

THINKERS JOURNAL

**A PUBLICATION OF THE FACULTY OF ARTS
GODFREY OKOYE UNIVERSITY, ENUGU.**

VOL. 1. NO. 1, July. 2019.

ISSN: Maiden Issue

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Printed by:

ARISE AND SHINE PRINTING PRESS

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- All articles must be the product of interdisciplinary research. All authors are therefore expected to show an interdisciplinary approach in their themes and topics.
- Must not have been submitted to any other academic outlet for publication.
- Must not exceed 15 pages (A4 Papers) including tables and referencing, with MS Word 12point Times New Roman font (single line spacing).
- Referencing is strictly Chicago style 15th Edition, APA and MLA Styles.
- No withdrawal of article after submission.
- Abstract not more than 250 words and complete five key words.
- All articles should contain title of paper, author(s) name(s) (surname, middle and last name. institution/addressed to: The Editor, Thinkers Journal, Faculty of Arts, Godfrey Okoye University, Enugu. Thinkersjournal@gmail.com

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COUNTER – INSURGENCY/TERRORISM AS A DESIGNATE MILITARY OPERATION: IDEA VERSUS PROFESSIONALISM

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Abstract

Overtime, human nature have continued to create and pose complex challenges to the security of individuals, groups, states, nations and regions. National policies and global actions have continued to hatch disillusionment and frustration, which breed conventional dissent and ultimate formation and branding in suicidal inclinations. In the 21st century, insurgency has meandered beyond national boundaries to employ the lethal ally of terror, just as the ever increasing weight of global insecurity have forced states to evolve from mere conventional tactics in warfare to classical sophistication and precise annihilation of proven targets. Insurgents are propelled by their deep beliefs and veritable baptism (indoctrination) which convincingly prepare and project them to launch terror infernos, while professional soldiers are motivated by civic mission to contain them. The aim of this study is to scrutinize and evaluate the challenges of professional compliance to order, value and rules of engagement when faced with unfettered terror organizations. Considering the fast changing global political and operational landscapes, stateless actors and international terror organizations have seriously debased the concept of strategic deterrence. National armies are faced with the conflict of ideas, and the vagaries of law, morality and defeat, which appear to favour the terrorists. To turn the tide, professional military high command must tactfully, though with discipline weaken the groups vulnerable areas. This brings into purview, the personality, psyche and experience of

military leaders vis a vis military ethos in relation to fostering and facilitating military efficiency. Again, how does the issue of ruses of war and international laws of engagement affect military operations. Deeply ambiguous as these terrorists try to be, avoiding defeat as a technical strategy, theirs is a long drawn war, ever ready to pay the ultimate price to obtain divine bliss. Methodically, the study was dimensionally eclectic, sequel to the abundance of primary and secondary information. Against all odds, the military must be professionally ready to exhibit order, gallantry, perseverance, bonding to give hope to Liberal democracy

Key Words: Indoctrination, Professionalism, International Ruses of war, Leadership.

INTRODUCTION

Nations, states, regions, groups and individuals have made insurgency and terrorism not only a global brand, but a necessary corollary of human existence, through diverse actions and inactions. Government policies have continued to globally breed and hatch disillusionment, frustration and conventional dissent amongst a large global populace. Organized oppositional resurgence and effective tenacity found unity, determination, blind faith, formation cohesion and feet in indoctrination, whereby entrenched regimes could be overthrown, and dominant world powers put on the defensive. Suicidal instincts for voicing dissent has proved to be a rewarding tactics that has helped Islamic fundamentalists and extremists not only to clandestinely stand tall and enjoy global recognition, but to equally challenge and defeat well equipped professional armies effectively. Security analysts, military formation researchers and strategists have remained challenged and perplexed at this development. Here lies the need to succinctly examine the inherent problems existing in the military high command, including the important lifeline which has continued to empower and sustain these terrorist organizations. Where to for, indoctrination, and abject disregard of values held sacrosanct by liberal democracies – the sanctity of life (civilian and soldier).

Undoubtedly, the many complexities of the 21st century have on the one hand accentuated global interconnectedness, and on the other hand, its myriad of problems. Even as one fights for whatever purpose he is convinced on, the object of the struggle is to defeat the opponent. The

5th generational campaigns of today's terrorists, surprisingly bequeaths to them abundant glory even in defeat. When the mundane or the ethereal is evoked and remains a significant foundation of the objective of a struggle or a mission, normal human judgment stands beguiled. A deliberate strategy of today's terrorist groups is to achieve victory through avoiding defeat, escalate the cost and course of the conflict, hence institutionalizing themselves and psychologically weakening their adversaries. However, any modern army with designate target of defeating, containing and neutralizing such insurgent terrorist organizations within its national boundaries, must be driven by professional ethics, law, morality, and completely avoid conflict of ideas.

Again, military successes must stem from the efficiency and effectiveness of its high command (leadership), logistics, communication and intelligence, finance, health and motivation. Since terrorists are simply fighting wars of attrition by appearing to be strategically operating from many sides simultaneously, to distract them from those many sides simultaneously should be the new asymmetry of the military.

DEFINITION

International Terrorism

Terrorism in whichever perspective it is referred has become a persistent and nasty reality in global politics. To some extent, its definition appears as elusive as its possible solution. However, the United States Information Services, defines International Terrorism as any 'politically motivated violence perpetrated against non combatant targets by sub-national groups or clandestine agents.'¹One shortfall of this traditional definition is its focus on groups, and its exclusion of individual (lone wolf) terrorist activity – 'philosophically but not organizationally aligned with any group which has recently risen in frequency and visibility'². Be that as it may, Rourke and Boyer tabulated in four steps, a bold attempt at defining international terrorism as:

A form of political violence that is carried out by individuals, by non-governmental organizations or by relatively small groups of covert government agents that specifically targets civilians and that uses clandestine

attack methods such as car bombs and hijacked airliners.³

According to this definition, terrorism relies exclusively on the power to hurt some people, in order to create fear in others; it targets civilians, facilities or systems on which civilians rely. Rourke and Boyer goes further to explain that;

The objective of terrorism is not the people they kill or physical material they destroy ... instead (their target) is the emotions of those who see or read about that act of violence and become afraid.⁴

In this seemingly saga of arriving at a conceptualized definition of what could pass in definition as international terrorism, one should equally not lose sight of the fact that what could be termed as terrorism to some, could appear to others as legitimate. In practicing international terrorism, intent is important and in it lies ideology, personal conviction and or selfish aims in dire need of intimidation, injury or killing civilians with the aim of coercing either government, international feeling, and understanding or support. As a prolifically-acceptable tactic, it is poignant to note that it could be intra-national, state or transnational. Terrorism by non state actors, is primarily the weapon of the politically weak or frustrated-those who are (or believe themselves to be) unable to exert their grievances through conventional, political or military means. As an asymmetric form of conflict, it confers coercive power with many advantages over conventional military force, at a fraction of the cost. Sequel to its secretive nature, size and organizational capability, it often offers opponents no clear chances of defence or deterrence.

In the midst of the existing confusion about a generally accepted definition of international terrorism, the United Nations Organization concluded international terrorism to be:

An anxiety – inspiring method of repeated violent action, employed by (semi) clandestine individual, group or state actors for idiosyncratic, criminal or political reasons, whereby –in contrast to assassinations – the direct targets of violence are not the main targets.⁵

Regardless of from whatever parlance International Terrorism is viewed, whether as a crime or ‘holy duty’ or as inexcusable

abomination, it is quite realistic to conclude that it is not far from the use of terror by state and non –state political structures as a means to attain their political objectives, through peoples’ intimidation, psychological and social destabilization; the elimination of resistance from power, organizations, and the creation of appropriate conditions for the manipulation of the country’s policies, and the behavior of the people. Consequently, one could rightly posit that international terrorism, “... in complicity and symbiosis with the media, modifies and manages global process”,⁶ propelled by specific ideologies to achieve cause and mission.

INSURGENCY

Insurgency is as old as human history. Simply put, this means an attempt to take control of a country by force’.⁷ The art of revolt has transcended from primitive societies to the 21st century world, from mere hamlets to more advanced nation –states. The enigmatic transition and sophisticated operational attributes acquired over time has not only puzzled political analysts, but has succeeded in keeping sovereign authorities anxious, nervous and agitated. It must be observed that the dimensional capabilities of any insurgency depends on a number of factors: its propelling ideal or goal, structural organization, the nature and reaction of its operational terrain (geo-politics), relative stability in financial support and dynamic strategies over vision and mission. The very nature of insurgency tends to cause its practitioners to become extremely security conscious, if not out rightly paranoid.⁸ History has often identified guerilla tactics as a veritable tool of insurgency, however, mobility is only part of the equation. In other words, according to Lawrence, insurgents must have:

... a safe haven, a sure retreat into an element which the (enemy cannot) enter. An unassailable base guarded bit merely from attack, but from the fear of it. It must have a disciplined army of occupation too small to fulfill the doctrine of acreage; a friendly population, not actively friendly, but sympathetic to the point of not betraying rebel movements to the enemy; must possess the qualities of speed and endurance, ubiquity and independence of arteries of supply.⁹

Without degenerating deeper into the operational manipulations of insurgency as an irregular warfare, it must be noted that the conceptual

and geographical importance of sanctuaries to the eventual sustenance of insurgency cannot be questioned. Granted mobility, security (in the form of denying targets to the enemy), time and doctrine (the idea to convert every subject to friendliness), victory, according to Lawrence 'will rest with the insurgents, for the algebraical factors are in the end decisive, and against them, perfections of means and spirit struggle quite in vain'.¹⁰ At this juncture, one must point out the all important nexus logistically existing between geopolitical landscape, economy, information and military technological advancements as integral condiments that sustain insurgency.

THE MILITARY

This refers to the armed forces of any sovereign country, though specifically the Army, the Air force and Naval personnel. They are saddled with the onerous responsibility of defending the nation from internal and external aggression.¹¹ The military revolve and subsists on definite formation, strict compliance to order and roles, devoid of discretionary ambiguities. The ability to be firm, extend and enforce conformity and obedience from the leadership down the ranks has patented the military with specific cardinal ethos, which facilitates efficiency. In conformity with professional etiquette, officers and men of the military officially vow be ready to pay the 'ultimate price' with their lives in the defence of their country. Tasks to the military emanate either as constitutional fallouts or as designate operations requiring immediate and tactful attention. Moreover, it must be stated that just as the maintenance of the independence and sovereignty of any nation rests on the military, the subsistence of widespread insecurity, terror infernos and insurgency within such an enclave equally begs for their extraordinary rendition. Perhaps, one may not overlook the fact that for any military force to be certified fit and viable, it must be in tune with updated formation, logistics, equipment, information and tact. Just as size may not determine strength, excessive armoury may end up being deceptive and a disadvantage.

Soldiers form the several units of the military. The same way leadership is hierarchical, order and conformity follows suit. From recruitment to training (formation) and commissioning, the control of units in any military organization is determined by the rank, whether in the Army, the Air force or the Navy. Designate orders and command flow from the President (Commander-in-Chief of the Armed Forces), while

existing ethics/norms remain definite to ensure thoroughness. The military are settled in barracks, which relatively secludes them from the civilian populace. However, during operations and warfare, they could be deployed and quartered in makeshift areas, as the case maybe.

REFLECTIONS

A. Insurgency/Terrorism

But one may have to stop and ask these questions: what makes international terrorism thick? What actually propels it and bequeaths more apostles to it across the globe? Why has it dared to withstand powerful armies? Answers to these and more are needed to aid and strengthen any anti-insurgency/terror operations, most especially by the military.

Terrorism rides on the back of insurgency, hence insurgency is a habitat, which cooks and serves hot menu as its end products. However, insurgency may not thrive without its heart (power house) in the same way a human being may not thrive when heart failure occurs. Insurgency redirect's the brain to strengthen the heart, hence completely aids rearranging thought pattern. When such is accomplished through the process of indoctrination, victims graduate as terrorists. This patho-physiology emboldens them to carryout designated tasks even at ultimate costs. In tandem with the realities of this development, this study is of the view that a deeper understanding of indoctrination would create an important preamble towards de-clouding insurgency and terrorism.

In the affairs of man, religion has passed through acceptance to devaluement and rejection. Just as mobility has to emerge, primordialism deemed it necessary to retire religion. Religious identity in its dogmatism, is not only appealing and compelling for mobilization, but manipulative, hence could easily aid indoctrination, more so in today's global political equation. Religion diminishes and breaks ethno-cultural, language, class and colour boundaries, offering a veritable cushioned alternative retreat to troubled minds, thereby providing a parlance for group identification. Indoctrination relies on religious 'fault-finding' tool to provide the *rai-son d 'etre* for myopic reasoning, utter condemnation and incipient abhorrence.

Either by fate or plan, globally, out of all the world's religions, **militant Islam** has continued to occupy the centre stage of violence and

insurgency. The toll on material and human resources on daily basis is huge. Nature abhors vacuum; in so far as those who are meant to maintain law and order and provide people's basic needs in the society are found wanting in their duties, criminality and insurgency will always cease the opportunity to put nations at risk. The ensuring lawlessness breeds and legitimizes fundamentalism, an order in anarchy, strewn and inviolably edified through indoctrination.

A clearer understanding of indoctrination must stem from getting the correct meaning of doctrine. Doctrine relate to issues of life, death, purpose of life and ideas about rights and wrong,¹² hence the ethereal. Any attempt or process by which such thought or designated ideals are infused into human thoughts and action, through normative dogma or fanatical ecstasy, is simply indoctrination. Smooth and penetrating language could be applied through carefully selected sounds, language and method, all aimed at creating an imagery of doctrinal euphoria. The continuous infusion of such 'rolling' ideals and beliefs, over some time be-clouds normalcy in thought-sequence, hence evoking understanding, involvement and acquiescence. This level of adherence graduates one to an object which could be 'weaponised' with warheads (designated targets and assignments) hence human ballistic missiles. The most important target during course of indoctrination is the blatant ignoramus of the followers or masses, the 'reeds of the desert', the *Almajiri* and *talakawa*.

Amongst the rest, religious indoctrination is the strongest, easily exploited, and most dangerous. Detailed information, stories, requirements and specifications abound in the Holy books which spur theological justifications and motivations in support of apocalyptic violence. When indoctrination goes through the stages of recruitment, proselytization, training, education, motivation, mentors apply manuals and sermons. In so doing, the dejected and malleable are attracted, exposed and packaged as groups or group. Such a group is essentially impossible to deter, since their belief lies in the higher power guiding and guarding them, or else receive a blissful reward at death.

Incidental negative turning points in the micro and macro lives of individuals could very well serve as the realistic referral imagery by which mentors take advantage of, to brainwash gullible adherents into robots. Though sequenced, indoctrination is progressive, and may

demand financial remunerations. The failures to national governments, lawlessness of weak states creates vacuum for conformity and compromise on national disorder, corruption and impunity. Religious zealots, fundamentalists and extremists exploit this gap to manipulate victim's thought and action sequence. It should be noted that, just as adherents could be strictly attuned to orderly followership, they could equally be formatted to be violent, hence fuelling their **violence quotient**. Taking laws into their own hands could pass as spiritual legitimacy, while killing other people would be justified. On the other hand, indoctrination could serve as a dangerous outlet to bottled-up grievances and frustrations, leading to conflict and extremism. Life-course perspectives, personal or individual failures are likely to find a strong portal to blame.

Perhaps, resurgent Islam wouldn't have been provided more fuel in the 21st century, if American military adventurism and Proxy wars wasn't exposed in Libya, Iraq, Afghanistan, Yemen and Syria. What of the open support granted to Israel against *Hamas* militants in the re-occurring Gaza – Israeli face off. Countries like Iran appear to be experts in tactically switching from intimidation to flowery conciliation. Such intrigues and diplomatic shrewdness have always removed the steam from imminent American desired solvent, which is often served hot. Moreover, in Yazbeck's view, Islamists have made effective use of established religious writings where Christians and Jews were treated as 'the West' and 'Westernization as an insidious scheme to undermine Islam'¹³.

What of the complexity to an already conspiratory global view that 'nothing of substance happens unless supported by Washington, London and the Oil Cartels, or backed by powerful lobbies and king makers in the West'.¹⁴ Ayotallah Khomeini often admonished his followers that 'blame goes to those who do nothing to uproot injustice by opposing the oppressor (*mostakbar*). He went on to caution Muslims that Economics is for donkeys (idiots),¹⁵ and 'revolution was not about the price of water melons'.¹⁶ The quantum of global destruction emanating from the rendition of Apocalyptic and Dominion theologies, (waahabi and saalafi) including unguided eschatology are growing by the day. When people are apt to act melancholically, driven by the near-future belief in the cataclysmic confrontation between the forces of

good and evil, and reminded of the heavenly bliss that await martyrdom, death is glorified.

While fulfilling a so called divine prophetic plan, adherents are made to believe that violence is morally acceptable hence religion helps create and provide the delicate parlance between ‘we’ and ‘them’. Cynicists would often see some religious doctrines as atavistic and repressive, more so where there is an admixture of tradition and religion. In Christianity, Pentecostalism though fuming is still contained within national borders, while fundamentalism in Islam is running amok nationally and trans-nationally. Terrorism and insurgency as of today, operates on the crucible of indoctrination, and unfortunately it is a sad sequel that the war on terrorism is, of all wars, the one most dependant on wining the heart and minds of people. Since militant Islam is more or les the culprit in the present day global insurgency and low intensity conflicts within sovereign entities, posing any solution to this trend must start from understanding the basic component of the Islamic religion *vis a vis* the adherents. Understanding the *Sharia* and its relationship with the *Ummah*, would expose clearly the structure and the ideas behind the prosecution of the 5th Generation Wars (5GW) of the 21st century.

In the history of humanity, religion has continued to play a vital and virile role. It has either positively or negatively transformed and influenced societies, national and global decisions. It may not outrightly be identified within the genetical composition of Arabs *per se* to be easier raw materials for indoctrination. Howbeit that the notion that ‘Muslims of every nation, regardless of status or exposure are easy preys to indoctrination’,¹⁷ is proved to be true? A little insight into certain specifications in both the Hadith and Koran could help to evaluate this view. The ideology of totalitarian global Islamisation is made and deemed supreme through individual or state *Sharia* financing, violent and financial jihads (*Al jihad bi-al-mal*). Such is the individual obligatory demand of Islam until the lands are purified from the pollution of unbelievers and infidels.¹⁸

In today’s world, one thing is clear; communism has failed, followed by the ambiguously beneficial capitalist phenomenon of globalization. ‘The **fault line** according to Barnett is rapidly shifting from the gap between the rich and poor to the ‘non-integrating gap’ widening

between those who accept or reject modernity'.¹⁹ While elucidating further, Robb opined that Chronic conflicts here and there, repressive and unfocused leadership are routinely patenting social disharmony, poverty and disease thereby incubating the next generation of insurgents and terrorists.²⁰

Amongst many Muslims in the Muslim world, it is a popular belief that 'some Muslim leaders, most especially certain regimes in the Middle East have abandoned real Islam, hence it is time to adopt the Islamic solution (*Hal al-Islam*)'.²¹ The present scenario developing in the Middle East lays credence to the power of indoctrination in feeding insurgency and terrorism. In the words of Obama, the United States underestimated the power of the Islamic group **ISIS** which exploited the power vacuum in Iraq to emerge and control large areas in Syria and Iraq.²² Consequently, extremist ideologies spread through social media and schools have drawn many foreigners the world over as volunteers fighting for the Islamic State. One must remark at this juncture that fighting radical **ISIS** is not the major problem, rather the bottom line is the indoctrinating effect of these fighters back home in their different countries, after the war. **ISIS** may have been lost the physical war, but not yet the philosophical and subtle arc, which is more dangerous.

Fully convinced that justice should be restored through jihad or martyrdom, achieving such through warfare or suicide bombing could only appear an easier opportunity to step into the 'promised grandeur of paradise', hence the fundamentalist concept of jihad differs from regular warfare. Resurgent Islam encourages fighting rather than compromising. Consequently, the emergent jihad could erode national and ethnic boundaries, steered by the theory of 'just war'. That is why the West Africa Sub region (Nigeria, Mali, Niger, Senegal, Ivory Coast, Burkina Faso, and Ghana) are sitting currently on a ring of fire, with the Fulani menace and atrocities.

At this juncture, it is poignant to note that the Quran didn't mince words when it demanded of good Muslims to strive for Allah's cause with their wealth and lives, and more importantly, self-sacrificing. Abundance of human raw materials for suicide bombing are easily harnessed from the majority of ignorant lower echelon of every society. Younger boys, girls, physically-challenged and widows of slain fighters are religiously instructed and motivated to 'honorably' enter the heavenly bliss as one of *Allahs* 'generals', rather than die a pauper. In

most cases, families of such suicide bombers receive accolades and recognition from the *Ummah*, on successful accomplishment of such task. However, one may have to caution that total submission may not be achieved in all followers at any given time. Aligning to this view, Qaqa, a suspected member of the dreaded *Boko Haram* terrorists in Nigeria, recently arrested by security agents, submitted that:

*Suicide bombers were chosen among sect members by their leader, and once a person was chosen, he had no option but to carry out the assignment. Once handpicked, it is death either way; if you refuse, you would be killed on the orders of the leadership. So many prefer the suicide bomber option far away from their wives and children.*²³

Prisons, whether in the West, Middle East or Africa, have continued to act as viable incubators for radical Islam and terrorist ideology.²⁴ Fully convinced that Western Christianity has failed them in life, such get easily converted to Islam, which they embrace easily, being a protest religion. Freed from incarceration, such people are often exposed to further information and recruitment through the internet and incipient indoctrination under extremists and zealots, who graduate them with the *Al-Barka* (a blessing, source of protection against enemies and demons, ensuring success, political, physical and spiritual longevity and fulfillment). The ‘potency’ of such blessing is not in doubt to such people, after all, in Nigeria, it is a strange truism that even many highly placed government officials, including security personnel tend to rely more on the esoteric incantations and charms of sorcerers, man of God, marabouts and clerics instead of scientific-backed conventional security system.

Indoctrinated adherents/armed groups fight in utter defence of their belief, while ‘patriotic’ domestic security professionals defend with some reservations and limitations. It is quite amazing the extent to which indoctrination could take people. Terrorists never give up, until their goals are achieved, they continue to be inspired by their martyrs. Of particular mention is the response which the Underwear bomber, Umar Farouk Abdul Mutallab who was to blow up a US bound Detroit airliner on Christmas day, 2009 made, on hearing his life jail conviction; ‘that Bin Laden and other Al Qaeda leaders who have been killed are alive and shall be victorious by God’s grace, and promised

that terrorists attacks would continue until Jews are driven out of Paletine.²⁵ One spectacular observation is the ‘godhead’ position which sect or group leaders occupy in the lives of adherents, consequently, their wishes and denunciations are strictly kept to devoid of any iota of individual reasoning, feelings and contributions, after all, they are ‘divinely gifted and chosen’.

B. Military Leadership

The military is a formal, disciplined and professional organization with set standards values and defined roles for members. The provision of national security (internal and external) remains their onerous responsibility. The strength of any nation’s military, helps to streamline that sovereignty’s pedigree as an actor in local and international politics.

However, the strength and effectiveness of any military completely depend on its leadership. Issues of leadership is therefore very germane in underscoring stability as a group and successful campaigns in designate operations. Leadership theorists have moved from mere traits, situational interaction, intelligence, functional behavior, power, vision, values and charisma into **transactional** and **transformational** leadership attributes. Transactional leadership style deals with exchange between followers and leaders which would ensure that both followers and leader’s expectations are fulfilled. As long as the leader’s and follower’s expectations are met, rewards are given, hence rules, procedures and standards remain the essentials.²⁶ On the other hand, Bass and Piggio went further to explain that transformational leaders continuously invest on the development of themselves and others, through motivation, inspiration and assisted encouragements to achieve set goals. From the foregoing neither transactional nor transformational leadership attributes may appear viable, considering the complex and complicated challenges which the military are exposed to in today’s global arena.

One may have to step back into 1999, when a major attempt was made at crystallizing the many identified leadership dimensions into five major personality themes, hence – Extraversion, Agreeableness, Conscientiousness, Neuroticism and Openness to experience. As a personality trait, extraversion relates to how open a military officer should be on matters regarding military details, while agreeableness

determines his social relationship including subordinate compromises with his peers. Undoubtedly, conscientiousness is important in any project in that this trait and ability would enable the leader to be focused, grow, 'but ...still committed to cultural and group pursuits'.²⁸ Neuroticism from all indications appears to be the most worrisome and problematic trait, if proper evaluation is to be made on trending human pathology and psyche. Convincing evidence and information have shown and proved how serious most successful national armies take and tackle this issue of neuroticism.

The personality of a military leader includes his physical and mental status, though one must admit that the latter drives the former. The very essence includes his impulsive and temperamental level, vision and sustenance of pressure in extreme conditions. Understanding the personality of the leader is pivotal to successful military execution of tasks, stability and growth. On the other hand, split personality encourages neuroticism, hence the leader may lack – definition, charisma, circumstantial flexibility and command power, in carrying out operations since he may find it difficult differentiating realism from ideals. Infact, leadership anatomy simply determines group or unit dynamics in the military. When neurotic challenges appear to be (out of control), escape mechanisms redirect such personalities to drugs and external inducements. Conflict of ideas would never help professionalism as embodied in the military. Openness to experience allows and encourages the leader to be dynamic.

C. Counter-Insurgency/Terrorism: Constraints

The most important part of any military operation is to establish and maintain tact, communication, reinforcement, control and follow up details. However, this study must acknowledge the emanent complexities and unfolding distortions differentiating military assignments in conventional war fare *vis a vis* blatant insurgency and terrorism. A global glance at this scenario would showcase a geo-strategic overview of the depredations of international terrorism from Afghanistan to the Middle East, North Africa to East, Western and Southern Africa. The mixture of hybrid maneuvers and tactics, the unreserved deployment and application of heavy weapons, artilleries and lethal weapons, absolute lack of regimentation and identification symbols, including their ability to meander into local civilian populations, have to a larger exterior contributed to their invincibility.

Research has shown that international terrorists have a vision and mission, and theirs is to exploit all possible channels of communication and supply in order to remain relevant.

Once **fear** is removed from their arsenal, their value is downgraded, hence the choice of targets, the timing of attacks, and the media leverage they attract in return. Fear is subjective, hence it decapitates the mind. The first constraint in accomplishing successful military campaigns against die hard terrorists is fear.

Prosecutors of the 5th generation wars rely on latest information gadgets, including signal patterns and icons in use over the ages to challenge the C31 model of military Comms²⁹. Usually, delineation of terrorist havens and positions may appear difficult for the military to accomplish, before launching an attack, in order to avoid or reduce civilian casualties; such proposed offensives may be differed or even staved off, hence aiding the terrorists. Quite unlike guerilla tactics, terrorists of the 21st century cultivate their sanctuaries completely within local populations, though sustaining highly volatile, tactile and robust units (sedentary units); hence constraining overt military operations.

This brings into preview the all important international humanitarian law on war and armed conflicts: *jus in bello* (a body of laws specifically designed to constrain the waging of war) is actually determined by *jus ad bellum* (legal assessment of recourse to war, and hence limits to the act of war).³⁰ The overriding principles embodied in these laws are those of **military necessity** and **humanity**. Since 1949 Geneva conventions on armed conflicts, compiled with the rising reactions concerning what rules of armed conflict that should govern states located in their own territories so that their conflict is humanely prosecuted, either internationally or internally in the proper sense. In consonance with this great demand, the international committee of the Red Cross through the auspices of the United Nations in 2005 published a comprehensive study on 'Customary international Humanitarian law'. At this juncture, it is poignant to note that heavy emphasis was placed on the phenomenon of asymmetrical warfare, alleged ideological or religious character of the war, depiction of the adversary as a barbarian, hostilities carried out as a technical operation from long distance (bomber operating from high altitudes, long-range missile), or involving

in a guerilla-type war, tactics that expose the civilian population to enhanced risk³¹. Today, the authorities of the International Human Rights group are legally on the prowl, streamlining sovereignties to legitimately prosecute and contain insurgency and terrorism determined to erode them. Abiding by the ruses of war, automatically introduces the nagging issue of terms or rules of engagement. For one thing, it would be a sheer miracle, if all members of a nation's military were simply law abiding, having been sufficiently updated through orientation and discipline to abide. Yet another could be sheer ignorance of the rules and violations of the humanitarian law. On the part of the military, both officers and men have a way of being docked in the International Court of Justice on a charge of 'crimes against humanity'. This is a serious constraint as long as the adversary applies sustained indiscriminate attacks on the state.

One may not overlook the issue of state media, whose activities may make or mar a designated military campaign. Events prior to, during, and after such operations as seen and reported through the binoculars of the media, encourage, build, deter or destroy effective units in the army. Information Bureau in the military remain on a slippery pedestal of news blackout, vetting and blatant exposure. Today, international terror groups gainfully stride and thrive on the media, who are lawfully permitted to play and broadcast their messages of fear to the civilian population on the one hand, and that of re-energizing and re-invigorating the sect members on the other hand. It is simply one message, but two achievements or targets, and it remains a constraint to successful military operations.

This study could list other constraints as poverty of motivation, paucity of adequate military intelligence, equipments and logistics, including the all important factor of queried leadership. Attempts of several developed foreign nations at obtaining certain units of highly efficient military force, which could be relied on for delicate, timely and dangerous missions, led to the emergence of elite or Delta forces. In their motivation, which encompasses material, psychological and physical endowments, they are always ready to defend the national cause ultimately, through their **sting operations**. Again, designate operations headed by leaders of military units remain a far cry. In battling the *Boko Haram* elements in Nigeria's North-East for many years now, the Nigerian army has manifested raw strength with great

lack of ideas and strategic engagement, creating comfortable spaces for conflict entrepreneurs to continue benefitting.

RECOMMENDATIONS

Through insurgency and terrorism, the weak battles the strong, hence creating crisis and destruction to existing standards of development, and threatening the survival of liberal democracies. Though dwelling on proper military assignment or operation, this study is apt to inform and create an insight to both the military as a highly professional group and the civil populace as the main targets of terror infernos.

Crisis management and damage control plan as of military necessity should not completely be carried out devoid of national attention and interest, at least in consonance with the dictates of ideal democracy. From all intents and purposes, insurgency and terrorism as being depicted by *ISIL* in the Middle East, *Al Shabab* in Somalia and *Boko Haram* in Nigeria, to mention but a few, could be defeated and contained overtime, if both the military and the civilian population remain focused on their separate, but intertwined tasks. Designate military operations, as ongoing in the desserts of Syria and Iraq, including the North Eastern states of Nigeria, across Niger, Chad and Cameroon borders, elicit symbiotic contributions and response from both the army, the air force and the civilians. Since terrorists strike at values held sacrosanct by democracies – Sanctity of life (civilian and soldiers), accountability, the importance of government truth among others; defeating and containing terrorism must start with striking on factors favouring such armed groups – accountability, protection of leaders, patron support, weapons/food supplies source, including their sanctuaries. These are their vulnerable targets.

The infantry, encompassing covert and overt forces, light and heavily armored units, should lead anti-terror operations, squarely guided by intelligence scientifically gathered, but in most cases locally confirmed. Confirming or garnering adequate information may degenerate into sifting unobtrusive intelligence. Insurgents and terrorists do not live in the atmosphere. The same way they need and fish on the civilian population for information; the army should. Though equitable military – civilian relationship is encouraged, the military should be cautious of the civilian population, amongst whom are Internally Displaced People (IDP). They could be ‘time bombs waiting to explode’. A determined

military asymmetry could liaise with raw military intelligence and send specific, disguised pseudosurgical personnel's after the leadership high command for information and possible extermination of terror leaders and their charismatic assistants. Such operations could not only be deadly, but could take time to culture membership, acceptance, planning and execution. Drone technology, loaded with guided bombs though costly, could provide an easier option. Be that as it may, it should be noted that the unpredictability and unclear art of human intelligence would always outsmart the world's best military intelligence computers and spy Comms. In the midst of operations, sustained shooting and bombardment from specific positions over a long period of time should be necessarily avoided.

On the other hand, direct military operations on the field should to the barest minimum aim at avoiding enormous collateral damage on civilian populations, hence guided missiles and Drone attacks should come as a last resort, when the advantage out-weigh the anticipated losses. Terrorists capitalize on any mistake which though targeted on them, ends up injuring the public. Public sentiments and emotions could reinvigorate indoctrinated and undecided minds as to the truism in their cause. Nigeria's 'Drop zone' has been the *Sambisa* forest, hence heavy artillery could be diligently put to use there, while motorized compact units could operate simultaneously from many sides. Captured and confirmed terrorists may or may not be directly useful, since decoding the organizational arrangements of insurgent sects may prove confusing. Their 'cells' and networking structure appear complex, hence intriguing even to certain categories of members. Their interlocking groups include – drug traffickers, religious zealots, food vendors, bank personnel, IT specialists, kidnapping gangs, toll and ransom collectors.

Technology alone cannot fight the 21st century unconventional wars, since according to Melinger, it is a warfare of exhaustion, attrition, annihilation and paralysis.³² Standardized format of military fiat in the execution of operations is definitely seriously challenged, in that terror groups circumvent drawn out conventional wars in the fields, but rather prefer the streets, markets, schools, churches, mosques, television view centres, football fields among others. Hence reliance on sophisticated intelligence systems, information architecture, unmanned systems and combined force, operations during campaigns against terror groups may

end as a 'high sounding nothing'. In tandem with this line of thought, Liotta suggested thus:

*The paradigm for many future battlegrounds however, will draw on ambiguity and chaos rather than on battlefield predominance in that the best guarantee of success to the terrorists in their chaos strategy comes when they have brought chaos to their enemy without battlefield engagement.*³³

At first, the eco-terrorists of the Niger Delta exposed the Nigerian military to linkages of the 21st century warfare – creeks, waterways, thick and rainforest vegetation, where armed pundits could easily strike, meander and melt away. Here, strapped up and remote - controlled bombs were put to advantageous use by the insurgents. Up in the arid fields of the North East, this un-urban experience continues in the form of environmental stress. The introduction and application of Improvised Explosive Devices (IED) have added to the chaotic situation on the streets. Being an insurgent strategy, the people's faith in the government in striving to protect them continues to wane.

This study and its various tactical recommendations couldn't have come at any other better time than now when intelligence realities on the ground show that cumulatively, the Nigerian army, sequel to its state of professional anome, is steadily loosing its anti-terror operations against the ISIS backed *Boko Haram* element in Nigeria's North-East. A proactive militray force should only prefer offensive operations mostly, but could strategize more on noctural operations. On no account should it allow the enemy any knowledge of 'achilles heel', sustained by individual or parochial interest. Issues of conspiracy, ethno-religious polarizations and premodial stereotypes not only creates havoc to the operational modicum of military retinue, but breeds complacency, sabotage, sell out, collaboration and negligence. These cumulately lead to dessertion, un-bonding and abandonment of formations by soldiers. Repeated aerial operations and bombardness alone cannot win battles, hence, putting boots on the ground, steered by loccal vigilante and militia should not be over-looked. A professional army that lacks patriotism cannot go far since it's the hallmark of all military operations: moreover, that which relies solely on propaganda, should always be ready with falacious excuses at the end.

The global emergent identity of trans-national terrorism of the 21st century is sustained on a bloodline of indoctrination with extremist ideologies. Sufficit to say that as long as such trending crucible is growing in leaps and bounds by the day, any viable counter terror package must not do without collateral propaganda. Anti-insurgent operations remain mostly deleterious on economic and human capital, considering its long drawn out tangled and intricate contours. Withdrawal at any point devoid of proactive plans or backup is completely dangerous, regardless of ones power quotient or status. Practical example can be seen from the contemporary depredations of the US against the *Taliban* in Afghanistan.

It is only the convincing tenacity of patriotism driven by experienced professionalism and dynamism that could neutralize the destructive and distabilising firew power of terror infernos. Unfortunately, the few galant and dedicated infantry end up demotivated by the unbecoming reactions and responses of most of their compromised commanders and companions.

Soldiers detailed and designated against insurgent and terror groups should have perseverance and patience as one of their key motivating weapons. Quick action and quick results are highly deceptive. Creveld was prescient when he beckoned on troops engaged in such operations 'to better prepare for the unexpected and not the expected'. He went on to analyse this with due reference to the American failures in fast, precise and overwhelming conflict resolutions in Vietnam, Bosnia, Iraq, Somalia and Afghanistan.³⁴

The 21st century soldier must be reconfigured with the present ambiguities, hence when faced with a designate operation, he would perform his civic duty with an ambit of common sense and professionalism, knowing fully well that his adversary, deeply indoctrinated as he is, fights with all his person, hence possessing the capability to self organize and reconstitute after being struck, within a short period. In the same way, beautiful paraphernalia alone cannot make a soldier, a sturdy fortress may not actually be as strong as it looks. The physiology of military leadership involved in such conflicts must be interrogated. Since the rose flower opens at the cost of its life, leaders of military units should manifest and encourage '**Bonding**' or '**Closework**' as a strategy. According to Larry K. Smith, this enables the

units deployed to be in and act cohesively against a common enemy, rather than long distance and precision-guided engagements.³⁵ One could view the advantages of closework in the cooperative efforts existing amongst the Iranians, Iraqi, Syrian and the Western special units, directed at containing *ISIL* advances in Iraq and Syria. Recently, the Nigerian leadership engaged in deliberate efforts at stabilizing and reawakening the West African Multinational Force, involving troops from Niger, Nigeria, Chad, Cameroun and even Mali. Closework brings strength and versatility, especially – across the borders, since the cankerworm is a transnational problem. The operation is not that of the military alone. Sovereign governments and the military must move from rhetorics to performance; from the creation of awareness, education and the correction of misinformation on the part of the citizenry to the reconfiguration of military training and professionalism. People oriented policies still have some grounds against fallacious doctrines. Timely sessions of negotiations and dialogue should be strategically initiated by the government, to allow the soldiers time and opportunity for assessment, re-planning, and even feeling the pulse of the terrorists.

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MUSIC AND LITERATURE: CHINUA ACHEBE'S *THINGS FALL APART*

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Abstract

The Igbo are one of the most musically oriented people in Africa. Music may be performed for its sheer fun, the message it communicates, the outlet it provides for social interaction or the sharing of community's sentiments. It may be performed as an attribute to an individual, an offering to a deity or a service to a potentate. Virtually, everybody contributes to and draws inspiration from the collective wisdom of the community. The audience reacts and interacts with the musician, giving him inspiration, expanding and contributing to his entire musical output, through spontaneous refrains, ululations, etc. In this way, music making can be called a collaborative or concerted activity in Igbo society. For the Igbo, music is not a luxury or pastime; it forms part of the process of living. Chinua Achebe, an Igbo from Ogidi in Idemili Local Government Area Local Government Area (LGA) of Anambra State, was a novelist, poet, professor and critic. He wrote five novels and so many other literary works. He made extensive use of music in his novels, particularly in "Things Fall Apart" and "Arrow of God." This paper discusses the role which music played in "Things Fall Apart" under the following headings: music in Igbo society, stories, songs in Igbo music, musicians, dancers, the Ozo institution, instrumental resources, the learning, teaching of music and performance venues, musical instruments and extra-musical functions. Music, therefore, plays and will continue to play an important role in the life of the Igbo.

Key Words: Igbo, music, musicians, Achebe, audience

INTRODUCTION

Chinua Achebe was born in Ogidi, Idemili Local Government Area (LGA) of Anambra State of Nigeria on 16 November 1930 and died on 21 March 2013 in Boston, Massachusetts, United States. One could rightly say that he lived a well-fulfilled life of 83 years.

He was a Nigerian novelist, poet, professor and critic. He wrote 5 novels - *Things Fall Apart* (1958), *No Longer at Ease* (1960), *Arrow of God* (1964), *A Man of the People* (1966) and *Anthills of the Savannah* (1987). In addition, he wrote 7 short stories, 7 books of poetry, 4 Children's books and many Essays, Criticism, non-fiction and political commentaries.

The main focus of this paper is his first novel, *Things Fall Apart*, often considered his best and the most widely read book in modern African literature. It has received worldwide acclaim and has been translated into 50 languages and sold over 8 million copies. More importantly, it has a universal appeal. His novels focus on the traditions of Igbo society, the effect of Christian influences, the dynamism of the Igbo to adjust to changing times and the clash of Western and traditional African values during and after the colonial era.

As a true Igbo man who was brought up in his traditional society in which music plays a dominant role in the life of the people, Achebe made extensive use of this cultural expression in his novels, particularly in *Things Fall Apart* and *Arrow of God*.

This study chose to discuss the role which music played in *Things Fall Apart* under the following headings: Music in Igbo society, stories, songs in Igbo Music, musicians and dancers, the *Qzọ* institution, instrumental resources, the learning and teaching of music, performance venues; musical instruments and extra-musical functions.

Music in Igbo Society

The Igbo have only one word: *egwu* or *nkwa* or *uri* or *eri* (dialectal variants) for vocal music, instrumental music and dance. The word *egwu* is by itself ambiguous, vague and inexact, for from it, likewise, we get *egwu-ogbugba* (dance). From these terms, by correspondence, we derive the names of the music performers, namely, *ogu-egwu* (singer), *ote-egwu* (dancer), and *oku-egwu* (an instrument performer). The paradox of the classification is that every Igbo musician is called *onye-egwu*.

The Igbo are one of the most musically oriented people in Africa. Music may be performed for its sheer fun, the message it communicates, the outlet it provides for social interaction or the sharing of community's sentiments. It may be performed as an attribute to an individual, an offering to a deity or a service to a potentate. Virtually, everybody contributes to and draws inspiration from the collective wisdom of the community. The audience reacts and interacts with the musician, giving him inspiration and expanding and contributing to his entire musical output, through spontaneous refrains, ululations, etc. In this way, music making can be called a collaborative or concerted activity in Igbo society - everybody receives and generates music or dance. Igbo audiences participate and are implicated in every music event.

Igbo people are agrarian and musically active people. Music plays a major role in both their social and religious activities. For the Igbo, music is not just a luxury or pastime; it forms part of the process of living itself, hence Echezona (1963) stated: "To every Igbo, life has a melodic and rhythmic orientation", and again, "no event happens that is not associated with music. The Igbo has an ardent personal feeling for it" (pp. 12 & 14). Music features in many different settings within Igbo traditional society: birth, initiation, marriage, work, festivals, palm-wine drinking, hunting, games and sports, harvesting and other aspects of agricultural work, title-taking, death, burials and funerals, etc. Music is therefore functional.

Igbo music combines vocal and instrumental music and dances. Some of the famous Igbo dances are *Atịlọgwụ*, *Mkpọkịti*, *Nkwa-Umuagboghọ*, *Okanga*, *Nkwanwite*, *Ikorodo* and *Egedege*. The Igbo are also very skilful instrumentalists and some of their important instrumental ensembles include:

Igede, *Abia*, *Mgbeleke/Ngedegwu/Ngelenge/Ikwilikwo/Oge.Ikpa*, *Ushe/Uvie/Ufie*, *Igba-eze*, *Ekwe-Ozọ*, *Ukom*, *Ese*, *Mgba*, and *Ikoru*.

The Igbo sing a whole spectrum of songs, e.g. social songs, songs of praise, love songs, religious songs, and songs of derision. By its very nature, Igbo music has very interesting and extensive literature content. According to Okafor (1989a), "The Igbo cannot do without music and one of the most important attributes of Igbo music is that it is not only to listen to, but also to learn from." (p. 140)

Story telling among the Igbo

Storytelling is a common art among the Igbo, which is expressed in the dialect of the story teller.

Among the Igbo, storytelling was/is used to:

- pass on information, which may be current, topical, historical or legendary. They also transmit the received doctrine of the community, chronicles of the heroes, wars fought and won, migrations of people and the magnanimity of the ancestors - the source of national ego and personality.
- teach morals and mould character.
- express their worldview and the explanation of phenomena through stories - what belief systems they live by, their values and what they regard as fundamental to the continuity of their personality.
- provide entertainment, which appears to be a major objective in storytelling among the Igbo. Nevertheless, behind the entertainment objective lie some great truths about the society's beliefs, values and being, exploitation of the foibles of the human nature and codes transmitting serious or sensitive information to an inner circle. In the trickster tales and musical lampoons of the Igbo, it can validly be claimed that 'many a great truth is said in joke.' The tortoise, the ant, the praying mantis, and the leopard are among the commonest characters in the animal tales, really typifying or expressing some human icons and stereotypes, and transporting the audience into a never-never world that has streaks of reality. To dissolve the myth, while bringing back the mind to the world of reality, some Igbo end their myths with the clause 'Off with the rat's head' or 'So, I left them and started returning.'
- teach concepts that are contained in the language and the music.

Among the Igbo, storytelling originated because they needed and performed it to achieve certain ends in its process of organizing, maintaining and modelling life and behaviour within it. It was the technique used to express and transmit norms and values, traditions, social goals, as well as duties and obligations of members and sections of the community in the overall rhythm of community life. It therefore becomes not mere *repertoire* for entertainment, but a reference containing the codes, ethics, values and warnings that are meant to guide every member of the community through life in the environment.

Every Igbo story, consequently, contains some elements of the Igbo spirit, community or society. It truly exists within that context and reveals itself to other cultures only on its own merits and dynamism. According to Okafor (1989b):

Children learned through the folktale, the 'dos and don'ts' of their communities. They also learned about the character of people and animals ... proverbs, codes and maxims ... (they) were attractive to children because through the vehicle of the songs, they learned easily without mental stress ... even to compose words, and to use their language beautifully. (p. 290)

In *Things Fall Apart*, there are many stories told by Chinua Achebe that are reflected in what has been said *supra*. In Chapter Five:

The story was always told of a wealthy man who set before his guests a mound of foo-foo so high that those who sat on one side could not see what was happening on the other, and it was not until late in the evening that one of them saw for the first time his in-law who had arrived during the course of the meal and had fallen to on the opposite side. It was only then that they exchanged greetings and shook hands over what was left of the food. (p. 29)

In Chapter Seven, we are told that “Nwoye and Ikemefuna would listen to Okonkwo’s stories about tribal wars, or how, years ago, he had stalked his victim, overpowered him and obtained his first human head.” (p. 43).

In Chapter Eleven, we read about “Low voices, broken now and again by singing, reached Okonkwo from his wives’ huts as each woman and her children told folk stories. Ekwefi and her daughter, Ezinma, sat on a mat on the floor. It was Ekwefi’s turn to tell a story.” (p. 76). Her story was about the trickster, tortoise, and the birds in which tortoise answered the name *All of You*.

Forms of Igbo Music in *Things Fall Apart*

The commonest forms of African music include the Call and Response and Repetitions, which have different shades and variations. Some of them are sung in unison in which everybody repeats the same texts as

well as melody (Agu, 1999). Chinua Achebe made an extensive use of these forms in *Things Fall Apart*.

In Chapter Four, we read:

The rain fell in thin, slanting showers through sunshine and quiet breeze. Children no longer stayed indoors but ran about singing:

'The rain is falling, the sun is shining,

Alone Nnadi is cooking and eating.' (p. 28)

In Chapter Six, there is an example of the Call and Response after a wrestling match when Okafo's supporters sang his praise:

Okafo was swept off his feet by his supporters and carried home shoulder-high.

They sang his praise and the young women clapped their hands:

Who will wrestle for our village?

Okafo will wrestle for our village

Has he thrown a hundred men?

He has thrown four hundred men.

Has he thrown a hundred Cats?

He has thrown four hundred Cats

Then send him word to fight for us. (pp. 40-41)

The above is a good example of music for games and sports among the Igbo. In Chapter Seven, as Ikemefuna was being led to be killed, he still remembered the song:

Eze elina, elina! *Sala*

Eze ilikwa ya *Sala*

Ikwaba akwa oligholi *Sala*

Ebe Danda nechi eze *Sala*

Ebe Uzuzu nete egwu *Sala*

He sang it in his mind, and walked to its beat. If the song ended on his right foot, his mother was alive. If it ended on his left, she was dead. No, not dead, but ill. (p. 48)

In Chapter Twelve, we read

As night fell, burning torches were set on wooden tripods and the young men raised a song. The elders sat in a big circle and the singers went round singing each man's praise as they came before him ... They sang the latest song in the village (which is a love song):

*If I hold her hand
She says, "Don't touch!"
If I hold her foot
She says, "Don't touch!"
But when I hold her waist-beads
She pretends not to know.'*

... They sang songs as they went, and on their way paid short courtesy visits to prominent men like Okonkwo, before they finally left for their village. Okonkwo made a present of two cocks to them. (pp. 94-95)

Music is used to console, admonish, encourage and calm the troubled mind as was the case with Okonkwo and his maternal uncle, Uchendu, who advised him thus:

If you think you are the greatest sufferer in the world ask my daughter, Akueni, how many twins she has borne and thrown away. Have you not heard the song they sing when a woman dies?

"For whom is it well, for whom is it well?"

There is no one for whom it is well." (pp. 107-108)

Chinua Achebe recognized the impact of Western religion and education on the Igbo and the duality of their existence when he recorded in Chapter Sixteen, thus:

Then the missionaries burst into song. It was one of those gay and rollicking tunes of evangelism which had the power of plucking at silent and dusty chords in the heart of an Ibo man. The interpreter explained each verse to the audience, some of whom now stood enthralled. (p. 117)

The power of music to punctuate and relieve the tedium of work (work songs) and to fire the spirit are some of the qualities of music which the traditional Igbo society employs for societal construction. In Chapter Twenty, we are told that

As they cut grass in the morning the younger men sang in time with the strokes of their machetes:

*‘Kotma of the ash buttocks,
He is fit to be a slave.
The white man has no sense,
He is fit to be a slave.’* (p. 140)

From Chapter One to the last but one Chapter of the Novel, which is Chapter Twenty-Four, Chinua Achebe continued to show the important role music plays in the lives of the Igbo and the recognition of musicians in an achievement-oriented society like the Igbo. In Chapter Twenty-Four, we read how “Okudo sang a war song in a way that no other man could. He was not a fighter, but his voice turned every man into a lion.” (p. 159)

The Musicians and Dancers in *Things Fall Apart*

Although Unoka, the father of Okonkwo, the great hero in *Things Fall Apart*, was said to be poor and a failure, yet he was a good musician like some others as were mentioned in the novel. And besides, his services were always in demand.

