	Antecedent	Anaphor
Nominalization	(name omitted) told the appointing authority in time that he would not be available for re-appointment	his retirement
Gerundive phrase	... illegal smoking of the drug cocktail	the drug abuse spree
Infinitival complement	... decision to retire the trio from the PEEPA board	the decision
Finitive clause	he made a proposal to cabinet for the removal of finance ministry permanent secretary, (name omitted), from the PEEPA board	the proposal
Synonyms	Mother appeals for information as hunt for 13-year-old son goes into second week	the search
Copy	one of the suspended school boys	the boys
Cognate	The mother of a 13-year old boy who went missing two weeks ago, suspects that her son has been abducted for ritual purposes	the missing child
Scenario	he ended up spending a night in a police cell because he had become disorderly	the detention

Distance from antecedent

Table 3 shows that there is a high correlation between recency and anaphor form. Recency, thus distance between anaphors and their antecedents, was measured in sentence boundaries only. For purposes of this study, a sentence was defined orthographically as being bounded by capital letters and full stops (periods). The distance between an anaphor and its antecedent was calculated as the number of sentence boundaries between the anaphor and the closest previous mention of its referent.

Table 3: Anaphor Form and Distance to Antecedent (measured in Sentence Boundaries)

Distance	1s	2 Ss	3 Ss	4 Ss	5 or more	TOTAL
Anaphor form						
Pronoun	170 (54.84%)	85 (27.42%)	45 (14.52%)	10 (3.23%)	0	310
Full NP non-copy	80 (24.62%)	50 (15.38%)	30 (9.23%)	20 (6.15%)	145 (44.62%)	325
Full NP copy	15 (11.54%)	15 (11.54%)	20 (15.38%)	0	80 (61.54%)	130
TOTAL	265 (34.42%)	150 (19.48%)	95 (12.34%)	30 (3.9%)	230 (29.87%)	770

Note that the number of anaphors in Table 3 is less than that in Table 1 because the latter ignored all pronoun anaphors that had their antecedents in the same sentence. These kinds of anaphors are usually easy to resolve. Additionally, the demonstratives were analyzed as full noun phrases since all of them were made up of a demonstrative adjective followed by a noun.

The data in Table 3 shows that, in total, 34.42% of all anaphors had their antecedents in the preceding sentence but the distance between anaphor and antecedent varied with anaphor form. For instance, a little more than half (54.84%) of all the antecedents of pronouns were in the previous sentence while 61.54% of antecedents of full noun phrase copies were five or more sentences back. The number of antecedents for pronoun anaphors decreased with distance while those of full noun phrases generally increased. The pronoun anaphors that were two or more sentences away from their antecedents were all connected to their antecedents through intervening pronoun anaphors of the same kind in a chain of reference. In some cases, however, the intervening sentences were direct quotations.

The noun phrase anaphors in this table were split into two types. Full noun phrase copies were anaphors with a head noun that was a copy of the head noun of the antecedent. The full noun phrase non-copy anaphors did not contain the same head noun as their antecedent. In most cases, the head nouns of these anaphors were synonyms of various kinds to the antecedent head nouns.

Although other studies have shown that full noun phrase copies are likely to have antecedents two or more sentences back while full non-copy anaphors were likely to have antecedents in the previous sentence (see Lord and Dahlgren 1997 for instance), the current results do not support that pattern. Table 3 shows that the majority of both full copy anaphors and full non-copy anaphors occurred five or more sentences back. Except for the fact that there were more full non-copy anaphors than full copy ones, and the fact that there were slightly more antecedents in the preceding sentence for full non-copy anaphors than for full copy anaphors, their distribution in terms of distance is really indistinguishable. This pattern may reflect, for the most part, differences in writing styles rather than any peculiar behavior of the full noun phrase anaphors.

For most full non-copy anaphors, several different full noun phrases were used for the same referent. In one article, for instance, secondary school students were suspended for smoking marijuana and using cocaine. This event was subsequently referred to as *the illegal smoking of the drug cocktail, the drug abuse spree, the incident, the news*, and such a matter. This was an obvious attempt by the writer to avoid repetition. It is also worthy noting that a number of full noun phrase anaphors that were three or more sentences away had their antecedents in the global topic.

Conclusion

This study has examined anaphora resolution in newspaper articles in Botswana. Working with 20 newspaper articles, the study has shown that anaphor forms – pronoun, demonstrative, and full noun phrases – differed from each other with respect to the likelihood that their referents were individual or abstract objects. The preponderance of pronoun anaphors for individual referents was noted. The correlation between full noun phrase anaphors and individual referents was the second strongest. Other differences noted in the study pertain to the referential distance between a previous mention (antecedent) and a current mention (anaphor). There was a high correlation between recency and anaphor form. It has also been noted that the full noun phrase and demonstrative anaphors expressed their relationships with their antecedents in various ways. A number of event anaphors had the global topic as their antecedent, while others ranged from being copies of previous mention, synonyms to various other means. We have to agree with Fox (1987:152) that “there is no single rule for anaphora that can be specified for all of English... instead, we have a variety of specific patterns which obviously share a number of general characteristics, but which nevertheless differ enough to require separate formulations.”

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