In Chapter One:

i. *He (Unoka) was very good on his flute, and his happiest moments were the two or three moons after the harvest when the village musicians brought down their instruments, hung above the fireplace. Unoka would play with them, his face beaming with blessedness and peace. Sometimes another village would ask Unoka’s band and their dancing egwugwu to come and stay with them and teach them their tunes.* (p. 4)

ii. “Unoka was never happy when it came to wars. ... And so he changed the subject and talked about music, and his face beamed. He could hear in his mind’s ear the blood-stirring and intricate rhythms of the *ekwe* and the *udu* and the *ogene* ...” (p. 5)

iii. “Okoye was also a musician. He played on the *ogene*. But he was not a failure like Unoka. He had a large barn full of yams and he had three wives.” (pp. 5-6)

In Chapter Six:

iv. “At last the two teams danced into the circle and the crowd roared and clapped. The drums rose to a frenzy. ... Old men nodded to

the beat of the drums and remembered the days when they wrestled to its intoxicating rhythm.” (p. 37)

v. “The drummers took up their sticks again and the air shivered and grew tense like a tightened bow. ... The drums went mad and the crowds also.” (pp. 39-40)

In Chapter Seven:

vii. “It is an *ozọ* dance.”... “Somewhere a man was taking one of the titles of his clan, with music and dancing and a great feast. (p. 47)

In Chapter Twelve:

viii. *When they had gone round the circle they settled down in the centre, and girls came from the inner compound to dance. At first the bride was not among them. ... All the other dancers made way for her. She presented the cock to the musicians and began to dance. Her brass anklets rattled as she danced and her body gleamed with cam wood in the soft yellow light. The musicians with their wood, clay and metal instruments went from song to song. And they were all gay.* (p. 94)

In Chapter Thirteen:

ix. “Drums beat violently and men leaped up and down in a frenzy. ... The drums and the dancing began again and reached fever-heat.” (pp. 98-99)

The *Ozọ* Institution

Sometimes between the 9th and 10th Centuries AD, the Igbo established a cultural institution for the social and moral elite. The title is widely termed *Ozọ*. Authorities of Igbo anthropology (Uchendu, 1965; Basden, 1966; Agwuna, 1978; Egudu, 1978; Menakaya, 1978; Mgbada, 1978; Okeke, 1978; Ilogu, 1979; and Onwuejeogwu, 1979) attribute the foundation of *Ozọ* to the Nri, the guardians of Igbo morality, whose hegemony covered the entire Igboland in Eastern Nigeria and the Igbo west of the River Niger, parts of Edo, the Idoma and the Igala territories beyond Igboland.

The insignia of the *Ozọ* title include an ankle lace (thread of title) and a red cap with an eagle feather (*abuba ugo*). The possession of an elephant tusk-trumpet (*odu-okike/odu-enyi/opu-odudua*) admits an *ozọ* member to a higher degree. The tusk represents wealth and confers a prosperity status on the owner-family that will then pass it on from generation to generation. Only these titleholders may blow the trumpet

(*ọdụ okike/ọdụ enyi*) in the speech patterns recognized as special signals of identity or as praise poetry to themselves, other *ọzọ* members and to powerful deities. The trumpet also performs an extra-musical function of identifying and labelling a man of status and honour wherever it is. The privileges of membership of the *ọzọ* title group include the right to perform certain ceremonies and rituals. The holder of the title is a moral leader in the society and is expected to abide by a stiff code of morality and to speak the truth come what may.

Ọzọ title is the most prized status every Igbo man is ambitious to acquire in life because it symbolizes fullness of manhood and authority in the traditional and cultural life of the Igbo people. It is neither politically affected nor craftily contrived: people have to work for it. The candidate must be a freeborn of his community. He must be a man of respectable character: he must be a responsible citizen. He is therefore a symbol of moral and spiritual excellence in his community.

The privileges of membership entitle an *ọzọ* man to have a court ensemble whose performances are signals describing the great man's ordinary life in his home. *Ekwe-ọzọ* is an ensemble of three slit drums - *ekwe shinne* (the *ọzọ* drum), *ekwe-etiti* (the medium drum), and *ekwe-nta* (the small drum) - which serve the function of a court or palace band. *Ekwe-ọzọ* ensemble plays when other *ọzọ* men visit, when they have a ceremony or function in that home or when custom demands that the status and identity of the *ọzọ* title-holder be reflected in sound.

An interesting usage of *ekwe-ọzọ* occurs when an *ọzọ* man is eating in his *mkpọ*, the personal shrine in his home. It is prohibited by custom that an *ọzọ* man should eat in public or where others may see him. But, when he sits at table, the vicinity has a good idea of what is happening when the medium member of the ensemble (*ekwe-etiti*) begins to chatter with puckish humour after the stroke of a clapperless bell (*ogene*):

<i>Liwe ngwangwa n'aka ejì we m</i>	Eat fast for my
hands are weary with playing	

<i>Liwhodokwe n'abịa a bjakwa</i>	Reserve some
food for you have a visitor	

Another stroke of the *ogene* announces the end of the meal and the young drummer rushes in to have some muscles from the master's table. Chinua Achebe refers to this noble *Ọzọ* title-taking in *Things Fall Apart* in Chapter Seven:

Then from the distance came the faint beating of the ekwe. It rose and faded with the wind - a peaceful dance from a distant clan. 'It is an ọzọ dance,' the men said among themselves ... Somewhere a man was taking one of the titles of his clan, with music and dancing and a great feast. (p. 47)

In Chapter Eight:

'Sometimes I wish I had not taken the ọzọ title,' said Obierika. 'It wounds my heart to see these young men killing palm trees in the name of tapping.'... 'I think it is good that our clan holds the ọzọ title in high esteem,' said Okonkwo. 'In those other clans you speak of, ọzọ is so low that every beggar takes it.'... 'They have indeed soiled the name of ọzọ,' said Okonkwo as he rose to go. (p. 55)

In Chapter Twenty: “Then he would show his wealth by initiating his sons into the ọzọ society. Only the really great men in the clan were able to do this. Okonkwo saw clearly the high esteem in which he would be held, and he saw himself taking the highest title in the land.” (p. 137)

In Chapter Twenty-One:

And it was the wrong year too. If Okonkwo had immediately initiated his two sons into the ọzọ society as he had planned he would have caused a stir. But the initiation rite was performed once in three years in Umuofia, and he had to wait for nearly two years for the next round of ceremonies. Okonkwo was deeply grieved. And it was not just a personal grief. He mourned for the clan, which he saw breaking up and falling apart, and he mourned for the warlike men of Umuofia, who had so unaccountably become soft like women. (pp. 145-146)

Instrumental Resources, Performance Venues, Learning and Teaching of Music

The Igbo have learnt, through more than seven thousand years, to master their environments and the resources of those environments. They have made musical instruments from wood of local trees, iron, stone and clay, hides and skins, gut, gourds, bamboo, bush ropes and

animal horns. The makers of Igbo musical instruments rely on their eyes, sense of pitch, ears, and on tradition for their construction. Hence, we are told in Chapter Four that: “He (Ikemefuna) could fashion out flutes from bamboo stems and even from the elephant grass. ... And he knew which trees made the strongest bows.” (p. 22).

Folk music is a communion among the Igbo and can be celebrated in the homes, shrines and in the compounds of worthy men of the society. However, the most popular place for its performance is the *ilo* as reported in Chapter Five:

Just then the distant beating of the drums began to reach them. It came from the direction of the ilo, the village playground. Every village has its own ilo which was as old as the village itself and where all the great ceremonies and dances took place. ... The whole village turned out on the ilo, men, women and children. They stood round in a huge circle leaving the centre of the playground free. The elders and grandees of the village sat on their stools brought there by their young sons or slaves. (pp. 34 & 37)

And again, “The crowd had surrounded and swallowed up the drummers, whose frantic rhythm was no longer a mere disembodied sound but the very heart-beat of the people.” (p. 40)

We have already learnt in Chapter One that “Sometimes another village would ask Unoka’s band and their dancing *egwugwu* to come and stay with them and teach them their tunes. They would go to such hosts for as three or four markets, making music and feasting.” (p. 4). When this happens, their hosts normally give them lavish entertainment of food, meat and drinks. Sometimes, a goat or ram and some drinks are given to them on departure. This is in addition to the reasonable sums of money they are paid for the teaching.

Among the Igbo, dance rehearsals take place in a selected enclosure called *mkpu-egwu/oda-egwu* or *uno-egwu* where the participants would not be seen and disturbed while learning the dance. In traditional societies, palm fronds (*igu nkwu*) are used for its construction. The dancing enclosure is usually constructed in a village square. It is in it that a dance troupe holds its meetings.

In Chapter Twenty-Three, we learnt that because of the arrest and detention of the six men of Umuofia at his headquarters by the District Officer “the women of Iguedo did not meet in their secret enclosure to learn a new dance to be displayed later to the village.” (p. 156)

Instruments in Igbo Traditional Music

Igbo musical instruments are the products of their environments. These instruments are not only used for musical but also for extra-musical functions. In addition, some instruments perform both social and ritual functions depending on the cultural contexts. For example, the *mgbeleke/ngedegwu/ngelenge* (log xylophone), generally regarded as a social instrument by a majority of the Igbo, is a ritual instrument in Udi and Nsukka areas where they are associated with the *Odo* and *Qmaba/Qmabe* cults.

Within the Igbo society, some instrumental types may be more limited in their distribution than in others. Furthermore, the importance attached to particular instruments varies from place to place. Age-sex limitations on the use of musical instruments are found in many Igbo culture areas. But, due to acculturation and urbanization, some instruments formerly regarded as men’s instruments are now played by women. For example, among the Igbo, the *ogene* (clapperless bell), which is generally regarded as a male instrument is very popular with Maku women in Awgu Local Government Area of Enugu State.

Again, even where the same instrumental types are found, they may not be used in exactly the same way. Performance techniques are not the same everywhere and while some are performed by individuals, others are performed by religious or social groups.

Generally, instruments such as the slit drums and the membrane drums may differ in their sizes, shapes, usages, qualities, and range of pitches. Instrumentalists acquire their skills through a system of apprenticeship or they may belong to musical families. Hence Olaniyan (2002) noted that:

In our traditional set-up, some people become musicians because their parents are musicians. The art of music is passed from hand to hand and from an older generation

to the younger one. In this way, children of drummers become drummers. In Yoruba tradition, for example, the Ayan family passes the art of dundun drumming from one generation to another. (p. 39)

Gifted master instrumentalists/master-musicians - master drummers, skilled xylophonists, flautists, etc. - enjoy high social status. Their services are in demand and their reward is generally liberal.

Classification of Igbo Musical Instruments

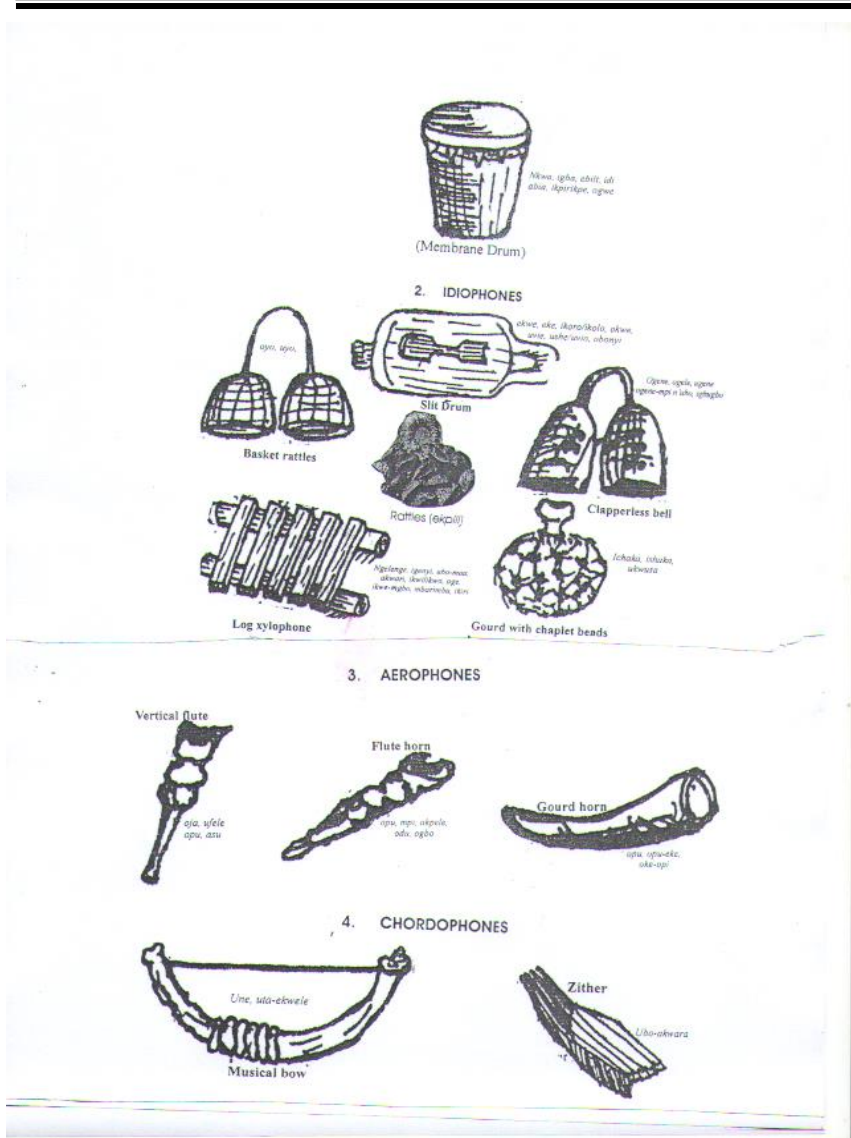
Some studies have been done on the classification of Nigerian musical instruments. Among these were those by Echezona (1963), Omibiyi (1977), Lo-Bamijoko (1980), Nwachukwu (1981), Akpabot (1986), Nzewi (1991), Okafor (2004b) and Chukwu (2007). These writers virtually based their classifications on the four categories of Sachs and Hornbostel (1933) but with some modifications as well as subdivisions.

Sachs and Hornbostel's (1933) classification are: Idiophones, Membranophones, Aerophones and Chordophones. Igbo musical instruments that fall under these categories include:

1. **Idiophones** - instruments whose bodies vibrate in order to produce sound. Some of them are struck, beaten, or shaken. Examples are log xylophones; slit drums, clapperless bells, rattles, thumb piano, percussion or clay pots and stamping sticks and tubes; and wooden clappers.
2. **Membranophones** - instruments that depend on membranes of animals, fixed on wooden frames, for their source of sound. They include the single and double-headed drums and are played either with sticks or bare hands. Examples are *igba*, *nkwa*, *abja*, *ebili*, *idi*, *ogwe*, *nwa-ekete*, *ese*, *igba ogologo*, *igba akpukpo*, *igba mmuo*, *ukom*, *mgba*.
3. **Aerophones (Wind Instruments)**: These include instruments of the flute family and are made of materials with a natural bore, such as bamboo or the tip of a horn or gourd. They depend on the column of air to sound. These include flutes, horns and gourds.
4. **Chordophones (String Instruments)**: These are the instruments that depend on the agitation of strings for musical sounds to be produced. They are no longer easily found in traditional societies. Their folk taxonomies are *une* (musical bow) and *uta-ekwele*.

Igbo Traditional Musical Instruments

1. Membranophones



Musical and Extra-Musical Functions of Igbo Musical Instruments

Musical instruments are the tools of a musician. They are used primarily for making music but they also perform some special (extra-

musical) functions in the society. They are in daily use for rituals, dances, instrumental ensembles, spirit-manifest displays, in social entertainment and vocal accompaniment.

The Implications of Musical Instruments in *Things Fall Apart*

In Chapter One:

i. "The drums beat and the flutes sang and the spectators held their breath." (p. 3)

ii. "One day a neighbour called Okoye came in to see him. He (Unoka) was reclining on a mud bed in his hut playing on the flute." (p. 5)

iii. *He (Unoka) could hear in his mind's ear the blood-stirring and intricate rhythms of the ekwe and udu and the ogene, and he could hear his own flute weaving in and out of them, decorating them with a colourful and plaintive tune. The total effect was gay and brisk, but if one picked out the flute as it went up and down and then broke up into short snatches, one saw that there was sorrow and grief there.* (p. 5)

In Chapter Five:

iv. "Just then the distant beating of drums began to reach them. ... The drums beat the unmistakable wrestling dance - quick, light and gay, and it came floating on the wind. ... The drums begin at noon but the wrestling waits until the sun begins to sink." (p. 34)

v. "The drums were still beating, persistent and unchanging. Their sound was no longer a separate thing from the living village. It was like the pulsating of its heart. It throbbed in the air, in the sunshine, and even in the trees, and filled the village with excitement." (p. 35).

vi. "In the distance the drums continued to beat." (p. 36)

In Chapter Six:

vii. "There were seven drums and they were arranged according to their sizes in a long wooden basket. Three men beat them with sticks, working feverishly from one drum to another. They were possessed by the spirit of the drums." (p. 37).

In Chapter Seven:

viii. "Then from the distance came the faint beating of the *ekwe*. It rose and faded with the wind - a peaceful dance from a distant clan. It is an *ozọ* dance." (p. 47)

In Chapter Ten:

ix. "An iron gong sounded, setting up a wave of expectation in the crowd. Everyone looked in the direction of the *egwugwu* house. *Gome, gome, gome* went the gong, and a powerful flute blew a high-pitched blast" (p. 70)

x. "The drum sounded again and the flute blew. ... The metal gong beat continuously now and the flute, shrill and powerful, floated on the chaos." (pp. 70-71)

xi. "When all the *egwugwu* had sat down and the sound of the many tiny bells and rattles on their bodies had subsided, Evil Forest addressed the two groups of people facing them." (p. 72)

In Chapter Twelve:

xii. "Her brass anklets rattled as she danced and her body gleamed with cam wood in the soft yellow light. The musicians with their wood, clay and metal instruments went from song to song. And they were all gay." (p. 94)

In Chapter Thirteen:

xiii. "Drums beat violently and men leaped up and down in a frenzy. ... The drums and the dancing began again and reached fever-heat." (pp. 98-99)

In Chapter Twenty-Two:

xiv. "The eerie voices of countless spirits, the bells that clattered behind some of them ... sent tremors of fear into every heart. For the first time in living memory the sacred bull-roarer was heard in broad daylight." (p. 149).

Extra-Musical Functions:

It is not always that an Igbo musical instrument produces its sounds as music. As material objects, they perform extra-musical functions. Particular instruments may be used in a symbolic rather than musical manner. The slit drum (*ekwe*) is used to summon people to a meeting, call out villagers for communal work or announce an emergency and proclaim various announcements. The *ogene* (clapperless bell) is also used for talking and spreading news. Sometimes, it is beaten to instruct people either to be quiet or clear the road, especially when a corpse is being carried along the road. The *ikolo/ikoro* (giant slit drum) was, in many Igbo areas, the principal medium of tonal telegraphy. The

ikolo/ikoro is a big slit-drum (*ekwe*) and the king of all drums. It is a mythical symbol of office and power regarded as ritual or sacred and enveloped by myths, legends and cults by the Igbo communities. Achebe (1964) gave a graphic description of the *Ikolo* thus:

The Ikolo was fashioned in the olden days from a giant iroko tree at the very spot where it was felled. The Ikolo was as old as Ulu himself at whose order the tree was cut down and its trunk hollowed out into a drum. Since those days it had lain on the same spot in the sun and in the rain. Its body was carved with men and pythons and little steps were cut on one side; without these the drummer could not climb to the top to beat it. When the Ikolo was beaten for war it was decorated with skulls won in past wars. But now it sang for peace. (p. 69)

In *Things Fall Apart*, some Igbo musical instruments perform extra-musical functions as could be seen in the following Chapters in which Achebe made use of only the idiophones:

In Chapter Two:

i. *Okonkwo had just blown out the palm-oil lamp and stretched himself on his bamboo bed when he heard the ogene of the town-crier piercing the still night air. Gome, gome, gome, gome, boomed the hollow metal. Then the crier gave his message, and at the end of it beat his instrument again. (p. 8)*

In Chapter Thirteen:

ii. *Go-di-di-go-go-di-go. Di-go-go-di-go. It was the ekwe talking to the clan. One of the things every man learned was the language of the hollowed-out wooden instrument. ... but the ekwe carried the news to all the nine villages and even beyond. It began by naming the clan: Umuofia obodo dike! 'the land of the brave.' Umuofia obodo dike! Umuofia obodo dike! ... Iguedo of the yellow grinding-stone! (p. 96)*

In Chapter Twenty-Three:

iii. *The silence was broken by the village crier beating his sonorous ogene. He called every man in Umuofia, from the Akakanma age-group upwards, to a meeting in the market-*

place after the morning meal. He went from one end of the village to the other and walked all its breath. (p. 156)

In Chapter Twenty-Four:

iv. The village crier was abroad again in the night. He beat his iron gong and announced that another meeting would be held in the morning. ... As he (Okonkwo) thought of these things he heard the sound of the iron gong in the distance. He listened carefully, and could just hear the crier's voice. ... 'The greatest obstacle in Umuofia,' Okonkwo thought bitterly, 'is that coward, Egonwanne. His sweet tongue can change fire into cold ash.' ... The crier's voice had once more become faint, and the distance had taken the harsh edge off his iron gong. (pp. 159-160)

From the foregoing, it could be seen that in Igbo communities musical instruments are related to both the musical and functional types.

CONCLUSION

From the above analysis, this study observes that music features in many different settings within Igbo traditional society: palm-wine drinking, hunting, games and sports, harvesting and other aspects of agricultural work, birth, marriage, death, funerals, burials, and so on. It also serves as an entertainment and as an accompaniment to the dance. Music may also be employed for religious and ritual purposes. Music for all occasions could very well be the carrying card for the Igbo. G. I. Jones (1949), one of the pioneer European writers on African music, rightly observed this aspect of music in the life of African peoples when he stated that: "Music is woven into the very fabric of African life: it pervades a man from the cradle to the grave. ... There is ceremonial music, music for communal work, music for communal recreation, and private, individual music." (p. 291)

This writer does not know whether Achebe was a musician (singer, dancer or an instrumental performer) but from what has been discussed *supra*, it could boldly be said that he was. Music therefore plays and will continue to play an important role in the life of the Igbo, nay the African. This study therefore recommends that a government in one of the Southeastern States should establish a Department of Music called Chinua Achebe Department of Music in his honour just as we have the

Sowande Department of Music at the University of Nigeria, Nsukka (UNN). This will also be another way of immortalizing him.

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THREE NIGERIAN POETS AND UNO'S "UNIVERSAL DECLARATION OF HUMAN RIGHTS"

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Abstract

Three Nigerian Poets—Niyi Osundare, Odia Ofeimun, and Tanure Ojaide—have in their poetry portrayed how three of the thirty Articles of the UNO'S "Universal Declaration of Human Rights" are denied the people in the Nigerian Society. The three Articles so denied are no.3--the right to life, liberty and security of person; no 19--"the right to freedom of opinion and expression"; and no.25 -- "the right to a standard of living adequate for the health and well-being of himself and of his family." The poets have vividly demonstrated and condemned the leaders' callous denial of these rights to their people. By so doing, they have equally expressed their wish that these negligent leaders should correct their mistakes in this regard and start granting their people the rights they have been denying them.

INTRODUCTION

The "Universal Declaration of Human Rights" made by the UNO in 1948 contains thirty Articles which are the basic rights and fundamental freedoms to which every human being is entitled "without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status" (Ian Brownlie, 144-149). Three of these Articles (3, 19, and 25) deal with the rights that have attracted the creative attention of some Nigerian poets. Article 3 states that "Everyone has the right to life, liberty, and security of person." Article 19 states that "Everyone has the right to freedom of opinion and expression." Article 25 states that "Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing, and medical care, and necessary social services...."

In the poetry of Niyi Osundare, Tanure Ojaide, and Odia Ofeimun, one finds these three rights denied to the masses in the society. The denial reflects not only the unenviable plight of the people, but also the inhuman indifference of their rulers and leaders. And the denial is

portrayed by all three poets in a manner that is linguistically exoteric, imaginatively exciting, and emotionally appealing.

The Right to Life, Liberty, and Security

Tanure Ojaide's poem, "The Hawk Prays for Peace" (*The Eagle's Vision*, 62), not only demonstrates the denial of the right to life, liberty, and security, but also foreshadows the denial of the other two rights under discussion. It is a short poem of one long sentence, and it is best to reproduce it wholly:

*After my feathers have turned red
with the blood of victims,
after I have converted the moon into a nest
and filled it with the spoils of undeclared war,
after I have seized the arms of the armed
and disabled the fighting spirit of the youth,
after I have become the only bird
and all titles and praisenames mine,
the sole proprietor of the world,
after I have become immortal
let there be peace.*

This poem is ironic in its title and content: it is also comical, ridiculous and absurd in the ambition of the persona. But it is most realistic in its symbolic representation of a typical tyrant and dictator with the "hawk", whose life is the very antithesis of the "peace" which he is hypocritically "praying" for. The sad truth is that many have been denied the right to life, and those that may be said to be living are doing so in fear and insecurity.

Using another animal image and symbol to portray the same theme of insecurity of life in the society, Ojaide, in the poem, "Message of Lust" (*Children of Iroko*, 2-3), asks in a tone of anguish: "TIGERS OWN the homes where/Shall goats sleep?" And drawing a parallel with "soldiers" (who are also "Tigers"), he sarcastically observes: "Soldiers are firing bullets into the crowd. They will boast of those they have killed." This links up thematically with the idea (noted above) of the "Hawk" proudly jubilating over the "blood" of its "victims."

In yet another poem, "The Evidence of the Hyena" (*The Eagle's Vision*, 21-22), Ojaide demonstrates how the weak are denied the right to life by the strong in the animal world, which is a symbolic reflection of what obtains in the society of humans. Thus says the poet:

*See the leopard
Flashing his teeth
atop his victims' bones;
see the hyena
gambolling carelessly
atop his fat loot;
see the brute
drunk with the blood
of his latest murder.*

But the killings in the human world are more irrational and dastardly than those in the animal world, for while the animals kill for the natural purpose of fighting hunger, human beings kill for the senseless purpose of feeding their ego. It is for this reason that the American writer, Samuel Langhorne Clemens (MarkTwain), ranks man as the “lowest animal” in his essay of that title. According to Clemens:

... of all animals, man is the one that is cruel. He is the only one that inflicts pain for the pleasure of doing it. He is the only one that gathers his brethren about him and goes forth in cold blood and with calm pulse to exterminate his kind (493 - 494).

And all this demonstrates what can be described as inhuman malfunctioning of man's mind and humanness.

Another poet, Niyi Osundare, in his poem, “The Horseman Cometh” (34-46), presents a picture of a military tyrant/dictator who uses different strategies to ensure that people lose their lives. As he “gallops to power” and the “tyrants of all the world rejoice” with him, “torture chambers multiply apace/and the noose thickens, descending” on the people. This “horseman” has

*...guns in the saddle
one for dissidents at home
another for maddening rivals
in the land of the rising sun.*

Furthermore, in order to ensure he has not left any loophole unplugged, *he will build arsenals
in place of barns
and prod the poor
to gorge on bullets.*

The killing here is as extensive as it is brutal; and the idea of supplanting “barns” with “arsenals” and of the poor having bullets for their daily bread, portrays the killer as one who has deified himself.

The third poet, Odia Ofeimun, presents horrendous scenes of murder in two poems. In the first, “How can I sing” (*The Poet Lied*, 3), the canvas contains the picture of those who have already been killed - - “putrefying carcasses in the market place/pulling giant vultures/from the sky”; and that of the murderers hounding more victims to death - - “these mind-ripping scorpion-tails/deployed in the dark/with ignominious licence”. And the poet aptly describes the scenes as “these morbid landscapes of my land”. In the second poem, “Resolve” (*The Poet Lied*, 58), the victims of murder are described as

*Those the night surprised
in their noons;
Those we loaded with lead
pushed to dungeons and makeshift graves.*

The poet calls the killers “locusts” and expresses the wish and resolve that they “shall never again/visit our farmsteads” - - farmsteads that are as deathful as the “morbid landscapes” noted earlier.

It should appear obvious that the socio-political and historical background to these poems (and most of those that will follow) consists in the long sequence of military regimes to which Nigeria has been subjected. The military rule anywhere is notorious for dictatorship, physical and emotional brutality, as well as intellectual suppression. That is why, perhaps, another Nigerian poet, Pol. Ndu (of blessed memory), says as follows:

*I despise mankind:
vanguarded tractors
bullying tracts of their kind
raising sputum and spittle
both passing t.b.
on wings of winds
down lungs of all kinds.
...
Who is not a patient
of patience
in this charged ant march to the place of bones?
Call it clawing, Call it sawing,*

Seers, 16).

The Right to Freedom of Opinion and Expression

The 17th century English poet, John Milton, in “Areopagitica” - - his historic address to the English Parliament of his day - - which was a classic defence of the freedom of opinion and expression, sees the denial of thought as expressed in books as “a kind of homicide ... Sometimes a martyrdom... whereof the execution ends not in the slaying of an elemental life, but strikes at the ethereal and fifth essence, the breath of reason itself, slays an immortality rather than a life” (397). And according to the “Declaration of the Rights of Man and of Citizens By the National Assembly of France” during the French Revolution, as recorded in Thomas Paine’s book, *The Rights of Man*, “the unrestrained communication of thoughts and opinions, being one of the most precious rights of man, every citizen may speak, write, and publish freely, provided he is responsible for the abuse of this liberty in cases determined by law” (133-134).

*Another mind is cast against
Bare walls of fortified mindslaughter
By gagsmiths with steel muzzles
On the mouth of conscience.*

Encysted in turret palaces
They ferment universal silence

...
Yesterday's freedom warriors are
Now cage builders,
Erectors of torture chambers.

*But the day must break
So the people can see
For seeing is knowing
Knowing is telling
Sawdust from garri
Knowing is ending evil
With those who endow evil with
A portfolio in statesmanship (59-60).*

A common trait of Osundare's poems, like this one, dealing with radicalism and revolution is the poet's fervent wish and hope that the right denied the people might someday be recovered by them and used to effect revolution. Thus according to him, when that day comes, there will be a general freedom of expression: "Every throat shall/Have a song/Every song/An ear" (60); and people "shall see the men who mule/Those they vowed to rule" (61).

~ 59 ~

millionaires/hostaging us to slave makers”, such as “exporters”, “importers”, and “emergency contractors”, who are “bartering conscience/for a chip of greedy glitter.” The people are afraid of talking aloud because the oppressive rulers have “put a price on wit/stocking dissident throats/with bullets from foreign friends.” But in spite of this gagging, the poet nurses a strong hope for freedom of speech saying:

*But soon
the people will shout
when murmurs break through muzzles
and will powers break into action;
then oppression's cloud will clear
the sun eastering hence
a life full and free.*

Another poet, Odia Ofeimun, in his poem, “Another Editor Detained” (*The Poet Lied*, 15), provides a specific example of the punishment meted to anybody who talks in a society where freedom of expression is denied to the people. Because people are “Drubbed by fear/Nobody dares complain.” In a situation of brutality and incarceration experienced in “detention/prison cells”, only the “bones cry out now and then/through torn flesh.” For a person, like the “editor,” who talks aloud, and who, like a parrot, in a beautiful analogy, “learns to tell/on the public morality/of the mistress of the house,” he will be “remembered for a backstreet cage”. This implies silencing him permanently. As a writer, the poet in another poem, “How Can I Sing?” (referred to above in a different context), helplessly wonders: “And how can I sing/when they stuff cobwebs in my mouth?” - - a concrete metaphor for silencing a person and denying him the right of freedom of expression.

But there is a paradoxical situation in which, in Ojaide’s poem, “Demanding Songs” (*The Eagle’s Vision*, 42), the oppressors demand that the writers “sing”. The paradox is resolved without delay, for a proviso accompanies their demand for songs: “They ask us for songs of love before unlocking/our lips” - - another concrete image of the denial of the freedom of speech. “Songs of love” can only imply patriotic songs, showing they love their country. It is either they sing such songs or they must not sing at all: “They ask us for songs of love or silence.” The quandary in which the writers are is a terrible one from which there

is no easy escape route. The poet therefore concludes the poem on a hopeless note: “whether our experienced lips continue to wear padlocks/or we sing war songs for love, the reprieve is theirs.”

Like in the case of the denial of the right to life, the denial of the right to freedom of opinion and expression has for its background the long years of successive military regimes in Nigeria. The brutal suppression of criticism, no matter how constructive or well meant, the illegal suspension of the people’s Constitution, the negation of any legal basis of demanding justice for any person daring to exercise his right to freedom of speech, are some of the hideous traits that characterize such regimes.

The Right to Adequate Standard of Living

The right to adequate standard of living involves the right to such basic necessities of life as food (absence of hunger), clothing, shelter, utilities, and education. The Nigerian poets under study here have shown that this right is denied in their society. The issue of hunger and the government’s irrelevant and useless response to hunger among the poor is portrayed by the following statement cited by M. A. Mgbekem (209):

I was hungry and you formed a committee to investigate my hunger. I was homeless and you filed a report on my plight. I was sick and you held a seminar on the situation of the underprivileged. You investigated all aspects of my plight and yet I am still hungry, homeless and sick.

The plight of the hungry poor is depicted in Osundare’s “Excursions I” (7-9) in which victims of hunger are paraded. Their “eyes are in sunken sockets/teeth bereft of gum/skins scaly like iguana’s” and their “feet are swollen like watermelon.” Their babies, who have “chronic hydrocephalus,” are “squeezing breasts/on mothers’ bony chests” that are themselves “shrivelled.” Among them are “pregnant women” who “rummage garbage heaps for/the rotting remnants of city tables,” while “hawks and vultures” are flying above them, waiting for their turn. Hunger has thus dehumanized these women to the extent that they share with animals the garbage heap as their common dining table.

In another poem, “Siren (Music of the Visiting Power)” (21-23), more piteous pictures of hunger are displayed. There are “kwashiorkored children” who are “waving tattered flags/in the baking sun” to welcome “their Excellencies,” their flags being appropriately as tattered as their

lives. But the visiting “Excellencies” refuse to see the following “seeds of tomorrow’s famine”: “cornfields withering/and yamtendrils yellowing/on tubers smaller than a palm kernel.” And worse still, they have “no time for dry days” (lack of potable water), and “dark nights” (lack of electricity); nor for “food whose price costs a ton of gold”, nor for “hospitals/and schools and roads.” Since these leaders are not prepared to provide these basic needs, it follows that the people will remain victims of hunger and want.

A similar depiction of hunger and want and of the leaders’ callous indifference to the plight of the poor is found in Ofeimun’s poem similarly entitled “Their Excellencies” (*The Poet Lied*, 18-19). Here as “they move in their merry go round,” the leaders “have no stomach for questions” and “pleas” from the people they are supposed to be leading, and that is in spite of the fact that “cups of misery over brim/in the eyes of every man, woman and child/sprawled out across their rounds”, and in spite of “the cry that is bleated out/by the million lives numbed by want/overawed by hunger.” And they refuse to “see the shrunken bellies” and the “harrowed faces outlining of their rounds.”

It is the same story of hunger of the masses and indifference of the leaders in some other poems by Ofeimun. In “The Messiahs” (*The Poet Lied*, 10 – 11), for instance, the leaders are “feeding the hungry/with 21 gun salutes/for victories that are yet to be won”; and they are bombarding them with “harvest reports” without a harvest “as if we were born/to feed on only harvest reports”. In “Beyond Fear I” (*The Poet Lied*, 111 – 112), the people are subjected to “hungerbash/hidden by the syrupy communiques/of the idols of warfare, trade, and tricknology”; and they are condemned to the “beleaguered slumscapes/the sweltering tattered villages.” The neologism, “tricknology”, which is a mockery of “technology”, reflects the fact that the leaders misrule the people with tricks, falsehood and lies: these people live in a “world” which the poet in “Another Editor Detained” (referred to above in a different context) describes as one that “festers in a mush of processed lies”. And in “Warrior” (*A Feast of Return*, 24 – 25), Ofeimun exhibits the “millions in the rain” without shelter; the “millions gone under fire/who cried freedom against death.” All this sounds like a requiem for the living or half-living people.

Turning now to the poetry of Ojaide in connection with the third right of man being discussed here, one finds that the same sad pictures of hunger; want, and neglect persist. His poem, “Nasty Mean” (*The Eagle’s Vision*, 59), presents a wretched person soliloquizing in sorrow: he goes “through the day without bread” and has not even “ten kobo to buy water/ to ease the thirst in my bone.”

This person is of the same ilk with the persona of the poem, “Enlisting in the Army” (*The Eagle’s Vision*, 58), who because he has no job, and therefore no means of livelihood, “enlisted in the street army, drinking/with the last kobo I picked in the market.” Earlier he has informed the reader that in the absence of jobs and food, “only trouble is available everywhere.” And his final lament is: “Every day I look for something else, but none/that is why I haunt the street and live like dead”.

In another poem, “People Endure, Unfilled” (*The Eagle’s Vision*, 67), one learns that “life now consists of nothing” and that this “nothing” has sadly “replaced drinking and loving.” One also learns that “the market day is foul/with sellers and buyers set on robbing themselves” and in the end take home “a guilt-laden head.” Furthermore, “there is no place to shelter a sane head,” and “nowadays people cry, unheard”. And one must pity that “teacher”, who in order “to wrest himself from this living death/... takes the mean way through pitfalls” and is consequently “convicted for theft”.

Moreover, as has been seen earlier in Osundare’s “Siren” and “Ofeunmun’s “Their Excellencies,” children are the worse-hit victims of hunger. Similarly, in the last poem from Ojaide, ironically entitled, “The Parrots” (*The Eagle’s Vision*, 60), children go to school “without breakfast” and “give the pledge” of patriotism “on bare feet.” The following day, they are rewarded with eviction from school “because their jobless parents have no tax clearance certificates/to show to Government, no naira to pay unending school levies.” The poet describes the students as “these breathing sticks” who “match up and down on Independence Day” in order to show that they “love Nigeria so much, more than themselves.” They are “moving shadows/who cannot enter special schools because their parents/sweep the floors of executive mansions” and because they “feed dogs of masters/with remnants of high tables they are forbidden to eat.”

CONCLUSION AND RECOMMENDATIONS

The poets have done their jobs by identifying what is wrong in our society with regard to the three human rights which are discussed here and which are denied to the people. It is now the turn of the leaders who are denying the people these rights to do their own job: humbly accept their mistakes in this respect and correct them for the good of the society. Let them prove the English poet, P. B. Shelley, wrong, for once, by acknowledging these poets and others as the “legislators of the world”, for Shelley in his essay entitled “A Defence of Poetry” has said:

Poets are the hierophants of anunapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present. The words which express what they understand not; the trumpets which sing to battle and feel not what they inspire; the influence which is moved not, but moves. Poets are the unacknowledged legislators of the world (777).

And indeed, it is generally agreed that the poet is the moral barometer of his society. By unveiling and attacking evils as in the case of the denial of three human rights in Nigeria, the poets discussed here, have enjoined the granting of these rights,

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THE CHRISTIAN DOCTRINE OF GOD THE TRINITY: A STUDY OF ST. AUGUSTINE'S *DE TRINITATE*

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Abstract

The Christian doctrine of God, a hair-splitting concern of the post-Apostolic and Patristic Church, received its glariest elaboration in the De Trinitate, the theological Opus Magnum of St Augustine of Hippo. In this one single piece, St Augustine, the great pillar of Western Christianity, a pride of the African Church, scored the three-fold goals of defense of the Christian form of monotheism against those who denied the divinity of Christ, the attainment of the unity of faith among believers in Christ, and the clarification of this Christian mystery of faith in the early Church. The centrality of Augustine's De Trinitate in the development of the western doctrine of God deserves a careful exposé for the many who may find it quite difficult to grasp. This paper is intended as an aid to reading St Augustine's De Trinitate. It is limited to systematic study of the book, De Trinitate, itself

Key Words: Arianism, D Trinitate, Trinity, Person, Substance.

INTRODUCTION

There is no one particular article of the Christian doctrine that remains as much contested or criticized as the doctrine of the Blessed Trinity. The problem is nearly cotemporaneous with the history of Christianity itself. However, it was in the fourth and fifth centuries AD that polemical teachings necessitated an articulation of the various faith Symbols and a streamlining of the core content of the church's beliefs and teachings as her doctrines of faith. From thence rose various treatises, many of which addressed the various contentious and perceived erroneous teachings and interpretations of the inherited faith and experience of God in Jesus Christ and the teaching of the Apostles. St Augustine's *De Trinitate*, one of such treatises (cf. Gioia, 2009; Gioia, 2013), came to assume the central stage in the debate and the architect of the dichotomy between the Western and the Eastern Trinitarian theological traditions.

A shift from the Trinity as the central focus of Christian thought occurred in the course of the history of this doctrine of faith. The period that lay between the 15th century Council of Florence's definition of relative opposition in the Trinitarian relations and appendix in Schleiermacher's restriction of the Trinity to the appendix in his publication, *The Christian Faith* (see Jason M. Smith, 2008) caused consequent dearth of further developments in Trinitarian theology. Renewed interest Trinitarian theology surfaced in the 20th century, beginning with Karl Birth and Karl Rahner (see Nwachukwu, 2007). As for the 21st century, Ted Johnson, et al (2008) observes that "there are hundreds of Trinitarian, Christ-centred theologians scattered among many denominations". To explain this, and give a rational explanation for the much progress in Eastern Trinitarian thought, especially in the integration of lessons from Trinitarian thought into practical life, Collin E. Gunton accused Augustine of being responsible for the eclipse of Trinitarian thought in the West (Gunton, 1997). With the resurgence of interest in Trinitarian theology, St Augustine's *De Trinitate* has returned to the central pedestal in Trinitarian debates. This can be ascertained by the number of studies carried out on this singular book. As a point of fact, no singular publication in Trinitarian theology is as much read as this book by the Doctor of Grace. Sadly enough, the most part of the authors and commentators sing discordant tones when it comes to explanations and interpretations of much of Augustine's thought on the trinity. A given instance is the disagreement over the dating or even the division of the *De Trinitate*. Much of these disagreements are attributed, perhaps, to influences from many of the polemical issues Augustine addressed, both in the *De Trinitate*, and in his other writings, and the result of his intellectual sojourn before his conversion to Christianity. These combine to give Augustine *De Trinitate* such a blend and complexity that makes readership both attractive and complex. Thus, this study focuses attention on this singular book that is said to have shaped Western Trinitarian thoughts, and at the same time responsible for distinguishing between the theologies of the East and the West, the estrangement of Trinitarian thought from practical living, and the eclipse of such thoughts in Western theology. It uses library resources and the Internet for its sources. The goal is to get a piece that would offer as much help as possible to a contemporary scholar in earnest search for understanding and contribution to the ongoing debate on Trinitarian theology.

The *De Trinitate* is a major theological publication of the Bishop, St Augustine of Hippo. The focus of the book is the Christian doctrine of the Trinity. In a précis, this doctrine teaches that there are three persons in one God. Christianity's doctrine of the Trinity developed within a context of conflicts which were caused both internally and externally. Whereas it arose as a result of interpretations of the Christian monotheistic faith (at the internal level), there were oppositions from both Jewish religious tradition which maintained a strict monotheistic stance and the Greco-roman intellectual climate into which the nascent church found herself at the time. The Christian idea of a triune God was therefore a very contentious issue which had the possibility of setting the society to which peace had scarcely returned into chaos once again, hence the Council of Nicaea (convoked by Emperor Constantine in 325 AD). While it would be true to say that the Council helped the church to articulate what she teaches, as we find in the Creed of Nicaea or the QuicumqueViae of St Athanasius who was the leading theologian in the Council, the problem was far from being resolved. This is confirmed from the many contentious interpretations of the Christian understanding of the being and nature of God which began soon after the Council of 325 AD. St Augustine's *De Trinitate* was written, first, to meet with the intellectual yearnings of the learned of the time, his confidants, such as Aurelius, who anticipated the publication of this "long and laborious task", provide answers to the contending doctrinal questions in the attacks from both Jewish religion and Greek philosophy (see Nwachukwu, 2018), and yet clarify the faith of the Christians which had been labelled idolatrous by the Jews since both Jesus Christ and the Holy Spirit are equally worshipped as God. This is St Augustine's *DeTrinitate*.

The Christian Doctrine of the Blessed Trinity

Christians, of all denominations, orthodox or not, confess that God is one (*credo in unum Deum*) who is Three in Persons. When put in a creedal symbol, this faith reads: "We believe in one God... the Father ... the Son ... the Holy Spirit" (The Roman Missal). The confession of this faith professes the nature of God as Trinitarian. The post-Apostolic church went through the recesses of positive revelation to assert affirmatively this belief of the church as celebrated in her liturgies, for example, especially in the baptismal catechesis and celebrations of the early Church. Magisterial and the theological traditions have lent

themselves to its proof, elaboration and defence against the various challenges that confronted the church on account of its novel teaching of plurality in God.

St Augustine, among many others of his time, laboured to preserve the symbol of faith of the Christians by giving it an authentic interpretation that has remained across the ages, a distinctive trait of Christian theology in the West. It is along this background that we are going to study Augustine's *De Trinitate*. Augustine, as both theologian and member of the church hierarchy, stands a strategic ground, to teach us on the being of God and what it has for us. We shall first have a glance at the theological tradition of Augustine so as to appreciate more the problem Augustine sets himself to handle.

This doctrine of God is uniquely, distinctively and essentially Christian. Its briefest expression says: "there are three Persons in One God". Though natural theology could argue for the existence and attributes of the one God, the knowledge of God's nature as Trinitarian can only be known through revelation, of which Scripture and Tradition are the greatest sources. The two sources attest to One God, in whom there are Three co-equal, co-eternal and equally almighty divine Persons. Indications of these truths abound in scripture, which, sadly enough, contains no explicit mention of the word "Trinity" (Nwachukwu, 2018). Many magisterial and teaching of the Fathers have articulated these intimations into comprehensive faith symbols, hence the various Christian creeds.

Elements of this truth of faith revolve around scriptural witnessing, the summary of which states:

- (1) The oneness of God – with explicit teachings in both the OT and the NT (examples, Gen 1: 26; Exodus 20:2-3, and the Shema in Deuteronomy 6:4)
- (2) The Three-personed God – with strong indications in the OT but more explicitly taught in the NT (God speaks of Himself as plural (Gen 1:26; etc.); plural nouns (Elohim and Adonai) are used of Him to indicate plurality in God, hence, "His Threeness").
- (3) The Three-in-Oneness of God – only strong indications in both OT and NT, but articulated by Tradition from truths revealed from the Scriptures. The strongest indications of distinctness and, yet unity,

comes in the NT where, in about 40 passages, the Father, Son and Holy Spirit are spoken of together. Examples are the baptismal formula of Matthew 28: 19-20, and the Pauline benediction formula in 2 Corinthians 13:14. Yet each has his distinctive properties and roles in their personal relationships (**Horrell, citing A. W. Wainwright, The Trinity in the New Testament (London: SPCK, 1962).**

St Augustine of Hippo

St Augustine was born Aurelius Augustinus to a pagan father, Patricius, and a Christian mother, St Monica in 354 AD at Thagaste, in the Roman Province of Numibia, in present day Algeria. His father was a moderate pagan, and his mother, St Monica, a devout Christian, who raised him in the faith. He was a professor of rhetoric and travelled widely in search of inner peace which he found only in Christianity. He rose to become the Bishop of Hippo, led a saintly life and distinguished himself as a scholar of great repute, for which Mohler (Dogmatik, 351) says: "For the depth of feeling and power of conception nothing written on the Church since St Paul's time, is comparable to the works of St Augustine" (Eugene Portalie, 2019). James O'Donnell corroborates this by naming him the most significant Christian writer after St Paul (James O'Donnell, 2019).

Augustine proved himself a veritable ecclesiastic and strove to elucidate the Christian faith. He distinguished himself in the doctrines of creation, original sin and grace, freedom and determinism, but his most outstanding theological contribution is on the doctrine of the Blessed Trinity. He published several works in which he addressed a number of contending issues of his time such as Pelagianism, the Donatist controversy and versions of Arianism. Notable among his countless works are his City of God (which contained his philosophical-theological outlook), his Confessions (which is his spiritual autobiography in which he narrated his tarrying as a young man and his eventual new found joy of conversion), and the De Trinitate, a compendium of his articulation of the Christian doctrine of God. His biographers remark that mixture in the various schools of thought added to the depth of his insights. To this Mohier bore the testimony above. His reputation was high among scholars, even till the present age. Specht (1892) says that he deserves the title Doctor of the Church and Doctor of Grace; Mohier attests to the depth and clarity of his thought, Portalie says that he corrected, perfected and even excelled the beautiful

pages of Cyprian, while his protestant critics, Dorner, Bindermann, Bohringer, and Reuter loudly proclaim his role while Harnack (in History of Dogma II,c.iii) attests that he affirmed and strengthened the catholic idea (see Eugene Portalie, 2109).

Augustine's Trinitarian Theology

The importance of St Augustine's Trinitarian theology is in the overwhelming influence it has on Western theology and on Western thought in general. He is said to have given the Western theological tradition its mature and final expression (Fortman, 1982). This is largely on account of his work "On the Trinity" (*De Trinitate*) to which he had committed much time: "All his life as a Christian he was meditating the problem of Trinity, explaining the Church's doctrine to inquire and defend it against attack...." (J.N.D. Kelly, 2004). He drew largely from his wealth of philosophical knowledge and the fruit of experiences and from the benefices of a long period of arduous training, mixture in the values of the world and from his long quest for truth which he exhilaratingly found in the ineffable God. The mystery of this ineffable God becomes the subject matter of his long and elaborate discussion, the *De Trinitate* (Kelly, 2004).

Our concern at this stage is the exegesis of this work so as to prepare a ground for discussing it theologically. This will lead us to probe into why it was written and the influence of the work on the development of Trinitarian theology in the church today.

***De Trinitate*, Augustine's Magna Carta on the Trinity**

St. Augustine of Hippo's *opus magnus* is the *De Trinitate* (On the Holy Trinity). It is reputed to be perhaps the most strictly theological of the works of St Augustine. The circumstances of its composition, being that such were dictated by no pressing occasion of the controversy or pastoral need, even though Augustine expounded in it the Christian doctrine and defended the faith against the Sabellian Modalism and the heterodox beliefs of the Arians, in the serene intellectual concern with the Mystery of the Trinity, whose centrality and fundamental status had been imprinted on the minds of the believers by the Councils of Nicaea and Constantinople, make it very unique among all the other writings of St. Augustine. Joseph S. O'Leary says that it is second in eminence among theological works to the Summa of St. Thomas Aquinas (Joseph S. O'Leary, 2009).

Its main concern, as already indicated above, is the articulation of this faith in a style that blends personal experience and the teaching of the Church and the rules of reason (mediated in Neo platonic lens). Augustine wrote from the bosom of the church armed with the deposits of faith (*De Trin* 1.4. 7) and with philosophical tools, such that the work is, at once, ecclesial, theological and philosophical in outlook. The doctrinal theological highpoint of is the affirmation of the Blessed Trinity as “believed, taught and confessed by the Catholic Church which is the orthodox faith” and which Augustine has not hesitated to profess openly (cf *De Trinitate* 1.4.7). The uniqueness of the work lies in the manner and style in which the faith of the church, as taught from the earliest times of Christianity and bequeathed to the faithful of Christ from the Apostles, is taught and presented by Augustine to his audience in response to the questions it set to address *ab initio*.

Definition of *De Trinitate*

The *De Trinitate* obviously presents itself as this convergence tool by which all the different traditions would be synthesized into a tool of faith. This synthetic nature dresses it with such a finesse and beauty that stand unsurpassed in the history of Western thought. This finesse makes the book is a “Must Read” on issues regarding the Blessed Trinity.

Characteristically, as Yves Congar observes, Augustine’s *De Trinitate* is less dominated by immediate polemics than the writings of Athanasius and the Cappadocians against the fourth century heretics. His adversaries were the same as theirs — the Arians and Eunomius. Arianism still had its followers and was at times favoured by those in authority. Augustine had this consciously in mind (Yves Congar, 2016; Augustine. *De Trin.* 5. 3. 4; 6.7; 6. 1. 1; see also *Contra sermonem arianorum* (418-419 *Collatio cum Maximino and Contra Maximinum*).

The specific features of Augustine’s Trinitarian doctrine can be found in a number of his other works. But the *De Trinitate* stands out in its whole emphasis on bringing to synthesis of the Christian faith on the Trinity. He devoted ample time to addressing the issues arising out of this doctrine. This entails affirmation of the ineffable nature of Trinitarian God. E.J. Fortman classed the work as a product of a much more contemplative as a theologian, at once thoroughly traditional and intensely personal (Fortman, 1982). It becomes therefore expedient to undertake an exposé of the work by taking a look at its purpose,

language, structure and presentation as well as its receptivity by its intended audience. We will begin with its dating.

The Dating of the Work

There is agreement among scholars that the drafting of the book took a long time, though there no consensus about the exact date of the writing of *De Trinitate*. Augustine himself bore testimony to this in his Letter to Aurelius, Bishop of Carthage (416). There he attests thus: “I began as a very young man, and have published in my old age, some books concerning the Trinity, who is the supreme and true God” (*De Trinitate*). He did the same in his Letters – to Dioscorus and Aurelius – where he expresses his original intention of publishing them all at once but the known complete books was hurriedly published, first under the urge of his brethren and above all to prevent the surreptitious circulation of the incomplete text (Augustine, Letter to Aurelius, Parsons,). However some people locate other reasons for the delay also in the Donatist controversy which, they say, distracted his attention for too long (cf Stan Anyanwu, 2006).

The actual date he began the writing is equally under dispute. Joseph S. O’Leary’s study affirms that authors are really disagreed about that. He discusses this in his *Methods and Structures* in Augustine’s *De Trinitate: Introduction*, the finding of which reveals that Augustine began the work about the time of the completion of the *Confessions*. Stephen Mckenna opines that it took Augustine at least 16 (sixteen) years, beginning around AD 400 and finished it in AD 416.¹⁰ Gustave Bardy (Saint Augustin, 1946) and Schindler favour 399-400, but François Glorié in ‘Augustinus, De Trinitate’, *Sacris Erudiri* 16 [1965]:203-55) suggests 397. E. Hendrickx (‘La date de composition du *DeTrinitate*, *L’annéethéologiqueaugustinienne* 11[1952]:305-16) suggests that a first draft was completed by 406. Glorié deduces from the phrase *quindecimper aliquot annos* (*Retr.* II 15.1) that a first draft was completed by 411. But these are rather speculative datings: a study of Letter 120 which dates from 410 suggests that Augustine had notthen embarked on the path followed in *De Trinitate* IX ff. And in Letter 169, dating from 415, he bemoans his slow progress at the work. In any case, although Glorié claims that the final version of *De Trinitate* was published in 413 and Bardy suggests 416, Hendrickx (in *La Trinité*, Paris, 1955) along with Schindler and others favour a later dating — about 419-20. The quotation of *Civ. Dei*

XII 12 in *De Trinitate* XIII 12 shows the latter is at least as late as 417. The most probable dating for the edition of *De Trinitate* to which Letter 174 is the Dedictory Epistle is 420. This is late enough for the new themes which Anne-Marie La Bonnardière noted in Books II and IV in her *Recherches de chronologie augustinienne* (1965). She connects those two Books (II and IV) with the debate against the Arians recorded in such works as *Contra Serinonem Arianorum* (Joseph O'Leary, 1976).

According to Lewis Ayres, La Bonnardière has the dating of Augustine's *De Trinitate* split into the following:

1. After 404 beginning of the work
2. 411 - 414 the bulk of *De Trinitate* 2- 4 as a literary unity, except the prefaces and later additions which she identifies;
3. 416 – 417 Augustine wrote or redacted *De Trinitate* 5 – 7 (at the same time as civ. 11) after he acquired some knowledge of Eunomian doctrine;
4. 417 – 418 Augustine compiled *De Trinitate* 8 – 12a (ending at 12.14.23);
5. In a final period beginning in 419 Augustine finished the work, ending sometime between 420 and 425.

To this Hombert made a supplement to Bonnardière's work concerning the first four books:

1. 400 – 403 *De Trinitate* 1;
2. 411 – 413 *De Trinitate* 2-3
3. 414 – 415 *De Trinitate* 4 (Lewis Ayres, 2010).

Whichever is the case, these disagreements only show the extent of the complexity of the work and the developments in Augustine's Trinitarian thoughts as shown in the work. It is conclusive to hold that Augustine's *De Trinitate* was a fruit of long years of meditation. The number of years it took to write and the intermittent interventions and breaks, all, add to its unique beauty.

The Background and Writing of *De Trinitate*

Ever since discovering this mystery of the Christian religion which was far beyond the illusory excitements he got in the various thought-camps he had tarried, thoughts on the Trinity became a subject of Augustine's life-time meditation. So *De Trinitate* was neither his first or last work to discuss the Trinity. Fortman notes that Augustine's *Enchiridion ad Laurentium*, *De Fide et Symbolo*, *De Doctrina Christiana*, and his anti-Manichean and Arian polemics are all concerned with the Trinity. His

De fide et Symbolo, for example, is an expression of the Apostle's and the Nicene creed. It is very explicit in its elaborations on the Trinity as believed and taught and coded in the faith Symbol of Nicaea. These contain full expressions of his faith in the Trinity. In these works, among many others, Augustine showed the Trinity to be at the very centre and heart of the Christian faith. However, *De Trinitate* is different both in style and intent though it contains some polemics. Fortman remarks that in this work, "Augustine is not so much a controversialist as a theologian and contemplative..." (Fortman, 1982). So, Oshitelu calls Augustine's *DeTrinitate* "an exposition rather than an attempt at proof" (Oshitelu, 2004). True to Oshitelu's observation, it is Augustine's commitment to expound the Trinitarian faith which had been drawn from the Bible, inherited from the Apostles and handed down by Tradition and the teaching of the Fathers (*Augustine, De Trin. 1.1.1*).

The proximate cause and strength behind Augustine's embarking upon this "laborious" task may be attributed to the challenges of the faith as Augustine pointed out in the text cited already- at the beginning of the work. His work, however, rather than a polemic, clarifies by expounding the mystery whose reality lies beyond full human comprehension. Most importantly, we have the Arians (book five is very particular here) and those who use philosophical language and reasoning (*cf Civ. 10.29; D Trin. 13.19.24*). So in the writing, Augustine pursues a mission: to present the Trinity as a mystery of faith and to bring illustrations that can help us come to a grasp of this mystery of faith. This is manifest even in his work split into the attempt to interpret the scripture and seek a formulation of the faith and secondly the search through analogies for an understanding of the mystery. There are equally the influences from the very many controversies that menaced the Church at the time – the Donatists and the Pelagians which added and affected the strong language of the *De Trinitate* in a manner different from the simple style of his *Confessions* and *D Civitate Dei*.

In all these, Augustine combined his faith, his contemplative experience, pastoral zeal, diverse philosophical traditions of his training – scepticism, stoicism and neo-Platonism, his rhetoric, as much as his active involvement in his youth with concupiscent lifestyle and its fancies and his experience with Manichaeism. All the traditions and

factors that shaped his mind and above all, his contact with the work of the Fathers, all as one, provided him with a foundation for his thought and all these in one way or the other reflect on his *De Trinitate* (Chadwick, 1986).

Augustine felt that Anti-Arian arguments had been less effective and forceful. He therefore comes up with illustrations through his analogies to show (against Arians and to lead forth to a yonder point the work of orthodox theologians) that God is truly one in Three Persons yet without confusion. Thus Chadwick says: “Augustine showed effortlessly that the concept of being both one and three is so far from being gobbled gook that simple reflection on the nature of human personality offers an immediate example” (Chadwick, 1986).

The background to Augustine *De Trinitate* cannot therefore be pinned to any particular event or development but it is rather to be seen along the historical development of the work itself as much as his varied formation trend. In all, the *sitz in leben* is the Church. Augustine wrote as a bishop, a contemplative and a philosopher, teacher and rhetorician. The combination of these factors blended by the *sensusfidei* result to the richness and complexity of the work that many consider too dry to understanding.

The Aim of the Book

The intent of *De Trinitate* is indicated loud and clear in the introduction to the first book. The caption of the first chapter of this book, according to the *New Advent online Catholic Encyclopedia*, reads: This work is written against those who sophistically assail the faith of the Trinity either thorough misuse of reason, or those who through dispute error form a threefold cause (ct Book 1.1.1-3). Commentaries on this work, like Mckenna's, hold that Augustine's main reason for writing this work was probably to strengthen the faith of his fellow Christians (his brethren) on the greatest of the mysteries, and to spur love among his followers/audience and to love God (Mckenna, 1963). Though he tended to give answer to the faith's assailants by making use of their own arguments, his main concern was merely a clarification, a fact that can be seen in the major division into two — the actual exposition of the doctrine and speculative reasoning (the second part).

Audience and Reception of the Book

A sentence in the Letter to Aurelius indicates that the books were anticipated by Augustine's confidants and particularly by Aurelius himself. He wrote: "compelled, however, by the eager demands of many of my brethren, and above all by your command, I have taken the pains, by God's help, to complete the work, laborioias as it is...., The Letter brings to our knowledge Augustine's targeted audience: "to be heard, copied, and read by every one that pleases". Since, it was anticipated, it must have met with very wide acceptance that it became the compendium for Trinitarian discussions across many generations in the West. Stephen Mckenna remarks that, though it is not as famous as Augustine's *Confessions* and his *City of God*, yet about 233 manuscript of this work alone had been found between the ninth and the fifteenth century. By 1350 already, a Greek translation was made in a manner that was, as recorded by Mckenna, rare of a Latin writer then. The book is still a "must read" in theological quarters.

The Style and Method of the *De Trinitate*

St Augustine had set before himself the orthodox faith and followed it in style by what has been tagged his 'unique contribution' to Trinitarian thought: the psychological analogies. The book itself is, at the same time, dialectical and argumentative. It displays unique traits of coordinated reason, style and ordered faith, though there is equally a manifest discontinuity and disconnection due largely to his voluble use of language which is itself a probable influence from his training in Rhetoric. These join together to bring a single corpus that articulates in the loudest form possible, the mystery of the Triune God in a style that remains to be beaten after a millennium.

Every other argument and method of approach is set in this perspective. Even the logic of the *DeTrinitate* follows after this fashion. Augustine was conscious of the approach of the Cappadocian Fathers and obviously of his immediate predecessors from the West and particularly, Hilary of Poitiers, on the Trinity. He preoccupied himself with the intention of underscoring the unity in the Godhead. Moving in the opposite direction from his predecessors then, he proceeded from the major premise of what God is and moved deductively down to the Persons. Perhaps he may have undertaken this approach not to undermine the efforts of his predecessors to whom he owned much reverence, but largely because of the problem he had with the language

of Persons (cf. Bk 5. 9.10; Bk 7.4; 6). This, for him, is in consonance with the biblical tradition which in no way spoke of one God in Three Persons, but rather spoke of God who through his works and in the testimony of the Word, reveals Himself as Father, Son and Holy Spirit (the Trinity). He felt then that the most appropriate way to begin the talk about God is to begin with the divine nature itself, which our unaided reason cannot of itself access (*De Trin.* 1.3). This simple, indivisible nature is the Trinity (cf. *De Civitate Dei*, 11, 10; Letters 120. 17).

Augustine's numerous short-scale methods and structures — his techniques of argumentation and the rhetorical features of his writing — betray his capacious methods of composition. This allows him to absorb elements from both philosophy and theology, without forcing them into union. Yet he created a personal synthesis by setting these elements in characteristically 'Augustinian' structures — an instance is the hierarchical arrangements of Books XI-XIV or in the sequence from metaphysical themes to faith and charity in Book VIII. This is the generative mechanism with which he operated and which will be employed all through the book in his arguments.

Presentation

De Trinitate as presented in its final draft is broken into Fifteen books. Each book is split into a number of chapters, the total number of which is Two Hundred and Twenty-One. Each chapter is in turn divided into paragraphs. The total number of paragraphs in the *De Trinitate* is Three Hundred and Sixty-One. Regarding the content, Augustine often abandons an issue intending to return to it at a more opportune moment. An instance is his revisit in Book Fourteen to the analogy of memory, understanding and will (love) which he left in Book 10. John Edward Sullivan argues that his presentation of the analogies is in staccato form respecting no logical ordering. He illustrates this with the breakdown of Augustine's analogies of Augustine into images and vestiges. With this, he shows how Augustine's *De Trinitate* begins with vestiges in Books 9, moves to the images in Book 10 only to return to the vestiges again in Book 11, and further plunges the down slope into the lowest grade of the vestiges in Book 12. Yet, he makes a final to return to the images again in Book 14. To Sullivan, Augustine rigmaroles seeming not clear where he goes all lost in his vociferousity.

Content and Structure of *De Trinitate*

A search into the content and presentation of Augustine's argument in the work reveals, as many authors have intimated, that the book can be split into two major parts. The first (1-7) establishes the doctrine of the Triune God according to Sacred Scripture, the teaching of the Fathers and answers to objections to the doctrine. On the other hand, the second part, Books 8 — 15, constitute the "Book of Analogies" (Fortman, 1982). John O' Meara and Thomas Ayres make a further division of the first part into two: Books 1-4 which elucidate the scriptural teachings on the unity and equality of the Persons, their manifestations and functions and 5-7, discusses rationally the technical terms involved (O' Meara, 1973). O'Meara, Robert Letham (Letham, 2004) and Ayres agree that in the second part, Augustine sought in humans some analogy of the triune God.

The breakdown of the book by O'Leary is more appealing and easier to grasp. He breaks the *De Trinitate* into six parts and explains each thus:

We see the book as consisting in six discrete but sequential stages and as moving from level to level as various aspects of the Mystery present themselves to be thought. Books I-IV offers a relatively straightforward dogmatic and biblical approach. Books V-VII move into the realm of abstract logic. As a path to knowledge of God this realm of discourse soon proves itself to be a cul-de-sac. The frontal, metaphysical and contemplative approaches of Book VIII also lead to a theological dead-end, but for different reasons: where Books V-VII show that 'concepts without intuition are empty', Book VIII shows that intuition (into the divine nature) is blind to the mystery of the Trinity without some analogical foothold in human concepts. Books IX-X attain the desired unity of concept and intuition in their study of the human inens, whose nature is known by a combination of logical and introspective methods. Books XI-XIV then set the triad thus brought to light in its embodied and historical contexts, describing the salvific relationship between the divine image in man and its heavenly Archetype. Finally Book XV again attempts a speculative approach to the Trinity, using the analogy of the mental triad. The partial and qualified success of this venture sends us back to the beginning, to faith in the Church's dogma and to a renewal of the quest for theological intellectus (O'Leary, 2009).

The First book which serves as the introduction to the whole edifice is captioned: “The unity and the equality of that highest Trinity is shown” (Augustine, *De Trinitate*, in New Advent Online Catholic Encyclopaedia). Here he nearly runs a commentary on the profession of faith in the Trinity in a fashion that he had composed. Books 2-4 discuss the same subject, but from a different perspective. Here he proves the equal dignity of the Holy Spirit and the Son with Father. The question of the equality is deepened in the Fifth book where he answers the detractors of the faith, confronting their pretensions with the appeal to their relation of origin. He employs the concept of begetting and unbegottenness with regard, for instance, to the Father and the Son, there is implied no diversity of substances between the two. Augustine employs the Categories of Aristotle — subject and predicate in speaking about the trinity. He argues here that not everything predicated is predicted according to substance, in the case of Father and the Son, the predication is done relatively, hence the Father is called father in respect to the Son and Lord in respect to creatures. -

Whereas the Sixth Book, a continuation of Book 5, probes the Scriptural text of Paul that Christ is the power of God and the wisdom of God (1 Cor. 1:24), the Seventh concerns itself with the theological terms and concepts employed to safeguard the unity of the divine nature without diminishing the distinction between the Three Persons (Mckenna, 1963). These constitute the concern of the first part of the *De Trinitate*, that is, an outline of Augustine teachings on the Trinitarian God in accordance with the preceding theological tradition before him.

The rest of the work (Books 8-15) as we have already said, centre on how best we can reflect in the trinity, how best we can explain it and what illustration can be found within the human person. These contain Augustine’s psychological models/analogies in which he looks at the mind as the most perfect created image of the Blessed trinity. Book Eight uses an interpersonal analogy of lover, beloved and the love which he later dislodged because of its lack of consubstantiality among the three. Book Nine the mind, its knowledge of itself, its love of itself the tenth Book focuses on memory, understanding, and love. He even introduces the senses (particularly the sense of sight) into the analogies (the Eleventh Book). Book Twelve seems to be a revisit to the study of the mind as a reflector of the Trinitarian being whereas in book thirteen,

the appeals to the testimony of scripture for insight. The last two books, fourteen and fifteen go back to the investigation of the Trinity through the windows of memory, understanding and love. He however warns as he did in the beginning of the Eighth Book, that analogy is not identity just as likeness does not mean the same as exact similarity. In this brief, Augustine laboured for about 20 years, amidst interruptions as bishop and scholar to emphasize the nature of unity that one finds in God. He began with the unity of the divine nature, a contrary view from the point of departure taken by the Cappadocians in the East and the Western writers before him in the Persons of Hilary of Poitiers and St Ambrose.

The Language of De Trinitate in Explaining the Mystery of the Triune God

We have indicated that the greatest tool in the hands of the Patristic for the development of theology is the invention or development of theological language. It was the greatest contribution of Tertullian in the West for the development of Trinitarian theology. Much later in the West, Augustine harnessing the legacy of such Fathers as Irenaeus, Tertullian and Hilary of Poitiers (some of the “commentators and theologians”) to his advantage in his Trinitarian clarifications (in the *De Trinitate*), takes this to a nexus point that would remain effective and nearly unchallenged for several centuries, till the time of Thomas Aquinas and even beyond. Thus but language, we are trying to take a look at the concepts either coined or adopted or interpreted in a new light of St. Augustine in the *De Trinitate* for his clarifications or responses and answers to the “assailants” of the faith. John O’Meara had located these concepts in the second subsection of the first part of St. Augustine *De Trinitate*. Such are identified as relations, trinitas, triplex, predicables (O’Meara, 1973). His use of “begetting”, “being begotten”, “generating” and “being generated”, “gift” and “communion”, derive special attention since they remain greatly influential to the development of Trinitarian theology in subsequent epochs.

He considers these languages: “substance”, “person”, or even their Greek equivalents of “ousia” (essence, substance), “hypostasis” (substance, person) and “prosopon” (person), for ease of expression. *De Trinitate* reads: “Both modes of expression arise from the necessities of speech, that we might have an answer to give when asked what three, while truly confessing that there are three, viz. The Father and the Son, and the Holy Spirit” (St Augustine, *De Trin.Bk 7*). Of particular

importance is his affirmation of the paucity of human language in expressing the mystery of the ineffable God as exemplified in the language “persona”. This perplexity was noted early enough by Augustine himself who had complained thus:

For in truth since the Father is not the Son, and the Son is not the Father, and the Holy Spirit, who is called the gift of God, is neither the Father nor the Son, then certainly there are three. Therefore, it was said in the plural number: “I and the Father are one”.... but when it is asked three what, then the great poverty from which our language suffers becomes apparent (De Trin, 5.9.10).

Augustine would add rather “Persons” simply to say something rather than remaining silent. He contends that the expression “three Persons” does not give a complete explanation of the reality it is referring. He would most willingly wish to replace it with “relations”, of which he found three within the Godhead (Oshitelu, 2004).

In the remainder of the book, Augustine, under the guise of analogies, tries to uncover the meaning inherent in these concepts (“substance”, “persona”) and use same in explaining the mystery of God — “putting into words that which they understood without words” — and then help in understanding the unity of the Three Persons in the Godhead. It is within this understanding that Augustine wishes his work to be understood.

Influence of *De Trinitate* in the Trinitarian Theology of Subsequent Epochs

Augustine left such a large land mark in the theology of the Blessed Trinity such that after him, subsequent Trinitarian theologians were more or less commentators in the arena. Schwane commented that Augustine’s *De Trinitate* “synthesizes and adds the finishing touches to the most profound and exact statements which had been made about this great mystery, especially in harmonising the divinity of the Son and the Holy Spirit — never afterward to be questioned — with the unity of the divine being” (cf. Fortman, 1968)

The traits of Augustine which now characterize the Latin Christianity have been articulated by Fortman in these three-fold points: the concept of nature before the Persons; the insistence on attributing all divine operations ad extra to the entire Trinity; and the psychological

explanation of the Trinity. These characterize the Latin way of conceiving the Triune God. This is very remarkable as subsequent generations in the West would be moulded by the Scholastics would use this Augustinian frame to direct the thought of all the Western theologies (Fortman, 1968; see also Fortman, 1982). Augustine's doctrinal influence remained generally dominant in the West (Fortman, 1982). The Council of Florence' Decrees show pervasive influence of Augustine while Pius XI bore testimony to the pervasive influence of Augustine over subsequent Magisterial teachings on the Blessed Trinity (Pius XI, 1930. no. 23). GaraldO'Collins' remark is that for over a century after Augustine's death, theology enjoyed a significant development towards a little more precision in the language of "Persons" (O'Collins, 1999). Otherwise, the works of Boethius, Thomas Aquinas, Richard of St. Victor and Bonaventure could best be described as commentaries or footnotes to Augustine's *De Trinitate*.

The particular area where Augustine trinity wielded much influence is in the area of the analogies which dominated the Trinitarian reflection and development of the Medieval and Scholastic periods only to be rejected in the contemporary times beginning by Karl Barth and Karl Rahner (John J. O'Donnell, 2001); Rahner accuses such theological methodologies as robbing the Trinity from being a central concern of life and relegating such principal and all important doctrines to mere text book journals as it was in his days.

Generally, even his critics agree, Augustine made a greatly pervasive influence in the West. The greatest of this is this use of analogies in explains the Trinity. His Trinitarian doctrine, especially on the loving unity among the Persons and the mutual correspondence among the Father, Son and Spirit (distinct Persons) is our impetus for discussing the trinity as a model of community in the world.

A Synopsis of St Augustine's *DeTrinitate*

The main concern of *De Trinitate*, as already indicated above, is the articulation of his faith in a style that blends his personal experience of this faith and the teaching of the church and the rules of reasoning (mediated in Neo-platonic lends). Its doctrinal theological highpoint is the unity of the Three Divine Persons as believed, taught and confessed by the Catholic Church, which is the orthodox faith, which Augustine has not hesitated to profess openly (cf*De Trinitate*1.4.7).

A resumé of Augustine's *DeTrinitate* could be seen in the precise presentation of the Christian faith in the Seventh paragraph of the Fourth chapter of Book One of the *De Trinitate*. The text reads:

All those Catholic expounders of the divine Scriptures, both Old and New, whom I have been able to read, who have written before me concerning the Trinity, who is God, have purpose to teach, according to the Scriptures, this doctrine, that the Father, and the Son, and the Holy Spirit intimate a divine unity of one and the same substance in an indivisible equality; and therefore that they are not three Gods; out one God: although the Father has begotten the Son, and so He who is the Father is not the Son, and the Son is begotten by the Father, and so He is not the Father; and the Holy Spirit is neither the Father nor the Son, but only the Spirit of the Father and of the Son, Himself also co-equal with the Father and the Son, and pertaining to the unity of the Holy Trinity. Yet not that this Trinity was born of the Virgin Mary... but only the Son. Nor, again that this Trinity descended in the form of a dove upon Jesus when he was baptized; nor that, on the day of Pentecost. . . .but only the Holy Spirit. Nor yet that this Trinity said from heaven, you are my Son But it was a word of the Father only, spoken to the Son; although the Father, and the Son, and the Holy Spirit, as they are indivisible, so work indivisibly. This is also my faith, since it is the catholic faith (De Trin 1.4.7).

This early confession of Augustine faith (1.4.7), in a flash, serves as summary both to Augustine twenty years of intellectual excursions in the work as well as a pointer to Augustine's orthodoxy of faith. This is all about the orthodox faith of the Church, drawn from the Bible taught from the earliest times of Christian history and bequeathed to the faithful of Christ from the Apostles. In the above cited article, the author lays bare the core issue or the matter of which the rest part of the book are mere elaborations and expatiations. It contains the cell, the kernel and the tiny egg that will harsh into the whole chicken. The elaborations would be the concern of the entire *DeTrinitate* and will distinguish the authentic Christian faith from other religions and belief systems. And yet Augustine was aware that this talk is very dicey and the projectile to misunderstandings, misrepresentations and errors and hence he first submitted himself to the coverage of the Church under the

protection of God and the Christian charity of this accidence because “... in no other subject is error more dangerous, or inquiry more laborious, or discovery of truth more profitable” (De Trin. 1.3.5).

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FROM LOGIC IN AFRICAN THOUGHT TO DEFENSE OF AFRICAN LOGIC

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Abstract

This paper is an apologist advocacy for the course of African Logic. The paper appraises earlier works on African Logic determining the validity and soundness of the arguments therein and to chart a path for an African Logic. Using the methods of cultural hermeneutics and logical syllogism, this paper reviews the arguments leading to the conclusion that denied the existence of African Logic as fallacious. Hence the interest of this paper is to chart a path way and carve a niche for African Logic. This paper critically studies the tenets of arguments surrounding African Logic, Logic in African traditional thought and ethical systems and the possibility of African Logic. On appraisal, it is obvious that African Logic is possible minding the symbiotic relationship between philosophy, language/culture, thought and logic and by correlation, African Philosophy and African Logic. Hence if philosophy is only possible as logic, the implication is that it becomes a logical inconsistency to accept African Philosophy, logic in traditional African thought and deny African Logic. It therefore holds that if there is the possibility of African Philosophy and logic in African traditional thought system which argument to the opposite is non sequitur, then African Logic is undeniable. Attempting the opposite simply amounts to surrendering to the onslaught of error.

INTRODUCTION

The question of African Logic is always a necessary follow up from African Philosophy such that accepting one and denying the other is similar to denying one of the two sides of a coin. However, very many Philosophers in our time have made attempts to deny African Logic while accepting African Philosophy. Some authors described the attempts on African Logic as mere jingoism or irredentism thereby giving credence to Asiegbu's claims when he stated that the philosophical works of our pioneer African Philosophers rose as a quest for freedom and attempt to redeem the image and identity of the **bastardized** Africans¹.

Undeniably, the elements or objects in culture serve as materials for philosophic reflections such that the philosopher cannot think, analyze or interpret and find meaning in a vacuum but through his particular culture. This is why Okolo opined that, ‘African philosophy... emerges out of the culture as the African philosopher critically reflects on the language, religion, history, works of art, folklore, idioms, collective beliefs, etc. of the African people’.² Also, Anyanwu defines African philosophy as “that which concerns itself with the way in which African people of the past and the present make sense of their existence, of their destiny and of the world in which they live”³

We make bold to announce here that the question of whether African Philosophy exists or not is no longer a concern to philosophers. This is confirmed in the words of Uduma; “...it has gradually dawned on all that at least the robust debate as to the existence or non-existence of African Philosophy in a rather undeniable sense created African Philosophy”.⁴ All philosophical discourse involve seeking answer to problems and issues which are raised in particular cultures, hence culture is determinative of philosophy. As different and varied as cultures are so also corresponding questions, answers and philosophies they generate⁵. Thus the debate on the existence of African Philosophy has been put to rest and can be said to be a finished project and mission accomplished. However, the debate comes up today not to establish the negative but to keep the philosophical academic benches warm and professional African Philosophy schemes active.

Logic is undeniably a core specialism in philosophy. Hence an affirmation of the existence of an African philosophy certainly dovetails the existence of African logic. Hence Ijoma claimed that, if logic is a part of philosophy and philosophy is culture bound, it also follows in logical sequence that logic is culture bound⁶. If logic is a tool kit to doing philosophy then different philosophies and African philosophy inclusive; have peculiar logics. The idea of Etuk on the inseparable relationship⁷ between philosophy and logic leads us to ask those experts who deny African logic; how can there be African philosophy when there is no African logic?

It does not call for dogged debate to acknowledge the fact that logic takes a central stage in African traditional thought system. It should be

emphasized here that this logic is typically African in being and essence. Hence Uduma maintained;

it would therefore be misleading, false and wrongheaded to say, argue or insinuate that African Philosophy or world-view is destitute of logic. In fact and indeed, the relationship, which exists between logic and language, clearly shows that logic is a basic appurtenance of African world-view. Any proper and genuine question raised around African Philosophy must therefore admit that logic is a fundamental aspect of African thought....⁸

Our thesis in this essay is; if philosophy and logic are ontologically bound together, therefore, we cannot accept African Philosophy and deny African Logic.

Understanding Logic

Logic is primarily an epistemological tool. Etymologically, logic is the anglicized form of the Greek word, *logikḗ* (λογική) meaning: "possessed of reason, intellectual, dialectical, argumentative" which has its root derived from *logos* (λόγος) meaning: "word, discourse, rule, thought, idea, argument, account, reason, or principle".⁹ The New Testament Gospel recognizes *logos* as synonymous to God as used in the Gospel of John¹⁰. This etymological derivations put together appropriately defines logic as the principles of correct reasoning. It is the method whoever wants to reason or argue correctly ought to follow but it's not within the scope of logic to lure people into following these principles. Hence Frege states that it is the task of logic to discover the laws of truth.¹¹ Uduma adds, 'these laws of thought must be laws of correct reasoning',¹² such that appraisal of reasoning becomes the subject matter of logic.

According to Hegel, logic is the form taken by the science of thinking in general¹³. The subject matter of logic is argument such that logic is indispensable to human existence. Quoting Spencer, Uduma maintained that while birds can fly, only human beings can argue. Hence argument for him, is the affirmation of our being. Like Spencer, he affirmed that human life is directed by argumentation¹⁴. It is the disposition to fundamental ordered action. Thus it is the necessary condition for order and intelligibility in reality. Therefore, we boldly emphasize here that, human thought process, actions and inactions are by products of

human reasoned private arguments and judgements. Logic is indeed needful in life and existence.¹⁵

Therefore, it is obvious that human life becomes wild and strange when one loses this essential and distinguishing element of being human. Even the Christians recognize that in creation, God made man different from animals just by the gift of reason. While he gave mere instinct to the lower animals, he gave reason to man. Little wonder when one acts without reason, he can be said to be inhuman. Thus in such situation, one may be said to have lost the quintessence of humanness. Uduigwomen sees logic as the science which “helps us to weigh the merits and demerits of an action or decision before we venture into it, and hence enables us to take a balanced action or decision. Instead of engaging in endless controversies of trivial matters, it enables us to sift the evidence before us”¹⁶.

Logic is typically an element of culture. Whatever is judged, reasoned, thought or argued is according to the categories of the judging, thinking or reasoning mind as given by the environment. This mind is a product of a particular culture. Hence people’s background and temperaments influence their logic and thought process. Just as the Westerners have their ability to conduct their daily affairs following the givens of their environment, the Africans too have the same ability as regulated by their immediate experience and world views. This implies that the westerners, as well as the Africans are logical but their logic(s) is/are products of their varied experiences.

Logic can be either formal or informal. The discussion on logic so far bothers on informal logic whereby logic is interested in correct reasoning, right thinking and acts as agent of meaningful living. It is the branch of logic whose task it is to develop non-formal standards, criteria, procedures for the analysis, interpretation, evaluation, criticism and construction of argumentation in everyday discourse.¹⁷

On the other hand, formal logic is concerned with specialties and specialization in logic. It can also be referred as Aristotelian, mathematical, artificial or critical logic. This is typical of western logic. The ancient times till 19th century witnessed a wide acceptance of Aristotelian logic. Logic earlier this modern period was championed by the Aristotelian method as contained in the Organon. Philosophers and commentators after Aristotle grouped Aristotle’s six logical treatises

into a manual they called the *Organon* which is the Greek translation for “tool”. The *Organon* comprises the following works of Aristotle: the *Categories*, *On Interpretation*, *Prior Analytics*, *Posterior Analytics*, the *Topics*, and *On Sophistical Refutations*. These works give us a good understanding of Aristotelian logic especially as it concerns; structure/rules of arguments and syllogisms, logical structure of propositions, difference between induction and deduction, the nature of scientific knowledge, basic fallacies, debate techniques, to mention but a few¹⁸.

The basis of Aristotelian formal logic is anchored on his three fundamental laws of reason, namely; the law of Identity, the law of Contradiction and the law of Excluded Middle. The first law states that a thing is always equal to or identical with itself. The second law states that a thing cannot be unequal or different from itself. Also, the third law continues the former two laws; it states that if a thing is equal to itself, it cannot be unequal or different from itself. For example; if ‘y’ equals ‘z’, it cannot equal ‘non y’. Formal logic is chiefly concerned with the processes of thinking and reasoning as well as the symbolic expression of such process in verbal or written form.¹⁹

It is with reference to formal logic that Hegel purported that logic has its own proper content, and that content is not merely “subjective” in nature rather objective. For him, logical forms “are not mere forms of self-conscious thinking but also of objective understanding.”²⁰ Here, it is obvious that Hegel being a racist ended up discussing and universalizing western logic. He was so short sighted on the thought pattern of diverse people across the globe and with particular reference to Africa.

For Ogugua, symbolic logic, formalized logic or mathematical logic is without boundaries, for it is like arithmetics or mathematics. However, informal or natural logic is with boundaries as it has to do with practical activities in life²¹. Hence there is logic in every culture as Uduma claimed and it is on this platform we situate African logic. African logic can simply be said to be the natural logic that applies to juridical, pragmatic and concrete problems in the African existential reality. And since every age has its special problems, it is therefore the business of logic to help solve such problems, thereby being of immense service to humanity. African logic enables African societies verify evidence and

apply the laws of inductive and deductive reasoning. In order to make our position clearer here, it is needful we examine the relationship between logic and culture as expressed in language and thought.

Symbiosis of Language, Thought and Logic

Undeniably, language is the vehicle of thought. Language is a tool of reason. In the words of Akwanya, language creates reality²² and representation of thought is the most important function of language²³. Language gives us access to the experiences and insights of our fellow men.²⁴ Hence to a great extent, to know and master a language implies knowledge of the rules of logic in that language. It follows then that the connection between language and thought is profound. According to Hegel, the subject matter of logic is “thinking or more specifically conceptual thinking.”²⁵ This form of thought is stored in human language. Hence the primary task of logic is to articulate those intelligible “categories” presupposed by and at work in the use of language.²⁶ The majority of our everyday life involves the use of language. We tell our ideas to others with language; we access their responses and understand their meanings with language²⁷. Even when we soliloquize, we process the information and make logical conclusions in particular language. Hence our rational thinking unavoidably is meaningless without certain degree of the use of language²⁸

Experts like Wittgenstein bemoaned the ordeal of private language thereby proving that language is a community property and a shared meaning in an environment. We emphasize here that every language belongs to a culture and every culture belongs to a people. In the words of Uduma, we claim here that ‘the cultural experiences of a people cannot be meaningful unless they are organized or co-ordinated in language, an activity which itself presupposes a logical ability, logic and language are fundamental or central to organizing reality and thus a characteristic of all human societies’²⁹. We affirm here that there cannot be a society without language or proper mode of communication.

The dependence between language and thought serves for better relation between logic and language. For Uduma, “thought is prior to language; but thought can make no progress without embodying itself in language.”³⁰ By this relationship Uduma, rightly posited that there is a two-sided or reciprocal dependence between language and thought.

It should be noted at this point that logic makes language possible, language expresses culture, and since culture presupposes the existence of logic, logic is central in any culture. It is in language, we realize the true meaning of logic. The Greek etymological derivation of logic from *logos*, which means word or reason, bears testimony to the inseparable relationship between logic and language³¹. Hence we can say that thought is prior to language; but thought can make no progress without embodying itself in language.³²

Commenting on this form of relationship, Ogugua states;

language gives us the scheme of our ways of thinking; and thought remains the common background on which persons meet in the bid to have common and mutual understanding. Although language gives thought a cloak, that means it canalizes it, we need not conclude that without language, thoughts are not meaningful. Thoughts are meaningful in private minds, but we need language which is a social product in conveying our thoughts; and as such too logic to ensure that the meaning of our thoughts is not lost; and avoid our language being a hindrance to our getting at the real meaning of what is said as language can be the source of confusion or misunderstanding by fixing our emotions or even enrobing our tradition therein³³.

Logic considers language as a primary instrument of thinking and reason. Hence logic labours on the process of right reasoning through the help of language as environmentally created. Hence it is in language that the thinking mind does the thinking, describes, organizes e.t.c. Man's capacity of language not only sets him apart from other animals, it also confers on him logical ability because human language makes human thought and conduct possible.³⁴ It is worthy of note here that the logic of a people is not only discernable but discoverable in their language; that is why it is related to their metaphysics and ontology³⁵. It becomes obvious claiming that logic would have no content and form without language, and that language will be a dream, quite impossible without logic.

For Mellone, language forms the logical structures of thought. Language provides even a growing mind with the outline of thinking

pattern as socially or culturally inherited³⁶. Thus here language provides both the framework for thought and manifest means of communicating thought. In the words of Uduma, ‘in logic, we are interested in words only as the visible and audible forms in which thought fixes and controls its own meaning’.³⁷

We have tried to show in a glance here, a symbiotic relationship between logic, language and thought. It is irrevocably proven that logic makes language possible while language is an expression of logical thought(s). Also, we state here, without equivocation that language is the vehicle of culture. Culture finds perfect expression in the language of the cultural group. Therefore, we make bold to claim at this point that if Africa has her own culture expressed in language and thought pattern, it would be fallacious denying her an African Logic.

Towards an African Logic

Here we are poised not to engage in any form of warfare nor *ad hominem* but to put points aright. There have been debates, arguments and their counters on African Logic. Discussions on this topic by champions of African logic have always taken a reactionary uprise from Horton’s thesis and others who share the same ideology. Thus he stated; ‘... in Africa, instead of employing intuition and ideas, we have a rich proliferation of the sort of thinking called magical’.³⁸ This denial of African logic has elicited series of counter reactions from concerned African logicians who may be referred in the words of Uduma as irredentists. We consider the positions of some of these experts and the counter arguments as means of hitting our jackpot: proving the undeniable existence of African logic.

In his paper, “Can There Be An African Logic?” Uduma responded to UdoEtuk’s paper, “The Possibility of African Logic”. In his argument, it was clear that Uduma affirmed that there is logic in African thought but avoided the name African logic. He also accepted that logic is an element of culture. However, in his work; “Between Universalism and Cultural Identity; Revisiting the Motivation for an African Logic”, Uduma poised that the quest for an African logic is only a reaction to the identity problem of the Africans. This quest is what he referred as irredentism, that is, a movement or advocacy for the restoration and redemption of the African imagine already battered by colonization. He fouled regional logic and particularly African logic, as both jingoistic

and irredentists' quest. For him, logic is universal in nature thereby denying cultural or regional logic³⁹ yet he claimed earlier that logic is an element of culture. In this context, one wonders the difference between cultural logic and regional logic. This remains one of the unanswered questions in Uduma's presentation.

Following Uduma's defense of African Traditional thought in his paper, "Logic as an Element of Culture: In Defense of Logic in African Traditional Thought"⁴⁰, it is clear that the African people are capable of articulating their views and ideas in a logical form as against the claims of Horton⁴¹. They are also capable of drawing inferences and deductions in their relative environment and ontology. This assertion raises much concern. Thus if the Africans have the mentioned logical capacity, it is our concern to ask; why then can there not be an African logic? Even the arguments that denied African logic inhabit in themselves internal inconsistencies. Therefore, our position is that African logic cannot be denied existence and that the attempt on denial of this fact is already an attempt on doing African logic.

Furthermore, attempting to deny African logic goes further to prove the possibility of different trends or movements in African logic: professional and traditional or customary African logic. Jonathan Ogugua *et al* described African logic in their preferred term as customary logic⁴² while Prof. Uduma and others can be said to hold the professional trends of African logic. In the list of philosophers belonging to what I describe as Traditional logic in African logic are; UdoEtuk, Ijioma, Ezumazu, Ogugua, Hellen, Mmaduka, Winch, e.t.c while professional African logic philosophers include: Uduma and Horton.

Experts like Horton dismissed African logic for the want of formal approach to logic in African thought system. This raises another question whether all about logic is a formal deal? There is need to acknowledge the forms of logic as formal/artificial and informal/natural. Formal or artificial logic is interested in the use of formal language. Formal logic means setting up of constants, variables, sentence connectives and deduction and transformation rules, for deriving the formal validity of arguments and symbolic logic. On the other hand, natural logic is the critical, evaluation and rational discourse in natural language⁴³.

Logic is not exhausted in formal language nor is it all about symbolism. One may ask, what language does the symbolic representation bear? Of course, western language. Hence formal language logic describes a western model and approach to logic. Unfortunately, Horton locked up logic in the keys of western paradigm. For him; the inability of African thought system to be reducible to the calculus of western logic means that African thought system is illogical. This is unacceptable to ordinary reason and an outlandish claim. Momoh is right to claim that the limitation imposed on logic as dictated by the formal paradigm is quite disquieting⁴⁴. Regarding informal logic, Uduma emphatically declared as follows:

the point here is that all we need can be conducted in a natural language. Symbolism is just for elegance and precision. Clarity of expression, avoidance of ambiguities and contradictions which are central to logic can be effectively conducted in natural languages⁴⁵.

Philosophers who deny African logic on the basis of formal language need to answer these questions:

1. Do all the Westerners have knowledge of symbolic logic? A no answer here implies that only the western philosophers who have knowledge of symbolic logic can think logically, communicate and act with logic. This cannot be true!
2. Do expert western logicians think with formal language or symbolic logic before they act? Do they run their daily affairs with symbolic logic? Definitely the answer ought to be in the negative! Natural language logic suffices here.
3. Was the entire world non critical or non reflective before the advent of Aristotelian logic and the symbolic logic? Definitely the answer is in the negative. Even before Aristotle himself, man was critical and reflective. This was why he claimed that the distinguishing characteristic of man is his rationality.

Hence formal logic or symbolic cannot be the only way of doing logic.

What does it mean when Brul described Africa to be Pre-logical⁴⁶ following the assumption that Africans were incapable of being logical⁴⁷ before western civilization reached them? Our position here is that Africans were characteristically logical even before the advent of

westernization. The African logic was preserved and well packed in the African culture and metaphysics. Even if they are described to be pre-logical by Western standardization, they were not illogical. Philosophy has always grown out of a people's understanding of the meaning of realities in their world-view and culture. Plato's and Aristotle's philosophies/logic were interpretation of realities in the context of Greek's culture and tradition⁴⁸ just as the African philosophy and logic ought to take shoot from the African background. According to Hellen, when we come to terms with the fact that artificial symbolic logic has its proper application in ordinary/natural language, then the arguments of scholars, "that Africans are pre-logical, primitive and lacking in logic"⁴⁹ becomes unfounded, baseless and at best, fit for the waste bin.

Furthermore, it defeats fundamental rationality to deny African Logic an independent ontological space when Uduma asserted that; "while not repudiating the importance of symbolic logic, ...the limitation imposed on the scope of logic by formal approach is capable of denying the existence of logic in **some cultures**, particularly, Africa"⁵⁰. We do not know why the qualification; 'some cultures', but we assert here that, in as much as justification of inference appropriately defines logic, then traditional cultures are typically logical with particular consideration for Africa. If traditional Africa is typically logical as Uduma earlier accepted when he said that logic is an element of culture; we expect him to nomenclatize this type of logic as distinguished and applied in African culture. We cannot imagine another name different or more appropriate than African logic.

Any attempt to the negative here contravenes the law of 'non contradiction'. Thus the law of non-contradiction states; "it is impossible for anyone to believe the same thing to be and not be."⁵¹ "The same attribute cannot at the same time belong and not belong to the same subject in the same respect."⁵² If a thing is, it is, and if it is not, then it is not. Can it be in African Traditional thought and not be African Logic? At this point, we think that there is a fundamental contradiction in denying African logic a space of existence.

Logic can be said to be the pattern of thought found in everyday discourse of a people. It is in this sense that one can conveniently talk about logic in the African context. We agree with Momoh as follows:

*in everyday usage of natural language we talk of a person as being logical if he is reasonable, sensible and intelligent; if he can unemotionally and critically evaluate evidence or a situation; if he can avoid contradiction, inconsistency and incoherence, or if he can hold a point of view argue for and from it, summon counter-examples and answer objections*⁵³.

Momoh concludes that there are individuals in every culture who are logical. In this sense, we think and rightly too, that African culture is no exception.

Uduma and others canvass for a transcendence of jingoism in arguing for a particularistic or regionization of logic. According to them, the quest for particularistic logic is warranted by the confusion of the socio-cultural application of the principles of logic with the nature and structure of logic. By this he denied African structure of logic rather claimed that 'logic has universal with no continental boundaries'⁵⁴. Nevertheless, Uduma acknowledged such nomenclatures such as; Chinese logic, Buddhist logic, Polish logic, American logic, German logic, British logic, e.t.c. For him, these regional logics only indicate a logical study developed in those regions. We wonder what else these regional logics should indicate to merit them such regional names, than a logical study developed in those regions. Here, it is obvious that Udumahas accepted that which he earlier rejected; that is, regional boundaries of logic. Therefore, we assert once more here, that African logic has to be recognized and appropriately too in its right nomenclature as African logic, even if it ordinarily denotes or indicates a logical study which is developed in Africa as the other types of regional logics do. We are bent on this matter even if African logic is to be relativized in our preferred expression as traditional logic or as Jonathan Okeke's customary logic or affective logic as Udo Ekut referred, let it serve as the application of the thinking process on the African world, language, culture and objects.

In refuting African logic, Uduma's position is that whatever should qualify as logic must have two features of universality: topic-neutrality and non-contingency⁵⁵. An argument is topic-neutral in the sense that the same principle of logic can be used in reasoning about diverse topics. And it is non-contingent in the sense that it does not depend on any particular accidental features of the world. If there are such

nomenclatures such as Chinese logic, Buddhist logic, Polish logic, American logic, German logic, British logic, where lies the contingency and topic-neutrality of logic? This is only a sign to show that logic is typically contextual, environmentally provisional, circumstantial and dependent. If this is true of other continental logics; why not for African logic? Contingency and neutrality are mere western impositions on logic.

This long quote from Jonathan shows a yawning gap between western and African logics. According to Jonathan:

*unlike in western logic, the measure of validity in African thought system is the “custom” and not the form. What is valid and what is true must take their rise from the customary provisions. A young man must give up his seat in a gathering; his position on a queue; his share in booties etc to someone older than him. An argument to the contrary would be invalid.... people should join the queue to receive service, but a man of status must be served on arrival; respect is reciprocal is for people of the same age grade, the young must always respect the elder, and the elder owe the young no such obligation... Any arguments to the contrary would be invalid.*⁵⁶

He continued:

*“you see”; Dewey addressed Okadigbo, “in my country we are natural pragmatists, we accept what works and cast away what does not work. The leaders are building more old peoples’ homes to stash away the worthless citizens because with age comes folly”. “In my country” replies Okadigbo, “that is not what pragmatism means. The leaders and the young ones must seek the counsel of the elders because with age comes wisdom”.*⁵⁷

This is a good example of the effect of culture in continental logic and existence. These are two different backgrounds with their logic of existence. We think that an appeal to irredentism and jingoism here are mere *read hominem*. The fact of a difference here is crystal clear to every reason that logic is an element of culture. Hence the type of logic that addresses the African culture cannot be named anything less than African logic.

CONCLUSION

Our thesis in this essay is, if philosophy and logic are ontologically bound together, therefore, we cannot accept African Philosophy and deny African Logic. This paper x-rayed the symbiotic relationship between philosophy, culture, language and logic. It showed that all philosophical discourse involve seeking answer to problems and issues which are raised in particular cultures such that culture is determinative of philosophy⁵⁸ and logic is an element of culture expressed in language.

This symbiotic relationship affirms the existence of an African logic because if logic is a part of philosophy and philosophy is culture bound, it also follows in logical sequence that logic is culture bound⁵⁹. If logic is a tool kit to doing philosophy then different philosophies and African philosophy inclusive; have peculiar logics leading to regionization of logic. If it is false and wrongheaded to say, argue or insinuate that African Philosophy or world-view is destitute of logic as Uduma affirmed, what is the name of that logic if not ‘African Logic’? If they (Africans) are capable of drawing inferences and deductions in their relative environment and ontology, why then can there not be an African logic? Therefore, our position is that African logic cannot be denied existence. This paper has shown that an attempt to such denial is in itself an attempt in doing African logic. Such denial ends up encasing African logic and creating different movements or trends in African logic such as: professional and traditional or customary African logic.

Unfortunately, Horton locked up logic in the keys of western paradigm but this paper shows that Logic is not exhausted in formal language nor is it all about symbolism. It is clear that all we need can be conducted in a natural language. “Symbolism is just for elegance and precision. Clarity of expression, avoidance of ambiguities and contradictions which are central to logic can be effectively conducted in natural languages”⁶⁰. Even if Africans were described to be pre-logical by Western standardization, they were not illogical.

Hence denying African logic on the ground of universalism of logic or African non use of symbolic logic is the same as queuing into the European supremacist ideology and denigration of African image. It will be one of the instances narrated by Serequeberham which the

Europeans propagated to disfigure the African identity and passed on such ideology as 'Transcendental Wisdom'⁶¹.

Uduma acknowledged such nomenclatures such as; Chinese logic, Buddhist logic, Polish logic, American logic, German logic, British logic, e.t.c. Why can there not be African Logic even as an indication of the logical study developed in Africa just as the other regional logics indicate. This is not a mere appeal to emotion or jingoism or irredentism as Uduma stated rather, it is an appreciation of reality as it is undeniably manifest in the African milieu. Though logic is universal but the African appreciation of this universal element can be tolerated as an African perspective to logic or better stated as African Logic. Hence African Logic is the African application of the thinking process on the African world, language, culture and objects. If this thinking process in African is possible, then denial of African logic becomes *non sequitor*.

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A LINGUISTIC COMPARISON OF PAUPERISM IN AFRICAN AND NON-AFRICAN SETTING: A STUDY OF RICHARD NTIRU'S 'THE PAUPER' AND CRABBE'S 'THE PAUPER'S FUNERAL'.

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Abstract

This paper made a linguistic comparison of pauperism in both African and Non-African settings using two selected poems which are George Crabbe's 'The Pauper's Funeral' and Richard Ntiru's 'The Pauper'. Ntiru is a Ugandan poet who makes his readers have an idea of the concept of pauperism in the African setting while Crabbe, a 17th century English poet gives an account of pauperism in his cultural set up. Pauperism is and remains a regular phenomenon in societies, especially in a capitalist set up where there is wide gap in the social strata. This study is based on Chomskyan theory of transformational generative grammar which uses linguistic tools of graphology, phonology, syntax and lexico-semantics as its parameters for analysis. The purpose of this paper is to compare linguistically the attitudes of the two societies to the plight of this class of people. The finding is that both African and non – African societies are indifferent to their plight and consequently deplore them. Based on this finding, both the government and wealthy individuals in such societies should have a rethink and set up a machinery, to cater for their needs.

Key Words: Pauperism, linguistic levels, machinery, phonology, African societies.

INTRODUCTION

Pauperism is the quality or state of being a pauper. A pauper is a person who is too poor to look after himself and so does not have a means of livelihood.

Readers' Digest Encyclopaedia, defines a pauper as 'a person without means of livelihood, beggar, recipient of poor-law relief.' Pauperism could result from debilitating illness of some members of the society, sheer laziness of an individual to carve out a means of livelihood or even innate habit to beg from others.

The poets whose poems are under study are from different cultural and geographical settings. Specifically Richard Nturu is a Ugandan indigene from a third world country in which such a category of people abound. According to the dictionary definition, such people are too poor to cater for themselves and are without a means of livelihood. They are beggars. In some better organized societies, the dictionary adds, they receive official help. George Crabbe is a 19th century English poet whose poem gives an account of the funeral of a pauper. It is worthwhile examining also the paupers of non- African society, so as to compare that with the African based pauper.

Although the pauper of Crabbe's poem is dead, his associates identify with him, but the unfailing indifference to his state becomes evident eventually. 'The Pauper' of Richard Nturu's poem is typical of a regular scene in some streets of African countries. Many of such people line the streets of the cities with plates in disfigured limbs, exhibiting all signs of hopelessness of life; everything surrounding them is dismal. They are nobody's responsibility even the 'official' help is denied them. Even though Nturu's type of pauper is not yet dead, he is a living dead and when the inevitable happens, his carcass is found lying on the street; a casual job for the municipal council workers to dispose of, for the safety of human health.

The first type of pauper to be studied is the pauper in 'The Pauper's Funeral' by George Crabbe. Graphologically, the poem has two stanzas of abnormal lengths. The first stanza has eleven lines while the second has eighteen lines. The two stanzas are clustered with all manners of punctuation marks, such that each line bears one type, or the other. There are such punctuation marks as commas, which are just two, whereas semi-colons are very profusely used in the stanzas. Others are exclamation marks. These marks are so used in order to admit the highly informative nature of the poem. The poet has so much to say about the pauper and as such breaks the information in bits, controlled by the punctuation marks. Thematically, the first stanza displays ambivalent feelings about the pauper's death and his harsh relationship with the people that interrelate with him on daily basis, where he usually positions himself. The second stanza accounts for the appreciation of him, by the innocent village children who used to interact with him during their playing periods. Finally, the unfailing negligence and apathy that surrounds the pauper's fate emerge here.

The priest fails in his duty to bless and interr the pauper's body because he the priest is detained by some weightier care.

Phonologically, the poet spices the unpleasant life of the pauper with end rhymes in his poem. Such rhymes like 'explore/more', 'slow/below', 'free/fee' abound, until the end of the poem. This injects lighter mood in the face pitiable account of the pauper's life. Grammatically, the poet uses expressions in the first two lines of the poem to show that the pauper is a non-person thus:

/Now once again the gloomy scene explore less
gloomy/ /now, the bitter hour is o'er./

The poet makes reference to occasional deaths in the community by the phrase 'once again' and this time the gloom that is usually cast on the inhabitants when death occurs, is 'less'. Why does the poet regard it as a less gloomy 'scene'? That is because there is ambivalence of feeling; firstly the dead person is a pauper and his many sorrows and signs are no more. The inhabitants are sad because a life is lost and on the other hand, they are happy because his sufferings have come to an end – /'the bitter hour is o'ver'/. line 2. From the expressions that follow, the reader can grasp bits of information about how oppressive some people around the pauper have been, for example, because of his abject poverty he is referred to as the 'happy dead' (line 6). The parish is glad to pay the frugal 'fee' because his location is the parish premises. His pauperism has earned him 'church wardens steer or that of kingly oversee' and the farmer's claims of the pauper's bow. 'Death', in comparison to these other oppressors is acclaimed 'the best of tyrants because, the pauper has now been finally claimed by death.

In stanza 2, the opposite picture is painted of mourners who appreciate the pauper for one thing or the other who come sedately torpid and devoutly dumb' (line 13). This group shows grief, occasioned by the loss of the pauper through death. This category includes village children who regard the pauper as their close associate and 'ancient friend', because the pauper is said to be 'one in all their idle sport' (line 16) and as such, they have suspended their games to pay him a last respect as they watch the bier that bears his body move up the winding way from the 'vale below' (line 5).

While the pauper appears to some as non person, the village children regard him as a 'monarch that ruled their little court'. He is

acknowledged as a useful contributor towards their idle sport by producing 'paint bow' flying ball, the bat, the wicket' (lines 18 and 19).

The village children regard him like a monarch who rules their little court and they follow him to his grave and stand 'silent and sad', 'hand in hand, bending low gazing to explore the mingled relics of the parish poor.' (lines 20-24). There is an interesting contrast between the adult's oppressive attitude to the pauper and the village children's solemn show of appreciation and sadness that his death has caused them. Why does the poet describe his remains as 'mingled relics of the parish poor'? (line 23). The dictionary defines relics as the preservation of a part of the body or clothing of holy persons or something that they owned, that is kept after their death and respected as a religious object. In other words, the pauper is physically a nobody but spiritually a holy person by the assessment of the innocent village children.

The height of achievement recorded by the village children's reaction to the pauper's funeral, drops with the adult's insistent de-recognition of the pauper, from their activities for his funeral.

/The bells toll late/

/...The busy priest detained by weightier care/

/Defers his duty till the day of prayer,/

lines 24-27

The disappointing behaviour of de-recognition of the pauper by the priest is deferring a pressing urgent duty like burying the pauper till the day of prayer. This has caused his activity to become a failure. The result of this is the endless waiting by the crowd and their distress to retire, and 'to think that a poor man's bones should be unblessed? (line 29.)

The unfortunate stigma that a pauper carries, remains with him even to his death. There is oxymoron of 'happy dead' in 'there lie the 'happy dead'. The biblical story of 'Lazarus and the King', highlights the position of the pauper in 'The Pauper's Funeral' by Crabbe. Surely, this pauper has prepared a place for himself in the next world. Another of such oxymoronic expressions is to call death 'the best of tyrants', as if tyranny is very complimentary.

At the Lexico-semantic level, all paraphernalia of pauperism are employed by the poet such as 'The bitter hour' (line 2), 'unblessed

many sorrows sigh' line 3, 'sadly slow', late toll of bell, 'parish poor' (line 23), 'deferring duty' (line 27), 'retire distressed', 'unblessed'. In the midst of all these deplorable and down grading words associated with the pauper, the village children upgrade him to the level of a 'monarch' in their little court.

There is the use of homophonic words in 'bow' of (line 10) which the farmer claims from the pauper and 'bow' in 'plaint bow', in (line 18), which is one of the items the pauper produces for the village children's fun. One thing is credited to this pauper i.e. he has not bemoaned his condition rather he tries to be active and happy unlike the pauper in Ntiru's poem.

Grammatically, some sentences are presented in thwarted order as opposed to the order of English sentence, in order to lay emphasis on the mournful situation thus: /Up Yonder hill behold how sadly slow the bier moves/ /winding from the rale below/ (lines 4-5). Many compound sentences are produced with the use of the co-ordinator 'and' e.g. / There lie the happy dead, from trouble free/ and the glad parish pays the frugal fee/

The mourners include even an owl and it is said to be moping, and fear marks its flight. The owl is the least expected mourner during a funeral. It is a bird of prey but it is interested in announcing the death of the pauper. It aids the tolling bell to announce the death of the pauper. The kind of pauper in Crabbe's poem shows a good natured and active type.

The next poem to be examined is Richard Ntiru's 'The Pauper'. The poet paints a picture of an African based pauper with life of hopelessness, abject poverty, and absolute dependence on non-dependable factors. The pauper has even lost the beauty of God-given physical endowment and opportunities for good living. Ntiru addresses the pauper as if his life is a curse to humanity. He curses the Creator for having produced such a worthless creature. The poet further wonders what treason that pauper has committed to warrant his condemnation to human indifference. This pauper of African location receives no organized assistance from the law or the government as expected from the dictionary definition. His situation is not presented seriously before law makers by members of parliament so as to receive attention. Paupers are therefore given no hope of betterment of their situation and they two yield to their unfortunate destiny. The pauper of Crabbe's

poem enjoys a higher level of pauperism because he has a permanent location and people interact with him whether humiliatingly or appreciatively.

This poem reveals the pauper's life while Crabbe's follows the pauper's life to his funeral with no record of any time of happiness.

'The Pauper' by Richard Nturu is a poem of six stanzas with a total of 30 lines broken into five lines per stanza, unlike Crabbe's 'The Pauper's Funeral', which has two stanzas of 29 lines. The six-stanza of this poem are arranged structurally first, to question in stanza one, the value of creating such an abhorrence to humanity. The poet instead of blaming the Creator for forging such a creature, appears to forget the fact that pauperism emanates from circumstances of life namely, poverty, debilitating health conditions, physical disability and or laziness to face the challenges of life. Some stanzas of the poem like stanzas 2, 3, 4, 5 shows the pauper's acceptance of the unchangeability of his circumstance, by engaging in activities of some kind. Stanza 6 blames the people at the corridors of power for their insensitivity towards the welfare of these unfortunate ones in the society. They, (the parliamentarians) rather enjoy seeing them at the road sides, as an attraction for tourists where they will take snapshots of them.

At the graphological level, punctuation marks like comas, question marks, exclamation marks, full stops are aptly used and they enhance a free flow in the reading of the poem. Some lines especially the last lines of stanzas 2, 3, 5, and 6 are unusually longer than the other lines and that length enables the *persona* to put forward his grievance about the nauseating presence of this category of human beings in the society. Some words are given prominence by capitalizing them for example 'He in lines 14, 21, 25, to identify the forger of that 'piteous fate', then 'MP' which is member of parliament is derisively given prominence even as such members treat with levity the serious nature of the people they claim to represent in the government. 'Question Time' is also capitalized to show that, that period is not when serious matters are presented. The exaggerated capitalization becomes a pointer of failure and a minus mark for those in the parliament, who ought to see to the plight of the paupers.

At the phonological level, there are no end rhymes but some words like 'pauper' are repeated up to four times in stanzas 1&6, calling the pauper's attention to his unfair state. This is for stylistic emphasis.

Pauper, Pauper, craning your eyes

line 1

Pauper, pauper, crouching in beautiful verandah

line 2 6

There is also a repetition of 'beautiful' four times. This creates contrast between the pauper and his environment/crouching in beautiful verandah of beautiful cities and beautiful people/ line 26&27.

At the syntactic level, the *persona* uses direct statement to describe the pauper's feature and to address his awkward and lazy life style. The personal pronouns 'I' for the speaker, and 'You' the addressee, 'He' the third person singular, and 'your', are used. These produce first hand information and accurate description, such as 'craning your eyes in all directions, in no direction.' There is contradiction in the statement 'all directions and no direction'. That is to underscore his hopeless situation. He cranes with his neck, seeking for help and apparently getting none. The *persona* buttresses his (the *persona*'s) disgust by the rhetorical questions that follow:

/What brutal force, malignant element/

/dare to forge your piteous fate?/

/Was it worth the effort, the time?/ lines 3-5

/What crime, what treason did you commit/

/That you are thus condemned to human indifference / line 9-10

Other rhetoric questions used for emphasis are:

/Does He admire your sense of endurance?/

/Or turn his head away from your impediment
presence?/

/Does He pat his paunch at the wonderful sight?/

line 25

The poet employs simile to bring out the clear picture of the pauper's situation especially the bleak future that glares at the pauper:

You simply lean on a leafless tree

...like a baby newly born to an old women

The imagery of a leafless tree states that the tree on which the pauper leans is as unproductive as the pauper himself and can hardly give him succour just like the next imagery of 'a baby newly born to an old woman'. An old woman whose breast is flabby can never suckle a newly born baby who depends on his mother's milk to survive. The difference between the two categories of paupers is firstly their chosen abode. The non-African pauper posits himself in a church or parish premises where, although he suffers the sternness of the Churchwarden and forced bow from the farmer, he becomes the responsibility of the parish such that the 'frugal fee' is paid at his death. The African based pauper chooses the road side, market places and sometimes church premises where he begs with his plate beside him. He is nobody's responsibility. Secondly the non-African pauper's indomitable spirit to exist cannot be compared to the African based pauper's resignation to his fate and his indolent tendency. The non-African pauper occupies himself with forming 'pliant bow, flying ball, the bat, the wicket' (lines 18 and 19), and acts like a monarch ruling their 'little court' (line 17). That is why the village children suspend their games for the funeral of the pauper. The African pauper spends his time 'nursing the jiggers that shrivel your bottom'; sits alone on hairless goat skin, squashing lice between your nails' 'and cleaning your nails with dry saliva' (lines 19 and 20). Because of his unhealthy surrounding, the African pauper's physical state is given a very strong pictorial description thus

/...you trudge on the horny pads,/
 /Gullied like soles of modern shoes/
 /Pads that even jiggers cannot conquer/ (lines 11-13)

One can imagine that the pauper instead of walking on his feet, trudges on the horny pads. Because the harsh weather condition where he stays has turned his human body to be likened to that of animals, his skin is described as:

/... grimy coating/
 /Caking off your emaciated skin/
 /... the rust that uproots all your teeth /
 /Like a pick on a stony piece of land / (lines 21-24)

The reader does not need to stress his brain to imagine the state of his (the pauper's) skin and denture, the persona is filled with disgust about the pauper's Maker's indifference to his condition:

/Does He admire your sense of endurance?/

/Or turn his head away from your impudent presence?/
line 15

/Does he spat his paunch at the wonderful sight?/ line
25

The last rhetoric question is sarcastic because the pauper's condition is far from being a wonderful sight. The insensitivity of the people in the society is shown where tourist especially strangers and perhaps non-Africans on tourist's trip take snapshots of the paupers. The *persona*, who trivialises the pauper's condition even joins the tourist to take snapshots of the pauper. On the other hand, the member of parliament is contrastively described as having 'shining head' and 'triple chin' which could be contrasted with the pauper's emaciated skin, ribs and bones which 'reflect the light from 'the beautiful cars' line 8.

To worsen the situation of the pauper, his welfare is brought up at the parliament by the MP in a supplementary question at Question Time. (line 35).

At the level of lexico- semantics, words are carefully employed to aptly describe the condition of the African based pauper. His creation is described as 'forging with brutal force' His condition is described as 'piteous fate'; his feet are described as 'horny pads, which 'jiggers cannot conquer'. (line 13) His idleness is described with nauseating words like 'squashing lice' 'condemned to human indifference' line 10.

He is said to 'crouch instead of sitting in beautiful verandahs, 'triple chin' used to describe the comfortable, well-fed member of parliament, (MP) who does nothing positive to redeem the deplorable state of the down trodden in the society.

In conclusion, pauperism is a common phenomenon both in African and non African settings. Their plights are similar, in that they are no one's responsibility but the paupers of the Western world resist the tendency to go out to the streets for outright begging, while those of the African setting as a matter of habit take to the streets to beg. In both settings their governments have not been able to take positive steps to support the paupers and that is the message these two poets have dropped in

their poems. This writer recommends that the affairs of the down trodden in every society should be everybody's business. Such governments should borrow a leaf from well-organised governments, as to how such categories of people are catered for. The philanthropists in partnership with the government, should give vocational training to talented but indigent members of the society, to enable them to prove their mettle just as the pauper in Crabbe's poem has done. The very indigent ones who are physically incapacitated should benefit from funds set aside to alleviate poverty. Such people should be sighted and their names forwarded by the village heads, to the designated centres for appropriate action. Free education should be extended to all levels of education so that everybody will enjoy equal opportunities.

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THE ROLES OF NIGERIAN MASS MEDIA IN A CONSTITUTIONAL DEMOCRACY: AN EXPLICATORY ANALYSIS

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Abstract

This research work is apt to appraise the roles of Nigerian mass media in a constitutional democracy. Ordinarily in a democracy, those who govern must be accountable and responsible to those whom they govern. The power to govern derives directly from the votes of the electorates. These electorates expect the government to be responsible and accountable. This research work focuses on the roles of mass media in a constitutional democracy (Nigeria perspective). Section 22 of the 1999 Constitution of the Federal Republic of Nigeria mandated the mass media to hold the government responsible and accountable to the people. But, chapter two of the same Constitution makes it difficult for the mass media to perform this constitutional role. This research work is necessitated on the fact that the mass media in its quest to perform this function has ended up in adversarial relationship with the government. Sources of data include textbooks, journal articles as well as workshops and conference papers. Selected data were chosen, utilized and were presented qualitatively. The findings show that from the interpretation of Section 22 of the Constitution, it appears that non-observance of such provision is not questionable in any court of law. In other words, the Fundamental Objectives and Directive Principles of state policy enshrined in the constitution are policies that are meant to act as a beacon to guide the government in steering the ship of state. While concluding that the Nigerian mass media hold the government accountable and responsible since 1999, the study recommends that constitutional democracy should be respected both by the leaders and electorates as it is seen as synonymous with the rule of law.

Key Words: Constitutional Democracy, Mass media, Ethics, Rule of Law and Constitution.

INTRODUCTION

Democracy is widely acknowledged as the best form of government. Elections which represent the most modern and universally accepted process through which individuals are chosen to represent a body or community in a larger entity or government is one of the cardinal features of a democracy. This is so because in a democratic society, the authority of the government derives from the consent of the governed; this is perhaps why democracy is commonly referred to as the government of the people by the people and for the people. Usually, a democratic election would characteristically be competitive, periodic, inclusive, definitive and free and fair. Free, in the sense that there is virtually no fraud and intimidation of voters, fair, in the sense that opposition parties are able to campaign on relatively well, without being subjected to repression or harassment, and they are not systematically denied access to the media and other resources. This implies that a liberal democracy recognizes basic civil liberties including rights of free speech, free association and free access to press. One major shortcoming of young democracies in the developing nations however, is the great influence of the ruling political party on mass media.

Nigeria resumed her democratic dispensation process in 1999 when it elected Olusegun Obasanjo, the former military head of state as the new president of Nigeria ending almost 33 years of military rule from 1966 to 1999. This excludes the short-lived second republic between 1979 and 1983 by military dictators who seized power in *coup d'état* and counter-coups during the Nigerian military juntas of 1966- 1979 and 1983-1998. One of the problems that Nigeria had to overcome in the attempt to return to civilian rule in 1999 and have democracy entrenched was the invigorated position of the media which was at the fore-front of championing the course for the people's government; it was the eyes and voices of the people, who aired opinions and aversions of the citizens towards military rule. Appadorai (2006) indicated that there are three essential requisites of democracy: a well informed citizenry; participation of the citizens in the day to day governance of the society, and accountability to the citizens of those that exercise power on their behalf. Unless citizens have adequate and accurate information on all issues and problems confronting them, they will be unable to take enlightened decisions on them.

STATEMENT OF THE PROBLEM

When one looks critically at the constitutional provisions in respect of freedom of expression and the mass media in Nigeria, there is an unquestionable correlation between the pattern of media delivery and the quality of governance obtainable in a democracy vis-à-vis the obligation of the mass media, one would discover that what the constitution grants with the right hand, it takes away with the left hand. The non-observance or non application of the letters and spirit of constitutional provisions is a clear negation of the principles, philosophy and the spirit of the rule of law.

The Nigerian mass media, no doubt, have a very crucial role to play in the challenging task of building the Nigeria nation. Section 22 of the 1999 Constitution of the Federal Republic of Nigeria as amended lends credence to this assertion. This notwithstanding, the extent to which the Nigerian mass media are able to discharge this all important role depends to a very large extent on the width and depth of the enabling environment that is created and sustained by the laws of the land.

OBJECTIVES OF THE STUDY

The main objective of the study is to appraise the roles of Nigerian mass media in a constitutional democracy. However, other objectives include to:

1. find out the nature of democratic society;
2. determine the roles of the mass media in a constitutional democracy.
3. find out the extent the Nigerian mass media have discharged their constitutional obligation as contained in Section 22 of the Amended 1999 Constitution of the Federal Republic of Nigeria.

RESEARCH QUESTIONS

The following questions will be addressed in this research:

1. What is the nature of democratic society?
2. What are the roles of the mass media in a constitutional democracy?
3. To what extent have the Nigerian mass media discharged their constitutional obligation as contained in Section 22 of the Amended 1999 Constitution of Federal Republic of Nigeria?

SIGNIFICANCE OF THE STUDY

This study is significant in many ways. Firstly, the media practitioners will benefit from this study. It will help them in the course of discharging their responsibilities to their target audience. Secondly, this study will help in widening the frontier of mass media research; it will contribute to the enrichment of literature on legal studies and mass communication.

The importance of this study will go a long way to ensure that the press or journalists have peaceful understanding with the government. Thirdly, it will provide baseline information through its analysis and discussion to assist the mass media policy makers in articulating policies that will positively impact on mass media practice in Nigeria. The study will also help the members of the audience to have more understanding and appreciation of the functions of the press.

SCOPE OF THE STUDY

This study focuses on the roles of Nigerian mass media in a constitutional democracy. The Nigerian mass media, no doubt, have a very crucial role to play in the challenging task of nation building. Section 22 of the Amended 1999 Constitution of the Federal Republic of Nigeria as amended lends credence to this assertion.

THEORETICAL FRAMEWORK

This study is anchored on Agenda Setting Theory. Folarin (2005) stated that Agenda Setting Theory implies that the mass media pre-determine what issues are regarded as important at a given time in a given society. It does not ascribe to the media the power to determine what people actually think; but it does ascribe to them the power to determine what people are thinking about. Lippman (1922) cited in Okunna (2002) stated that the media help "to put pictures in our heads". This explains the power of the mass media to set the agenda and raise issues of public importance. Nwodu (2006) posited that Lippman (1922) originated the idea of agenda setting, when he argued that the media shaped "pictures in our mind" while Cohen (1963) reinforced the idea and fine tuned it. He stated that the media may not always be successful in telling people what to think, but they are usually successful in telling them what to think about. The import is that there is evidence that people think about what they are told but at no level do they think what they are told.

METHODOLOGY

This study used analytical approach drawing largely from literature on the subject of study from journals, books, Law Reports and Statute books. The import is that the study is mainly qualitative in nature and focused more on print media.

CONCEPTUAL FRAMEWORK

Mass Media: An Insight

Ebo (1999) stated that media is defined by the Nigerian Media Council Act Cap 316 of 1990 laws of the Federation of Nigeria as including: radio, television, newspapers, magazines, and such other channels of communication involved in the collection and dissemination of information. They are generally called mass media, and can be produced daily, weekly, monthly or quarterly as the case may be. Usually, all these channels or systems of communication have similar and equal functions to perform. They educate, entertain, inform, mould opinion, socialize and through these objectives, they satisfy the interest and aspirations of the people. Above all, media are expected to be the national watchdog. Most people spend an appreciable part of their normal day with the mass media; either at home, schools, leisure places, in the offices, farms and other places of work. Moreover, media multi-tasking has been in vogue. This includes activities such as reading a newspaper and at the same time, watching the television, or listening to the radio and surfing the internet. With advancement in technology which brought about media convergence, the mass media are increasingly becoming part of the human society. It will not be out of place to say that this duration is expected to increase each passing day.

Nwodu (2018) maintained that consciously or unconsciously, these media of mass communication are affecting the users in virtually all aspects of their lives since researches in media effects have proven that the mass media wield a lot of influence both on the individual and the society. Lippman originated the idea that the media shape pictures in people's mind. Cohen reinforced the idea and fine-tuned it thus: the media may not always be successful in telling people what to think, but they are usually successful in telling them what to think about. McCombs and Shaw tested this assumption and found strong correlation between what the media give priority attention to and what people judge as important issues. Exposure to mass media contents that tally with what audience member see in real life situation tend to

increase cultivation effect by reinforcing the audience members' perception of such reality. This is called resonance. Difference in perception of reality based on audience members' demographic and social factors can at times, be wiped out by heavy viewing. When this is the case, a common frame of reference is achieved due to the leveling effect of heavy viewing. This leveling effect is called mainstreaming. Media audiences are active audience members who deliberately expose themselves to a given media content to gratify their needs. The emphasis therefore is on audience media use pattern and the gratification they seek in exposing themselves to media content.

Agbanu (2003) indicated that Harold Lasswell, a pioneer communication scholar, identified three main functions of the mass media which assist them in influencing public opinion attitude and behaviour. These functions according to him include: surveillance of the environment, which boils down to collection and dissemination of news and information on various issues in both our immediate and remote environment; correlation of the various parts of society in responding to the environment. This involves mainly the interpretation of the raw information collected from various areas and sources and the action required on such occurrences. This is done through news, commentaries, editorials, opinion articles, features and syndicated columns; and transmission of social heritage from one generation to the next. This involves dissemination of knowledge, norms, values and culture. In performing the above functions, the mass media reach a wide, heterogeneous audience with strong and influential messages. O' Reagan added that it is through the persuasiveness of media such as television, radio and print media that messages reach their target audiences. These have been influential media as they have been largely responsible for structuring people's daily lives and routines.

Nature of Democratic Society

In its most general sense, democracy denotes a way of life in a society in which each individual is believed to be entitled to an equality of concern as regards the chances of his participating freely in the values of that society. In its limited sense, democracy denotes the opportunity of the members of the society to participate freely in the decisions, in whatever realm of life which affect their lives individually and collectively. As a theory of government in the narrowly political sense, there are two main concepts which in practice can become almost

antithetical. One concept stresses the obedience owed to the people's will the other is the free participation of individual person in formation of that will. The concept begins with the obligation of obeying the enacted will of the majority either through the expression of pure or direct democracy or through representative democracy. This obligation is recognized by those who stress free participation, as long as the civil liberties of the minority are recognized so that its members can attempt to become the majority.

The nature of a democratic society is portrayed in the case of *Chief S. L Akintola v Sir Adesoji Aderemi & Ors*, where Ademola, Chief Justice of the Federation (as he then was) noted that it is of the essence of democracy that all its members are imbued with a spirit of tolerance, compromise and restraint. Those in power are willing to respect the fundamental rights of everyone, including the minority, and the minority will not be over obstructive towards the majority. Both sides will observe the principles as accepted principles in a democratic society.²³ Okoro & Okolie (2004) stated that democratic society, we must note is one that is squarely based on the noble principles and spirit of the rule of law rather than the rule of man. It is equally a mark of constitutional democracy that the provisions of the constitution ought to be adhered to in the process of applying the Fundamental Objectives and Directive Principles of State Policy. The non-observance or non-application of the letters and spirit of constitutional provisions is a clear negation of the principles, philosophy and the spirit of the rule of law.

Meanwhile, democracy as a historical reality has undergone transformations and is susceptible to distinct societal appreciation and application. Western democracy, for example stresses equality of citizens before the law, a government responsible to majority vote; and the obligations to obey law, expressing the will of the majority and ensuring that there is universal suffrage. On the other hand, Marxist view, which embodies the conception of absolute majority democracy in the form of dictatorship of the proletariat under the leadership of the vanguard of the proletariat, is that these civil libertarian elements are simply parts of the superstructure of the state, and that as long as there is private ownership of the means of production, they are manipulated in such a way as to serve only the interest of the dominant class.

Given the above, both the western capitalist states and socialist states lay claim to democratic credentials and indeed appear to carry on

governance in the name of democracy and with democratic symbols. Nevertheless, democracy must not be thought of as a completed pattern of society, of government or of an economic system. Indeed, democratic theory specifies no particular form of economy. Hence, both capitalist and socialist economies remain consistent with democracy as long as it contributes a maximum of material welfare and does not violate the superior requirements of personal and social progress.

The Nigerian political leadership is presently saddled with the onerous task of instituting political democracy that will guarantee economic freedom and enhance societal well being and popular participation in governance. The Obasanjo administration which took over from the military on May 29, 1999 had nurtured political democracy in a seemingly successfully manner. The fledgling civilian administration appeared to have successfully transited from military to civilian regime which had hitherto appeared like an illusive albatross. Popular participation in governance has remained illusive as few dominant elements had constituted themselves into a caste, holding the nation captive and perpetuating unsavory political exclusionism. The gap between the rich and the poor has become more than ever, elastic as social interaction and economic survival hinges on might is right. Democracy as being practiced in Nigeria today is given entirely different meanings as domestic terrorism and electoral fraud. Since blatant abuse of the law characterize and indeed shape interpersonal and group interrelationship.

Rule of law, as a cardinal ingredient of democracy, consolidates and in fact gives relevance to the principles and ideals of democracy. For Nigeria to consolidate the gains therein in democratization process and hence, accumulate substantial democratic residues in its broadcast sense, the principles of rule of law must be appreciated, respected and sustained by the political leadership. This among others will guarantee political freedom, political equality; as well as economic freedom and accessibility.

Mass Media as Instruments for Assessing Government Performance in a Constitutional Democracy

Historically, as societies developed and became more urbanized and industrialized, face to face communication became less efficient and constructive. Thus, with increasing need to reach more people, the use

of print media has become a better means of mass communication. Mass media help effectively and efficiently to deliver information or messages to a large group of people. Overtime, the mass media have evolved to include different platforms and types that could be used in various ways to spread information to large numbers of people.

Section 22 of the 1999 Constitution and the roles of the Mass Media

Section 22 of the 1999 Constitution of the Federal Republic of Nigeria as amended stated that the press, radio, television and other agencies of the mass media shall at all times be free to uphold the fundamental objectives contained in this chapter, and uphold the responsibility and accountability of the government to the people. The implication is that the 1999 Constitution has charged the press through the mass media to discharge the task of national development and uphold the responsibility and accountability of the government to the people.

Nworgu & Nwabueze (2005) stressed that for the press to carry out these functions adequately and accurately, it has to have a guideline by which its performance can be measured. These templates for measuring performance are either contained in a legal document known as the law or are product of self regulation in the form of ethics of the profession. The professional ethics are important as inner directives for the individual decision making in various situations that arise in the course of performing his professional duties. Nworgu & Nwabueze (2005) stressed further that for the press to carry out these functions adequately and accurately, it has to have a guideline by which its performance can be measured. These templates for measuring performance are either contained in a legal document known as the law or are products of self regulation in the form of ethics of the profession. The professional ethics are important as inner directives for the individual decision making in various situations that arise in the course of performing his professional duties.

Momoh (1988) believed that the press is not only the fourth estate of the realm, but it is also the only estate that owes its allegiance (ownership notwithstanding) to the people to whom sovereignty belongs. The implication is that the press can conveniently be referred to as other estates, being the one which would fail woefully as an organ of the system if it allows itself to be swallowed up by any of the three organs which are specifically identified as arms of the government. In

other words, the press plays double roles: firstly, it relays the views, decisions and events of the government to the people. Secondly, it sends back the people's feedback to the government. In order to explain the extent which the press has discharged its given role in the 1999 Constitution, it becomes pertinent and imperative that one starts tracing the events from 1999 till date.

The News magazine (Nigeria) exposed what was called, "Buharigate". Alhaji Salisu Buhari, then 29-year-old was elected a member of House of Representatives in 1999 and later emerged the speaker of the House of Representatives. He claimed to be a graduate of University of Toronto. Through investigative journalism, the *News* magazine (Nigeria) discovered that Alhaji Buhari in the first case was not qualified to contest for the seat of the House of Representatives as the 1999 Constitution stipulated since eligibility to contest for a seat at the House of Representatives is the age attainment of 30-years and above (This is before the signing of the 2018 Not Too Young to Run Bill) Besides, *The News* magazine discovered that Alhaji Buhari did not attend the University of Toronto as he claimed. He accepted his mistake and resigned.

Still in 1999, the *TELL* magazine (Nigeria) discovered that there were different names that the certificate of the then late Senate president, Chief Evan(s) Enwerem bore. One was bearing, Evan Enwerem; and the other was Evans Enwerem. This led to the impeachment of Chief Evan(s) Enwerem as the Senate president. Moreover, July 10, 2004 was a remarkable day in Anambra State. That was the day, the former governor of the state, Dr. Chris Ngige was kidnapped and taken to the Choice Hotel in Awka. It was through the continuous announcement by the Federal Radio Corporation of Nigeria (FRCN), Enugu that people knew where Dr. Ngige was taken and kept; and this led to his immediate release.

Meanwhile, in October, 2007, the mass media kept championing for the resignation of Mrs Patricia Ette, as the Speaker of House of Representatives and her deputy, Alhaji Babangida Nguroje of the House of Representatives over indictment by the Idoko panel on N628 million fraud. Mrs Ette and her deputy, Alhaji Nguroje were made to resign by the press and other forces. The press is seen as a very important organ for national development that has continued to discharge its

responsibility given to it by the 1999 Constitution. The press has continued to champion for the practice of the rule of the law and corrupt free society.

Any honest search for the role of the press in any given socio-economic milieu, therefore, ought to be comprehensively linked to the mode of production, the dominant class and its values including how the press is used to perpetuate the dominant values, cultures, life-styles, and ideas of the ruling class. The search for a viable objective and subjective role of the press in any given polity ought to be located within the framework of the dominant mode of production and relations of production. Institutions such as political structures, cultural institutions and super structures of any socio-economic system, are essentially determined and conditioned by the Press. The press in any given polity is essentially aimed at reflecting and disseminating the dominant values, and at the same time subordinating secondary values, if superior to the primary ones.

One does not envisage any collective role for the Nigerian press in the search for a completely new Nigeria. This stems from one's conviction that the media in any given system essentially legitimizes and defend the dominant values. The linkage between ownership and control of the media has been long established within circles, both at the level of scholarship and in practice. However, freedom of the press starts where the fundamental interest of its ownership ends. The talk of the freedom of the press is a hoax, a farce, a propaganda ploy being bandied by the ruling class to deceive the society and frustrate the roles of the mass media. Finally, one may recall that the mass media were instrumental to the eventual abortion of Chief Olusengun Obasanjo's 'third term bid in 2006.

Ethics of Mass Media

saddled with the responsibility of informing, educating and entertaining the audience. To carry-out these duties, they search for news, which is believed to be everywhere, and makes the public aware of the happenings around them. It is imperative for the mass media to promote and preserve the national interests. Therefore, the roles of the press in the society include: carrying of ideas; presenting representative pictures of the society; classifying the values and goals of the society; monitoring the government and making it accountable to the people;

informing, educating and entertaining the people; promoting the concepts of accountability, integrity, honesty, fairness and equity; giving voice to the voiceless in the society; agenda setting; fostering national unity and integration; promoting society's cultures and the moral values systems; and promoting sustainable national interests at all times. For the press to carry out these functions and many more, it has to have a guideline by which its performance can be streamlined. These templates for measuring performance are either contained in a legal document known as the law or are products of self-regulation in form of ethics of the profession.

Kamath (1999) observed that the press is seen worldwide as an important organ of national development. In carrying out its duties the press, just like any other institution, is expected to be guided by some ethical considerations. Naturally, the role of the press should be that of partners in progress not subversive forces always sabotaging government's efforts. The press has a great power. But just as an unchained torrent of water submerges a whole countryside and devastates crops, even so an uncontrolled pen serves but can destroy. Giving what sounds like a verdict on press adherence to ethical standards. Nworgu & Nwabueze (2005) revealed that William Thomas, a former editor of the New York Times noted that the only one thing the press covers more poorly today than anything else, is the press itself. He argued further that we do not tell our readers, viewers or listeners what we do or how we do it; we do not admit our mistakes, unless we are virtually forced to, under threat of court actions, advertisers, public opinion or public embarrassment. We make no attempt to explain our problems, our decisions, our procedures of monitoring governance and making them acceptable to the public. Yet we try to put corrupt public officers on trials.

UNESCO (1980) stated that professional ethics are as important as inner directives for the individual decision-making in various situations that arise in the course of performing his professional duties. Thus, a conscientious journalist must carefully check all facts and where necessary, leave out story of doubtful or questionable source, especially when it concerns personal facts that will affect the individual's image, if published. It is arguable that the quality and performance of a system is a product of those who operate it.

CONCLUSION AND RECOMMENDATIONS

In a democracy, those who govern must be accountable and responsible to those whom they govern. The power to govern derives directly from the votes of the electorates, as well as from their continuing, willingness to be governed by the elected government. Between general elections, one function of the mass media is to call the government to account for its acts and policies on a continuing basis. This requires the government to justify its decisions by giving the reasons for them. The process enables the electorates to make an informed appraisal of the government's record on their next opportunity to vote. Until then, it influences the formation of public opinion regarding the government. The mass media can only carry-out this function based on Section 22 of the Constitution through investigative reporting. However, following the interpretation of the Section 22 of Constitution, it appears that non-observance of such provision is not questioned in any court of law. In other words, the Fundamental Objectives and Directive Principles of State Policy enshrined in the Constitution are policies that are meant to act as a beacon to guide the government in steering the ship of the state. In the case of *Archbishop A.O. Okojie v A.G (Lagos State)*, the Lagos High Court held that the Directive Principles of State Policy in Section 21 of the 1979 Constitution (now Section 22 of the 1999 Constitution) have to conform to and run as subsidiary to Fundamental Right under chapter iv of the Constitution.

The following recommendations have been made in view of the above discussion on the roles of mass media in a constitutional democracy:

1. Constitutional democracy should be respected both by the leaders and the electorates as it is seen as synonymous with the rule of law.
2. The government should be accountable and responsible to the masses in order to ensure harmony and peace in the society.
3. Press freedom should be enshrined in the Nigerian constitution. This will enable the mass media practitioners to seriously engage in investigative journalism that will expose the ills of the government.
4. The relevant provisions of the Constitution should be structured as to empower the Nigerian mass media to function as an instrument of national development in the spirit of sustainable democracy.

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HUMAN RESOURCES MANAGEMENT AND ORGANIZATIONAL BEHAVIOUR: THE NEXUS

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Abstract

This paper examined the nexus between human resources management and organizational behavior. Its research design is a descriptive research design due to the qualitative nature of the content of the paper. The paper made use of both primary and secondary sources of data collection. The primary data sourced were based on the researcher's personal experience; while the secondary data were sourced from text books, journals, newspapers, the internet, among others. The method of data analysis used in this paper is content analysis. The paper concluded that the nexus between organizational behavior and human resources management, in no small measure, is essential for organizational managers to learn how to predict human behavior; and then apply it in some useful way to make the organization more effective and efficient in the actualization of its stated goal(s).

Key Words: Human Resources, Human Resources Management, Organizational Behaviour

INTRODUCTION

Human Resources Management and Organizational Behavior are very similar in some ways. Both concern work with people working in a company or corporation and find ways to assist them in their position to have what they need, and increase productivity. The nexus between these two concepts cannot be overemphasized. The role of human resources management is to plan, develop and administer policies and programs designed to recruit, select, train and develop workers for an

organization to ensure optimum utilization of the organization's human resources. To achieve this, human resources management study the complex field of organizational behavior which seeks to throw light on the entire canvas of human factor behaviour in the organization, the causes and effects of such behavior, and how the behavior determines the performance, survival, sustenance and growth of the organization.

Therefore, this paper is put foreword to bring to light the nexus existing between a human resources management and organizational behavior; the inevitable need of organizational management to have ample knowledge of the two concepts in order to ensure the survival, sustenance and growth of the organization.

CONCEPTUAL EXPOSITIONS

Human Resources

Human Resources evolved from the term: personnel, as the functions of the field, moved beyond paying employees and managing employee benefits. A human resource is a single person or employee within an organization. Human resources refer to all of the people employed in an organization. William (2003), defined Human Resources as the people that staff and operate an organization, as contrasted with the financial and material resources of an organization.

Human resources are the people who make up the workforce of an organization, business sector, or economy. "Human capital" is sometimes used synonymously with "human resources", although human capital typically refers to a narrower effect (i.e., the knowledge the individuals embody and economic growth). Likewise, other terms sometimes used include manpower, talent, labor, personnel, or simply people. Collings and Wood (2009) opined that Human Resources is also the function in an organization that deals with the people and issues related to people such as compensation and benefits, recruiting and hiring employees, on boarding employees, performance management, training, and organization development and culture.

According to Phillip (2005), people are an organization's most significant asset. As an organization's most significant asset, employees must be hired, satisfied, motivated, developed, and retained, and the organizational department responsible for this is the Human Resource Department. The Human Resources (HR) department is an essential, if

not critical, component of any organization or business outfit regardless of the organization's size. It focuses on maximizing employee productivity and protecting the company from any issues that may arise from the workforce. HR Department responsibilities include compensation and benefits, recruitment, firing and keeping up to date with any laws that may affect the company and its employees. The Department is charged with finding, screening, recruiting, training job applicants, and administering employee-benefit programs.

Human resource department responsibilities can be subdivided into three areas:

- **Individual Management:** This involves helping employees identify their strengths and weaknesses; correct their shortcomings; and make their best contribution to the enterprise. These duties are carried out through a variety of activities such as performance reviews, training, and testing.
- **Organizational Development:** This focuses on fostering a successful system that maximizes human (and other) resources as part of larger business strategies. This important duty also includes the creation and maintenance of a change program, which allows the organization to respond to evolving outside and internal influences.
- **Career Development:** This includes matching individuals with the most suitable jobs and career paths within the organization.

Human Resources Management

Human resources management is concerned with the human beings in an organization. According to Radhakrishna and Raju (2015) “The management of man” is a very important and challenging job because of the dynamic nature of the people. No two people are similar in mental abilities, in tactics, sentiments, and behaviors, they equally differ widely as groups, since they are subject to many varied influences. People are responsive, since they feel, think and act, therefore they cannot be operated like a machine or shifted and altered like template in a room layout. They therefore need a tactful handling by the management personnel.

Human resources management is the process of managing members of an organization with a human approach. Human resources approach to manpower enables the manager to view the people as an important

resource. It is the approach through which an organization can utilize the manpower not only for the benefit of the organization, but for the growth, development and self satisfaction of the concerned people. Thus, human resources management is a system that focuses on human resources development on one hand, and effective management of people on the other hand so that people will enjoy human dignity in their employment.

Human Resource Management is one of the concepts in administration that has received and is still receiving some considerable attention. Human resource management, according to Johnason (2009), is a contemporary umbrella term used to describe the management and development of employees in an organization. It involves overseeing all things related to managing an organization's human capital. It is the strategic approach to the effective management of people in an organization, so that they help the organization gain a competitive advantage.

According to Collings (2009), Human resource management is concerned with obtaining the best possible staff for an organization and having got them, look after them so that they will want to stay and give of their best to their jobs. In other words, getting the best caliber of people by the management through the process of recruitment satisfy's the organization's need, but is not enough. Conditions have to be created which would make them stay on the job, happy on the job, and cope with the demands of the job (Onah, 2003).

Human Resources Management is involved in providing human dignity to the employees taking into account their capacity, potentiality, talents, achievement, motivation, skill, commitment, great abilities, among others, so that their personalities are recognized as valuable human beings. If an organization can trust, depend and draw from their bank account on the strength of their capital assets, they can trust, depend and draw more on their committed, talented, dedicated and capable people. This is what the human resources management is engaged in, in every business and managerial activity.

The principal component of an organization is its human resources or 'people at work'. According to Megginson (1977), who from the national point of view defined Human Resources as, "the knowledge, skills, creative abilities, talents and aptitudes obtained in the population;

whereas from the view point of the individual enterprise, they represent the total of inherent abilities, acquired knowledge and skills as exemplified in the talents and aptitudes of its employees.” Human resource has a paramount importance in the success of any organization because most of the problems in organizational setting are human and social rather than physical, technical or economical failure. In the words of Sankay *et al* (2010) “No industry can be rendered efficient so long as the basic fact remains unrecognized, that it is principally human.

Mathis and Jackson (1997) define Human Resource Management as the design of formal systems in an organization to ensure the effective and efficient use of human talent to accomplish organizational goals. In the same vein, Griffin (1997) views Human Resource Management as the set of organizational activities directed at attracting, developing, and maintaining an effective workforce. Who are the workforces/human resources in an organization? According to Barney (1995) human resources in an organization include all the experience, skills, judgment, abilities, knowledge, conflicts, risk-taking and wisdom of individuals and associates within the organization.

Heeath-field (2018) identified a number of areas that form the focus of human resource management, namely: recruiting and staffing, compensation and benefits, training and learning, labor and employee relations, and organization development. Buttressing this point further, Nwachukwu (1992) argued that Human Resources Management performs five primary functions. These functions are: staffing, training, development, motivation and maintenance.

- **Staffing** involves the recruitment and selection of potential employees;
- **Training** entails helping employees to acquire basic skills required for the efficient execution of the functions for which they were hired;
- **Development** deals with the activities undertaken to expose employees to perform additional duties and assume positions of importance in the organization’s hierarchy;
- **Motivation** is seen as key to keeping employees highly productive. It is that energizing force that induces or compels employee to perform optimally. This can include employee benefits, performance appraisals and rewards;

- **Maintenance** involves keeping the employees' commitment and loyalty to the organization.

Therefore, an organizational management that underrates the critical role and underplays the importance of its human resources in goal attainment can neither be effective nor efficient in sustaining its existence in a competitive advantaged environment.

Human Resources Management (HRM) is concerned with the development of both individuals and the organization in which they operate. HRM, then, is engaged not only in securing and developing the talents of individual workers, but also in implementing programs that enhance communication and cooperation between those individual workers in order to nurture organizational development. The primary responsibilities associated with human resource management include:

- Job Analysis and Staffing,
- Organization and Utilization of Work Force,
- Measurement and Appraisal of Work Force Performance,
- Implementation of Reward Systems for Employees,
- Professional Development of Workers, and
- Maintenance of Work Force.

Organizational Behavior

Organizational Behavior as a concept was developed out of the human resources department of major corporations, and generally operates as a small sector of it. It is the term commonly used to describe the way people think and work within its organization. Organizational behavior is the study of both group and individual performance and activity within an organization. Internal and external perspectives are two theories of how organizational behavior can be viewed by companies.

Organizational behavior (OB) is the academic study of the ways people act within groups. Its principles are applied primarily in attempts to make businesses operate more effectively. The study of organizational behavior includes areas of research dedicated to improving job performance, increasing job satisfaction, promoting innovation, and encouraging leadership. Each has its own recommended actions, such as reorganizing groups, modifying compensation structures, or changing methods of performance evaluation (Kopp, 2019). Organizational behavior is directly concerned with the understanding, prediction, and control of human behavior in organizations. According

to Ajila, & Awonusi (2004), Organizational behavior is the study of both group and individual performance and activity within an organization. This area of study examines human behavior in a work environment and determines its impact on job structure, performance, communication, motivation, leadership, etc. It is the systematic study and application of knowledge about how individuals and groups act within the organizations where they work.

Organizational Behavior is concerned with the study of what people do in an organization and how that behavior affects the performance of the organization. Organizational Behaviour studies put the focus on motivation, leader behavior and power, interpersonal communication, group structure and processes, learning, attitude development and perception, change processes, conflict, work design, and work stress. Organizational Behaviour draws from other disciplines to create a unique field. For example, when topics dwelling on personality and motivation are under consideration, such could be done better from the psychological prism. The topic of team processes relies heavily on the field of sociology. When one studies power and influence in organizations, one is bound to borrow heavily from political science. Even medical science contributes to the field of Organizational Behavior, particularly in the study of stress and its effects on individuals (Iedunote, 2018).

There is increasing agreement as to the components or topics that constitute the subject area of organizational behaviour. Although there is still considerable debate as to the relative importance of change, there appears to be general agreement that organizational behaviour includes the core topics of motivation, leader behavior, and power, interpersonal communication, group structure and processes, learning, attitude development and perception, change processes, conflict, work design, and work stress.

The organizations in which people work have an effect on their thoughts, feelings, and actions. These thoughts, feelings, and actions, in turn, affect the organization itself. Organizational behavior studies the mechanisms governing these interactions, seeking to identify and foster behaviors conducive to the survival and effectiveness of the organization. To that extent, Seidel (2019) argued that organizational behaviour revolves around two fundamental components:

1. The Nature of the Man.
2. The Nature of the Organization.

In other words, organizational behaviour may be organization of individual's behaviour in relation to physical means and resources so as to achieve the desired objective of the organization.

Objectives of Organizational Behaviour

The following are some of the objectives of organizational behavior. These objectives show that Organizational Behaviour is concerned with people within the organization; how they interact, the levels of their satisfaction, and motivation, and finding ways to improve their productivity. They include:

1. Job Satisfaction:
2. Finding the Right People:
3. Organizational Culture:
4. Leadership and Conflict Resolution:
5. Understanding the Employees Better:
6. Understand how to Develop Good Leaders:
7. Develop a Good Team:
8. Higher Productivity:

Main Challenges and Opportunities of Organizational Behavior

Challenges and opportunities of organizational behavior are massive and rapidly changing sequel to the need for improved productivity and meeting business goals.

1. Improving Peoples' Skills.
2. Improving Quality and Productivity.
3. Total Quality Management (TQM).
4. Managing Workforce Diversity.
5. Responding to Globalization.
6. Empowering People.
7. Coping with Temporariness.
8. Stimulating Innovation and Change.
9. Emergence of E-Organization & E-Commerce.
10. Improving Ethical Behavior.
11. Improving Customer Service.

12. Helping Employees Balance Work-Life Conflicts.

Key Factors Affecting Organizational Behavior

There are a complex set of key forces that affect organizational behavior today. These key factors are classified into four areas:

- People.
- Structure.
- Technology.
- Environment.

Human Resources Management and Organizational Behaviour:

The Nexus

Human Resources and Organizational Behavior are very similar in some ways. They each deal with people working in a company or corporation and find ways to assist them in their position to have what they need, and increase their productivity. The only difference is how they go about doing so. Therefore, the nexus between organizational behavior and human resources management exist in the following aspects:

1. Human Resources management recognizes the fact that people are the central resource in any organization, and should be developed towards higher levels of competency, creativity, and fulfillment. To achieve these, human resources managers need to be able to understand, predict, and control human behavior in organization. In other words, a sound knowledge of the nature of organizational behavior of workers by the managers/management will aid the management team to adopt the appropriate approaches, processes and methods in understanding workers thoughts, feelings, and actions and how they affect the organization itself. Effectively and efficiently studying and managing the feelings, thoughts and actions of these workers would not only foster conducive behavior at work, but equally lead to the cumulative growth of the organization.
2. Organizational human resources thus contribute to the success of the organization; as such, the workers need to be adequately supported, in terms of meeting their psychological, social, economic and emotional needs and wants, by the management. These needs and their degrees of wants can only be known and

understood by the human resources management *via* organizational behavior. Studies and knowledge of organizational behavior by human resources managers remain pertinent in fostering management role changes from control of employees to active support of their growth and performance; and from structuring to supporting of their needs and wants.

3. The role of human resources management is to plan, develop and administer policies and programs designed to make optimum use of an organization's human resources. Since it is concerned with the people at work, and with their relationship within the organization; knowledge and application of organizational behavior by human resources managers is necessary in knowing about how people, individuals, and groups act in organizations; how to influence the human behavior within the organization; and to find the motivation and drive for any particular behavior. This is essential in setting an environment that delivers maximum performance from the workers.
4. Whenever an individual joins an organization, he brings with him unique set of personal characteristics, experiences from other organizations and a personal background; and he comes into contact with the co-workers, managers, formal policies and procedures of the organization among others. Over time, he is affected by his work experience and the organization as well as his personal experiences and maturity. Therefore, just as Organizational Behaviour is the study of human behaviour in the organization, and human resources management is concerned with the human beings in an organization; the studies of the unique perspective that each individual brings to the work setting, the dynamics of how the incoming individuals interact with the broader organization, and the ways in which the individuals and organization interact with each other (organizational behavior) become important to the human resources managers in adopting strategic approach to the effective management of workers in the organization; look after them so that they will want to stay and give of their best to their jobs; and help the organization gain a competitive advantage.

5. Organizational behaviour is the study of human behaviour in the organization, the individual-organization interaction and the organization itself. These issues are influenced by the external environment in which the individuals and the organization exist. Thus, it could very well be said that one cannot successfully study individual behavior without learning something about the organization. On the other hand, one cannot study an organization without studying the behaviour of the individuals working in it. Moreover, both the individuals and the organization are influenced by the nature of the organization's human resource management. Therefore, the survival, sustenance and development of any organization are anchored on the ability and capacity of its human resource management to arm itself with the complex field of organizational behavior which seeks to throw light on the entire canvas of human factor in the organizations including the causes and effects of such behavior; and applying same to the benefit of the organization, its workers and the society.
6. Human resource management, is activated, directed and channeled by the application of the knowledge of organizational behavior for the development of human resources and the organization as a whole. Organizational behaviour is a subset of management activities concerned with understanding, predicting and influencing individual behaviour in organizational setting for better human resources management. Thus, one can say that all these terms are interrelated but not synonymous with one another.

CONCLUSION AND RECOMMENDATIONS

The nexus between human resources management and organizational behavior are essential for organizational managers - to learn how to predict human behavior and, then, apply it in some useful way to make the organization more effective; to effectively utilize people working in the organization for the success of the organization; to help the managers to understand the basis of motivation and what he should be done to motivate those under him; to maintain cordial industrial relations which help to increase the overall productivity of the industry; to greatly improve inter-personal relations in the organizations; and to help managers apply appropriate motivational techniques in accordance

with the nature of individual employees who exhibit a learning difference in many respects - all geared towards improving an organization's effectiveness.

The recommendations of this paper emphasize the importance of the nexus between Human Resources Management and Organization Behaviour in achieving employer, employee, organization, and society goal(s). They include:

- The Human Resources Management of an organization should carry out researches in Organization Behaviour that would identify the socio-economic factors which make workers exhibit more productive behavior(s) at work place.
- Human resources managers should understand employee's personality, either through tests or through conversation, so as to predict, control, improve, and develop his or her behaviour in the organization. This would help determine whether the employee is good fit for an organization or not.
- Organization Behaviour is concerned with Power, authority, and politics, and how all operate inter-dependently in a workplace. Human resources managers should understand the appropriate ways these elements are exhibited and used in consistent with rules and ethical guidelines agreed upon at workplace. They are key components to running a cohesive business organization.
- The organization in which people work has an effect on their thoughts, feelings, and actions. These thoughts, feelings, and actions, in turn, affect the organization itself. Therefore, human resources managers should study Organizational Behavior so as to understand and apply the mechanisms governing these interactions, and seek to identify and foster behaviors conducive to the survival and effectiveness of the organization.
- Human Resources Management should apply the scientific methodological nature of Organization Behaviour which takes a systematic approach that understands the reason behind workers behavior, and influences it in a way that would benefit the organization *cum* attaining the organizational goals.
- Human Resources Management should take cognizance of the complex set of key factors which affect organizational behavior to today – People, Structure, Technology, and Environment, and the interaction between these factors as influenced by the

environment so as to set an environment that delivers maximum performance from the workers.

- Organization Behaviour interprets people-organization relationships in terms of the whole person, the whole group, the whole organization, and the whole social system. Therefore, Human Resources managers should utilize organization behavior to build better relationships by achieving human objectives, organizational objectives, and social objectives.

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**RESTRUCTURING THE AGRICULTURAL SECTOR AS A
PANACEA FOR DIVERSIFYING NIGERIA ECONOMY:
A HISTORICAL APPRAISAL**

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Abstract

The economy of Nigeria has remained underdeveloped from the pre-independence period into the First Republic and beyond. By 1969, there was a rapid growth in the volume and value of petroleum export which had started ten years earlier. One major consequence of petroleum boom from 1973-74 was the neglect of agricultural production which affected both exports and domestic consumption including food. Agriculture was left for the aged and the illiterate peasants in most areas of the country. Thus, Nigeria became a one commodity exporting country with all the hazards associated with that phenomenon. Oil revenue came in large volume and was utilized in such a way that deepened dependence and underdevelopment of Nigeria's economy. The increase in revenue failed to bring about diversification of the economy which would have been an improvement in the strength of that sector to carry any future eventuality. In the process therefore, Multi-nationals derived more benefit than Nigeria which remains a dependent peripheral capitalist economy deploying the revenue accruable from oil on various activities. In order to succinctly achieve a proper sequential appraisal of the challenges that have continued to weigh down the country economically since Independence, and to proffer veritable restructuring panacea, the study relied on Qualitative research methodology sustained by ubiquitous secondary sources.

Key Words: Economy, Agriculture, Oil, Diversification, Export

INTRODUCTION

Even as Nigeria's independence has spanned over half a century, the country is still highly under-developed. Over the years, through several regimes of leadership, whether civilian or regimented; it is now clear that even with the comparative advantage of enormous human and material resources, the country is still dependent on developed

economies for most of its needs and ideas. The reality is that no healthy economy for instance is growing at 7 per cent, with over 27 per cent unemployment rate¹, 8 per cent inflationary rate, 25 per cent lending rates (cost of funds), less than 25 per cent contribution of the manufacturing sector to Gross Domestic Product ² to mention but a few. Nigeria with an estimated population of 170 million, acclaimed to have a rebased economical statistical data of 509 million dollars in 2013 ³ has suffered from years of mismanagement, inconsistent and poorly conceived government policies, neglect and the lack of basic infrastructure. Even with the paucity and fragility of data the structural shift embodying the rise of oil and the decline of agriculture “from 50.2 per cent to 41.8 per cent” of GDP was then clearly manifest.⁴ That Nigeria is no longer a major exporter of cocoa, groundnuts (peanuts), rubber, and palm oil is no more news, but the bitter unfolding reality lies in the fact that there is a dramatic decline in cocoa, groundnut and palm oil production.

The place of agriculture in Nigeria’s economy has remained critical over the decades. Prior to the political crisis of 1967-1970, agriculture’s positive contributions to the economy were instrumental in sustaining economic growth and stability. The bulk of food demand was derived from domestic output, thereby obviating the need to utilize scarce foreign exchange resources on food importation. Stable growth in agricultural exports constituted the backbone of a favorable balance of trade. Sustainable amounts of capital were derived from the agricultural sector through the imposition of several taxes and accumulation of marketing surpluses, which were used to finance many development projects. A typical example is the first Nigerian skyscraper – the cocoa house in Ibadan and the University of Ife which were built with proceeds from the sale of cocoa and the University of Nigeria Nsukka with oil palm money.⁵

From the early 1970 to date, Oil and gas have consistently accounted for between 95% and 98% of the country’s export earnings and hardly less than 83% of the central government revenue.⁶ During the same period, agriculture was consistently neglected not only with regard to funding but also with respect to the provision of basic social infrastructure as well as modern inputs. Agriculture’s contributions to the economy became relatively insignificant. This development is reflected in rising food prices and inflation, increased imports of food

and agricultural raw materials for local industries, a relative decline in agricultural export earnings and deteriorating living conditions.⁷

Nigeria has dwelled only on its huge crude oil resources as the major source of revenue, driving a monolithic economy for years in spite of the enormous developmental challenges it faces. Regrettably, the oil resources are being mismanaged and a substantial part of it has gone on rent seeking common in Nigerian bureaucracy.⁸ In addition, the main springs of the agricultural programs have always resided outside Nigeria, and with trans-national corporations such as Shell, Cebeco-Hande, Israad, Upjohn and Scandoz.⁹

It is imperative that the country finds ways to diversify its economy by boosting agricultural and non-traditional sectors, expanding its range of products for exports and engaging new economic and trade partners. As a matter of priority, the Nigeria government must encourage the diversification of Nigeria's economy. It is the only viable way to survive the current environment of global economic uncertainty with the volatility of oil price. It is crucial that government do not believe that oil provides an endless source of revenue. Diversification presents the most competitive and strategic option for Nigeria in light of her developmental challenges. Diversification has a lot of benefits for Nigeria to maximally utilize her abundant resource – base to rebuild the economy and enjoy the benefits of all the linkages, synergy, economies of scale, grow national technology and foreign investment profile, build human capital, exploit new opportunities, lessen averagely operational costs, increase national competitiveness and grow the standard of living and confidence of the citizens for national renaissance.

CONCEPTUAL ANALYSIS

Diversity

The University of Oregon in the United States of America, writing about diversity said “the concept of diversity encompasses acceptance and respect. These can be along the dimensions of race, ethnicity, gender, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. It is the exploration of these differences in a safe, positive, and nurturing environment.¹⁰ Diversity has also been defined to encompasses complex differences and similarities in perspective, identities and points of view among individuals who make up the wider community. Diversity includes

important and interrelated dimensions of human identity such as socio-economic status, nationality, citizenship and ability.¹¹ Diversity has been used in different forms and in different contexts. Either way, it connotes difference.

Restructuring

The simple meaning that comes to the mind, for restructuring, is to change the status of something and make it more functional. Restructure is the transformation from one representation to another at the same relative abstraction level, while preserving the subject system's external behavior.¹² There are several other definitions of restructuring but the central meaning in all of them is that it is about altering the way something is structured in order to make it more functional or effective. The aim is to make it more effective and profitable, hence, it is not in doubt what exactly restructuring means as a concept. Former Military Head of State, Ibrahim Babangida observes that; Restructuring will help to reposition our mindset as we generate new ideas and initiatives that would make our union worthwhile and more functional based on our comparative advantages.¹³ It comes back to say that restructuring is a necessary process to bring a failing enterprise back to life and put it back on the path of profitability.

Economy

Specifically, economy refers to the relationship between production, trade and the supply of money in a particular country or region. Such would involve financial, commercial, budgetary and productive engagements meant to help and sustain a people. It is important to note that an economy could be created, managed, stimulated and boosted or reduced and kept down over a given time through certain policies. On a larger scale, economy involves the collective expenses, investment, productivity, importation and exportation made by a group or country, not over-looking the immediate and later well-being or condition of the generality of its members or citizens.¹⁴

Agriculture in the Nigerian Economy, 1960-1970

The economy of Nigeria has remained under-developed from the pre-independence era to the First Republic and beyond. After independence, some of the colonial agricultural policies were continued; in some instances, they were modified. For instance, the marketing boards were retained and continued to exploit the peasant farmers until General

Olusegun Obasanjo's military regime reformed them in 1976.¹⁵ Economic resentment on regional basis have aggravated political rivalries that marked the First Republic. However, significant improvement in productivity have occurred as a result of increased regional specialization in production and the introduction on a substantial scale of new technology. The investment in entirely new crops, such as cocoa and rubber, the most far-reaching of these innovations especially the new crops and transport produced an alteration in the structure of production in the economy.¹⁶ The country was ranked among the leading cash crop exporters in cocoa, palm oil and groundnut. These cash crops were the major foreign exchange earners for the country.¹⁷ However, In the first republic the Northern and Eastern regions for example had single crop economies- groundnut and oil palm productions respectively which left both regions more vulnerable to price fluctuations in the world market than the more diversified economy of the Western region.¹⁸

Nigerian economy was also under external control by the multi-national companies, coupled with the fact that the colonial economic policies also made Nigeria to rely solely on the export of cash crops, by fostering foreign oriented agriculture on the indigenous farmers. Nigeria was then the world largest exporter of various primary goods such as groundnut, palm oil and continued to be the second largest exporter of cocoa up till the 1950s. These three crops amounted to 70 percent value of Nigerians export. Other important export crops were cotton, rubber and timber. However, from 1969, there was rapid growth in volume and value of petroleum export which had started ten years earlier. This rapid growth coincided with sudden decline in agricultural exports.¹⁹

Thus, the country gradually and progressively shifted from the export of cash crops to that of petroleum as the main foreign exchange earner. Many factors contributed to this shift. The first was the gradual but progressive decline in agricultural production for export. Palm oil and rubber suffered as a result of certain challenges such as the civil war of 1967, diseases of the crop, drought, aging of the stalk of trees and the discrepancies of the marketing Board system which did not encourage the peasant farmers either, as the board did not plough back their revenue and profit to stabilize producer prices when world market prices fluctuated downwards.²⁰

The diversion from export to home consumption of agricultural products was not entirely a decline in production though methods of production did not improve at the rate sufficient enough to increase the production of the product particularly, those products which have found a large home market. The second factor for the shift was that Nigeria has always lacked the indigenous entrepreneur class, with accumulative base in agriculture who could expand agricultural production to the extent to fully satisfy both home and export demands. Moreover, overtime, the successive Nigerian governments have largely remained unable to evolve and support the emergence of a powerful and productive indigenous entrepreneurial base, by limiting and controlling the economic activities of multi-national companies.

An Overview of Nigerian Economy Since 1970

From the early 1970s to the second decade of the present 21st century, oil and gas have consistently accounted for between 95% and 98% of the country's export earnings and hardly less than 83% of the central government revenue. During the same period, agriculture was consistently neglected not only in regard to funding but also with respect to the provision of basic social infrastructure as well as modern inputs.²¹ Although government enunciated agricultural programme such as the National Accelerated Food Production

Programmes (NAFPP, 1972), the Agricultural Development Programme (ADP, 1974), among others, yet Nigeria became increasingly a food-dependent country.²² For many years, Nigeria enjoyed increased revenue from the oil sector. It is rather disheartening to observe that such gains were not maximized by the Nigerian government in the area of diversification, for growth and the ability to withstand economic shocks. The oil wealth was processed by various agents including the multi-national companies. As a result of increase in petro-naira, Nigeria became financially autonomous with large revenue to recycle in development project.²³

During the Second Republic, the Shagari administration continued to be dependent on the revenue accruing only from petroleum. The government indulged the appetite of the farmers through the increased importation of fertilizer into the country. Nigeria imported about 402,429 metric tons of fertilizer in 1979. By 1981 the amount of fertilizer imported into the country rose to 1.03 million metric

tonnes. The Shagari government spent about N363.9 million on fertilizer importation between 1980 and 1983.²⁴ However, most contracts for the importation of fertilizer were allegedly inflated by bureaucrats in the agriculture ministry in collaboration with party officials. Thus the country remained a net importer of food after nearly four years of government efforts aimed at improving the situation. The administration also failed to diversify or improve the economy rather continued to depend on revenue from oil for diverse projects. By the time the civilian government of the second Republic was overthrown in Dec 1983, the economic situation in Nigeria had worsened. Inflation was advanced in stage and standard of living had continued to fall while government had advocated further belt tightening. The Military take-over came at a time observers felt that the federal government was reaching a point of financial collapse. The second military tenure of 1984 to 1993 thus started as a “corrective government”.

The new regime under Ibrahim Babangida came out with certain new policies for economic and political reforms within the different sectors of the economy all relying on the World Bank and the International Monetary Fund (IMF). But this policy was rejected by Nigerians when it was thrown open to public national debate. Yet the regime under the strong persuasion of Nigerian creditors adopted the IMF and World Bank policies for economic recoveries based on the structural Adjustment policy (SAP).²⁵

The World bank and IMF prescribed SAP to restructure the economy and achieve less government expenditure through less government establishment, no government subsidy, economic balances, right pricing and deregulated economy, including the devaluation of the currency. Nevertheless, it would appear that these implemented IMF conditionalities were counter-productive. For example, the withdrawal of government subsidies on goods and services such as petroleum products, agricultural imports like fertilizers, withdrawal of government regulation of the value of naira were apparent measures undertaken by the government. Be that as it may, this appeared not to help matters sequel to the following observations made by Chu Okongwu; “the evident overvaluation of the naira, reinforced by irresponsible monetary creation, thanks to the infusions into the treasury arising from over-reliance on ‘fiscal linkage’, the attempt to maintain unmaintainable

expenditure levels, and lagging real production, now make currency devaluation quite unavoidable.”²⁶

SAP as implemented in Nigeria soon came under severe public criticism as it clearly led to more societal ills. Besides, the International community especially the developing countries, including non-governmental organizations in the world, did criticize the World Bank and IMF over reliance on open market forces as fundamental causes of world social crisis in the past 15 years. In Nigeria, the devaluation of the naira has reduced its value from one naira triggered off the naira value descent from naira to nearly two U.S dollars to the present three hundred and sixty-three naira or more for one U.S dollar. By 1995, inflation had also become unmanageable and standard of living had fallen while the World Bank and IMF still argued that SAP has resulted in strong economic growth and increased social spending in many countries, the reverse was the case in Nigeria. The scenario created was that the poor were becoming poorer with greatest rapidity since SAP began biting hard, with its over emphasis on open free market forces which continued to aggravate rather than alleviate social crisis. The social and economic reforms of the military regimes in the second military intervention in the Nigerian government based on World Bank and IMF facilities and policies cannot be said to have been successful as anticipated.²⁷

Former President Goodluck Jonathan's Transformation Agenda, 2011-2015 had agriculture as one of its areas of focus. This was made evident in the launch of the Agriculture Transformation Action Plan (ATAP) on 14 March, 2012. ATAP was targeted at increasing agricultural production efficiency and productivity along the value-added chains of 12 selected key commodities; namely, cotton, cocoa, cassava, oil palm, maize, soya bean, onion, rice, livestock, fisheries, tomato and sorghum. Addressing a conference in Geneva, Switzerland, President Jonathan projected that his agricultural policy and program was predicated at adding 20 million tons of food to domestic supply and create at least 3.5 million new jobs in agriculture and allied occupations by 2015.²⁸ A close examination of ATAP would suggest that not much was novel about it. In fact, there appeared to manifest a lot in common between ATAP and the defunct NAFPP of 1972. For instance, the target crops of ATAP is identical with the target crops of NAFPP. So far, the food

insecurity situation of the country continues to worsen with the passage of time.

Nigeria has a dwindling international trade revenue, stemming from rising imports and declining exports; a seemingly recalcitrant oil theft and the rising global technological advancement in resort to cheaper and cleaner alternative energy sources. According to the National Bureau of Statistics, during the first quarter of 2013, the country recorded a N2.08 million drop in total trade from N7.185 trillion in the last quarter of 2012, to N5.098 trillion in the period under review.²⁹ As a direct fallout of running the country as an import-dependent economy, the immediate past Central Bank Governor, Mallam Sanusi Lamido Sanusi, pointed out that such has resulted in balancing the budget through borrowing from Excess Crude Account at 13 per cent to 14 per cent, thereby increasing the budget deficit, which is highly detrimental to the nation.³⁰

With the CBN as the main supplier of foreign currencies, attempting to meet the voracious demands of buyers from banks to Bureau de change, importers of tangibles and intangibles, and from portfolio investors seeking to take their gains offshore, the result is that the Nigeria's foreign exchange market is imperfect which was the major reason why the country has become the grave yard of many failed economic programs.³¹ The cumulative effects of all these is that Nigeria and Nigerians have become horribly poor, the most public facilities (roads, electricity, water installations, public administration, etc.) are not working or have perished, that most Nigerian youths are unemployed and hopeless.³² Today, even under the present administration of President MohammaduBuhari, import of food continues to take a heavy toll on the foreign reserves of the country.

Challenges to Agricultural Growth and Development in Post-Civil War Nigeria

Some commentators have blamed the plight of the agricultural sector on inadequate funding or budgetary allocation and out-model traditional cultivation system and tools. This is only partial truth: the problem is more complicated than mere increase in budgetary allocation.³³ It may be recalled that post-independence Nigeria economy was under external control of the multi-national companies, which included the United African Coy (UAC), Campagne Francaise de l' Ouest Afrique Occidentale (CFAO), John Holt and co, Societe Commerciale de l'

Quest Africain (SCAO). These giant British and French firms adapted themselves to the changes in the control of political powers in the country. They shifted their interest to domestic manufacturing, food processing among others, and quite aware of the need to adapt to the nationalist terms in post-independence, they sought to identify themselves with the new rulers. These foreign firms often encouraged corruption and bribery among the powers that be and this often undermined onset government of the country and led to decision of government being taken according to personal rather than public interest.³⁴

Nevertheless, the indigenization exercise of the military regime was perceived as a step in the right direction aimed at correcting the foreign control of the economy, though but it did not lead to equitable distribution of businesses among the population, rather to a concentration of all the businesses in the hands of a few industrial barons and others who acted as fronts for the multi-national companies. Even the oil boom did not change that aspect of external control of the economy. In fact, one could conclude that Nigerian oil boom consisted of only the export of crude oil and the rentals paid by the oil companies to the government hence the country was denied the added value of manufacturing and subsidiaries of the oil industry. The greatest dividend Nigeria got from the industry was the oil revenue which played an important role in the conflict that led to the Civil war, in that the federal government largely depended on it as its domestic and foreign reserve.

The economy therefore continued to be dependent and to rely on foreign capital for development, since the post-colonial state and its leaders, the military successors and the recent democratic leaders left most aspects of the economy including the oil, banking, export and the limited manufacturing sectors to be dominated by foreign owned companies operated through Nigerian representatives. The investment programmes were in fact not truly absorbable, nor could they be maintained, since they were further complicated by cyclical vagaries in oil exports, with resultant difficulties: overheating of the economy, waste, alarming levels of corruption, severe balance of payments disequilibria, greater embedding of the economy within the realms of uncertainty, and like deleterious factors.³⁵

This shift from agricultural production to petroleum as sole earner of foreign exchange was a major cause of economic decline in Nigeria during the Second Republic. One major consequence of petroleum boom from 1973-74 was the neglect of agricultural production which affected both exports and domestic consumption including food. Agriculture was left for the aged and the illiterate peasants in most areas of the country, while those who had obtained the neo colonial context of Nigerian educational system particularly the youth drifted to the urban areas. Thus Nigeria became a one commodity exporting country with all the hazards associated with that phenomenon. Oil revenues came in large volume and was recycled in such a way that deepened dependence and under development of Nigeria economy. It is little wonder then that the national economy was experiencing increased dependence on food imports.³⁶

The pre-dominance of oil as foreign exchange earner also led to massive food importation and import of other items specially to meet the needs of the country. With the neglect of agriculture and drift away from the rural areas there was food problems as the country was more and more unable to feed the teeming population. The Nigerian government ventured towards tackling this problem by embarking on a massive food import policy all over the world. The bulk of the imported goods included rice, meat, cereal and sugar among others which were hitherto produced in the country prior to the oil boom of the 1970s. By 1977, food import alone amounted up to 15 percent of the country's budget and by the middle of 1978, Lagos port alone was doing 97 percent of its business as import and only 3 percent as export.³⁷

This process of over importation of goods and capital goods led to national de-industrialization as emphasis shifted from production to importation amounting to the importation of all importable. Another consequence of the oil boom was that government was enabled to undertake a lot of construction work which were often contracted out to western contracting firms. Even local contractors who were given jobs were known to have re-awarded them to foreign contractors. For example, over 90 percent of the Nigeria National Petroleum Company (NNPC), oil pipe lines and depots system which cost the country over five billion naira were contracted out to foreign construction firms mainly Japanese and Americans resulting in over inflated value which increased the corruption among those in power.³⁸ The country was often

running at deficit. Another means of expenditure of a petro naira was in the form of dynamic foreign policy which the country executed through soft loans, joint ventures with neighboring countries, donations and grants and all sorts of projects.

The massive importation, award of contract and the white elephant projects among others involved the country in corruption and waste particularly in the area of over inflated contracts, increase in food and capital good import to mention but a few. All these contributed in depleting the country's foreign exchange reserve and led to the demand for international and internal loans to pay up budget deficits. The way the petroleum revenue was spent also rapidly accelerated the inflation, economically crippling congestion of the ports and widespread shortages of essential commodities in the late 1970s.

Restructuring Agriculture for Effective Diversification of the Nigeria Economy

Nigeria has vast amounts of arable land that can be utilized to cultivate not only palm oil, but also cotton, tomatoes and rice. Supporting growth in the agricultural sector is critical in the efforts to wean the nation from its reliance on proceeds from crude oil.³⁹ There are many varieties of rice grown in Nigeria. Some of these are considered traditional varieties, others have been introduced within the last twenty years.

Rice consumption in Nigeria had risen by the late 1970's and early 1980's to the level rice became a staple food in the country.⁴⁰ For instance, in the early 1970's the Ada rice mill was set up in Adani, Nsukka Division. The Asian rice variety 79 (O. Safiva) which was first introduced into the division in 1942 from the British Guiama, became the only variety of rice produced in the region. The area consequently became famous for producing what was known in local parlance as "Adarice".⁴¹ These rice seedlings were cultivated in small saucer shaped swamps and in low-lying area bordering small drainage ways, as wet or paddy rice. Indigenous rice growing technology was employed and often involved land and nursery preparations, transplanting, weeding, bird scaring, harvesting, and threshing/winnowing.⁴²

Most farmers produce one rice crop each year, but some have made irrigation channel which allow them to reap two or even three harvest in the year. The cost of importation of rice annually was increasing. The agricultural programmes such as the Green Revolution was expected to

solve the problem of high import bill by locally inducing rapid rice production in the country. But government intervention in business activities had often been wasteful, diversionary and a way of corrupting enriching party officials. Despite the huge investment made towards self-sufficiency in rice production, the scarcity of the staple crop continued unabated.⁴³

Nigeria is Currently the largest rice producing country in Africa.⁴⁴ This is as a result of conscientious efforts by the current administration to place more emphasis on agrarian production. key emphasis was placed on improving rice production, given the considerable weight importation of rice had on Nigeria's import bill.⁴⁵ The Nigeria government is trying to boost its agriculture industry in several ways through Government grants, Loans offered at cheap interest rates to farmers, Grants and technology given by non-profits, and Funding from foreign agencies such as the World Bank Production constraints.

Despite the fact that rice is cultivated almost all the round corner of the ecological zones of Nigeria, yet its sustainability to mankind still remains small. In 2000, out of about 25 million hectares of land cultivated to various food crops, about 6.37% was allocated to rice production.⁴⁶ Thus, increased production over the last two decades could be attributed to the ban imposed on the imports in 1985. Nigeria is currently the largest rice producing country in Africa. This is as a result of conscientious efforts by the current administration to place more emphasis on agrarian production. This focus has enabled increased production of rice in the country, which has led to net savings of \$800 million in our import bill as a result of drastic declines in rice importation.⁴⁷ With the available literature, annual rice production in Nigeria has increased from 5.5 million tons in 2015 to 5.8 million tons in 2017. In 2018, Nigerians spent not less than 1 billion naira on rice consumption, adding that while spending had drastically reduced, consumption had increased because of increased local production of the commodity. The increase was as a result of the Central Bank of Nigeria CBN Anchor Borrowers Program with a total of 12million rice producers and 4 million hectares of FADAMA rice land. A key emphasis was placed on improving rice production, given the considerable weight importation of rice had on Nigeria's import bill. This focus has enabled increased production of rice in the country,

which has led to net savings of \$800 million in our import bill as a result of drastic declines in rice importation.⁴⁸

The statistics of rice production in Nigeria clearly shows that the country needs 7 million metric tons of its demand. However, rice production in Nigeria keeps growing, but it will not be enough to supply the domestic demand of the whole country in the next several years. Production constraints include also low nitrogen-use efficiency and iron-toxicity, disease and pest pressure (especially birds), and low mechanization. Socio-economic constraints include lack of involvement of farmers in the planning and implementation of irrigation schemes, lack of access to inputs (including credits) and a loss of labor and an aging farming population because of migration to cities. In the light of this, the paper recommends that both private and public sectors should intensify more efforts towards domestic rice production just to meet the demand of the citizens.

In addition to rice production, the potential benefit of improved seed to crop productivity and food security is enormous as seed contributes over 50% productivity gain to farming when compared to other agricultural inputs.⁴⁹ Quality seeds of any preferred varieties are the basis for improved agricultural productivity. In fact, no agricultural practice, e.g. fertilization, application of herbicides, insecticides, water irrigation or agronomic practices can perform better than the limit set by quality improved seed. In addition, production increases brought about by the use of high quality seed and adapted varieties enhances farmers' income and food security. Under the National Accelerated Food Production Programme (NAFPP) programme which was conceived under the third National Development Plan and launched in 1972, selected farmers were used as a vehicle for producing and multiplying improved seeds for under distribution to other farmers.⁵⁰

In addition, an organized seed programme in Nigeria was put in place in 1975 through FAO (Food and Agricultural Organization)/ TCP which culminated in the establishment of National seed service (NSS) as a specialized unit of the Federal Department of Agriculture (FDA) to oversee the development of the emerging National Seed Programme. The seed programme was further strengthened through three phases of FAO Technical Assistance from 1975-1990 and a World Bank Assisted National Seed and Quarantine Project (NSQP) from 1991-1997.⁵¹

Despite the fact that about 33.70 million hectares of land is suitable for arable crops cultivation in Nigeria, only 5,476,040 hectares (16%) is cropped to certified seeds of 9 selected arable crops of (Rice 1,471,700 Ha, Maize (2,906,400 Ha), Cowpea(2,500 Ha), millet(19,600Ha), Cotton(695,450 Ha), Groundnut(3,450 Ha) and Sesame(12,000 Ha).⁵² Improved quality seed is not only the economical and basic unit of increasing yield but also fundamental in raising the efficiency of other inputs like fertilizers and agro-chemicals. For instance, improved maize variety has the capacity to improve yields, income and productivity of farmers.

Farmers need to key into the use of quality seeds to avoid recording loss during harvest. It is important that farmers shun the use of poor seeds, they should get them from certified vendors as that will assure them of good produce. Farmers should buy quality seeds from recognized seed merchants so that they will not only grow for business but also consume in the household. Conducive macro policy environment, improved access to finance, a developed and implemented regulatory framework, timely release of seeds varieties, as well as improved human capital for market development are required.

Considering Nigeria's peculiar circumstances and the successes recorded in the first republic, before the advent of oil, for Nigeria to restructure and break loose from the problems inherent in a mono-economy, especially one largely dominated by oil, which is subject to depletion, international price shocks and unfavorable quota arrangement, there is need for diversification. During the first Republic, agriculture enjoyed some measure of good health as it accounted for 63% of the GDP and 75% of the total export value.⁵³ Nigeria was largely still self-reliant with regard to her primary domestic food staples. Building on measures implemented by the fiscal and monetary authorities towards addressing the constraints of farmers will be critical in order to dive sustainable growth of Nigerian economy and reduce our reliance on proceeds from the sale of crude oil.⁵⁴

CONCLUSION AND RECOMMENDATIONS

Agriculture is one of the key sectors that could provide unrivalled opportunities for Nigeria's accelerated growth. It shares linkage with virtually all the sectors of the economy with proven multiplier effect on

the economy. It remains Nigeria's surest most strategic and competitive way to restructure in order to stimulate rapid industrialization and future economic development. It creates employment more than any other sector of the economy, earns foreign exchange, provides food and food security, provides raw materials for plants and industries. It is the basis of the Nigeria economy, and even the source of the much celebrated oil (science of oil formation). Restructuring the agricultural sector is suggested as possible options for diversifying the Nigerian economy.

External reliance for agricultural transformation should be discontinued while the innovations for agricultural growth and development should be deep rooted in Nigeria. This sector must not be sustained by foreign control, innovation and technology. Therefore, pragmatic and sturdy means to restructure the economy should be through Nigerian control and innovation. The dividends of technological and scientific discoveries and inventions in the area of agriculture should be allowed to trickle down to the peasant farmer, the true backbone of the agricultural sector. Mechanized farming and improved variety seeds will greatly increase earnings from cash crops and other food crops such as rice. Restructuring the economy is a need to focus on an array of products and resources; a policy generally referred to as diversification. This nation's dependence on oil as the source of 80% of its revenue is suicidal. The perennial weakness of the Nigerian economy is a factor of the operation of a mono-economy. And when China and the other buyers of oil find alternatives to crude oil as they will in the next twenty years, Nigeria's economy may suffer an irreversible collapse.⁵⁵

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**THE EFFECTS OF GLOBALIZATION ON THE ECONOMIC
UNDERDEVELOPMENT OF AFRICAN STATES**

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Abstract

The term globalization captivates everyone especially researchers on economic development in Africa, however, despite the prior prosperity promises of globalization and the benefits of an information accessing society, the afterwards benefits has not being evenly distributed across board. Some studies and a careful observation had revealed that globalization has widened the gap between the rich and the poor countries in its relentless progression. While others are unclear about its effect, some had gone ahead to present divergent perspective of this colossus. Although the idea of globalization had gradually been deployed since World War II, its impact gained momentum in the early 1990s; Africa has not been spared from the implications of this phenomenon. The essence of this discourse is to examine the progressive position of Africa in the global economy and highlight key sustainable approaches which African countries can adopt as development priorities as they fit into a globalized world.

Key Words: Globalization, Underdevelopment, Capitalist economy, Transformationalists

The Concept of Globalization

Globalization means different things to different people and thus it has been used in several ways in various quarters. It is a process of integration not only the economy of nations but also their culture, technology and governance. Generally, it may be referred to as:

*“the widening, deepening and spreading up
Of world-wide Interconnectedness in all
aspects of contemporary social Life, from
cultural to the criminal, the financial to the
spiritual.”¹*

Globalization refers to the deep on-going socio-economic changes that started largely in the 1980s. These changes have been associated with, and employed to explain the financial, market and technological competitiveness. It is also related to the increasing integration of national economies with that of the rest of the world. According to Nichodemus N. Abonyi, globalization “is a process in the New World Order which aims at increasing integration of the world countries and their respective economies as a function of heightening cross-border economic activities.”² He went further to explain the concept as the

aggressive and extensive extension or promotion of the capitalist economic system through internationalization and multi-lateralization of information, global connectivity of the vast distance territories of the world through the use of the information Communication Technology (ICT) apparatus such as Email, Internet, Computer, Website Satellite, Cable Network and the Universalization of Bourgeoisie Democratic values.³ The above definitions reveal the multi-dimensional usage of globalization in the modern parlance. To further elucidate the global interconnectedness fostered by globalization, Global Policy Forum posits that;

*Recently, the pace of global integration has dramatically increased. Unprecedented changes in communications, transportation, and Computer technology have given the process new impetus and made the world more interdependent than ever. Multinational operations manufacture products in many countries and sell to consumers around the world. Money, technology and raw materials move more swiftly across national borders. Along with products and finances, ideas and cultures circulate more freely. As a result, laws, economies and social movements are forming at the international level.*⁴

However, beyond the general understanding and conception of a perceived intensification of global interconnectedness, there is a substantial disagreement about casual dynamics and how its characteristics should and structural consequences be explained. As a result, three distinguished broad schools of thought can be considered for clarity and better understanding. These are the hyper globalizer, the skeptics and the transformationalists as presented by David Hegel *et al.*

For the hyper globalizers such as Olimae, globalization is a new period in which people everywhere are increasingly subject of the global market place. That is an era of human history in which ‘traditional nation states have become unnatural, even impossible business units in global economy.’ This therefore presents an economic logic with the emergence of a single global market and the principle of global competition as the harbingers of human progress.⁵ The Skeptics such as Hirst and Thompson on the other hand, posit that:

“Globalization is essentially a myth which conceals the reality of an international economy increasingly segmented into three major trading blocs (Europe, Asia-Pacific and North America) in which national governments remain very powerful.”⁶

The skeptics therefore consider the Hyper-globalists thesis as politically naïve since it underestimates the enduring power of national governments to regulate international economic activities. They also hold that “the forces of internationalization themselves depend on the regulatory powers of the national governments to ensure continuing economic liberation”⁷

Finally, to the Transformationist such as Roseanne and Giddiness, “globalization is a central driving force behind the rapid social, political and economic changes that are reshaping modern societies and world order”. According to them, “contemporary patterns of globalization are conceived as historically unprecedented such that the governments (States) and society across the globe have to adjust to a world in which there is no longer a clear distinction between international and domestic, external and internal affairs.” Hence, emphasizing the idea of a ‘global village’.⁸ Here, globalization is also seen as a “powerful transformative force which is responsible for a ‘massive shake-out’ of societies, economies, institutions of governance and world order”. The direction of this ‘shake-out’ remains highly uncertain.⁹

Globalization itself is neither good nor bad. It has the power to do enormous good, and for countries of East Asia, who have embraced globalization under their own terms, at their own pace, it has been of enormous benefit, in spite of the setback of 1997 crisis. But in much of the world, especially Africa, it has not brought comparable benefits. For many, it seems closer to an unmitigated disaster. As explained below:

...the benefits of globalization have been less than its advocate claim, the price paid has been greater, as the environment has been destroyed, as political processes have been corrupted, and the rapid pace of change has not allowed countries time for cultural adaptation. The crises that have brought in their wake massive unemployment have, in turn, been followed by longer-term problems of social dissolution....¹⁰

Retrospectively, the concept and phenomenon of globalization would be better appreciated and understood when forces and conditions behind the concepts are reflected upon. The first sets of events that come to mind are the period (1648-1914) when the foundation of the modern state system was laid as well as the important events of World War I. The outcome of the twin events witnessed a massive integration of empires and proliferation of sovereign entities. The world also experienced great political upheavals as new experiments in various form of government were consciously undertaken by rulers or compelled by the people. Thus, the idea of a king who governed by divine right and authority was rejected.¹¹

The Impact of Globalization

Globalization, a common catch-phrase frequently used by people all over the world cuts across every aspect of our endeavors'. According to G. W. Brown, 'globalization in its simplest form, encompasses a growing interconnection between peoples, nations, cultures, governments environments, economics and indeterminate global networks that are ultimately bound by the spherical shape of the earth'. The term 'Global Village' usually associated to globalization came under heavy criticism by Prince P.C. Odor in his book *"Understanding Globalization and Opposing its Evils: from Globalism to Globalization"*. He spoke extensively on the impact (negative) of globalization in Africa. Inter alia he submitted that "...Each village respects the way of life of the people of other village. But under globalization, by using politics, information technology, political economics and agents, some foreign governments and their agents are forcing us to believe what they believe, evaluate and judge our actions by their standards, meaning and purposes; and to live, think, behave, dress, marry, have children, bring up our children or reject children and treat our elders and parents when we marry as they do."¹² This part of the presentation would take a look at some of these aspects where the impact of globalization had been greatly witnessed. Here, four broad-dimensions-Socio-political, Economic, Cultural, and Technological aspects would be assessed.

Socio-political Aspect

The migration of people from South to South (not mentioning South-North migration) has been on the increase because of business, easy means of transport and liberalization of markets. The big governments

like USA and Uk have been key players in nurturing the process of globalization.¹³ Developing countries, such as African States, in this sense fit in well in the expression; “sleeping on sea shore and being caught by strong wave” as expressed by an Egyptian participant.¹⁴ Indicating that African countries are recipients of globalization.

On the burden side, the socio-political dimension of globalization has exposed the weakness of the African states and its inability to influence international decision making, to manage the economy and invest effectively in human and social capital. For example, education in most African states is at an all time low and unproductive compare to education elsewhere in the world. Similarly, the health sectors in various African states are clamoring for intervention.¹⁵ Noah Olatunde argues that different organizations in African states representing the workers, peasants and large interest groups have also been emasculated by liberalization policies, hence witnessing Marxism idea of class struggle and further support of the expansion of periphery versus the core. The poor and those living in rural areas (periphery) in Africa have little say and do not equally enjoy the benefits of globalization.¹⁶

The interconnectedness of globalization had in the words of Baylis, led to “a stretching of social, political and economic activities across political frontiers in such a way those events, decisions and activities in one region of the world come to have significance for individuals and communities in distant regions of the globe”.¹⁷ The is exemplified by the effect of an outbreak of a civil war in some poor region of the world leading to an increase in asylum seekers and illegal migrants in other countries. For instance, as estimated by United nations agency, wars and armed clashes between Somalia and its neighbours, Kenya and Ethiopia, between the 1960s and 1980s and natural disaster such as drought in some parts of Somalia led to an alarming increase in the population of refugee camps in Somalia to about 840,000 by 1988.¹⁸ The interconnectedness can also be witnessed in all spheres of social existence, such as, the spread of HIV/AIDS virus, World trade intensification, Weapons of Massive Destructions(WMD),to mention but few. These issues affected human beings across the borders.¹⁹

To further buttress the negative effect of globalization of the socio-political aspects of the African States, these few examples will suffice. Almost a quarter of the International Monetary Fund (IMF's)

membership comes from sub-Saharan Africa (45 countries), yet the total voting power of this bloc is estimated to only 4.4%. Even in those decisions that directly affect sub-Saharan African countries, these countries do not have enough voting power to sway the decision in any direction, and they have to rely on the support of other developing countries to muster sufficient support for their position.²⁰

The negative socio-political impact of globalization notwithstanding, It had bequeathed African states with remarkable developments such as the democratization of the continent, western education, sports and had fostered regional and sub-regional integrations in Africa. The introduction of western education in Africa from my reckoning is one major positive impact of globalization in Africa. Zooming in on education, western education is a product of globalization and unarguably, Africa states are the better for it. So much had been achieved, thanks to education. Congo at independence on June 26, 1960 for instance had only seventeen graduates out of a population of 14million people. There were no doctors, lawyers nor engineers in the country. Meanwhile, in times of natural resources, Congo is one of the richest African Countries.²¹

Economic Aspect

Capitalism, which is one of the tell tale signs/evidences of globalization had found expression in various African states. This expression is reflected in their activities in regional and global market.²² Improved technology and transportation have facilitated the timely and free movement of goods and people across many countries and this had encouraged global exchange of goods and services, usually referred as foreign trade.²³ Regionally, several economic trade groupings such as the Economic Community of West African State (ECOWAS) 1975, Southern African Development Community (SADC) 1980, Common Market for Eastern and Southern Africa (COMESA) 1994 etc were developed. Economic integration has further promoted expansion of exports and imports across countries hence promoting Foreign Direct Investment (FDI).²⁴

Similarly, globalization through improved technology has facilitated a swift and easy international banking across borders. One no longer has needs to carry money about in a basket like in the orient days; a card would simply do the magic. There is a seamless banking system in

place.²⁵ Some liberal scholars argue that globalization has been mostly associated with the increasing trade openness and FDI. Now the big question is whether the actual increase in trade and FDI inflows is favouring or damaging developing countries, especially African states, engaging in globalization. In such scenario liberalization policies which are ex-ante proposals have always been announced and at times not implemented or implemented but not effective.²⁶

Africa has been on the fringe with regard to foreign direct investment (FDI), which is one of the locomotive forces of production and the globalization process. FDI flows to Africa (including South Africa) declined from \$10.5 billion in 1999 to \$9.1 billion in 2000. For sub-Saharan Africa, the same scenario is the case. FDI decreased from \$8 billion in 1999 to \$6.5 billion in 2000. Thus Africa's share of global FDI is less than 1% in 2000, according to UNCTAD. While Africa continues to record dismal performance on trade and economic development, the trio of United States, the European Union (EU) and Japan are consolidating their grip on the global economy. This triad controls over 80% of world trade, and a large chunk of FDI. During 1998-2000, the triad accounted for three-quarters (3/4) of global FDI inflows and 85% of outflows, and was home to over 50,000 MNCs and over 100,000 foreign affiliates (UNCTAD 2001, 9). It is imperative to assert at this point that an effective analysis of FDI should be on country by country basis to ascertain its contributions. Taking Kenya as a case study, according to the Investment Act of 2004, foreign ownership is only restricted for insurance industry, telecommunications industry, and companies listed on the Nairobi Stock Exchange, to seventy-seven, seventy and seventy-five percents respectively. However, an analysis of Kenyan FDI inflow; 2007/2008 shows a fluctuations particularly in the last decade. Kenya also lost its competitiveness in attracting investment. It has also lost in terms of retaining the stock of investment.²⁷

The loss of Kenya's investment competitiveness is the result of many inter-connected factors such as negative perception by investors about political instability, poor governance, corruption, inadequate infrastructure, insecurity, crime, theft, and policy instability. Private investment which was growing at an average of 10% between 1985 & 1989 only grew by 0.4% between 1997 & 2001 (Central Bank of Kenya, 2006).²⁸

Similarly, Africa's share of world trade and global production is not only very low, but has continued to decline in the last two decades. Africa's share of international trade, which was about 5% in the 1980s, stopped to less than 2% in 2000. In addition, the continent has continued to record worsening terms of trade that creates serious balance of payment and debt problem for many African countries.

Cultural Aspect

Culture, according to R. J. Payne and Jamal R. Nasar in *"Politics and Culture in the Developing World: The Impact of Globalization"*, "is a set of traditions, beliefs and behavior that a people express and hold". As a result of the cultural domination of the developed countries that goes with globalization, African countries are rapidly losing their cultural identity and therefore their ability to interact with other cultures on an equal and autonomous basis, borrowing from other cultures only those aspects that meet its requirements and needs.²⁹ One of the areas where globalization had successfully eroded our cultural heritage and identity is in the aspect of the usage of our indigenous 'mother tongues'. According to World Council of Churches "no culture is possible without a language. It is an important prerequisite and therefore to kill the language is to kill culture". Citing the Nigerian situation, globalization is gradually killing our indigenous language(s). The trend is that the younger generation can hardly converse constructively in their dialects. It's usually tagged: "old school". English language is perceived as superior and the big deal.³⁰ There has also been what is referred to as 'cultural confusion' in most developing countries, including African states, because of the abrupt changes in the society associated with globalization. It is this confusion which makes many people seeks for refuge in other movements which promise better times like global religion which promises salvation for true believers.³¹

Speaking on the cultural impact of globalization on African states with reference to Nigeria, Prince Odor claimed that globalization through its agents are "...perpetrating the evils of destroying the moral and communal bases of some Nigerian traditions, including circumcision of female children, the relationship between parents and their married children in their old age, the promotion of sexual dissoluteness through the loose use language on matter of sex and the promotion of the use of condoms, contraceptives and abortion instead of abstinence and observance of the law against sex before marriage in the Bible and the

Qur'an.³² Well, as much as I understand some of the points raised, I strongly have several counter opinions on his stands. Time and space would not permit more elaboration on matters arising from the paragraph.

Conversely, globalization avails people the opportunity of other cultures and all their creativity and to the flow of ideas and values.³³ Globalization had made it possible for people to appreciate the world cultural diversity which in turn had promoted to a large extent the virtue tolerance. It has also explained why certain events take place in African states. Some of the ideas learnt from globalization include Relative Deprivation, Migration of Dreams etc.

Technological Aspect

Technological advancement is a central element in globalization process, because without modern communication infrastructures, the global interconnectedness would be hard to achieve. A. Thomas, and A. Allen, admits that “the growing extensity and intensity of global interconnectedness can be linked to a speeding upon of interactions and processes, as the evolution of world-wide systems of transport and communication increases the velocity of diffusion of ideas, goods, information, capital and people”. It is amazing to see how such technology has been of immense benefit to developing countries.³⁴ Perhaps the impact of globalization is most dramatically demonstrated in the arena of communications. The development of the *internet*, advances in telecommunications, and the explosion of international jet travel have resulted in the ability to communicate instantaneously with many parts of the world. This ability to communicate widely and quickly has also resulted in the spread of a wide variety of cultural forms and expressions. Young people in Cape Town, South Africa, Nairobi, Kenya, and Lagos, Nigeria, listen to the same music as young people in New York, Kentucky, or Oregon.

Computers are the most visible manifestation of globalization. They also are its most potent agents. No area of the world such as politics, economics, society and culture is immune from the pervasive impact of computer technology. Even victims of ethnics' political conflicts and national disasters in the remote corners of the world are connected to one another by the laptop, computer that relief workers from the International Federation of Red Cross and Red Crescent Society bring

with them. The freedom people enjoy with personal computers and their ability to tap into emerging technologies without government intervention is most apparent on the internet. Individuals regularly sort the 'Net' without constraints, creating a global element web of people, ideas, and interaction a cyberspace unencumbered by the borders of the geo-political world.³⁵

Globalization has made it possible for African states to benefit tremendously from the advanced technology of the North. This had also led to improved health care system and access to quality health service, better means of transportation, mechanization of agriculture, industrialization etc. In addition, the number of mobile phones has reached an advanced stage in Africa. It has been used to send and receive money called 'M-payment'. Now the rural community members can receive money from the relatives working in the cities via telephone. There are local agents for M-payment in each local town centers that are able to undertake the transaction (MTN 2009). The same concept has been applied in other developing countries like Kenya and Tanzania and this is a great achievement facilitated by globalization. Through mobile phones and the nationwide confidential helpline put in place in Kenya, girls who have been sexually abused, have been able to report the cases. It has been reported through the BBC media (7, October 2010) that in 2009, 600 male teachers were sacked and so far this year (2010) 550 teachers have lost their jobs for either kissing, touching or impregnating girls. This is one of the results of the power of technology which has helped to unearth some of the malpractices that have been hidden in most rural parts of Kenya.³⁶

This again is not bereft of adverse effects, an effect majorly felt on the ecosystem of the various African states. The forces of globalization in terms of technological advancement call for the exploitation of the world resources. There is a strong link between globalization and rapid depletion of natural resources and deterioration of the environment and this is where the Netherlands Development Assistance Research Council argues that globalization is seen as a cause of the growing involvement of criminals in the new forms of 'natural resources management'. The report mentions that due to liberalization, deforestation in Tanzania is taking place at six times the average global rate, grazing land is deteriorating rapidly and the mining sector is causing environmental degradation immensely. In the urban areas there

is too a problem of water pollution and waste disposal and this is as a result of city growth which is related to globalization. This problem is not only evident in Tanzania alone, but also other African countries.³⁷

Globalization has encouraged illicit trade in drugs, prostitution, pornography, human smuggling, dumping of dangerous waste and depletion of the environment by unscrupulous entrepreneurs. The scientific and technological forces unleashed by globalization have facilitated the extinction of the indigenous development of technology and distorting patterns of production in Africa.³⁸ The activities of industries with heavy duty equipments coupled with the enormous amount of carbon monoxides released on a daily basis to the atmosphere had led to global warming and other ecological conditions in Africa which had collaborated with other factors to effect development in various African states.

Why are the Odds Stacked against Africa?

Africa's current marginal position in the global economy must be placed in a historical context-its colonial experience and the manner the continent was fused into the post World War II world order. The continent is no stranger to the deleterious effect of globalization. More than any other region in the world, Africa has paid a high price for the globalizing policies of rival capitalist powers as they embarked on their expansionary mission. Starting with the slave trade in 1650 and continuing under the colonial rule after the Berlin Conference of 1884. Succinctly put by J.G.N. Onyekpe:

*...the penetration of the Southern Hemisphere by the Northern Hemisphere was precipitated by the desire of the North to explore and exploit the resources of the South for the development of Metropolitan Europe...*³⁹

At political independence, Africa states still found the prospect of becoming economically independent very remote. The economies of post independent African states are poor, extractive and dependent. The economy is tailored to solely serve former imperial interest. They became oversea extensions of developed world. It is characterized by the production of cash crops and extractions of minerals alongside importation of industrial goods from developed nations.⁴⁰ Also, African exports are subject to wide fluctuations in price, the danger of being replaced by synthetics and western protectionist agricultural subsidy.

This is aptly captured in Walter Rodney's '*How Europe Under-developed Africa*'.⁴¹

Post independent African economies got integrated into the world economy on unequal term. This was perpetuated using certain instruments deliberately to the detriment of the African continent. Such instruments as the European Union, Africa Caribbean and Pacific Countries (1975), aimed at removing all obstacles to free trade and promoting investment. The World Trade Organization (WTO) (1995), to liberalize trade and services, regulate trade policies among nations, and the General Agreement on Tariffs and Trade (GATT).⁴² These opened up the African economy, made it a dumping ground-a ready market for surplus industrial goods from metropolitan industries, thus, the policy of industrialization was not promoted. Manufacturing plants were not established to turn primary goods to industrial goods; technological change was impossible since it could only thrive where manufacturing is developed simultaneously.⁴³

As a result of continued exploitation of post-independent African states via its neo-colonial relationships with the developed nations, enough capital could not be accumulated for the development and therefore sought and depended overtly on foreign aid from developed nations and multilateral organizations which created another avenue to influence and dictated foreign policy trends in Africa, as those funds gave donors undue political influence in domestic affairs of recipient states.

The full extent of the feebleness of African economy is shown in an assessment of the value to these economies of certain remedies designed by international agencies, for example, the "special drawing right" allocated to Africa on the IMF drawing rights designed mainly to overcome the consequences of unfavorable balance of trade and foreign exchange losses. Worthy to mention is the insincerity of post-independent African leaders and those trusted with responsibilities of implementing policies. The loans, grants, donations etc gotten from the Metropolitan world were never applied to the project they were meant for. These funds are rather channeled into various individual foreign bank accounts or ridiculously diverted for selfish purposes.

RECOMMENDATIONS

African governments' policies should be designed systematically so as to balance between its current low economic status, its political teething

problems and the pressures to catch up and fit into the inevitable globalization trends. This would minimize the economic marginalization of Africa and increase its utilization of the raw materials and human resources which is in abundant supply in the continent. African states should embrace globalization in their own terms and at their pace. Concerted effort must be deployed towards the angle of diversification. African economies are mono-economies, concentrating on one product, which have grave implications on the continent. Julius Nyerere, a founding president of Tanzania, gave a concrete example of this changing relationship between the value of exports and imports. He pointed out that in 1962 when Tanzania became independent, it took two tons of sisal (a plant from which heavy duty rope is made); at that time Tanzania's leading export, to pay for the import of one tractor. By 1980, Tanzania had to sell six tons of sisal to purchase the same tractor! Without economic diversification, mono-economies may become increasingly disadvantaged by economic globalization.

In addition, African leaders must set their priorities right. A culture of honesty and a great deal of resources management must be imbibed. These amongst others would ensure that the international currencies that find their ways into the continent are ploughed back into the economies. These international currencies are accepted anywhere in the world. Zambia, for example, is paid in U.S. dollars for the copper it exports. Zambia can use dollars earned through export to either invest in new projects at home or to pay for goods and services it needs to import. If Zambia could have used money earned from copper exports just for investment in its own economy, it would most likely have experienced stronger economic growth.

African states should as one body with one voice demand for the creation of a level playing ground for rich countries and poor countries, and for big powerful enterprises and small weak enterprises. 'Free trade' must mean freedom for the weakest. The poor must be made active players in the process of globalization rather than become passive victims. Globalization must ensure the easiest movement of people across borders.

Each nation must make serious and continuous efforts to bring information technology to the poor people to enable them to take maximum advantage of globalization. This is particularly important for

poor countries. Social entrepreneurs must be supported and encouraged to get involved in the process of globalization to make it friendly to African states. Some measures of protection, special privileges should be enforced as these would enable them catch up and stand a chance to any competition. African states must break away from the yoke of being ‘consuming nations’ and have a paradigm shift to becoming producing nations.

CONCLUSION

This study addressed the effect of globalization on the economic underdevelopment of African states. Although, globalization has had negative implications on African society, still, globalization is a reality that makes it necessary for countries to adjust policy priorities to deal with it. “The outside world can do without Africa: but we cannot do without it. Globalization is a force which could be harnessed: “if globalization is a river, we must built dams to generate power.”⁴⁴ In the final analysis, I will like to completely agree with Professor Muhammad Yunus in his submission:

*I am an ardent supporter of the process. I think globalization can bring more benefits to the poor than its alternatives. But it would be naïve to think that there is only one architecture of globalization. If one of our prime objectives is to bring the quick reduction of poverty we must choose the architecture which ensures it. Unless we go through this exercise and make serious efforts to build it, the most likely architecture that will emerge is the anti-poor, anti-poor economy globalization. This dreadful outcome must be checked forthwith. That’s what anti-globalization demonstrations are trying to tell us...*⁴⁵

It is time Africa took her destiny into her hands. Let us stop pointing accusing fingers at the West and do the right thing. If African policy makers and those who implement the policies would inculcate the nature of honesty, transparency and accountability in the execution of policies, then our continent would use globalization to our advantage. Africa must not throwaway the baby with the bath water. The world is becoming more of a global village thriving on social platforms such as the social media. It is imperative that we flow with this current tide or risk the danger of becoming aliens in our world.

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**EFFECT OF STRATEGIC MANAGEMENT ACCOUNTING
TECHNIQUES (SMATS) FOR SUSTAINABILITY
PERFORMANCE MEASUREMENT**

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Abstract

The main objective of this study is to determine whether the utilization of strategic management accounting techniques is capable of providing managers with information for corporate sustainability performance.

Design/methodology/approach: *A survey was carried out using self-administered questionnaires on a sample of eighty-one accountant distributed across product-sector organizations. The questionnaire was used to gather primary data from respondents. Multiple regression technique was used as the main statistical tool of analysis.* **Findings:** *Our findings revealed that sustainability performance measurement is a multi-faceted activity, requiring managers to implement strategic techniques capable of capturing information from diverse areas of corporate environmental and social performance in order to enable them identify, accumulate and manage environmental and social costs related to product development and manufacture.* **Research limitations/implications:** *The study used a purposive sampling method, which focused on respondents that agreed to the use of at least one strategic management accounting tool in their organization. However, Specific contextual studies should be carried out to identify which particular strategic management accounting techniques provide the needed information for economic, environmental and social decision-making areas in other organizational categories.* **Practical implications:** *The findings enumerate the need for managers to employ strategic management accounting techniques to enable them identify, accumulate, and manage social and environmental costs of their activities.* **Originality/value:** *The study focuses on the utility of strategic management accounting techniques by addressing the inherent measurement and management complexities experienced by managers in measuring and reporting sustainability performance.*

Key Words: Strategic Management Accounting; sustainability; Techniques.

INTRODUCTION

Modern day business environment is in a state of flux and unpredictability (Ramljak and Rogošić, 2012; Kirliand Gümüş, 2011); rigged with multiple challenges, risk and uncertainty among market participants (Abdul Rahman *et al.*, 2012) caused by significant changes such as: globalisation, developments in information and communication technologies (ICTs); growing corporate social responsibility requirements from corporations, marked by increased environmental and social awareness; and, tremendous changes in production technologies (Banker and Johnston, 2006; Abushaiba and Zainuddin, 2012; Kirli and Gümüş, 2011). Therefore one key challenge facing management in this information era is on how to obtain the needed information necessary for managing production cost, quality and time related issues (Al-Khadash and Feridun, 2006). This has necessitated that management develop and implement systems capable of obtaining internal and external cost and market information, necessary to support strategic decision-making, planning and control (Banker and Johnston, 2006) for improved organizational success and a sustained market competitiveness. Accounting information systems are designed to serve this role, by providing information to a wide range of individuals representing varying stakeholder groups. This according to Abdul Hussien and Hamza (2012) would serve a wide range of users both internal and external, by providing them with data and information necessary for them to take decisions on organizational performance. They further noted that: ‘Management accounting is that sub-accounting system, which aims to serve the internal management of the organization and assist them in performing their functions of planning, control, decision-making and performance evaluation in the operational and long-range...’.

However, Johnson and Kaplan (1987, cited in Shah, Malik, and Malik, 2011) observed that traditional management accounting systems are inadequate in fulfilling this role. They stated that the focus of traditional management accounting is “too late, too aggregated and too distorted to be relevant for managers’ planning and control decisions”. Ramljak and Rogošić (2012) observed that the focus of traditional management accounting on financial information, thereby neglecting the operational environment of the business where decisions are made and implemented, is a major weakness of the system in modern day business contextualization. Ramljak and Rogošić (2012) further noted

that ‘much of the domain of conventional management accounting appears to be more associated with ‘tactical’ than ‘strategic’ management. Abdul Rahman *et al.* (2012) noted that organizations can respond to this state of flux by developing and installing innovative managerial systems which continuously reflect the growing complexity of the business environment, and monitor organizations’ own strategic responses to such complexity. The need to include nonfinancial qualitative) information and that obtained from the operational environment of the business in order to ensure a successful implementation of the company's strategy, gave rise to the development of strategic management accounting techniques (Ramljak and Rogošić, 2012). It is postulated that since sustainability is a multi-faceted construct requiring performance across three dimensions (social, economic and environmental), management accounting tools that a strategically poised in capturing and rendering the needed information (social information, economic information and environmental information) to management, would enable the absorption and utilization of such information for holistic management of performance across the three dimensions. This paper is structured as follows: The next section outlines the objectives and research questions of the study; following this is a review of related literature divided into two parts: conceptual issues and empirical review. The third section details the study design as well data collection procedures. The fourth section presents the analysis of formulated hypotheses; the discussion of research findings, and finally conclusion and recommendations.

OBJECTIVES OF THE STUDY

The main objective of this study is to determine whether the utilization of strategic management accounting techniques is capable of providing managers with information on corporate sustainability performance. More specifically, this study shall address the following objectives:

1. To determine whether the utilization of strategic management accounting techniques would provide managers with information for environmental performance measurement and management.
2. To determine whether the utilization of strategic management accounting techniques would provide managers with information for social performance measurement and management.

3. To determine whether the utilization of strategic management accounting techniques would provide managers with information for economic performance measurement and management.

RESEARCH QUESTIONS

Predicated on the above objectives, the following research questions were raised:

1. To what extent would the utilization of strategic management accounting techniques provide managers with information for environmental performance measurement and management?
2. To what extent would the utilization of strategic management accounting techniques provide managers with information for social performance measurement and management?
3. To what extent would the utilization of strategic management accounting techniques provide managers with information for economic performance measurement and management?

LITERATURE REVIEW

Strategic Management Accounting: Conceptual Issues

The term strategic management accounting was introduced by Kenneth Simmonds in 1981 (Ramljak and Rogošić, 2012). Simmonds (1981, cited in, Ramljak and Rogošić, 2012) defined strategic management accounting as the ‘monitoring and analysis of management accounting information of the enterprise and its competitors in order to develop and control strategy’. More succinctly put by Ward (1992, cited in Sani, 2011) as ‘accounting for strategic management’, which according to Collier and Gregory (1995) ‘strategic management is an integrated management approach that draws together all the individual elements involved in planning, implementing and controlling business strategy’. Cinquini and Tenucci (2006) noted that a unique feature of SMA in the accounting literature is its ‘external orientation’. This can be viewed from two perspectives: First it refers to ‘competitors’, secondly, can be applied to “suppliers and customers” (Cinquini and Tenucci, 2006).

According to Abdul Rahman *et al.* (2012) the thrust of SMA is on ‘performance measurement, management control and decision-making’. Bromwich (1990, cited in Akenbor 2011) defined SMA as ‘the provision and analysis of financial information on the firm’s product, markets and competitors’ cost and cost structures and the monitoring of

the enterprise's strategies and those of its competitors' in these markets over a number of periods'.

This definition though criticised by Collier and Gregory (1995) as being narrow in scope with a purely financial focus, however highlights an aspect of information considered useful in strategic management accounting techniques implementation.

According to the Chartered Institute of Management Accountants (CIMA) (1991) strategic management accounting is "the provision and analysis of management accounting data relating to business strategy: particularly the relative levels and trends in real costs and prices, volumes, market share, cash flow and the demands on a firm's total resources". Collier and Gregory (1995) noted that this definition highlights the fact that information relevant to business strategy may as well be non-quantifiable in nature. Strategic management accounting is a type of accounting that focuses not only on internal factors of a company, but factors that are external. This includes industry-wide financials, averages and upcoming trends¹. Wilson (1995, cited in Kirliand Gümüş, 2011) defined strategic management accounting as an approach to management accounting that explicitly highlights strategic issues and concerns setting management accounting in a broader context in which financial information is used to develop superior strategies as a means of achieving sustainable competitive advantage.

Hogue (2001, cited in Kirli and Gümüş, 2011) defined strategic management accounting as "a process of identifying, gathering, choosing and analysing accounting data for helping the management team to make strategic decisions and to assess organizational effectiveness". Lords (1996, cited in Shah *et al.*, 2011) identified the following functions which are commonly associated with SMA: 1. Collecting information related to the competitors; 2. Using accounting information for strategic decisions; 3. Cutting costs on the basis of strategic decisions; and, 4. Gaining competitive advantage through it. Roslender and Hart (2003, cited in Akenbor, 2011) proffered a more refined definition of SMA, as 'a generic approach to accounting for strategic positioning, defined by an attempt to integrate insights from management accounting and marketing management within a strategic management framework'. Thus, this generic nature refers to the inclusion of various management control techniques in the SMA

framework. Cinquini and Tenucci (2006) noted that organizational application of SMA techniques is 'linked to the need for external information to face uncertainties and support strategic decisions'. Hilton (1999, cited in Abdul Hussien and Hamza, 2012) observed the following aims of strategic management accounting:

- The provision of information for decision-making and planning
- To assist managers in directing and controlling of operational activities.
- To motivate managers and other users towards the goals and objectives of the organization.
- Measuring the performance of sub-units and managers and other users within the organization.
- Evaluation of competitive situation of the organization and work with other managers to confirm the competitive situation of the organization in the long long-term.

Wilson and Chua (1993, cited in Shah et al., 2011) tabulated ten key differences between MA and SMA as following:

Table 2.1.1: Key Differences between Traditional MA and Strategic MA

Traditional MA Strategic MA

Historical	Prospective
Single entity	Relative
Introspective	Out-ward looking
Manufacturing focus	Competitive focus
Existing activities	Possibilities
Reactive	Proactive
Programmed	Un-programmed
Data orientation	Information oriented
Based on existing systems	Unconstrained by existing systems
Built on conventions	Ignores conventions

Source: Wilson and Chua (1993, adopted from Shah et al., 2011)

Abdul Hussien and Hamza (2012) viewed SMA as *'providing information for the formulation of organization strategy and support its implementation by encouraging*

behavior that is consistent with the strategy of the organization and through the application of accounting methods directed towards reducing costs, improving product quality, and performance evaluation which achieve the strategy of the organization and to preserve the status of the organization competitive position and continue to work in the changing market'

The following techniques are considered in the literatures part of strategic management accounting 'toolbox'. (Ramljak and Rogošić, 2012; Shah *et al.*, 2011; Cinquini and Tenucci, 2006):

1. **Activity Based Costing** - This method is based on the identification of activities performed by the company. These activities are considered the causes of indirect costs in the company (Cinquini and Tenucci, 2010, cited in Ramljak and Rogošić, 2012);
2. **Attribute Costing** - The costing of specific product attributes which appeal to customers (Ramljak and Rogošić, 2012). The technique considers products as a bundle of different features/attributes (Cinquini and Tenucci, 2006), this attributes are viewed as cost objects (Bromwich, 1990, cited in Cinquini and Tenucci, 2006);
3. **Benchmarking** - The comparison of company performance to that of an ideal standard (Cinquini and Tenucci, 2010, cited in Ramljak and Rogošić, 2012) with the goal of improvement in organizational practices (Cinquini and Tenucci, 2006);
4. **Competitive position monitoring**- This involves obtaining information on competitors' performance, such as 'sales, market share, volume and unit costs' (Simmonds, 1981, cited in Cinquini and Tenucci, 2006) and comparing performance with these in order to control and formulate strategy (Cinquini and Tenucci, 2006);
5. **Competitor cost assessment** - This approach differs from the 'Competitive position monitoring' by relying solely on cost information from competitors' (Simmonds, 1981, cited in Cinquini and Tenucci, 2006);
6. **Competitor performance appraisal based on published financial statements; Customer accounting** - This approach seeks to obtain and analyse competitor information from published financial statements which are readily available for use;

7. **Customer Accounting** - Customer accounting includes all the practices directed to appraise profit, sales or costs deriving from customers or customer segments (Cinquini and Tenucci, 2006).
8. **Integrated performance measurement systems** - Integrated performance measurement systems combine financial and non-financial measures (quantitative and qualitative factors) in defining corporate performance, a good example of such system is the Balanced Scorecard developed by Kaplan and Norton;
9. **Life cycle costing** - This technique calculates costs associated with a product during its entire life cycle, which corresponds to the market life of the product (introduction, growth, maturity and decline);
10. **Quality costing** - This technique classifies and monitor costs as deriving from quality prevention, appraisal, internal and external failures (Heagy, 1991, cited in Cinquini and Tenucci, 2006), also included are environmental and safety costs (Cinquini and Tenucci, 2006);
11. **Strategic costing** - Relating cost accounting systems in the organisation to corporate strategy leads to the development of strategic costing tools, also at the heart of this system is competitive advantage which can be achieved through 'product positioning and market penetration' (Shank and Govindarajan, 1993b, cited in Cinquini and Tenucci, 2006);
12. **Strategic pricing** - It regards the use of competitor information, like competitors' reactions to price changes, price elasticity, economies of scale and experience, in the pricing process (Cinquini and Tenucci, 2006);
13. **Target costing** - The target cost is determined by deducting from the selling price a desired profit margin, the product design is then altered to contain the target cost;
14. **Value chain costing** - This approach considers all the activities performed from the design to the distribution of the product. Accordingly Value chain accounting is a 'product of the combination of the value chain management theory, accounting theory and information technology' (Kirli and Gümüş, 2011);
15. **Environmental Management Accounting (EMA)** - According to Gupta (2011) is concerned with 'the identification, compilation, estimation and analysis of environmental cost information for better decision making within the firm'; and,

16. Social Management Accounting (SMA) - The use of SMA facilitates the identification, recording and measurement of social cost information for internal decision making (Petcharat and Mula, 2010).

Review of Empirical Studies

In a study of UK based Hotels, Collier and Gregory (1995) observed from interview sessions that interviewees identified two main areas of strategic management accounting application: 'the provision of information that assisted in the development of strategic plans; and monitoring the market, competitors' price structures and competitors' costs'. Cinquini and Tenucci (2006) in a study of large sized Italian firms identified the intensity of usage among Italian companies: these seven techniques were ranked highest from 1 to 7 (Attribute Costing, Customer Accounting, Strategic Pricing, Competitive position monitoring, Competitor performance appraisal based on published financial statements, Strategic Costing, and Quality Costing) all had mean scores above 3. The following seven were ranked 8 – 14 (Competitor cost assessment, Target Costing, Benchmarking, Value Chain Costing, ABC/M, Integrated performance measurement, and Life Cycle Costing) with mean scores below 3. Al-Khadash and Feridun (2006) in a study of industrial Jordanian companies on the level of usage of the following strategic initiatives (ABC, JIT and TQM) discovered that quoted companies employed such techniques, and a high level of awareness of the techniques among financial managers. The study also posited a negative relationship between the awareness level and the adoption level of the techniques. However, a significant relationship was between ROA and the level of adoption was observed. Abdul Rahman *et al.* (2012) provided a case study of SMA application (with specific reference to 'benchmarking practice') in three private hospitals located in the Northern region of Peninsula Malaysia. The first hospital in the study 'Orange Hospital' adopts both, internal and external benchmarking practices. The argument was based on the identification of competitive practices for improvement. The following areas were used in the hospital's benchmarking process: 1) Pricing; 2) Costing; 3) Policy; 4) Procedures; and, 5) Standard operating procedures.

'All these five areas are benchmarked with other internal and external counterparts to achieve standard practices and coordination among all

group members' (Abdul Rahman *et al.*, 2012). The second hospital, 'Red Hospital' is an established not-for-profit hospital. The results of the interview session with the hospital's staff revealed that benchmarking was not considered a simple task; therefore, attention should be directed at key areas requiring improvement. These should be a continuous and expanding process. The third hospital 'Purple Hospital' acknowledged that benchmarking activity is an area which is under-explored as the practice merely involves informal discussions with other hospitals within Penang. A response from finance manager of Purple Hospital confirmed that the hospital made unsatisfactory attempt to understand how this management accounting technology works and its usefulness to assist the hospital in implementing better managerial practices (Abdul Rahman *et al.*, 2012). Ramljak and Rogošić (2012) studied a population of 400 Croatian large-sized companies, and observed the following frequency of the selected strategic management accounting techniques: Activity based costing with a frequency of 40%; Quality costing with a frequency of 39,4%; Target costing with a frequency of 25,8% companies; and, the balanced scorecard with a frequency of 15,2%. The least used techniques were: life cycle costing with a frequency of 9,1% and environmental costing with a frequency of 6,1%. There results also revealed that the usage of 'two or more strategic management accounting techniques will have a positive effect on cost control and reduction improvement'. Abdul Hussien and Hamza (2012) using a sample of 20 respondents drawn from four Romanian companies, tested for the importance of the following four strategic management accounting concepts: Value Chain Analysis (mean score = 3.64); Activity Based Costing (mean score = 3.50); Continuous Improvements (mean score = 3.73); and, Balanced Scorecards (mean score = 3.25). The results also indicated that respondents considered certain constraints and difficulties in the use of SMA techniques (weighted mean score = 3.17); the most significant constraint was the high costs associated with the use of these methods when compared with traditional methods. They also found out that many benefits can be derived by Romanian companies from the application of SMA techniques.

Research Design and Methodology

A questionnaire was administered to ascertain the perception of accountants. The questionnaire was administered on a total of eighty-one respondents. The questionnaire was divided into four parts: Part 1 was designed to elicit the relevance of SMATs in the provision of environmental information; Part 2 - to elicit the relevance of SMATs in the provision of economic information; Part 3 was designed to elicit the relevance of SMATs in the provision of social information, and part 4 was designed to elicit the opinion of respondents on the application of strategic management accounting techniques in the provision of information for sustainability performance measurement. All questions were structured using the five-point *likert* scale format. The questionnaire was administered on a sample of eighty-one accountants distributed across product and service sector organisations.

Hypotheses Formulation

The following hypotheses were formulated to guide the study:

H1a: The utilization of strategic management accounting techniques would not provide managers with information needed for environmental performance measurement and management.

H1b: The utilization of strategic management accounting techniques would not provide managers with information needed for economic performance measurement and management.

H1c: The utilization of strategic management accounting techniques would not provide managers with information needed for social performance measurement and management.

H2: Synergy deriving from strategic management accounting techniques application would not provide managers with information needed for sustainability performance measurement and management.

Model Specification

$$\mathbf{H1a} \ Y = \alpha + \beta X1 + \beta X2 + \beta X3 + \beta X4 + \mu$$

Where: y - Corporate environmental performance measurement;

X1 - Environmental cost identification;

X2 - Environmental cost accumulation;

X3 - Environmental cost management;

X4 - Other product related environmental costs.

$$\mathbf{H1b} \ Y = \alpha + \beta X1 + \beta X2 + \beta X3 + \mu$$

Where: y – Economic information areas;

- X1 – Product profitability assessment;
 X2 – Market positioning;
 X3 – Identification of quantifiable and non-quantifiable product cost.

$$H1c Y = \alpha + \beta X1 + \beta X2 + \beta X3 + \beta X4 + \mu$$

Where: y - Corporate social performance measurement;

- X1 – Social cost identification;
 X2 – Social cost accumulation;
 X3 – Social cost management;
 X4 - Other product related social costs.

$$H2 Y = \alpha + \beta X1 + \beta X2 + \beta X3 + \mu$$

Where: y – Corporate sustainability requirements;

- X1 – SMATs and proactive environmental management;
 X2 – SMATs and proactive social management;
 X3 – SMATs and proactive economic management;

PRESENTATION AND ANALYSIS OF FINDINGS

Academic Qualification of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
B.Sc	47	58.0	58.0	
Master's Degree	29	35.8	35.8	58.0
PhD	5	6.2	6.2	93.8
Total	81	100.0	100.0	100.0

Source: Field Survey (2019)

From the table above, 58% of respondents' possessed B.Sc. degrees, 35.8% of respondents possessed Masters and 6.2% of respondents possessed advanced degrees (PhD); all qualifications were accounting related. This shows that all respondents were qualified in answering the questions administered to them.

TEST OF HYPOTHESES

Consider Analysis Result for Hypothesis 1a:

Table 2: Descriptive Statistics (Questionnaire: Part 1)	N
Mean Std.Dev	

Corporate environmental performance measurement is a multi-faceted activity that requires managers to implement techniques capable of capturing information from diverse areas of corporate environmental performance	81 4.4815 .70907
The implementation of strategic management accounting techniques would enable the identification of environmental costs related to product development.	81 4.2963 .69722
The implementation of strategic management accounting techniques would enable the accumulation of environmental costs associated with product development	81 4.3457 76093
The implementation of strategic management accounting techniques would enable the management of environmental costs associated with product development	81 4.0988 .80008
Strategic management accounting techniques are also capable of measuring the environmental impact of other corporate activities such as gas flaring, greenhouse emissions emanating from corporate industrial activities	81 4.2963 .60093

From the table above, R Square had a value of .206 while the adjusted R Square value was .165 (16.5% approx.). This shows that the model predictive abilities were significantly low and as such indicates the presence of other factors related to the dependent variable.

DISCUSSION OF FINDINGS

Respondents perceived that corporate environmental and social performance measurement is a multi-faceted activity which requires managers to implement techniques capable of capturing information from diverse areas of corporate environmental and social performance;

Respondents also perceived the need for the implementation of strategic management accounting techniques to enable the identification of environmental and social costs related to product development. This is because the implementation of strategic management accounting techniques would enable the accumulation and management of environmental and social costs related to product development;

Respondents also agreed that the application of strategic management accounting techniques directed at product assessment (such as Life Cycle costing) would provide managers with the needed information for

the determination of costs and revenues associated with product development;

From an economic perspective, respondents agreed that the application of strategic management accounting techniques would enable managers to strategically position their products in the market by employing techniques such as competitor cost and performance appraisal, and that employing the use of integrated performance measurement systems (such as the BSC) in the corporate managerial process would enable the determination of other non-quantifiable factors capable of influencing corporate performance;

The application of strategic management accounting techniques would provide management with information needed for assessing customer behavior, product pricing, etc. which serve as economic decision areas for managers.

CONCLUSION AND RECOMMENDATIONS

Sustainability is at the forefront of modern business corporations, as enlarged stakeholder interests necessitates that managers of modern corporations should transcend from meeting shareholder interests (Economic interest) to a more widened scope encompassing 'social and environmental concerns'. This study is therefore set out to establish the nexus between the application of strategic management accounting techniques and the provision of information for sustainability performance (namely: social, environmental and economic cost and performance information) for managerial decision making.

1. The implementation of strategic management accounting techniques to enable corporate managers in the (i) identification, (ii) accumulation, and (iii) management of environmental and social costs of the organization;
2. The implementation of strategic management accounting techniques to enable corporate managers monitor and analyze the economic performance of their corporations;
3. As needs of organization vary across industries and over time it is suggested that corporations should carry out an in-depth analysis of their activities to determine the information needs of managers which should guide the adoption and implementation of any technique in the strategic management accounting toolbox. Constant

monitoring of the adopted tools should also be enforced to ensure that the tools meet the needs of managers over time.

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PUSHING THE BOUNDARIES OF IMAGINATION: WOLE SOYINKA'S *SEASON OF ANOMY* AS SPECULATIVE FICTION

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Abstract

*Speculative fiction is, at bottom, a broad literary genre encompassing any fiction suffused with supernatural, fantastical, or futuristic elements. It enacts alternate history, alternate socius, alternate social, economic, and political processes. It posits an alternate, radically different future, posits what is possible in the realm of human affairs as an alternative to present reality which is often cast as an infinitely undesirable and grotesque monstrosity. At the conflation of mythmaking process and literary expression, Ikenna Dieke, in his book *The Primordial Image: African, Afro-American, and Caribbean Mythopoetic Text* theorizes that the concept of speculative fiction could be termed mythopoesis and the text which constructs or entifies it mythopoetic text. Additionally, speculative fiction enacts millennial narrative and employs elements of heroic fantasy to imagine possible futures. "This heroic fantasy," Dieke argues, "is expressed in the millenarian myth which, extrapolating from present milieu and knowledge, objectifies the hopes and fears of its time, creating infinite models of social possibility by which it evaluates the present." (284) In other words, *Season of Anomy* as speculative fiction allows us a glimpse of the present we abhor and the future we desire, the only kind of future many of us can still believe in, a future in which problems still exist, but are always met with fundamental honesty, determination and tremendous will, a world that is at once overwhelmingly attractively and ultimately reassuring.*

Key Words: speculative fiction, alternate history, millennial narrative, mythopoesis, heroic fantasy, dystopia, utopia.

INTRODUCTION

sync with the title of this essay, speculative fiction enacts the vision of a new earth, new heaven (*orbis terrarum*), and as such, it provides an expanded context for one of two forms of literature broadly identified by Andre Rousseaux and paraphrased by Charles Moeller. In *Man and Salvation in Literature*, Moeller explains Rousseaux's taxonomy between the literature of happiness and the literature of salvation. The literature of happiness attempts to demonstrate how man can create a happier life for himself. Its intention is to make man more human, supposing that man is already human, and thus seeks to embellish and improve his life. On the other hand, continues Moeller, the literature of salvation, the creative offshoot or by-product of speculative imagination, takes as its starting point the awareness of a situation in which human life has degenerated into a subhuman and bestial level. It is fraught with unspeakable dread, horror and wretchedness, marked by the anguish of not being able to live a (decent) human life, and characterized by the human condition under the sign of menace, death and diabolism.

From the preceding lead-in intro, there are three discernible processes or variables implicated in the speculative fictional narrative. In keeping with the novel's expose, the first is the dystopian variable; the second is its parallel opposite or antonym, the utopian variable, both being employed in the exploration of social and political structures; and the third is its allegoric-mythopoeic analogue (allegoresis). All three variables are present in fairly equal proportion and articulation in Soyinka's *Season of Anomy*.

Dystopia or cacotopia, as it is sometimes called, is a social and political system characterized by a focus on negatives such as mass poverty, public mistrust, police state, squalor, suffering, oppressive regime, suppression of justice, curtailment of freedom and of citizen's pursuit of happiness. It is a Hobbesian reality, of a life of continual fear and danger of violent death, where the whole life of man has become solitary, poor, nasty, brutish and short. Sometimes, as is the case in *Season of Anomy*, dystopia manifests unimaginable violence, horror, unspeakable evil, dehumanization, possessing an almost indescribable frightening undesirability.

In a word, in a dystopia, people are oppressed; they are miserable; they are afraid, and everything they do is controlled by some “demonic” authority. This is the picture Soyinka paints of the unnamed country in *Season*, especially the Cross-river region of the country. Soyinka uses the Cross-river model to sound a warning that the latter leaves people very little room to escape their warped destiny, and that if they continued down this road, then the future would certainly be bleak and nebulous. Soyinka also uses the unnamed country, especially its Cross-river region to suggest that post-colonial Nigeria exemplifies the type of society altered in some fundamental negative ways. Though fictional and speculative, the Cross-river speaks to real world concerns about post-colonial Nigeria and the need to make a turnabout face from the precipice from which it appears to be sliding dangerously toward. The truth is that the Cross-river as depicted by Soyinka in *Season of Anomy* is the focus of terrifying evil, and Soyinka feels this unassuageable urge to offer an alternative.

Season of Anomy suggests a kind of end of civilization where life has undergone a frighteningly degenerative metamorphosis, where man has descended from the lofty heights of God’s creation to the harrowingly pathetically frightening level of the beast. As with Jonathan Swift’s *Gulliver’s Travels*, Soyinka’s *Season of Anomy* is linked with utopian and dystopian imagination because it shares with the former the general preoccupation with ideas of the good and awfully bad society, and as a metaphor for the different directions humanity (i.e., Nigeria of 1966) can possibly take in its choices, ending up with one of two possible futures.

Soyinka uses *Season of Anomy* to sound a political warning about the cataclysmic decline of Nigeria of 1966, to draw attention to real-world issues regarding Nigeria of that seeming endtime era, which if unchecked and unaddressed, could potentially lead or corral into cataclysmic consequences. His poem, “Massacre, October ‘66” represents a grisly reinforcement of that warning, and together with the novel, extrapolates realistic elements of contemporary Nigeria (the Igbo pogrom of 1966 in Northern Nigeria). Most critics and political pundits read both poem and novel as political warnings. Juxtaposing Aiyero and Cross-River sections of the country, the reader is offered the choice between the one the author considers ideal, and another representing the worst possible outcome. Soyinka’s point is that the choices Nigeria

makes might lead to a better or worse potential future for herself. The choice is obviously hers and hers alone to make. No shirking, no equivocation, no concealment. Keith M. Booker is correct when he asserts that dystopian literature is used to provide fresh perspectives on problematic social and political practices that might otherwise be taken for granted or considered natural and inevitable.

Season of Anomy is awash with staggering examples of dystopia. The Cross-river is cast by Soyinka as *descensus ad inferos* (descent into hell), an earthly example or variant of the netherworld of Hades where evil and anarchy reign supreme, where all the great expectations of man are finally compromised and frustrated, and where the vaunted claims of civilization are finally mocked and defeated. Page after page the novel pulsates, almost to a point of unrelieved paroxysm, with citizens' blood, murder, and destructive cannibalism, the type and magnitude not witnessed before in the land, and as Soyinka suggests in his poem earlier alluded to, this is not the blood of strangers, but that of fellow citizens who suddenly found themselves in harm's way and at the cross points of an apparently motiveless malignity. Traversing the Cross-river terrain is like traversing a landscape akin to the landscape alluded to in the Eleusinian Demeter and Persephone myth. Among the ideas earliest impressed upon the mind of the primordial man is the yearly stealing away of the treasures of the earth or dawn-mother by the greedy and pitiless winter into the regions of darkness. These regions, in effect, become a prison. The lord of this cheerless abode, according to Hellenic belief, is Hades or Aides, the third of the three Kronid brothers and children of Rhea.

The protagonist Ofeyi's journey through the Cross-River enacts a journey through hell. In *Season of Anomy*, there is an apparent allusion to the Hellenic worldview which captures the existence of five great rivers which separate the world of the living represented by Aiyero from that of the dead represented by Cross-River. They include Rivers Styx, Acheron, Cocytus, Phlegethon and Lythe. Accompanied by the musician Zaccheus, Ofeyi apparently traverses these mythical rivers rolled into one, named by Soyinka as the Labbe River, before discovering where Iriyise is held near the city of Temoko. The Labbe pretty much like the Styx is a river of ethnic hatred and bloodshed. The Styx is the river which wraps around Hades nine times, and is the actual river that separates the land of the living from the land of the dead. It is

reminiscent of the kind of vengeful hatred which Cross-river has for Aiyero, which makes the former incapable of embracing the ideology of kinder and gentler dispensation, of peace and harmony of the latter. The Acheron is known as the river of woe, sorrow and tribulation and is linked to the Styx. Thus we see the connection between ethnic violence and the unspeakable carnage committed in the town of Shage, where a man is hunted down and killed, his scrotum and penis stuffed into his mouth. The same connection is seen in Kuntua where ironically on one bright Sunday, a congregation of worshippers are set ablaze within their church building, with armed vandals posted at strategic points to butcher anyone of them daring enough to seek an escape. Ofeyi's quest brings him also to the center of the mythical Cocytus, the river of lamentation for the dead not accorded proper burial rites. Labbe's analogy to Cocytus is clear, and around here, Ofeyi and Zaccheus come upon the Tabernacle of Hope, a church where men, women, and children, wounded and hungry, but lucky enough to survive the "burial" designed for them in the Cross-river "killing fields" wells up in endless ululation of woes and lamentation.

Similarly, the forest where Ofeyi meets Pa Ahime, the Dentist, and other Aiyero citizens also smacks of lamentation. And just like the spirits or ghosts of those not given proper and deserving burial come up to torment the living, their oppressors, it is in this forest where Pa Ahime and the rest of the Aiyero contingent hastily plan to scamper out of the zone of death. Of greater significance is Ofeyi's search which takes him to the Temoko prison where Iriyise is incarcerated. This search is a symbolic analogue to the journey to the river Phlegethon. Plato *Phaedo* describes Phlegethon as a stream of fire which coils around the earth and flows into the depths of Tartarus. Similarly, in Dante's *Inferno*, in the seventh circle of Hell, it is portrayed as a river of blood where tortured souls are boiled alive, and where those who have committed crimes of violence, murders, etc are summarily punished. And the centaurs patrol the circle, shooting arrows at those who try to rise above their allotted level in the river. It is in this Tartarus, the Death Cell, the innermost part of the prison-hell, the dungeon of suffering and torment, where madmen and villains, and victims too, including Iriyise are held in this macabre drama of ineffable violence and burgeoning insanity. As Temoko is the nerve-center of the dystopian Cross-river,

the journey to the Temoko prison is cast by Soyinka as a movement into the deepest part of Hell.

A significant part of the millennial and terminal vision of *Season of Anomy* lies in its depiction of the scenario of death and destruction in Cross-river. In this sense, the novel can be regarded as a veritable danse macabre which is linked inexorably with Soyinka's vision of the endtime. The following passage shows not only a ghoulish image of unrelenting deathness, but also a deepening crisis of man's fall from the pastoral grace of Eden which corresponds roughly to an endtime in Soyinkan sense:

... Twenty miles from Irelu a woman was dragged from her bed, sliced open at the belly. She was not even dead when they left her guts spilling in a messy afterbirth between her thighs. The assailants stuffed her mouth with a roll of the court orders she had served on them and set the grotesque cigar alight. A family of twenty, three generations in all wiped out in a noon of vengeance. An agent on the run from mob rage had fired wildly into his pursuers felling two, fled and barricaded himself in his own house. He was still scrabbling for more cartridges when they came upon him, a huge wave borne solely on pain and rage. (Soyinka, 1994, p. 109-110).

The image of the perpetrators of the genocide against the Aiyero people is presented as diabolic hunters feeding on the blood of the innocent. Soyinka describes one of the encounters between them and their victims in the town of Kuntua. It is an encounter replete with all the horror of devilish machinations. The following is a description of one of the gruesome encounters at the outskirts of Kuntua as assailants surround a man with the intent to kill him:

A movement from the stunned creature, a stirring in the matted rags, a twig, a tubercular arm scrabbled on the tar... again all was still. Only for an instant. The eyes of the watching group were suddenly alerted... the varnished skull of one-he seemed to be the oldest among them...someone unsheated a dagger, placed it in his hand. It rose, glinted briefly in the sun and the old man

stooped and drew it across the throat of the prostrate figure... their faces betrayed neither thought nor feeling.... The men vanished as silently into the forest as they emerged. Numbed by the scenec and locked on the lifeless principal of the night-mare spectacle, neither Ofeyi nor Zacchaeus had seen them go. They stood riverted to the enlarged emptiness in the statre of the dead man, incapable of motion or will, zacchaeus was the first to grow coherent, now that he had fought and controlled the bilge that rose to his throat (Soyinka, 1994, p. 398-399).

The slaughter and mutilation gets increasingly gorier and gorier, with the entire landscape sharing in the carnage, attracting the vultures. As Ofeyi and Zaccheus drive through the terrain, Soyinka tells us,

They drove through the high grass expanse interspersed with shrub shaded waterholes, pocked by anthills, thorn trees, baobab and the locust bean trees. Beyond the vultures and a few hidden hyenas, nothing moved in these grasslands but the cats, and he came gradually to feel the existence of one, even of the advertising variety right beneath his bonnet. It was a soothing sensation. Nothing filtered through into the saloon but the purring contentment of the sleek-furred creature coiled among the maze of wires, cylinders, bolts and knots. It defied the outer furnace of a sun that burnt fiercer as they moved ever northwards, passed a feral tingle into his fingertips which became sensitive to road surface, wind-drag, to sun haze and the shadow flash of passing vultures. His bare toes on the pedals traced the course of fuel atoms from the source of combustion, felt the easy rhythms of pistons in their cylinders. Leaves blew in his hair, the catwind sniffed his tyre spoor, he experienced again the oiling of his viscera as when he watched the mechanic slurp the dark viscostatic fluid-patronized by all the major firms sir, all those who have to depend on efficient transport-relaxing fully, he admitted that when the car spun seemingly on only two wheels he distinctly sensed

the heavy colloid hold the vehicle in a maternal ease
(Soyinka, 1994, p. 401-402)

This is a gory picture of political and ethnic violence directed against the Aiyero people and other ‘strangers,’ first presented as a kind of pharmakoid act of savagery, and second inflicted as a perverse act of motiveless malignity. As in Thomas Hood’s poem, “The Last Man,” or better yet as in Jewish holocaust fiction, men under the inciteful banner, first of religious zealotry, and second of political tribal jingoism and instigation by the Cartel and the Junta, have become a grisly pack of psychopaths and murderers. Like Edward Bryant in “Among the Dead,” Soyinka carries his speculative and terminal vision to its ultimate grotesquerie. For example, Soyinka’s description of the ghoulish scene near Labbe bridge has all the eerie reverberations of an actively willed evil:

Thinking of this, Ofeyi walked further upriver, making for a tributary whose white sandbanks stood out sharply in his mind from a journey some years before. Coming upon it sooner than he thought he inspected it carefully, sniffed the air and peered into the bushes. It was possible that even this part of the river had shared in the haulage of putrefaction. Still, after this bridge it was even more certain that no stream remained unpolluted, no pool existed in which a man could throw a stone without bursting a bloated skin of decay. Not even the wells, for in their mindlessness the hordes of the Cartel had not refrained from soiling the needs of the living for pure sources. It took no energy to kill or maim, it took much to bury the dead. The wells and inland waters proved receptive, insatiable. When the streets were piled high and the vultures proved too tardy scavengers, glutted beyond their airborne dreams in this mostly barren landscape, then the trucks moved in, gathered up the gruesome debris and tipped them into reservoirs. A train bearing refugees to safety had stopped over a bridge, emptied one wagon full of corpses into the gorge below. When the bolts were first removed the bodies simply fell out, tumbled towards the thin ribbon of water far below the narrow bridge. Then the sanitation men in

their brown uniforms, handkerchiefs tied to their lowerfaces began to haul out the others one by one, prodding through the metal gaps to push into the void those which were caught between the girders of the bridge (Soyinka, 1994, p.427)

Apart from human exhaustion, nature too is exhausted. The Cartel's heavy-handed operation also bears witness to the exhaustion of the energy of the natural order. Aside from the Cartel's destruction of the lush virgin forests of Aiyero, there is also the wasted emanation that is the Cross-river topography. With dwindling trees, scrawny leaves, scorched sky, 'gorges whose precarious sides sheered into the netherworld,' what remains is a scatological picture of nothing but a stinking haze which hung over [and seemed] to seep from a source of hidden putrefaction.

Soyinka does not merely render the physical attributes of the Cross-River landscape; instead he demonstrates that its nerve-center, Temoko, is the stark horridness of entrance, the slow penetration of the terrain by an awakening, disconsolate but determined archaeological voyager. Ofeyi is that voyager who must look death in the eye, shaken but unfazed.

Counterposing the dystopian is the utopian variable which is imbricated in the Aiyero ideal. Soyinka's speculative fiction takes the existing world of the Cross-River and attempts to change it by asking 'what if there is a way out. . .what if there is another governmental system... what if there are processes that cater to the needs of the people for peace, tranquility, the absence of violence, the spirit of accommodation in which the vast majority will benefit?' whereas the Cross-River is an allegorical symbol of blood lust, large-scale violence, terror, victimization, murder and mutilation, brutal and mindless killing, Aiyero, on the other hand, offers a superior alternative and charts the future course of society. It is a course of social justice, fairness and equity. This vision of the intrinsic goodness or superiority of Aiyero, Soyinka believes must be spread throughout the society. Upon that, Soyinka suggests, lies the transformation, indeed the salvation of society. The person on whose shoulders this enormous responsibility of spreading the Aiyero message lies is Ofeyi. The Aiyero ideal is superior to what is seen and experienced elsewhere: the people themselves

remain so upright and attached because according to the author in the novel “they live by an idea, their lives are bound up by the one idea... they cannot be corrupted or swayed.” (Soyinka 1975, p. 261). A critic once said that the Aiyero ideal transcends the narrow confines of the ethnic group (ethnic jingoism) by virtue of its universal validity. Soyinka asserts in the novel that the ways of Aiyero have always been the dream of mankind all through the ages and among people so far apart. Ofeyi is driven by love to go down to the underworld, to suffer all manner of distress and discomfort for the sake of his one love Iriyise, thus by that act, he represents the awakening of the affectionate conscience. It is the absence of this affectionate conscience, the pervasiveness of inordinate and motiveless hatred, that characterizes the Cross-River region.

Ramond M. Coulombe of *Quantum Muse* magazine avers that the classic answer to the question of what is speculative fiction is that it is the fiction of ‘what if?’ Using this as a cue, Soyinka’s *Season of Anomy* wrestles with the question, what if we had a governmental system that was honest but non-murderous, “fantastically corrupt,” and at the same time fundamentally compassionate? The question seems to have found its answers in the Aiyero Ideal. The traditional system of Aiyero is a counterpoint of the murderous triumvirate of the exploitative Cocoa Cartel, the thanatic and genocidal system of the Cross-river domain, and the killing fields mentality of the military junta. That is why the latter seeks almost relentlessly to eliminate the former, since the former in its view constitutes clear and present danger and represents an existential threat to its murderous existence and ideational formulation. Aiyero is the traditional conservative African socialist system and yet it practices what President George W. Bush calls “compassionate conservatism.” It is humane in its outlook and worldview, with its citizens living at peace with itself and with the rest of the world. We are told that the people of Aiyero are drawn into the mystique and enduring value system of Aiyero. That is why they keep coming back to it, time and time again. Obi Maduakor in his essay “Soyinka’s *Season of Anomy*: Ofeyi’s Quest,” suggests that the Aiyero Ideal is a movement, and as such, could be likened to Soyinka’s Third Force represented by Col. Victor Banjo. But there is a critical difference which must be pointed out. Victor Banjo’s Third Force lacks visionary idealism and is pretty much anchored in military violence. The Aiyero Ideal, on the other hand,

eschews violence. Banjo's Third Force was a catastrophic failure, forged as it were out of colossal deception and sabotage. Aiyero, on the other hand, is genuine, forged out of a genuine desire to institute an alternate socius built on a new gentler consciousness. Although its success is limited, and even short-lived, there is a strong suggestion that the consciousness-raising which it initiates will one day take root and germinate across the land, across the ethnic divide. The end of the novel is imbued with optimism, a kind of optimism that is not possible in the dark and diabolical world of Zaki Amuri and Chief Batoki.

The Aiyero Ideal is premised on the enduring values of humanness and sympathetic relatedness. That humanness and sympathetic relatedness is woven into the vision of the Shage Dam project which is envisageable across the nation. Maduako believes that "Shage is important as Aiyero's most crucial contact with the outside world which is represented by the universe of the Cartel." (1980, p. 87). The German philosopher Immanuel Kant will help us to understand the moral superiority of Aiyero's Shage project as part of the latter's overall ethical idealism which is advocated as a healthy alternative to the Cartel's voracious cut-throat economics. A Shage project, as a visible manifestation of the Aiyero idealism and proselytization, is predicated on the principle of fairness and fair play as opposed to the exploitative oligopoly of the Cartel's murderous economics.

As mentioned earlier, in contrasting the economic ventures of Aiyero and the Cartel, Soyinka introduces what can be regarded as the literary rendition of the Kantian ethics. Kant, in his signature book on ethics, *The Groundwork of the Metaphysic of Morals*, cautions against using people as a mere means to one's own end. That's exactly what the Cartel is doing in the novel. We will return to this a little later. Kant goes on to say that to use someone as a mere means, is to involve them in a scheme of action to which they didn't or could not in principle consent. Involving someone, Kant continues in a scheme of action or a plan one has is all right as long as that person genuinely consents. If she/he consents, it means that they have some plan of their own in which one's plan plays a role. Individual and collective violations of Kantian morality include, on the one hand, lying or otherwise deceiving people to get them, or coercing, and on the other various kinds of oppression of subordinate to enrich the dominant group (Cartel/Military Junta). The latter are incapable of treating people as ends in themselves,

as Kant insists: in other words, are incapable of acting in Kantian terms, justly and beneficently. Kant opines: Act in such a way that you treat humanity, whether in your own self or in the person of any other, never merely as a means to an end, but always at the same time as an end.

Ultimately, the preceding quote constitutes the very heart of Kantian moral theory known as “The Categorical Imperative.” In other words, for Kant, it is immoral to use another person merely as a means to an end and that people must under all circumstances, be treated as ends in themselves. Herein lies the clear dichotomy between the Aiyero system represented by Ofeyi, Iriyise, the Custodian of the Grain and Pa Ahime, and the Cartel’s. Kant’s theory of The Categorical Imperative focuses on the sovereignty of an individual where that individual is considered a rational being and this rational individual for Kant is to be kept at the center of everything. Everything should be for him or her and he or she must not be for achieving something else for someone else. Let us now look at the contrastive features between the Cartel’s and the Aiyero’s in very concrete terms. First, whereas Aiyero sees individuals like Ofeyi and Iriyise as ends in themselves, the Cartel perceives human individuals as footstools or mere means to an end. The reason is that Aiyero sees her citizens as rational human beings and so should be treated as an end in themselves and not as a means to something else. But for the Cartel, individuals should be treated as pliable tools of manipulation and so deserve not to be respected for their inherent worth and value. For the Custodian of the Grain and Pa Ahime, each human being or each citizen of Aiyero has inherent value which must be respected. Whereas the Cartel employs at times the instruments of deception and coercion, even brute force, the Aiyero leaders use gentle persuasion and affability, relying instead on the relative superiority of her ideas. The Cartel/Military Junta cannot act beneficently because they are incapable of seeking others’ happiness.

Aiyero perfectly understands Kant’s injunction that everything is for themselves. They are ends. An example is the Worker’s Vanguard at the Shage Dam Project, an extension of the Aiyero ideal which seeks to employ all things to fulfill the ends which are human beings, their progress, their satisfaction and comfort. But the Cartel’s murderous propensity effectively destroys the dream of a fair and equitable worker’s vanguard, including the project itself. In other words, the Cartel uses the instrument of endangerment, including endangering the

human rights of the individual. Aiyero adheres strictly to the human rights of her citizens. Unlike the Cartel, Aiyero tries to adhere to the rights which make each individual the center of benefit. In Aiyero, under no circumstances, is an individual considered as a means for fulfilling someone else's aims. When citizens are used as a means, it is meant for the greatest good for the greatest number. That is the essence of the Shage Dam Project where there are cooperative efforts to achieve greater benefits, with each cooperating individual taking care of and the benefits are based on, as stated earlier, on the principle of the greatest good for the greatest number.

The third pattern as we indicated earlier is the allegorical/mythopoeic. In this regard as with other great modern artists, Soyinka's use of the allegorical mode speaks to the knowledge that since meaningful stories are nearly always applicable to larger issues about humanity, allegories may be read into many stories which modern authors may or may not have recognized. But in Soyinka's case, *Season of Anomy* is not only latent with allegorical meaning, but also grows out of a specific allegorical narrative, that of Cerberus, the legendary ginormous doggy with three heads whose job is to guard the gates of Hell and to sniff out the living who might be trying to sneak out of the Underworld.

In furthering his speculative fictional engagement, Soyinka employs the allegorical frame to illustrate complex moral ideas in ways that are striking and memorable. One such allegory employed artfully by the author is the mythic story of a Greek Cerberus whom Soyinka transplants and subsequently renames Suberu in *Season of Anomy*. The story of Cerberus conveys important moral meaning through symbolic figuration which together creates the moral *cum* political meaning which Soyinka wishes to convey. The characteristic of Soyinka's Suberu while drawn on the Greek mythological Cerberus reminds us of what Northrop Frye terms in his bold discourse as "continuum of allegory," a spectrum that ranges far from what he terms the "naïve allegory" of *The Faerie Queen* to the more private allegories of modern paradox literature. In this perspective, in a naïve allegory, according to Frye are not fully three dimensional, for each aspect of their individual personalities and the events that befall them embody some kind of moral quality or other abstraction. In other words, in a naïve allegory, the allegory has been selected first and the details merely flesh it out. This is the case with Soyinka's story about Suberu, the guardian of the

gates of the Temoko prison where Ofeyi's girlfriend Iriyise is held incommunicado. Soyinka's *Season of Anomy* and in particular his story about Suberu, reminds one of classical allegory. In classical literature, one of the best-known examples of allegory in Plato's *Allegory of the Cave* which forms a part of his larger work *The Republic*.

In this allegory, Plato describes a group of people who have lived, chained in a cave all of their lives, facing a blank wall. The people watch shadows projected on the wall by things passing in front of a fire behind them and begin to ascribe forms to these shadows, using language to identify their world. According to the allegory, the shadows are as close as the prisoners get to viewing reality, until one of them finds his way into the outside world where he sees the actual objects that produced the shadows. He tries to tell the people in the cave of his discovery, but they do not believe him and vehemently resist his efforts to free them so they can see for themselves. Suberu is like Plato's cave inmates and like them, he has been chained all his life to a vicious cycle of evil and infamy supervised by men like Zaki and Karaun. For twenty long years, this vicious cycle is all that he has known. In fact, there is a strong suggestion that Cerberus and Suberu may be said to be cognate words representing evil.

Soyinka's preoccupation with evil saturates the entire novel but more so in Ofeyi's encounter with Suberu. Soyinka puts it in *Season*, this way:

Ofeyi wondered... was the blood lust that seized upon the populace just another legacy of climate? Or was there a truly metaphysic condition called evil, present in epidemic proportions... for this was not a mere question of slaughter. A relish had coloured their actions, a deep hunger of perversion both in inventiveness and magnitude, as if they sought to balance unnatural mutations, their human forms with a vengeful outrage on the face of humanity. (Soyinka, 1994, p. 509-510)

In her book, *Evil in Modern Thought* (2002), Susan Neiman traces philosophy's struggles with evil over several hundred years. Prior to the modernist era, inquiry into the concept of evil was dominated by theodicy, which correlates with the attempt to reconcile a good and omnipotent deity with evil in the world. For Soyinka, the problem of evil is fundamentally a secular one, focusing primarily on the moral category: the evil that men do. His novel *Season of Anomy* belongs to

what might be characterized as the post-theodicy era. Soyinka neither shares Hegel's explanation that evils are necessary steps in the march of history nor Nietzsche's argument that evil is a problem we brought on ourselves by inventing moral categories that don't reflect the ways of the natural world. Rather, Soyinka in his conception of evil, suggests that evil is a clear moral category of its own, defined by acts of intentional malevolence. Soyinka, however, in *Season of Anomy* goes beyond the latter argument that evil actions require evil intentions. The evil associated with the character of Suberu goes beyond the suggestion of possession by a satanic or any other kind of supernatural force. Rather it is evil imbricated in agency, human agency. Suberu is not really born evil. Soyinka suggests that it is evil inculcated in him and habituated over 20 years or so. But at the end, Suberu turns his back on that evil reality like Plato's prisoners who are freed from the cave, perceiving life not as one long, dark evil manufactured by Karaun and Zaki Amuri, but as one in which there is a possibility of loving his fellow human beings. Plato's prisoners could not break free from their condition until they came outside to perceive the sun, an archetypal symbol of enlightenment. In similar vein, Suberu could not break the bonds of Temoko and free himself from the chains of phenomenal state just as the prisoners could not free themselves from their chains until confronted by Ofeyi's superior moral and rational argument to embrace the world of good, unencumbered by radical evil. In other words miraculously, Suberu escapes his bondage to Karaun, the governor of Temoko, a man from whom a lot of evil has emanated and subsequently, finds redemption through Ofeyi's superior proselytization.

Soyinka's notion of evil is akin to Plato's conception of same. Plato writes that there are relatively few ways to do good, but there are countless ways to do evil. Suberu has chosen or has been forced to choose one of those countless ways. Soyinka demonstrates that Suberu's way has had much greater impact on citizens' lives and has engendered much suffering. If one reads carefully, specific sections or passages of Plato's *The Republic*, *The Timaeus* and *The Laws*, one would notice that Plato was indeed seriously engaged with the problem of evil, identifying with the corporeal constituent of the universe as the cause of his existence. In the Temoko prison, this corporeal constituent is evident. Soyinka like Plato is appalled by the pain and injustice men

inflict upon one another, appalled at the sight of the unbounded power of human beings to wreak havoc and destruction among the living entities inhabiting this earth. With the character of Suberu, Soyinka like Plato demonstrates the evil that living entities experience and this poses before us not only the practical problem of survival in a hostile environment such as Temoko and Kuntua in particular and Cross River in general, but also the existential problem of whether and how a life laced with suffering and punctuated by death can have any positive meaning.

Against Suberu's ostensible maleficence, Soyinka like Plato demonstrates in *Season* that the world does indeed contain a great deal of evil given the maleficent acts and laundry list of the misery and wickedness of men such as members of the Cartel, Zaki Amuri, Karaun and Chief Batoki. In foregrounding this maleficence, Soyinka juxtaposes the Christian Church, particularly the Tabernacle of Hope Church and the wicked acts of the Cartel, the Suberus and Amuris of the world, and Soyinka uses this juxtaposition to argue like Plato, that God is not to blame for the evils of the world, that the latter is the personal responsibility, the ascribing of all evil to the individual soul, of locating the source of evil right in the human soul. By juxtaposition, Soyinka like Plato acknowledges the coexistence and co-presence of benevolent Deity on the one hand, and of numerous evils on the other, underscoring a complex paradox. Soyinka in *Season* as Plato in his *Republic* is not concerned with the problem of evil in the universe as an abstract whole but instead with evil in human life, that is, evil in so far as human beings experience it and suffer from it. Soyinka suggests that the fact that humans are not all living well, but are instead miserable and unhappy, shows the extent to which evil has ravaged the hearts of men.

In other words, Soyinka like Plato and his master Socrates, is presenting the problem of evil from the anthropocentric point of view. When one thinks of Suberu, one is subjected to the thought of pain and of moral depravity. For Soyinka and Plato, the problem of evil emanates from the free agency of man who wields that evil independently of God, while the Church in particular, the Tabernacle of Hope is offered with the aim of justifying God's ways to man, a contrary impulse, evil and its agency, project human pain and suffering, even unto innocent children of God. So, Suberu's turnaround at the end appears to be

informed by Plato's position. Plato in the *Myth of Er* suggests that nobody, even the most depraved human being, is at liberty to choose not to make a choice. Making up one's mind and getting started with the new life is according to Plato, absolutely obligatory. The alternative will be to remain in the bardo state indefinitely or remain utterly inactive refraining from making decisions. Despite the ironic juxtaposition of the Tabernacle of Hope Church and the evil that men do, such juxtaposition Soyinka suggests, underguards God's goodness in the face of the numerous evils that human kind unleashes and encounters.

Futhermore, Soyinka's image of Suberu reminds one of Soren Kierkegaard's image of Cerberus. Cerberus remains in Kierkegaard's imagination as the mythological representation of unbearable evil. Remarkably, Cerberus mythological episodes as well as his occurrence within Kierkegaard's works offer the reader the vision of the possibility of rising above and triumphing over himself, a triumph which could never in fact occur without the threat and defiance of failure and despair, and which could only come from experiences of confrontation, resilience and resistance. Soyinka's as Kierkegaard's extensive knowledge of classical literature rings loud and clear and this knowledge would result in the recovery of the Cerberus figure. Here, Soyinka conflates the need for superior rationalization and methodological discourse enabling him to find meaning for Suberu in his own imagery. This study is of the opinion that there are striking resemblances between Kierkegaard's imagizing of Greek Cerberus and Soyinka's depiction of Suberu, both characters and denizens of the underworld-for Cerberus, the underworld of Hades with Pluto at the helm of affairs and for Suberu, the Cross River/Temoko with Zaki Amuri and Karaun at the helm of affairs. This study posits that Soyinka's transformation of Suberu at the logical insistence of Ofeyi is remarkably akin to the German poet's transformation/rendition of the Christian salvation of the embodiment of malevolence and the most diabolical creature in ancient mythology. Both Kierkegaard's and Soyinka's efforts at transformation represent serious attempts not only to endure but ultimately to prevail over infernal monstrosity underscoring a basic affinity between those who take from the fecundity of ancient mythology, an inspiring element for their writing, and perceptions of the modern world.

In conclusion, the insistent message of *Season of Anomy*, in keeping with its speculative optimism, is that even in the midst of annihilated, human trust, even in the midst of bottomless hopelessness, even in these challenging and incredibly divisive times, there is still a reason for hope. As Jack Eagle opines in his blog; the reason is that we all have access to the greatest capacity ever created—consciousness—the indefatigable will to endure and ultimately prevail. Soyinka as a novelist, employs the resources of his active imagination to direct our consciousness and conscience away from death and destruction, including thanatic impulses toward life, creative living and humane collaboration. Soyinka uses the novel to extrapolate from Nigeria of 1966 and to try to anticipate where Nigerians will be one day, both as a people and as a country. The novel as speculative fiction in the words of Lida E. Duillen of Twilight Times [<http://www.twilighttimes.com>] pushes the boundaries of imagination. It forces us to think and provide, a new insight into how nature. *Season of Anomy* asks the simple question. It is a question that needs to be asked—what is it to be human? Is it to kill and maim or is it to be gentle, to show love and compassion to fellow human beings. On a broader visionary level, Soyinka's *Season of Anomy* insists on a human point of view putting ordinary people and inserting them in extraordinary circumstances. The difference between Egbo of Soyinka's first novel, *The Interpreters* and Ofeyi of *Season of Anomy* is what separates Soyinka's *Season of Anomy* from the earlier novels in African Literature, is that the latter were set within the boundaries given by society at the time they were written. But *Season of Anomy* manifests a great leap of reason and humanity by creating characters such as Ofeyi, Iriyise and Zaccheus Suberu by lifting them above their circumstances. They rise to become extraordinary persons in extraordinary circumstances. They rise above the moment; they become more human before. The readers have no choice but to identify with them, with their dream of a better tomorrow. In effect, the leaders become the nascent heroes of a new society being envisaged by the author, becoming more than by living the life on the pages of the novel.

Finally, *Season of Anomy* expands our knowledge of what is possible. Ofeyi's success with Suberu, alluded to earlier above, demonstrates that, according to Annie Neugebauer in "What Is Speculative Fiction?" knowledge grows and belief shifts, and these are the things that inform our concept of what is possible in human affairs.

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THE IRONY OF NIGERIA'S FIGHT AGAINST CORRUPTION; A HISTORICAL STUDY OF PRESIDENT MUHAMMADU BUHARI'S FIRST THREE YEARS IN OFFICE (2015-2018)

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Abstract

The Nigerian state is not only popular for its economic and manpower prowess, but also for its monumental corruption 'manifestation' that plagues its government and institutions. The country in the past decades has being decorated with top ten positions among the league of "corrupt nations" by Transparency International and other international watchdog organizations. With anti-graft in his campaign manifesto, it was easy for Muhammadu Buhari to oust and succeed the government of Dr. Goodluck Jonathan which was famous for corrupt manifestations and impunity in the 2015 general election. This paper appraises the Nigerian style and strategy in the fight against corruption under President Muhammadu Buhari administration. The paper argues that Buhari's anti-graft war is misguided, selective, misconceived and retaliatory in tone. Methodologically, the paper adopts historical analysis approach. The paper recommends that fighting corruption should be holistic and should cut across board without treating some groups as sacred cows while the others are singled out for prosecution and execution.

Key Words: Nigeria, Corruption, Poverty, Leadership, Democracy, Anti-graft war.

INTRODUCTION

Nigeria as a country is blessed with abundant human and material resources. Nigeria should have been a land with many opportunities for its teeming population and citizens and where people should be proud to call their own, yet poverty, hunger, penury, illiteracy and insecurity is still with it. This ugly monster called corruption has dealt a great blow on Nigeria's national existence since independence and has greatly marred every step taking to better the lives of Nigerians by both past and present leaders of the country.

Majuk observes that the nature and character of corruption in Nigeria is endemic, cancerous and has defied all solutions¹. Corruption

manifestation and influence in Nigeria has been the perennial spring of all “prodigality and all disorder”, it is loaded with more than trillions of debt; taken away rigour from its arm, wisdom from its councils and every shallow of authority and credit from the most vulnerable parts of its constitution. On his part, Nwaobi argues that corruption has undermined good governance, fundamentally distorts public policy and leads to misallocation of public resources, harms the private sector and permanently hurts the poor². Summarily, Corruption encourages poverty, promotes underdevelopment and on the extreme, costs lives. This paper argues that corruption persists in Nigeria because of wrong strategies and approaches used by those who took it upon themselves to fight the scourge. The main aim of this paper is to appraise the fight against corruption, by the Buhari led administration from 2015 to 2018.

Corruption in Nigerian Governance

Corruption is the abuse of entrusted power for private gain. It could be categorized as grand, petty and political, depending on the amounts of money involved and the sector where it occurs. Corruption corrodes the fabric of a society. It undermines people’s trust in political and economic systems, institutions and leaders. It can cost people their freedom, health, money – and sometimes their lives.

Corruption generally means a form of dishonesty by a person entrusted with a position of authority to acquire undue personal benefit to the detriment of the citizens. Corruption may include such vices as bribery, embezzlement, gratification, kickbacks, favouritism, violation of court orders and judgement, arbitrarily and unilateral appointment and dismissal without regard to the rule of law and some practices that are even legal in some countries. Corruption can be in the form of using one’s position to enrich one’s family or friends and cronies. It could be in the form of protecting some group of corrupt people while fighting other groups who are also corrupt. That is to say that fighting corruption in an unequal basis is also corruption in itself.

Political corruption is a recurrent decimal in Nigeria. It is a hydra-headed monster that has eaten deep into the nation’s existence since its political independence in 1960 and its manifestation has been the perennial cause of all prodigality, underdevelopment, poverty and disorder in the country. Since the creation of public administration in the Nigerian polity, there has been established cases of official misuse

of funds and resources. The rise of public administration and the discovery of oil and natural gas are two major events seen to have led to the increase of corrupt practices in Nigeria. Successive governments has tried to contain corruption and the rate at which it increases through the enactment of laws and the enforcement of integrity systems has recorded little success. The establishment of the Independent Corrupt Practices and other Related Offences Commission and the Economic and Financial Crimes Commission in 2000 and 2003 respectively was a step in that direction. This agencies have to a large extent tried its best to recover some looted funds by corrupt Nigerians.

With the creeping of corruption into the Nigerian ethos, its roots and branches permeates through the highest echelons of government to the lowest level of the Civil Service, both at the national and local levels. It has become a common place that any transaction involving a public official must involve one form of bribe or the other, otherwise the transaction will either not take place or will be delayed because the expectation of the receiver was not accomplished by the giver. The perpetrators of corruption are deemed to have personality defects which are responsible for their deviant behaviour. The victims are the Nigerian public who have been adversely affected by the deprivation which has resulted in underdevelopment and perpetual economic slavery. The different corruption control measures adopted to fight the scourge have failed essentially because of the protection of vested interests compounded with corruption in the judiciary and law enforcement agencies.

Incidences of Corruption in Nigeria from 2000-2018

There are various forms of corruption in the country and these includes political corruption, electoral corruption, bureaucratic corruption, embezzlement, fraud, bribery, nepotism, extortion and favouritism. This paper focuses on political corruption because it is the mother of all other corruptions; moreover, that is what the President has sought to deal with. Political corruption occurs when political leaders who are empowered to make, implement and interpret laws in the country are themselves corrupt. The paper intends to list some names of the people involved as indicted by the anti-graft agencies and the amount involved.

Names	Amount involved
Ayo Fayose (Former Ekiti State governor)	₦1.2 billion
Adenike Grange (Former Minister of Health)	₦300 million
Joshua Dariye (Former governor of Plateau State)	₦700 million
SaminuTuraki (Former governor of Jigawa State)	₦36 billion
Orji Uzo Kalu (Former governor of Abia State)	₦5 billion
James Ibori (Former governor of Delta State)	₦9.2 billion
Lucky Igbinedion (Former governor of Edo State)	₦4.3 billion
Gabriel Aduku (Former Minister of Health)	₦300 million
Jolly Nyame (Former governor of Taraba State)	₦1.3 billion
Chimaroke Nnamani (Former governor of Enugu State)	₦5.3billion
Abdullahi Adamu	₦15 billion
Godswill Akpabio	₦100 billion
Rotimi Amaechi	₦97 billion
Babachir Lawal	₦223million
Abdul'aziz Yari	₦680million

Source: www.efccnigeria.com/politics/6353-the-efccadvisory-list³

Causes of Corruption in Nigeria

Poverty: Poverty is simply a lack of the basic needs of life. When a person is poor to an extent that he could not afford to feed his family, send them to school or access medical facilities, then that person is prone to corruption. Such a person is highly vulnerable to corruption. Once he finds any opportunity that will fill his pocket and bring food on his table, he will not hesitate to take an advantage no matter the source and implication. That is why some people keep praise-singing those who are rich because they knew that money will come out of their pockets. Thus worshiping them as a god in order to receive some monetary blessing.

Weak Institutions: Corruption has a high propensity to thrive when legal and political institutions are weak and government policies generate economic rents. In most countries there are so many incentives in the public sector, particular administrative and legal institutions that leave public officials with wide unrestricted authority and powers to create avenues for unjust enrichment or use the discretionary powers at their disposal to control the system. Normal motivation of public sector

employees to work productively may be undermined by many factors, including low and declining civil service salaries and promotion unconnected to performance. Dysfunctional government budgets, inadequate supplies and equipment, delays in the release of budget funds (including pay), and a loss of organizational purpose also may demoralize staff. The motivation to remain honest may be further weakened if senior officials and political leaders use public office for private gain or if those who resist corruption lack protection.

Personal Greed: The desire to amass wealth and power either by hook or crook without recourse to the law and rights of other people is a driving force of corruption in Nigeria. Some people are so greedy that they can do anything to become rich. It was greed that made General Sani Abacha to siphon the nation's wealth into his personal account in a foreign bank to the tune of £5 billion⁴. A greater evil was found in the former Minister of Aviation Mrs Dieziani Madueke who stole \$90 billion.⁵Of course it was greed and not poverty that made them loot the treasury to this tune when they know that they cannot finish this money or might not even be alive to eat half of it.

Unemployment: Lack of jobs and no pay leaves one with the option of becoming corrupt. An idle mind is the devils working tools. When a person is not working and is not receiving any money to take care of his day to day needs, the person may be tempted to engage in activities that will by all means fetch him cash such as pilfering, kidnapping, which will invariably be a corrupt practice.

Love for Ostentatious Lifestyle: The desire by some people to show off their wealth has made them to acquire more wealth through illegal means. They like to showcase their cars, house and some even go as far as buying jets when they can still make use of their cars.

Get Rich Quick Syndrome: Nigeria is a country where everybody wants to belong. They want to reap where they did not sow. In fact some cannot endure the pay that comes from their salary and legitimate businesses. They want a situation where they will get millions within a short period of time. This has led many into prostitution, armed robbery, kidnapping, drug trafficking, money rituals and other shady business that is unhealthy to the country.

Consequences of Corruption in Nigeria

Corruption breeds underdevelopment: Underdevelopment refers to the low level of development characterized by low real per capita income, wide-spread poverty, lower level of literacy, low life expectancy and underutilisation of resources. Corruption breeds poverty and poverty begets underdevelopment. During the administration of Chief Olusegun Obasanjo, the sum of \$16 billion was allocated to the power sector to upgrade the facilities and then improve capacity and ensure steady power supply for Nigeria⁶. Thus, what we got in return was uninterrupted epileptic power supply throughout the country. The implication of corruption is that the money which would have been channelled to the development of major infrastructures, such as electricity, hospitals, road school and others are diverted into private accounts or siphoned into foreign accounts which helps to develop the economies of the country they were taken to.

Corruption promotes poverty: Corruption helps to increase the spate of poverty in any environment that it is prevalent. For instance corruption in the management of pension funds in Nigeria. The theft of pensions means that retired Nigerians would not have access to their pensions as at when due. This means that those that have dependants to care for would be deprived of the needed funds. Some pensioners eventually died because of the rising expectations that often end in frustrations sometimes occasioned by standing for hours on long queues. What happens to the dependants of a pensioner when he or she is deprived of his pensions? The truth is that such dependants will be affected by the theft against the pensioner.

Corruption contributes to crime: Nigerians, most especially the youths are vulnerable to crime in order to make ends meet. With its capacity to generate poverty and instability, the youth have been systematically hijacked for selfish ends by unscrupulous politicians and power mongers. Some of those that were not 'hijacked' has taken solace in advanced fee fraud and other criminal acts.

It leads to political instability: Instability occurs when there is unrestricted corruption which makes the state an unlimited allocator of wealth to individuals and groups. This character of the state makes it possible for the politics of do-or-die to thrive, with politicians struggling to out-compete one another sometimes in violent manner.

Most military regimes that took over power from democratically elected representatives of the people had always justified their intervention on the ground of grand corruption and looting of state treasury by political state actors.

Corruption promotes the existence of underground/illegal economy:

The possibility of bribes infiltrating the security systems have made it easy for underground economies in counterfeit, adulterated and substandard products, such as drugs, food items and other products. Though these underground economies worth billions of dollars, the government do not benefit from taxes nor are the people benefiting from the dangerous effects of adulterated drugs.

Overview of Corruption in Nigeria, First Republic till 1999

Available records on Nigeria's political history since independence have shown that the reins of government has always fallen into the hands of a political leadership class that showed more interest in private, group or ethnic gains than in the general wellbeing of the Nigerian state. Generally, political power has alternated between the civilian and the military since independence and neither of the two categories that ruled the country has done better in terms of corruption ratings. Indeed, the political leadership class has succeeded in entrenching corruption by providing a fertile ground and an environment conducive for the phenomenon to thrive incurably at the expense of national socio-economic, cultural and political development.

Historically, the origin of corruption in Nigeria predates the colonial era. According to a Colonial Government Report (CGR) of 1947, "The African's background and outlook on public morality is very different from that of the present day Briton. The African in the public service seeks to further his own financial interest"⁷. In the words of Storey, before independence, there have been cases of official misuse of resources for personal enrichment. He noted that over the years, Nigeria has seen its wealth withered with little to show in the living conditions of the citizens. The First Republic under the leadership of Sir AbubakarTafawaBalewa, the Prime Minister, and NnamdiAzikwe, the President, was marked by widespread corruption. Government officials looted public funds with impunity. Federal legislators and Ministers flaunted their wealth with great prodigality. In fact, it appeared there

were no men of good character in the political leadership of the First Republic.

The situation described above, among other factors, provided the pretext for a group of young middle-rank army officers to sack the Nigerian First Republic politicians from power through a *coup d'état* on 15th January 1966 on the ground of corruption. The editorial of the *Daily Times Newspaper* of January 16, 1966 puts it thus:

With the transfer of authority of the Federal Government to the Armed Forces, we reached a turning point in our national life. The old order has changed, yielding place to a new one... For a long time, instead of settling down to minister to people's needs, the politicians were busy performing series of seven day wonders as if the act of government was some circus show... still we groped along as citizens watched politicians scorn the base by which they did ascend”⁸.

The coup was a direct response to the corruption of the First Republic; and the popular support the military received for the coup showed that Nigerians were long expecting such a wind of change to bail them out from the claws of the politicians of that era. Interestingly, despite the killings of some major First Republic politicians, there were widespread jubilations in the country.

The General Thomas Aguiyi Ironsi led military government that replaced the sacked civilian regime instituted a series of Commissions of inquiry to investigate the activities of some government parastatals and probe the widespread corruption that characterised the public service sector of the deposed regime. The report on the parastatals, especially the Nigeria Railway Corporation, Nigeria Ports Authority, and the defunct Electricity Corporation of Nigeria and Nigeria Airways, revealed that a number of ministers formed companies and used their influence to secure contracts. Moreover, they were found guilty of misappropriation of funds as well as disregarding laid down procedures in the award of contracts by parastatals under their Ministries.⁸ The zeal to punish the wrong doers of the First Republic died with the Gowon coup of July 1966, which ousted the Ironsi's government because the politicians in detention were freed. This development had serious

implications for the polity as the new set of rulers embarked on white elephant projects, which served as a means of looting public funds. The ensuing development clearly showed that the military rulers were not better nor different from the ousted civilians leaders.

General Yakubu Gowon ruled the country at a time Nigeria experienced an unprecedented wealth from the oil boom of the 1970s. Apart from the mismanagement of the economy, the Gowon regime was enmeshed in deep-seated corruption. By 1974, reports of unaccountable wealth of Gowon's military governors and other public office holders had become the centre of discussion in the various Nigerian dailies. Thus, in July 1975, the Gowon administration was toppled by General Murtala Mohammed through a coup d'état. The coup of 1975, among other things, was an attempt to end corruption in the public service. General Murtala Mohammed began by declaring his assets and asked all government officials to follow suit. He instituted a series of probes of past leaders. The Federal Assets Investigation Panel of 1975 found ten of the twelve state military governors in the Gowon regime guilty of corruption. The guilty persons were dismissed from the military services with ignominy. They were also forced to give up ill-acquired properties considered to be in excess of their earnings.⁹

In the same vein, the Belgore Commission of Inquiry was established to investigate the "Cement Armada." The Commission indicted the Gowon government of inflating contracts for cement on behalf of the Ministry of Defence for private profit at a great cost to the government. In its Report, the Commission noted that the Ministry of Defence needed only 2.9 million tons of cement at a cost of N52 million as against the 16 million metric tons of cement, it ordered, at a cost of N557 million. Similar commissions of inquiry were constituted by the new state governments which resulted in the immediate dismissal of several corrupt officials, many of who were in turn ordered to refund the money they had stolen. General Murtala was assassinated after only six months in office. He was succeeded by General Olusegun Obasanjo, the Chief of Staff, Supreme Military Headquarters, and second in command to the head of State. Obasanjo did not show the same zeal, as his erstwhile boss, in the prosecution of wrongdoers. He, however, ensured that the reins of government was transferred to civilians in October 1979.

The Second Republic, under President Shehu Shagari, witnessed a resurgence of corruption. The Shagari administration was marred by spectacular government corruption, as the President did nothing to stop the looting of public funds by elected officials. Corruption among the political leaders was amplified due to greater availability of funds. It was claimed that over \$16 billion in oil revenues were lost between 1979 and 1983 during the regime of President Shehu Shagari. It became quite common for federal buildings to mysteriously go up in flames, most especially just before the onset of ordered audits of government accounts, making it impossible to discover written evidence of embezzlement and fraud. Naturally, President Shehu Shagari was too weak in his administration of the country. A soft-spoken and mild mannered gentleman, Shagari was pathetic in his inability to call his ministers and political lieutenants to order or stop them from embezzling state funds.

No politician symbolised the graft and avarice under Shagari's government more than his combative Transport Minister, Alhaji Umaru Dikko, who was alleged to have mismanaged about N4 billions of public fund meant for the importation of rice. However, on 31st December 1983, General Muhammadu Buhari led a popular coup that again rescued the economy from the grip of corrupt politicians of the Second Republic. The 1983 coup was carried out with the aim of halting corruption and restoring discipline, integrity and dignity to public life. General Buhari's regime promised to bring corrupt officials and their agents to book. Consequently, state governors and commissioners were arrested and brought before tribunals of inquiry.

The new Buhari regime, which scarcely showed respect for human rights in its bid to entrench discipline and sanity in public life, was toppled by General Ibrahim Babangida in a bloodless in-house coup on 27th August 1985. The next thirteen years saw no serious attempt to stop corruption. If anything, corruption reached an alarming rate and became institutionalized during Babangida's regime. Leaders found guilty by tribunals under the Murtala Mohammed and Muhammadu Buhari regimes found their way back to public life and recovered their seized properties. According to Maduagwu, M.O in Gboyega;

‘Not only did the regime encourage corruption by pardoning corrupt officials convicted by his

predecessors and returning their seized properties, the regime officially sanctioned corruption in the country and made it difficult to apply the only potent measures, long prison terms and seizure of ill-gotten wealth, for fighting corruption in Nigeria in the future”¹⁰.

In the face of intense public opposition to his rule, General Babangida reluctantly handed the reins of government to a non-elected military-civilian Interim National Government on 26th August 1993, which was later ousted from power by the military under the leadership of General Sani Abacha on 17th November 1993. Abacha’s regime only furthered the deep-seated corrupt practices, which already characterised public life since the inception of the Babangida regime. Under General Abacha, corrupt practices became blatant and systematic. General Abacha and his family alongside his associates looted Nigeria's coffers with reckless abandon. It was estimated that the embezzlement of public funds and corruption proceeds of General Abacha and his family amounted to USD 4 billion (International Centre for Asset Recovery, 2009).¹¹

The dictator, General Sani Abacha, died mysteriously in June 1998. He was replaced by General Abdulsalami Abubakar, who subsequently handed over the reins of government to a democratically elected civilian government in May 1999 after having spent eleven months in power. The Abdulsalami Abubakar government showed dedicated commitment to returning the country to democracy but did not do much to fight corruption. It is instructive to state here that the Third Republic was sandwiched within the thirteen years military rule of General Babangida and Sani Abacha (1985 – 1998). During this period, a number of Commissions of inquiry were instituted, yet no inquiry and reports stopped the high rate of corruption. This was perhaps, because the men at the helm of affairs were themselves corrupt. The clever ways with which Babangida manoeuvred things and his methods of administration no doubt earned him the nickname Maradona, which suggest a good dribbler of the nation.

The Abacha regime was adjudged the worst administration in terms of aiding and abating corruption. If as a leader he siphoned a whopping sum, amounting to about USD 4 billion dollars, what will his associates

do. Thus the whole system was hopeless as the accuser became the accused.

The Fourth Republic commenced with the election of General Olusegun Obasanjo as the President of Nigeria in May 1999. Indeed, the sixteen unbroken years of the military era from the fall of the Second Republic in 1983 and the restoration of democracy in 1999 represents an era in the history of the country when corruption was practically institutionalized as the foundation and essence of governance.

Overview of Corruption in Nigeria, 1999-2014

The fourth republic in Nigeria began in 1999 with the emergence of Chief Olusegun Obasanjo as president. During the reign of Obasanjo from 1999-2007, the presidency was involved in a corruption scandal. For example, the former Vice President, Atiku Abubakar was indicted by Senate committee set by Senate Chamber to investigate the vice president role in the activities of the Petroleum Technology Development Fund (PTDF)¹². Aside the Vice President, Obasanjo also used his influence as the president of the country to acquire shares at Transcorp. Furthermore, Obasanjo used his political power to persuade the economic elite of the country to build a presidential library for him in Abeokuta. In addition, the 16 billion dollars that was budgeted for power generation in the 8-year reign of Obasanjo cannot be accounted for since there is still erratic power supply in Nigeria¹³. Yar'Adua succeeded Obasanjo in 2007. The Yar'Adua seems to have a clean bill of health on corruption. But, he was accused of bowing to the whims and caprices of the politicians who bankrolled his election to remove the former EFCC chairman, Nuhu Ribadu. Just like Obasanjo, president, Goodluck Jonathan was enmeshed in a controversy when an Italian construction firm built a church as a gift to the president in his home community of Otuoke in Bayelsa state.

Former Minister of Petroleum, during the administration of President Jonathan, Mrs Diezani Madueke was accused of diverting the sum of N47.2 Billion and \$487.5 million in cash and property. Also the former Minister of Aviation during the same administration was accused of using public funds to buy two bullet proof cars worth over N255 million each. In 2013, Ms. Oduah was embroiled in the car purchase allegations when reports emerged that she had compelled the Nigerian Civil Aviation Authority, NCAA, an agency under her as Minister of

Aviation, to procure the vehicles for her.¹⁴ The action drew nationwide controversy, and activists urged EFCC to conduct a thorough investigation with a view to prosecuting the former minister.

The National Assembly which is supposed to be the watchdog of the executive arm of government and the judiciary according to the theory of separation of power in the presidential system of government has been engulfed with various corruption allegations like their executive counterpart. Some members of the National Assembly have used the legislative power bestowed on them to enrich themselves illegally. Two instances will buttress our point. Chuba Okadigbo and Adolphus Wabara were involved in a corruption scandal. The report of the Senate ad-hoc committee investigating the financial scandal in the Senate, indicts Senate President, Dr. Chuba Okadigbo, throwing him out of office and putting an almost indelible blemish on his otherwise brilliant political career while Senate president Adolphus Wabara resigned his position following a bribery scandal involving the minister of education Professor Fabian Osuji over ministry of education's budget increase¹⁵.

Senators and honorable members of the national assembly that have been engulfed in corruption scandals include Chimaroke Nnamani, Iyabo Obasanjo, Speaker Dimeji Bankole and his deputy, Patricia Etteh and her deputy, Farouk Lawal, Boniface Emanalo, Ndudi Elumelu and Herman Hembe. However, the likes of former speaker Dimeji Bankole and his deputy, and Ndudi Elumelu have been exonerated by the civil court of corruption charges. Worthy of note was the corruption allegation levelled against the then Inspector General of Police, Tafa Balaogun. Balogun as accused of \$100m embezzlement charge following his arrest in March 2005.¹⁶

Corruption allegation have being levelled against the following formal governors. Timiepreye Sylva, Diepreye Alamieyesigha both of Bayelsa state, James Ibori, of Delta state, Uzor Kalu of Abia state, Gbenga Daniel, Alao Akala, Rashid Ladoja, Samimu Turaki, and Jolly Nyame. Others are Lucky Igbinedion, Boni Haruna, Attahiru Bafawara and Adamu Abdullahi.¹⁷

Consequently, being aware of the decades of systematic corruption perpetrated by the successive political leadership of Nigeria and the devastating effects it has had on the country in all ramifications of our national life, the Obasanjo-led Civilian government strengthened

existing anti-corruption laws and established two important anti-corruption institutions – the Independent Corrupt Practices Commission (ICPC) and the Economic and Financial Crimes Commission (EFCC) to tackle the phenomenon of corruption in public and private life squarely.

The ICPC was inaugurated on 29th September 2000 by the administration of President Olusegun Obasanjo. The Commission was established to target corruption in the public sector, especially cases of bribery, gratification, graft, and abuse or misuse of office (The Corrupt practices and other Related Offences Act, 2000). The EFCC, on the other hand, was established in 2003, partially in response to pressure from the Financial Action Task Force on Money Laundering (FATF), which named Nigeria among twenty-three non-cooperative countries frustrating the efforts of the international community to fight money laundering (EFCC (Establishment) Act, 2002).

At this point, it suffices to say that the battle against corruption is still ongoing and represents the desire of Nigerians to eradicate the scourge of corruption in our national life. However, it appears the anti-corruption effort is also doomed to fail like other previous attempts because the political leadership class who should provide the needed support appears insincere and seemed to be interested in using the anti-corruption institutions as tools to hunt political adversaries. Consequently, the political leadership class of the Obasanjo administration from the top to the grassroots were almost entirely entrapped in the snare of corruption, which made the anti-corruption posture of the administration an obvious paradox. In the same vein, the government of President Goodluck Jonathan was equally noted for harbouring corrupt practices by politicians and made no serious attempt at pre-empting it. It was this monumental corruption in his government that cost him his second term bid as he lost to President Muhammadu Buhari who won on the mantra of integrity in 2015.

It is instructive to add here as an addendum to Achebe's popular assertion that the problem with Nigeria is purely a leadership problem¹⁸. This is an established truth but I want to add here that the problem of Nigeria is both leadership and followership. The citizens equally contribute to acts of corruption in Nigeria as they praise, worship and celebrate those who squandered and looted our common wealth.

President Buhari and His War on Corruption: An Analysis/ Criticisms

Immediately after assumption of office on 29th May 2015, in his quest to get rid of the monumental corruption that has bedevilled the country for decades, President Muhammadu Buhari swung into action by ordering the anti-graft agencies to clamp down on all people deemed to be corrupt in Jonathan's administration. Following the president's order, the Economic and Financial Crimes Commission (EFCC) arrested some officials of Jonathan's administration on the allegation of financial misappropriation, embezzlement and other charges especially from the funds returned from the Abacha's loot which was hitherto meant for arms procurement to fight Boko Haram and safeguard the country against any form of aggression. Those arrested were Colonel Sambo Dasuki, on 29th December 2015, Jonah Jang, Jolly Nyame, Olisa Metuh, Babangida Aliyu, Femi Fani Kayode, and Joshua Dariye, Chief Olisa Metuh, PDP national publicity secretary, to mention but five.

The above mentioned and many more were accused of corruption. They were arrested, barred from travelling out of the country and seized their international passports. They were subsequently granted bail by the court. This is worthwhile in the face of reality in trying to sanitize the country from any form of corruption according to the president. This efforts should be sustained in the face of reality if we must get it right and sanitize our country from corruption. But Chief Olu Falae, a prominent Nigerian politician and former Secretary to the Federal Government of Nigeria reacting to the anti-corruption war asserted that "Buhari anti-corruption war is selective and getting out of hand". This means that the fight according to Falae is targeted only on political enemies of the president while shielding corrupt people in his political camp.¹⁹

In 2016, the Senate ad hoc committee on "Mounting Humanitarian Crisis in the North East" led by Senator Shehu Sani indicted the then Secretary to the Government of the Federation appointed by Buhari, Mr. Babachir Lawal in a ₦200 million contract scandal for the clearing of "invasive plant species" in Yobe state by Rholavision Nigeria limited, a company he owns. On October 30th 2017, president Buhari sacked Lawal based on the report of a three man panel chaired by Vice President Yemi Osinbajo that investigated him after pressure was mounted on the president to act. He was not arrested nor put into prison

but was only dismissed. Since his action of using his company to sign a contract in the first place and then inflating the amount of the contract to his own advantage amounts to an act of corruption and self-gratification, he should have been given the same treatment given to other corrupt Nigerians to show that corruption fight is not selective as claimed by chief Falae.

Abdulasheed Maina was the head of the task force on pension reforms during President Goodluck Jonathan led government but fled Nigeria in 2015, after claims that he embezzled two billion naira (5.6 million dollars or 4.8 million Euros).²⁰ He later returned to Nigeria and was never arrested but was seen enjoying security protection under the government that claims to be fighting corruption. What stops the DSS and EFCC from arresting Maina and charging him for corruption?

In 2018, shortly before the commencement of campaign for the 2019 general election, a video evidence emerged indicting the current governor of Kano state, Alhaji Umar Ganduje in a contract bribe scandal to the tune of 5 million dollars. He was never arraigned, questioned or detained by the anti-graft agencies but was seen going about his normal business and even campaigned and won a second tenure as the Kano state governor even amidst criticism and call by Nigerians to have him at least investigated by the president. But the EFCC was busy issuing threat of arrest and prosecution to Fayose, the former governor of Ekiti state while still in office. After the end of his tenure he submitted himself to the anti-graft agency for interrogation. The argument here is whether Fayose would have been arrested if he were to be in the All Progressives Congress. Of course no, because Senator Akpabio was under EFCC's investigation for corruption while he was in the PDP, but as soon as he defected to the ruling APC, his "sins were forgiven" according to Adams Oshiomhole, APC national chairman.

In a report titled "Heavy knocks for Buhari's Anti-Corruption"²¹ published by Sahara Reporters(SR) on 31st October 2015, Debo Adeniran, the executive chairman of the Coalition Against Corrupt Leaders(CACL) claimed he had on several occasions petitioned the president and the anti-graft agencies; the Economic and Financial Crimes Commission(EFCC) and the Independent Corrupt Practices and other related Offences Commission (ICPC) levying corruption and

misappropriation of funds against Babatunde Fashola, a former governor of Lagos state and current minister of Power, Works and Housing.

He also said he made a case against the former minister of finance, former governor and incumbent governor of Ekiti state, Dr. Kayode Fayemi and Rotimi Amaechi, former governor of Rivers state and the minister of Transport for their involvement in corruption. He expressed concern on why these people had not being invited for questioning. He said, we are dissatisfied with the way the anti-corruption war is being fought and we are afraid that we may not achieve anything better than what we had before Buhari assumed office in 2015.

Leveraging on this, it is pertinent to note that the president is using deodorants on his party members while using insecticide on his political opponents in his anti-corruption war. Corruption is not all about money and money laundering or looting. Partiality and disobedience to the rule of law is the highest form of corruption. Buhari is notorious for disobeying court orders and detaining people without trial in a democratic setting.

On January, 2016, Bishop Hyacinth Orokoro Egbebo of the Apostolic Vicariate of Bomadi expressed concern over what he described as “high level of impunity and abuse of human right in the anti-corruption war of President Muhammadu Buhari”. He accused Buhari of selective anti-graft war. He raised a concern how he flagrantly disobeys court order in his fight against corruption.

President Buhari’s anti-graft war is selective, unfair and in fact an act of vendetta. This is evidenced from the fact that Colonel Sambo Dasuki is still in the prison despite granting of bail by courts of competent jurisdiction. What more offence did he commit if not that they did not used the Abacha loot to purchase arms as directed. In fact among all those facing corruption charges, he is about the only person still in prison. He is fighting his political enemies while his political friends were busy looting the treasury.

Fighting corruption is a welcome development as it stands in our country today but the way the anti-corruption war is going calls for concern. If the president Buhari is indeed willing to crush the menace called corruption, he must be holistic in the approach not punish one group while seeing the group as sacred cows. The corruption allegation

levelled against Dasuki, Metuh, Fani Kayode, Fayose, and the rest of PDP members are not different from those levelled against Rotimi Amaechi, Adams Oshiomhole, Godswill Akpabio, Umaru Ganduje, and the list continues. Therefore they should be brought to book by the anti-graft agencies if the fight against corruption must be won.

What is more, the president is always silent when it comes to members of his cabinet because he claimed he appointed men of integrity and of great repute to his cabinet. Thus, it appears he uses deodorants when it comes to his cronies and associates while using insecticides when it is his enemies and political opponents.

Corruption is not all about money and money laundering or looting. Partiality in the appointment of political positions and disobedience to the rule of law is the highest form of corruption. Hence, president Buhari is notorious for disobeying court orders and detaining people without trial in a democratic setting. He was accused of being partial or selective in his political appointments.

For instance, in his appointment of service chiefs when he assumed office in 2015, President Muhammadu Buhari appointed Rear Admiral Ibok-Ete Ekwe Ibas from the South - South, Chief of Naval Staff; Major-General Abayomi Gabriel Olonishakin from the South West and the rest was from the North and none came from the South east¹⁵. On June 2018, the president appointed 27 court of appeal justices.¹⁸ The distribution shows that South-South got two positions, South West got two and the North had 23, the South East had nothing which is a clear violation of the federal character principle which is another form of corruption.

Partiality in the fight against corruption is the highest form of corruption in itself. President Buhari's selective method of fighting corruption is glaring when it comes to his friends and cronies. The EFCC is currently working on allegation of 2 million dollars allegedly acquired by the wife of former president Dr. Goodluck Jonathan by corrupt means despite the fact that she said that those were moneys donated to her by people. Today nobody talks about the ₦2.5 billion scandal involving the wife of President Buhari, Mrs Aisha Buhari and her aid de camp Sani Inna. He was detained in September 2018 by the Department of State Services (DSS). The president's wife alleged that the Chief Superintendent of Police, (CSP) received huge donations from

politicians and business people on her behalf and kept the cash to himself.¹⁹ Mrs Buhari then requested the Inspector General of Police Ibrahim Idris to arrest and compel him to refund the money. But the People's Democratic Party (PDP) challenged the president to show his "Zero tolerance for corruption" for allowing for an open investigation into the scandal.

CONCLUSION AND RECOMMENDATIONS

Unequivocally, this study posits in all fairness that the President Muhammadu Buhari's administrations' style of fighting corruption is selective, one sided, partial and revengeful. The President's doggedness, initiative and bravery in fighting the menace of corruption in Nigeria may not be in doubt, but the style and method he uses in the fight against corruption, appear queried. The President appears to be using the anti-graft war against his political opponents and enemies while condoning the same corrupt individuals in his party, his tribe and his cronies. The fight against corruption and corrupt practices should be holistic and without preferences if we must make any meaningful achievements.

It is pertinent to note here that fighting corruption without adherence to the rule of law in a democratic setting is corruption. The President is notorious for disobeying court orders, indefinite detention of people without trial and turning deaf ears on cases of allegation of fraud or corruption against those whom he chooses and anointed. The President on assumption of office in 2015 ordered the arrest and detention of some corrupt individuals in the past administration and this move received great commendation. In this regard the former national security adviser to former President Goodluck Jonathan, Sambo Dasuki was arrested and detained. PDP publicity Secretary Chief Olisa Metuh, Chief Raymond Dokpesi of Daar Communication, Attahiru Bafarawa, former governor of Sokoto state, Basir Yuguda former Minister of State for Finance, Azubuike Ihejirika, Chief of army staff, Chief of Air Staff Alex, Badeh were all arrested and detained and some were later granted bail while some are still in detention till date. For instance, Colonel Sambo Dasuki, National Security Adviser. Former PDP members who defected to the All Progressives Congress were never arrested, not because they are not corrupt but because they are in the ruling party. No wonder the APC chairman at a rally in Warri Delta state during one of the presidential campaign rallies, openly declared that 'if you join the

APC that your sins are forgiven'. This goes to explain the reason why Godswill Akpabio, Rotimi Amechi, Orji Uzo Kalu, **Babachir Lawal and others who joined APC were never arrested, detained or jailed.**

What is more, his appointment of people into political positions and other office are often tribalistic. His open detest for Biafra's agitation for self-rule is glaring. The leader of the indigenous peoples of Biafra (IPOB), Mazi Nnamdi Kanu was arrested and detained in 2015 and was only released in 2018 when there was public outcry by well-meaning people of Igbo extraction and the international community about his illegal detention. The leader of the Shiite movements was also detained and is still in detention. But the army and the presidents have not being able to arrest, detain and prosecute the leaders of the Boko haram sect since it started in 2002. Again, the Biafran agitators were not armed and have never caused any mayhem that is inimical to public peace unlike the Boko haram in the north who have been killing innocent Nigerians in their numbers and destroying properties worth of trillion including attacks on the Nigerian army base, police and other security agencies with many being killed. The federal government were quick to dub them (IPOB) Independent peoples of Biafra terrorist but called the Boko haram murderers militants and offered to give them amnesty. This is a clear case of selective justice which in all fairness is corruption.

The paper therefore recommend that fighting corruption in Nigeria must be strictly according to the rule of law, where nobody is treated as a sacred cow but that everybody must be equal before the law and treated the same way in every aspect involving condemnation or commendation.

Corruption is a disease that must be fought to a standstill. It is endemic, it is destructive and it is cancerous to the very fabric of our nation. The fight against this scourge must be with doggedness, sincerity and with all fairness. We appreciate the president's effort and attempt to fight corruption if it is not borne out of vendetta, but we frown at fighting corruption on a lopsided basis. Removing the log in the eyes of another but not seeing a brick in one's own eyes.

To achieve a decisive victory against the scourge, all hands must be on deck and it must be a collective effort which will reflect the will and aspirations of the people. It is when we realize the consequences of living with corruption and the harm it does and then resolve to do away

with it in all fairness that we achieve our aim and make Nigeria the country of our dream.

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MUSIC: A MEDIUM OF COMMUNICATION BETWEEN MAN AND SPIRIT?

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Abstract

The world is inherently musical, and music has an inherent propensity to God, man and animals, plants and other spiritual beings. Humans of all ages, sexes, religion and nationalities have their music, and music is a language with universal component. In respect of this topic, the solution to every problem begins by identifying the problem. Music has the power to bring solution to man's needs beginning with man to man contact, the man to God (the highest spirit being), and man to other spirit beings. If a man is musically talented and disciplined, his talent can take him very far in life. Music melts hearts and grants a man access into the spirit world. The problem is that many people are yet to understand what the power of music can do for man physically how much more spiritually – (a) in communication with man (b) in communication with man and God (c) to pave the way for man in his quest to gain divine attention. This research is poised to bring to the foreground the power and influence behind transcendent communication as it is made possible through the power of music. Right from creation, we have always cherish the belief that God created man in his own image and likeness.

Key Words: Angels; Communication; Man; Music; Spirit.

INTRODUCTION

Music is usually simply regarded as sound or a group of sound that is organized professionally or sometimes intuitively by man. It could be vocal or instrumental depending on the mood, place event or time that inspires the music.

The Encyclopedia Britanica – last edition of June 11th 2019 defines music as an art combining vocal or instructional sounds for beauty of form or emotional expression usually according to cultural standards of reading, melody and in most western music, harmony.

The New International Webster's Comprehensive Dictionary of the English language (Encyclopedia Edition) defines music as the science

and art of the rhythmic combination of tones, vocal or instrumental embracing melody and harmony.

Music is a composition or mass of compositions, conceived or executed according to musical rule or spirit. Music is a great source of joy which affects our feelings so easily. It can be used in many ways to shape the attitudes, moods and demeanours of an audience (seen or unseen). Music is one of the best, if not the best gift given to humanity by divinity. It is rapidly becoming the common tongue of the modern world. People today spend more money, time and energy on music than books, movies and sports. The most popular cultural icons of the present day class of celebrities are not statesmen, politicians or even church leaders but musicians. Music is a child of divine love whose grace, beauty and mysterious healing powers are intimately connected to heavenly order and the memory of our origin and destiny. For many people, music is the bridge between life and death. Death and near death experiences have frequently been accompanied by stories of a mysterious tunnel of light and sound – musical sound where a type of celestial illumination or sacred magnetism guides the spirit on its journey. Music remains an indispensable and integral part of man's life and activities. It is widely said that music accompanies man from the womb to the tomb. Archeological evidence suggests that primitive man made music using bones, drums and flutes long before the last Ice Age. Awake magazine (August 2011 Edition) states:

Music has a very long history. For example, Archeological evidence indicates that centuries before our common Era, African tribes played drums, horns, and bells.

The word communication is derived from the latin word “*communis*”, meaning “to share”. It is the exchange and flow of information and idea from one person to another. It involves a sender, who transmits an idea, information or feeling to a receiver. According to Microsoft Encarta Encyclopedia, in Ogenyi (2006).

Communication is the process of sharing ideas, information and messages, with others in particular time and place. Communication includes writing and talking ----visual communication ----, and electronic

communication (telephone calls, electronic mails, cable television or satellite broadcasts).

Okpoko (2009) observes that communication is certainly crucial to man's effort to live a greater and quality life because it affects his productivity, personal experience, social needs and aspirations. It is therefore not an over statement to say that communication is inevitable in the social existence of man.

Beyond the Physical World

Music makes it possible for man's communication to transcend beyond the physical environment. There are certain needs, yearnings and aspirations of man that cannot be met or satisfied in the physical environment. Such needs can only be met by the intervention of spiritual entities – divinity – that is God, the entire heavenly host or from the gods. Ordinarily, such intervention or attention from the spirit world does not come to man. Music has a way of provoking it and making it possible for the spirit beings to give attention to man's needs. Music has an irresistible power of influence on every creature including humans, spirits, animals, trees, oceans, seas and even a foetus in the womb. Music is the most irresistible and powerful means of man's communion and communication both in the physical and spiritual firmament.

Historically, God is the originator and creator of music. First and foremost, God created everything both in heaven, on earth and even beneath the earth. God performed his creation by spoken words, which is sound, and sound when properly organized or arranged becomes music. It is a known fact that most musicologists and music historians began their study of music around the third century A.D., at the earliest, overlooking four millennia of music history and ignoring the origin of music completely. Some bible professed scholars even ascribe the origin of music to Jubal, a descendant of Cain (Genesis 4: 21). Those who proclaim to follow Christ should indeed subscribe and live by "this world" and teachings of the bible since "All scripture is given by inspiration of God" – (Mathew 4:4) and Timothy 3:16) respectively. The bible indicates that the earliest man knew and practiced music. This implies that music existed long before man. When God was talking to Job in Job 38:4:7, he asked a question that gives an insight into the history before the creation of the earth. "Where was thou when I laid

the foundations of the earth – when the morning stars sang together, and all the sons of God shouted for joy?” from this, it is understood that God created the angels before the earth and, the angels shouted and sang for joy regularly. In the book of Ezekiel 1:24, Ezekiel heard the “noise” of the great Cherubin. The book of revelations records the lyrics of the angels shouting and singing around God’s heavenly throne. Music took on a more institutionalized form in heaven when God created the angels with initiate musical ability in them. The chief of this angelic musical creation was the Archangel, Lucifer, the great cherub. Lucifer, was endowed with extraordinary musical talent. His virtuosity was beyond human capability. Lucifer was the music director of the angelic choral ensemble which sang continuously round the throne of God, a position he held with great honour until he rebelled against God and was cast down from heaven (Isaiah 14: 12-16). Scientific discovery shows that heavenly music bellowed out by the sun’s atmosphere and that was the sun’s coronary magnetic sound waves similar to those of musical instruments. (Space com, April 18, 2007). The Bible indicates that God created sound waves to emanate from all creation in an organized fashion to make certain music perceptible at least to Him. God’s work of creation is seen by many music theorists and analysts as a musical composition. Musicologists describe it as a perfect musical master piece. Perhaps even the smallest particles are vibrating and resounding in lovely music that God can hear and enjoy. A careful study of the bible, the book of psalms in particular reveals that music was a vital and an integral part of proper worship to God. Angels have been worshipping God before the creation of man and the NINE choirs of angels have been in existence right from the creation of man.

The NINE choirs of angels include:

1. **Seraphims:** They are love angels of the purest love. They reflect Gods goodness and absolute holiness (even in their songs and choruses).
2. **Cherobims:** They are the protectors of the inner chambers of divinity, their music is meant to protect the inner chambers of divinity.
3. **Thrones:** They are angels of pure humility – (They sing songs that reflect humility to the most high). The lower choirs of angels needs the Thrones to access God, for whoever that comes to seek the face of God must be humble in his heart and entire being.

4. **Dominion:** They are angels of leadership; their music reflects leadership examples.
5. **Powers:** These are warrior- Angels against evil; they defend the cosmos and humanity through their music.
6. **Virtues:** They are known as the spirit of motion and they control the elements, they govern all nature. Their songs reflect governance upon nature.
7. **Principalities:** They are administrative angels. They sing and guard over nations, towns, cities, villages and provinces.
8. **Archangels:** These are emissaries of the principalities. They have the most special and protective love, for all people on earth. Their music reveal God's special love-protective love for mankind – as can be seen in most books of Psalms.
9. **Angels:** They have the capacity to access any and all other angels, at any time. They are the most caring and readily available angels to assist any one who asks for help. They intercede for humans before God, singing sonorous tunes to the most high to appease him to have mercy on humans (Isaiah 6:2, 6 Psalm 80:1, Colossians 1:16 and http://www.wangelfire.com/h13/heaven_angels). It therefore means that music has its origin and beginning from God.

Futher Practical Relationship between Man and the Spirit World

Majority of the human world are yet to understand what the powers of music can do for man physically as well as spiritually. Music affects and moves human and spirits differently. It is believed that the music which human beings make has a way of attracting supernatural attention, thereby making it possible for man to enjoy communication with spiritual entities living beyond the physical realm.

This enables this research to concentrate on the following aspects of music and how man can use them in communication:

- (1) Religious Music (Worship Music)
- (2) Cultural/Traditional Music
- (3) Contemporary Music
- (4) The role of music in man-spirit relationship
- (5) Music in conflict Resolution

Religious Music (Worship Music)

Religious music, which is an aspect of sacred music is the type of music usually composed and performed during religious ceremonies, celebrations and rituals. It has a way of connecting a people with their God or gods in worship. This can also be referred to as Worship Music. It creates an atmosphere of unity, love and oneness among worshippers (*David Haward (2013) observes that:*

Listening to religious music is often an important part of religious life. People who attend worship services more often will have stronger emotional reactions to religious music. Individuals who are more emotionally involved in religious music will be more likely to feel a close sense of connectedness with other people and whosoever feels more closely connected with others will be more hopeful about the future; and individuals who feel more hopeful will be more likely to rotate their heart favourably overtime.

Music is usually an integral part of every religious worship either in churches or in some other places of worship. In Christian worship for instance, music usually features from the beginning, where people express their personal or communal belief regarding Christian life and faith in God. Praises, worship, penitence and lamentation are common themes of religious music. In all these, worshipers express their feelings to God. Some feelings and thoughts which they do not easily communicate to God in words are communicated through music and songs without difficulty, and in the end, there is usually an atmosphere/feeling of joy, quietude and absolute peace as a sign that God has heard (or hearkened to) their praises, forgiven their short-coming and granted their requests. It could be an individual or collective experience. Some church adherents interviewed in Enugu metropolis revealed that music remains indispensable during their worship hours within their liturgy, particularly in the liturgy of the Catholic Holy Mass. The amount of prayers will equal the praises and worship session because using the words of St Augustine “he who sings well prays twice”, as quoted by Rev. Fr. Peter Oforji (2018) of St Mary’s Parish Uwani Enugu, “Music is the fastest way of communicating with the holies of heaven which is presided over by God. Every church is departmentalized and the church whose music department is lacking in quality praise and worship will

definitely deny her entire congregation access into the uppermost chamber he added. Pastor Steven of Glory Assembly, Enugu has this to say,

I cannot imagine a church in Enugu without music. How do you run such a church? Apart from attracting people to the church, its communicative power supersedes that of prayer because it moves God easily. In many churches we do not joke with music. Some people are in this church today because of the good music we play: common prayers move God so much as praises (music) does. Music moves God so much that music has the key to unlock every door of heaven and usher in the heavenly lost in honour and glory when the people gather to worship Pastor Steven (2018).

In the same vain, traditional worshipers also testify that their worship begins with some “active and conscious enchantment which is usually musical without which they would not make any request or communicate with their gods.

The Role of Music in Man – Spirit Relationship

The Bible in the First Book of Samuel, chapter Sixteen contains an account of David’s relationship with Saul, the King of Israel in his time. Having fallen out of favour with God as a result of disobedience, King Saul was tormented by an evil spirit from God. He lost every sense of human until David, a talented and skillful musician was invited to rescue him. As David played the harp, the evil spirit departed from Saul and he recovered. The musical sound was simply interceding to heaven on behalf of Saul and that was communication between man and God which brought about the King’s healing. A careful study of the bible, the Book of Psalms in particular, reveals the level of communication man enjoys with God. The psalmist, David, for instance, was full of praises to God in his Psalms. In times of trouble or changes, he called upon God by singing or chanting a popular Psalm, expressing confidence in his God. In Psalm 23, David simply testified of his confidence in God when he declared. “The Lord is my shepherd, I shall not want ...” During a missionary journey in Philippi, a colony, and Chief city of Macedonia, Paul and Silas were imprisoned. There in the prison, the Bible in the Acts of the Apostles, Chapter Sixteen. “And at midnight Paul and Silas prayed and sang praises unto God and the

prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were open and every ones hands were loosed”. The missionary duo believed in the philosophy which says. “When prayers fail, turn to praises”. They also understood that, he who sings well prays twice. They simply communicated their difficult situations to God thorough music, knowing that it was, and still remains the fastest way of petitioning to God and receiving answers from him. The walls of Jericho were recorded as the strongest walls in the bible times, but as the children of Israel communicated to God through praises, the same walls collapsed and fell down flat.

In ancient Greek Mythology, the story of Orpheus and Uridice (www.grecka.com and wwmythwebcom) shows that it is possible for a mortal man to visit the land of the dead (the spirit world), have his request granted by the spirit, and return to the land of the living harmless. Devastated by the sudden death of his new wife, Orpheus, son of the great Olympian God, Apollo and a talented musician, made up his mind to visit the land of the dead to seek the soul of his dead wife retrieved back to the land of the living. He said to himself, “with my song, I will charm Demester’s daughter, I will charm the lord of the Dead, moving their hearts with my melody. I will bear her away from Hades”. He took the fearsome journey to the underworld. There he struck his lyre and at the sound, all that vast multitude (in the land of the dead) were charmed by stillness and their hearts melted including that of Hades, the king of the dead. As the overseer of the underworld, Hades whose heart was as hard as steel could not resist the melodious tunes coming from Orpheus and he came out, beseeching Orpheus to make his request.

Orpheus was glad and then began:

*O gods who rule the dark and silent world, to you, all
born of woman needs must come. All lovely things at
last go down to you. You are the debtor who is always
paid. A little while, use tarry up on earth. Then we are
yours forever. But I seek one who came to you too soon.
The bud was plucked before the flower bloomed. I tried
to bear my loss. I could not bear it. Love was to strong a
god, O king, you know, if that old tale men tell is true,
how once the flowers saw the rape of Proserpine, the*

weave again for sweet Euridice – life's pattern that was taken from the loom too quickly. See, I ask a little thing, only that you will lend her to me. She shall be yours you will lend her to me. She shall be yours when her years' span is full.

This is not the whole story, though it ended in suspense, but the significance is that Orpheus succeeded becoming the “only human” to penetrate Hades’ heart, and had his request granted. All who made similar moves to the land of the dead before Orpheus failed because they did not have the key – music – to unlock the stony heart of Hades, the king and overseer of the spirit world.

In Nigeria in Igbo land particularly, some worshippers pray to God or gods, using *Oja* (a wooden flute). *Oja* is a surrogate that follows the tonal inflection of Igbo language. It is the instrument that speaks or talks the language which the spirits of the land also use.

Onyekwelu (2011) states that: “the communicative tendency of *Oja* extends beyond the physical world to the spiritual realms. That is why the elders and chief priests use it to invoke the ancestors and deities for their activities. Nwankwo Agualusi, the chief priest of *Ojita* deity in Nimo town, uses *Oja* on a daily basis to pray at the early hour of the morning. Agbalokwu Onuora, a renowned *Oja* player also from Nimo, reacting to his neighbour’s protest that he was disturbing their early morning prayers with his flute was quoted in Onyekwelu (2011) as responding thus:

“The sound of my flute gets to God before your prayers. Why not wait until I finish” The language of *Oja* is well understood by the spirits. “By the spiritual power of *Oja*, the spirit manifest or masquerade could draw impulsive powers from the universe to inspire him to jump over a high wall or climb a tree. The *Oja* blower as a professional applies proper melodic phrases to control the masquerade” Onyekwelu (2011).

CONCLUSION AND RECOMMENDATIONS

The origin and starting point of music is certainly traced to God, the maker and creator of all things. It is far older than man and language. Long before life arose from the planet earth, nature made provision for the bases on which music took place. The murmur of running waters, whistle of the wind, hisses of the flame, rumbling of the earth and the

thunder of the sky, constituted the rudiments of sound from which speech, no less than music developed.

Among all arts and science, music stands as the oldest as well as the most universal in character, and sensual in its appeal. Musical appeal is often more intellectual and abstract, unlike in other aspects of arts.

Communication and civilization are to society what the nervous system is to man. An oratorical speech by an eloquent speaker, no doubt, creates an indelible specter on the mind of man. However, music, the most primitive savage as well as the most civilized, makes man – young and old, and all other creatures – beasts, reptiles, birds, whales and dolphins, trees and plants respond. Music does not depend on any material medium for expression; it is the most ethereal of all arts.

Judging by its numerous qualities from prehistoric antiquity till date, universality of appeal, intellectual, moral, aesthetics, spiritual influence, educative, social and unifying virtues and all conquering powers, ethereal and ideal features, music can be regarded as a phenomenon whose glory and uniqueness remains unsurpassed forever.

In conclusion, music is the only communicative medium which succeeds where language or spoken words fail. It is commonly said that “water has no enemy”. Why? Because it must be used for one reason or the other-bathing, drinking, washing, among other things. Also individuals have their choices of music. While some prefer gospel, pop, hymns or cool music, others prefer hip pop, blues, jazz, high life, Afro beat. Every individual or group is known by one particular style and/or choice of music or the other.

In this research, mention has been made of how the power of music moved a human being to go to the spirit world in the dead of night to achieve his aim. The power and charisma of music made it easy for Orpheus to succeed and his request granted. The power of music made it easy for David to rescue King Saul who underwent series of torments for disobeying God.

Today people have taken it upon themselves to pray with sincerity and concentration to achieve what they want from God. There is no genuine prayer which God does not answer if one really speak to God in the proper way. Music happens to be one of the ways if not the most important or powerful way.

The inspiration that came to George Frederick Handel to utilize the body and life of Christ as a theoretical framework to produce the *Oratorio-Messiah* is highly a spiritual relationship between man and spirit with music as the medium. The impact of the *Oratorio* on humanity since it was composed and produced has proved so. Having discussed in detail the nine chorus of angels that performs non stop in heaven, one is free to ask this question as Obinna Okonkwo – the organist of St Mary’s Church Uwani Enugu put it during a choral seminar on 15/8/2018. “Is it not music that really made God what he his”? This is a highly meditative question to answer. That is why the bible tells us that one who sings prays double. Such a person relates closely with the supernatural. The *Marvelous work*, a master piece by Joseph Haydn where he used God’s work of creation as another theoretical framework is another exemplary piece of composition. The story behind the *Oratorio – Creation* which penetrated Joseph Haydn spiritually provided the framework on which another great work “*The Heavens are Telling*” was composed. “*Jesu Joy of Mans Desiring*” by Sebastian back is another exemplary composition that went through the same process.

This work is therefore a strong recommendation for man to maintain a strong relationship with the supernatural using music as a medium. That is the best if not the only way man can achieve all he requires in the spiritual and physical hemispheres. It is therefore a well known fact that the great music composers in history penetrated the spiritual hemisphere in one way or the other before they could come up with powerful compositions we hear and cherish today.

There is nothing music cannot achieve for man. Music is not just a means used to the end of communicating something, it is a medium in which a different or extraordinary quality of communication occurs, achieving results which transcends the usual, physical laws and activities of man. This is one of the reasons musicians gain access into the King’s chamber, and it is commonly said that “musicians dine with kings” which include those in the spiritual world.

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SIMULTANEOUS INCREASE IN MINIMUM WAGE, VALUE ADDED TAX AND WORKERS' IN NIGERIA "MUHAMMADU BUHARI'S DEMOCRATIC DISPENSATION"

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Abstract

The study was on simultaneous increase in minimum wage, value added tax and workers' in Nigeria. The objective of the study was to examine the consequences of simultaneous increase in minimum wage and value added tax on workers' in Nigeria. Specifically, the study was to find out if simultaneous increase in minimum wage and value added tax has economic consequences on workers' in Nigeria. To effectuate the objective of the study, qualitative method was adopted. Secondary source of data was employed such as journals, textbooks among others. Supply side theory or Trickle-down economics was used as the theoretical umbrella. The study revealed that ₦30, 000 wage is above the benchmark for taxable income law; consumers will begin to demand for foreign goods and services whose prices are cheaper. Based on the findings, the study recommends an amendment of taxable income law below ₦30, 000 wage as benchmark and local goods and services should be made attractive to purchase.

Key Words: Simultaneous, Increase, Minimum Wage, Value Added Tax, Worker.

INTRODUCTION

Workers under the umbrella of Nigeria Labour Congress made a clarion call for minimum wage increase. Given the inability of ₦18,000 minimum wage to meet basic needs amid alarming rise in cost of living as well as unprecedented level of poverty in the nation. This led to a sustained outcry that undertook threatening dimensions, such as strikes

and protests on several occasions, to accentuate their demands (John, 2019). Although, the increase in minimum wage was initially rejected on the excuse that Nigeria does not have the capacity and resources to increase minimum wage even after the five years period of review elapsed. In the course of finding a way to implement the new minimum wage, the Bismark Rewane Technical Committee set up was asked by the President to identify new revenue sources, as well as areas of existing expenditure from where some savings could be made in order to fund the minimum wage increase (Shittu, 2019).

Consequently, the agitation by Nigerian Labour Congress led to a legislative approval from ₦18, 000 to ₦30, 000 minimum wage (Otoijagha, 2019). In line with that, the federal government proposed an increase in value added tax to between 35% (6.75%) and 50% (7.25%) from the initial 5% by the end of 2019. Similarly, value added tax implies a percentage of tax added when there is an exchange of goods and services in order to generate revenue for the government (Omasi, and Nzor, 2015). Incidentally, the ground shaking ovation that characterized the signing into law the minimum wage of ₦30, 000 became short-lived because of the proposal. Amidst that, the obvious challenge is that the consumption pattern of workers will be affected through the influence of value added tax on vital aggregate economic variables such as income, employment, prices of goods and services and inflation (Olatunji, 2016).

On that premise, the study seeks answers to the following question: What will be the economic consequences of simultaneous increase in minimum wage and value added tax on workers' in Nigeria. The general objective is to examine the consequences of simultaneous increase in minimum wage and value added tax on workers' in Nigeria. Specifically, the study will find out if simultaneous increase in minimum wage and value added tax will have economic consequences on workers' in Nigeria.

CONCEPTUAL EXPLICATIONS AND LITERATURE REVIEW

In order to have a clear understanding of the study, it is expedient to unravel the clarification of salient concepts in the research exercise.

Value Added Tax

Government over the years has been burdened with the challenge of paucity of fund to embark on developmental projects and provide social

amenities for the improvement of the citizens' standard of living. In order to close that gap, efforts were intensified to generate more revenue *via* taxation. On the background of this, value added tax is the value addition at different stages of manufacturing and distribution of goods and services. In other words, each business transaction is taxed so as to provide revenue to the government at each stage (Tripathi, Sinha, and Agarwa, 2011). Similarly, Value added tax is the difference between the value of the production and the value of the goods and services used in the production process (Onwuchekwu, and Arewa, 2014). It simply shows that value added tax is on goods and services.

Minimum Wage

It is a wage fixed by the enactment of the government as the least wage to workers in a country. Minimum wage has three essential ingredients. More so, it must satisfy the essential necessities of food, clothing, and housing. Again, it must be permitted by the law and each nation has the force of law to uphold it (Nwobi, 2018). It was further explicated by (Nwobi, Okolie and Husaini, 2018) that minimum wage is the minimum amount paid to an employee of a nation for his/her labour input which must be anchored on social justice and equality. In other words, it is the least wage an employer is mandated by law to pay his or her employee in Nigeria. It suffices to say that ideally, minimum wage must meet the basic needs of workers' and stand the chances of alleviating poverty.

Understanding Value Added Tax

It is remarkable to note that value added tax could be traced to a French economist, Maurice Leve in 1954 (Omasi, and Nzor, 2015). This came into limelight through the adoption of value added tax by a five member states of European Economic Community under the treaty of Rome signed in 1957 (Okoye, and Gbegi, 2013). In Nigeria, the drive to replace the previous sales tax emanated from the drop in oil prices leading to dwindling revenues for Government in Nigeria and the need to diversify the source of revenue away from oil (Fowler, 2016). This led to the introduction of a study group under the umbrella of Dr. Sylvester Ugoh in 1991. Subsequently, another Committee chaired by Mr. Emmanuel Ijewere was set up to carry out a research and make recommendations (Omasi, and Nzor, 2015). It was on the backdrop of this that the need to introduce value added tax through Decree 102 of 1993 became effective in 1994. This replaced the previous sales tax

decree 7 of 1986 imposed on luxury goods (Onwuchekwu, and Arewa, 2014). Value added tax in Nigeria has been 5% on certain goods and services. Though, medical and pharmaceutical products are exempted (Okeke, Mbonu and Ndubuisi, 2018). It is worthy of note that, the federal government increased value added tax on May 23rd, 2007 to 10%. This led to public outcry that resulted to a five days strike and demonstration as the Nigerian Labour Congress intervened. Given that, the Federal government reversed the increase in value added tax to the previous flat rate of 5% (Abdul-Rahman, Aworemi and Ayorinde, 2013).

Furthermore, to increase the revenue stream of the government, it was contended that the value added tax in Nigeria is lesser than taxes of other nations. In a similar vein, (Proshare Intelligent Investing, 2016) explained that Nigeria collects lesser tax than countries like Zambia whose value added tax is 17.5%. In Cameroon value added tax is 19.25%, Egypt charges 10% on standard goods and services while 25% is charged on luxury items and zero on exports. In South Africa, value added tax is 14%, in Kenya it ranges between 12-16% while India charges value added tax of between 5.5% and 14.5%. Despite that, there is precedence for an increase in value added tax. A careful consideration is crucial in taking a decision on increase in tax.

The recent incidence that broke the Carmel's back was that, the Federal Inland Revenue Service in 2019 came up with a proposal to increase the value added tax from the flat rate of 5% to 35% to 50% with a view to properly fund the approved 2019 minimum wage (Olalekon, 2019). That gave rise to so much public outcry on the consequences of such a proposal. Interestingly, value added tax are paid when registered with the Federal Board of Inland Revenue. Again, places that are outside the scope of Nigeria such as free port zones are not expected to pay tax. Even it is expected that non-resident companies transacting business within Nigeria should register for and charge value added tax on all taxable supplies in the nation. In an event of dispute on value added tax assessment, it is the responsibility of Tax Appeal Tribunal to handle the matter (Ojo and Oladipo, 2017).

It is worthy to note that, there are four salient ingredients of a tax. It is a compulsory contribution to the government by the tax payer which is for a common use. It is an obligation imposed on the tax payer.

Furthermore, the tax paid must not be commensurate with the gain derived from paying such tax. Lastly, it is not because of a specific service rendered to the government that a tax is imposed (Ebimobowi, and Ebiringa, 2012). It suffices to say that tax is a means through which the government generates revenue from the masses. An upsurge in Value Added Tax will invariably reduce the value of the paltry sum paid to workers as minimum wage. Implicitly, it will drastically reduce the purchasing power of workers leading to hunger and poverty. In the light of this, the diagram below is an exposition of the revenue of the federal government in Nigeria which encompassed value added tax from 1994 to 2019.

Table 1: Revenue of the Federal Government of Nigeria

	Oil Revenue (₦ Billion)	Non-Oil Revenue (₦Billion)	VAT Revenue (₦Billion)	Total (₦ Billion)
1994	160.19	41.72	5.03	201.91
1995	324.55	135.44	6.26	459.99
1996	408.78	114.81	11.29	523.60
1997	416.81	166.00	13.91	582.81
1998	324.31	139.30	16.21	463.61
1999	724.42	224.77	23.75	949.19
2000	1,591.68	314.48	30.64	1,906.16
2001	1,707.56	903.46	44.91	2,611.03
2002	1,230.85	500.99	52.63	1,731.84
2003	2,074.28	500.82	65.89	2,575.10
2004	3,354.80	565.70	96.20	3,920.50
2005	4,762.40	785.10	87.45	5,547.50
2006	5,287.57	677.54	110.57	5,965.10
2007	4,462.91	1,264.60	144.37	5,727.51
2008	6,530.60	1,336.00	198.07	7,866.60
2009	3,191.94	1,652.65	229.32	4,44.59
2010	5,396.09	1,907.58	275.57	7,303.67
2011	8,878.97	2,237.88	318.00	11,116.85
2012	8,025.97	2,628.78	347.69	10,654.75
2013	6,809.23	2,950.56	389.53	9,759.79
2014	6,793.72	3,275.12	388.85	10,068.85
2015	-	-	748	-
2016	-	-	779	-
2017	-	-	972.3	-

2018	-	-	1.1 trillion	-
2019	-	-	289.04 (Q1)	-

Source: Adapted from, Adeyemo, K.A. Adeniran, F.S. Imoleayo, O. and Egbide, B. (2017) Assessing the Value in Value Added Tax: Evidence from Nigerian Economy. *Journal of Internet Banking and Commerce*, 22(S7) 1-15. Updated by the author.

It was revealed from the above table that value added tax increased progressively from ₦5.03 billion in 1994 to ₦388.85 in 2014. It rose to ₦748 in 2015 to ₦972.3 in 2017. It went to the roof top ₦1.1 trillion in 2018. The record for 2019 is for the first quarter which showed (₦289.04 billion (Q1)). That indicates that the federal government has generated so much revenue over the years *via* tax. Despite that, the nation's economy has not experienced a remarkable improvement. Perhaps, corruption has been on the increase, thus no new government is better than the previous regimes. On that note, increase in value added tax will simply make things more difficult for the workers in Nigeria.

Minimum Wage Trajectory in Nigeria

The first National Minimum Wage was in 1981 under the dispensation of Alhaji Shehu Shagari when the Federal government prescribed ₦125 per month (Nwobi, Okolie, and Husaini, 2018). Another revision was brought in again in 1991, taking the minimum wage to ₦250 per month, after ten years (*Omojologoju*, 2018). This was followed by the regime of Abdulsalami Abubakar that raised minimum wage IN 1999 to ₦3000. In 2000/2001 under the dispensation of President Olusegun Obasanjo, minimum wage was increased to ₦5, 500 for state workers and demand of ₦7, 500 for the federal workers.

In 2008, the NLC agitated for an upward review of minimum wage to ₦52, 000 monthly. The tripartite committee constituted of representatives of Labour Union (NLC and TNC), the Federal Government and the National Employers Consultative Assembly (NECA) began negotiations in 2009. Similarly, the average of the sum total suggested amounted to ₦24, 000 (Ochei, 2019), Consequently, in 2010 the Justice Alpha Belmore Committee filed a bill with the National Assembly on the amendment of National Minimum Wage of ₦18, 000. In the end, the stakeholders consented to a minimum wage increase of

₦18, 000 monthly under the erstwhile dispensation of President Good Luck Ebele Jonathan (Fagbemi, 2018).

Furthermore, a 30 member committee was set up under the dispensation of President Muhammadu Buhari to review the previous minimum wage of ₦18, 000. The demand of the stakeholders vacillated between the proposal of ₦56, 000 of Nigeria Labour Congress, Trade Union Congress ₦45, 000 and ₦96, 000 from United Labour Congress (Nwobi, Okolie, and Husaini, 2018). In the same vein, Nigerian Labour Congress remained in the trenches for 2 years 11 months and 17 days until the new minimum wage of ₦30, 000 was given a legislative approval by the federal government on April, 18th 2019 (Agbaedo, 2019). From the foregoing, it was evident that there has not been a consistent review of minimum wage in Nigeria in line with inflation as the law stipulates.

Table 2: Minimum Wage Increases in Nigeria (1981-2019)

Alhaji Shehu Shagari	1981	₦125
General Ibrahim Babangida	1989/1990	₦250
President Abdulsalami Abubakar	1999	₦3, 000
President Olusegun Obasanjo	2000/2001	₦5, 500/ ₦7, 500
President Goodluck Jonathan	2011	₦18, 000
President Muhammadu Buhari	2019	₦30, 000

Adapted from, Abasiokong, O. (2018) “History of NLC Strikes in Nigeria”. www.proshare.com, Accessed on 7/6/2019, 12:16pm. Updated by the author.

The table is a representation of minimum wage increases in Nigeria ranging from 1981 to 2019. In 1981, the national minimum wage was ₦125, and it was increased to ₦250 in 1989/90. The economy dwindled such that the value of naira was so bad and in 1999 Abdulsalami Abubakar raised the national minimum wage to ₦3,000. Subsequently, the battle royale that unfolded, led to a wage increase to ₦5, 500 for states and ₦7, 500 for the federal and oil producing areas in 2000/2001. Again, there was public distrust on the government for inability to raise wage every five years. This led to it being raised to ₦18, 000, and the inability of ₦18,000 wage to meet basic needs led to the recent ₦30,

000 minimum wage. It suffices to say that Nigerian workers have really struggled for their pay over the years which have never taken them home.

HYPOTHESIS

There is no significant relationship between the economic consequences of simultaneous increase in minimum wage, value added tax and workers' in Nigeria

THEORITICAL UNDERPINNING

Supply side Theory or Trickle-down economics was used as the theoretical umbrella for this discourse. The major proponents of the theory are John Maynard Keynes 1929, Arthur Laffar an economist (1970). They submit that a lower tax rate boost economic growth (Itkowitz, 2019). In the same vein, Adam Smith (1776), Norman Ture, and Robert Mundell are economist. However, Robert Mundell contends against increase in tax and suggested ten billion dollar reduction to avoid excess debt. Similarly, the theory explained that for efficiency, implementation of economic policies should increase mobility of resources. Again, a good resource allocation creates an avenue to exploit so that an economy can attain higher level of welfare, real income, employment and sustainable growth (Griffin, 2019). Furthermore, (Masterclass, 2019) explained that the theory stressed that to determine economic growth, the supply of goods and services should be a major determinant. Similarly, to increase supply, the government should lower taxes and reduce regulations on goods and services.

TENETS OF THE THEORY TO THE STUDY

Supply-side Theory or Trickle-down economics has the following tenets: (1) There should be control over the rate of money supply. (2) There should be a reduction in the rate of tax (3) Government should reduce her expenditure. (4) There has to be stimulation of household savings, savings of business firms. (5) Government regulations on tax should be reduced.

APPLICATION OF THE THEORY TO THE STUDY

Supply-side Theory or Trickle-down economics is relevant to this study because economic growth depends on supply of goods and services. In line with this, the federal government made a proposal to influence economic growth of the nation with a policy to increase value added

tax. This will lead to changes in the quantities of products workers would desire to purchase or the quantities of products companies or (producers) would want to produce (Gale, 2008). The repercussion remains that the workers and businessmen will be unable to save money because prices of goods and service will rise to its climax. The savings of workers and businessmen would have to be injected into the economy to flourish through business will be lost.

In the same vein, increase in tax from 5% to 35% or 50% would not lead to increased revenue from tax. Instead, it will give rise to lower revenue for the Federal government. Alternatively, tax reduction will increase government revenue and a higher take home salary (minimum wage) for workers. The reasons are not far-fetched, workers who save part of their salaries, would have more incentive to work hard. Again, workers who are hard working tend to produce more goods and services and *vice versa*. The long run effect would lead to increases in demand and economic growth will experience an upsurge. Besides, the government will have an increased total income to tax (Gale, 2008).

RESEARCH METHODOLOGY

Method of Study

The study adopted a documentary research method. In other words, the research was based on documents related to minimum wage and value added tax.

METHOD OF DATA COLLECTION

The secondary source was largely adopted from works of experts in the area of minimum wage and value added tax especially those with relevance to Nigeria. The research made use of journals, textbooks, newspapers and internet resources that treated issues on minimum wage and value added tax.

METHOD OF DATA ANALYSIS

The documentary data adopted from the secondary source were analyzed using qualitative approach.

Economic Consequences of Simultaneous Increase In Minimum Wage And Value Added Tax On Workers' In Nigeria

Increase in value added tax will lead to an upsurge in prices of goods and services. Export of the items that attract value added tax, will become difficult as consumers will seek for foreign alternatives that

will become cheaper to purchase. There will be massive increase in the rate of smuggling because people will be more interested in buying cheaper products. The 50% increase in value added tax which is more than the percentage increase in minimum wage will seem like the erstwhile dispensation of Olusegun Obasanjo when he increased minimum wage and imposed tax on consolidated income of workers. It will completely erode the total value of minimum wage which will subject workers to abject poverty (Oaikhenan, 2019). Similarly, due to the reviewed excise duties on alcohol beverages and carbonated drinks, several manufacturers seek for means to transfer the cost of tax to consumers who are looking for an alternative means of escape (Adekoya, Ehiaghe, Jimoh, Olayinka, and Agboluaje, 2019).

The consumers always bear the brunt of tax increase on commodities. The present value added tax on commodities is 5% value of each commodity. Consumers in Nigeria live below the poverty benchmark of two dollar per day. The implementation of the proposed increase in value added tax to 50% will result to suicide mission for low income earners (Ogunjobi, 2019).

Increase in value added tax will increase transaction cost in the Nigerian Stock Exchange and depress stock prices. At present, there is 5% value added tax on every stock bought or sold by stock brokers to investors. This five percent is the commission on the Nigerian Stock Exchange. An upward review of value added tax will cause companies especially the ones producing items with elastic demand to suffer low sales because they can't transfer it to their customers. The effects will be downsizing of workers leading to unemployment, low capacity utilization and lesser profit (The Editor, 2019).

There will be a cost push inflationary pressure. Increase in tax will force almost every sector of the economy to increase prices of goods and services. A bus conductor will raise prices of transport fare and retail fruit sellers and others will increase prices of their goods and pass the blame on the increase in value added tax. This will end up reducing the purchasing power of workers hence perceived as a strategy by the government to make minimum wage valueless because the whole salary will go into payment of tax (Adetoro, 2019). The prices of goods will be forced to rise as minimum wage increases. This will lead to a cost push inflationary pressure. Producers will transfer the cost of wage

increase to product prices, which will eventually be borne by consumers in form of higher prices. Similarly, the wage review of 2003, increased prices of goods and services, and inflation skyrocketed from 10.5% to 24%. In 2011, inflation rate remained a double digit. Worthy of note is that, there might be an extremely high rate of inflation above the Central Bank of Nigeria's 12% projection. The resultant effect will be eroding of purchasing power and value of minimum wage in future (John, 2019). In a similar vein, a worker who earns ₦50, 000 at grade level 08 will invariably pay tax on hospital bills, feeding, school fees, transportation, house rent, miscellaneous and utilities. By and large, the value of the minimum wage would have been eroded by the taxes paid. This will make the worker to return back to the *status quo* (Maduabuchi, 2019).

In the same vein, increase in value added tax will reduce the profit margin of businessmen. This is because many of the people doing business would wish to transfer the burden or cost of tax to consumers. Unfortunately, the consumers are already agitating against the upsurge in the percentage of tax, leading to high prices and spiked inflation (Adekoya, Ehiaghem, Jimoh, Olayinka, Essen, and Agboluaje, 2019). In the same perspective, Obeng, (2018) argued that businessmen will aim at making huge profit at the expense of others and the society at large if care is not taken.

The exemption benchmark of income tax law is below ₦30, 000 minimum wage. By implication, workers will be meant to pay tax as soon as there is an increase in value added tax. The value of the new minimum wage which Nigeria Labour Congress fought for will lose its value once is subjected to the monthly deduction of pay as you earn. Workers in the bracket of the new minimum wage of ₦30, 000 should be exempted from tax as it was done when minimum wage of ₦18, 000 was implemented in 2011 (Agboola, 2019).

CONCLUSION AND RECOMMENDATIONS

The economic consequences of increase in minimum wage on workers' are a function of proposed increase in value added tax. Increase in value added tax to 35% to 50% benchmark was above the ₦30, 000 new minimum wage of the government. This reduced the face value of minimum wage of ₦30, 000. Again, an upward review of value added tax will also increase the prices of goods and services which will

metamorphose into inflation. Thus the consumers seek for foreign alternatives which are cheaper to buy. In addition, the prices of stocks in the market are depressed. It suffices to say that the federal government should seek for other means of increasing her revenue instead of raising value added tax unplanned.

- The government can make twice as much from value added tax at current rate by reforming the law, expanding the net and ensuring a robust administration rather than by increasing rate. This should include a review of value added tax waivers, better policing of the border to improve import value added tax collection, framework for value added tax on imported services and digital economy.
- There is urgent need for government to encourage higher productivity in the industrial sector to create employment and curb inflation rather than increasing value added tax.
- Government spending on allowances of politicians and elections should be pruned down. Prudent spending will create opportunity for fund to be used in paying minimum wage instead of astronomical increase in value added tax.
- In addition to tax cuts, supply side theory usually recommends that the government should decrease its regulation of business and provide other incentives for increases in production, such as tax breaks (amounts of money that can be deducted from the taxes owed to the government).
- There should be an amendment of the law to make ₦30, 000 minimum wage to fall below the benchmark of taxable income in Nigeria. To achieve this, the income tax bar should be raised so that ₦30, 000 minimum wage will fall below it.
- The government should strive to make local goods and services attractive to purchase. This could be achieved through reduction on value added tax in line with the tax bar. This will make consumers not to seek for foreign alternative.

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THE IGBO VOCABULARY OF DEATH: AN INVITATION TO A PHILOSOPHY OF HISTORY.

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Abstract

*This study creates an Igbo idea of Death which leads to a philosophy of History. Through its vocabulary here, a philosophy of history develops. Many reasons justify this focused inquiry as worthwhile. Some key terms have been noted alongside some Igbo names conveying senses of death through their meanings, causes and types. History and Philosophy have been defined briefly before considering some contextual facts such as change, activity **asocialness**, immanence, **travelitis**, and social deaths including assimilation. To the Igbo, Death obstructs achievement. They confront it to make history so as to avoid Death.*

INTRODUCTION

“No condition is permanent in this World¹”

“Silence teaches the dignity and finality of Death²”

“Life is an art. If you help only yourself, you are useless. If you help others then you are useful in society³”.

Igboana means the wealth of information about the Igbo people. History, Geography, Politics, Philosophy, Biography, Religion, Anthropology, - with other subjects, provide it. Scholars have investigated Igbo life in pre- British times⁴, during Anglo- Nigeria⁵ and Post- Independence⁶. Yet much more remains to be added by further inquiries from other angles other than in this thanatology⁷.

The goal in this study is to provide an Igbo idea of Death- as a philosophy- through its vocabulary, meaning, relevance and significance today. In doing so, the immediate thesis is that the Igbo have an idea of Death that is *philosophizeable* as History.

An investigation like this rests upon some justifications of this age of rapid change and *overscience*. First, Death has two doors – as an exit from life and as an entrance to another life. Second, it has numerous

causes. Third, there are deaths and deaths, indeed, an uneven variety. Fourth, this experience teaches hope, love, fear, determination, oblivion or amnesia. Fifth, studying Igbo death can be an invitation to a philosophy of History. Sixth, the uses and abuses of death affect Igbo society⁸. Seventh, an invitational view about it reveals the connection between Igbo points- of- view and the realities of death. Eight, dying and philosophy are life's durables. Ninth, philosophy and philosophers guide human actions, for better or for worse. Tenth, History as the Mother- general⁹ of all disciplines is still the lamp for humankind. Historical blindness¹⁰, wrong- headed history or avoidance¹¹, therefore, cook misfortunes in society.

Preface, focus and justification lead to the argument of this essay. That begins with the definitions of the key terms, namely Igbo, Idea, Death, Invitation, Philosophy and History. Igbo means a human group, an ethnicity and its language. Geographically, the Igbo people live in five south eastern states of Nigeria,¹² and have diasporic colonies throughout Nigeria, in several countries of Africa and within the wider world of non-blacks comprising Europe, Asia and the Americas. Igbo population today hovers around sixty million¹³. An Idea is an opinion often resting upon evidence. This term stands for a weltanschauung or world - view. The Igbo vocabulary of death is a list conveying wisdoms wrapped in the names which Igbo parents give to their children. Such terms mean names¹⁴, show causes and typify deaths in the chart below:

NAMES	MEANINGS
ONWUBUALILI	Death is a long sorrow.
ONWUABUNSO	Death is not forbidden.
ONWUDIWE	Death yields angers.
ONWUAJUOHA ¹⁵	Death never asks questions.
ONWUAMAEZE ONWUAMA	Death does not respect even the big (rich) persons.
ONWUAMANSO	Death respects no custom.
ONWUANAIBE	Death does not take bribes or accept guarantors.
ONWUASOANYA	Death respects nobody.
ONWUBIKO	Death, people beg you, Go away!
ONWUBUNTA	Death reduces population or family.
ONWUBUYA	Death creates permanent sorrows.
ONWUGBOLU	Death has ended here now.
ONWUASOMBA	Death never regards any people as free or

	safe.
ONWUEGBUO	Death has struck here.
ONWUELINGO	Death does not accept bribes.
ONWUTEAKA	Death appears forgotten during its absence.
ONWUMELU	Death caused all the problems.
ONWUEMELIE	Death has defeated the people.
ONWUHAA	Death should leave people alone.
ONWUAMAEGBU	Death will not overtake us.
ONWUCHEKWA	Death has to wait.

CAUSES ¹⁶ OF DEATH	MEANINGS
AGHA ELIE	War took them (DIA) Died in Action.
AGUUEGBUO	Hunger killed them.
ILOEGBUO	Enemies killed them.
ONWUIHELE(IWHELE)	Suicide- because of shame or desertion.
ONWUNTI IKE	Death through rejection of advice – stubbornness.
ASHIOGBUGBU	Illness/Sickness (sometimes vague).

TYPES ¹⁷ OF DEATH	MEANINGS
ONWUIKE	Violent death.
ONWUANYIGHIYI	Slow, painful death.
ONWUOKOLOBIA	Death of an able youth.
ONWUNWATA	Death of a child.
ONWUAGADI	Death of an oldster.
ONWU CHI(M)	Death caused by <u>Chineke</u> or <u>Chukwuokike</u> via the private god/deity called <u>chi</u> .
ONWUAGBOGHOBIA	Death of an adult female.

How, it can be asked, are these facts an invitation? Some answers may stand for others. For one thing, ideas rule the world and influence human beings. For another, every society matures a philosophy of History –among other philosophies. But the term History¹⁸ needs explaining, even if briefly; as a discipline, it backgrounds all other studies and itself. Orderly, it examines past events, meaning the activities waged by men and women in society. For now, History studies the Igbo pasts within an overlong past – from pre-history to contemporary times. It shows their socio-economic activities such as agriculture, religion, politics, governance, trade, commerce and philosophy. Food is history for feeding changing populations. History denotes also their thoughts over life, death, *beingness* and time. Indeed,

it can also mean histories – community, local government, state, national, to say nothing about intellectual, cultural and social trends. With regards to ideas history, equips scholars to philosophize from praxis. It is work, a curative doctor for *ignorances*; and a national memory.

Philosophy is wide like History and Life; yet it focuses the views of individual scholars as they fish for truths in the sea of concrete or abstract ideas – ideas that are social constructs. This knowledge queries the so- called facts; doubts the assumptions; and suspends answers. For philosophers, everything is in a state of flux. The so- called conclusions remain unconcluded – not final in this onward march of the human mind. At this stage, the *Igboworlders* stress the following facts. These emerge from their general university of life called Death – the first and last in humankind’s endless journey – back to back. That, means from Life to death to life.

First, change is continuous and uncontrollable. Survival, therefore, includes swimming along, on and up, as one of the lessons from historical exposure. **Second**, “No condition is permanent in this world¹⁹”. In 1947, this writer, then seven and others had to sing this song after Mr. Godfrey Edo of Eke, a primary school teacher. “Big man today, small man tomorrow. Na so de world de be. Na so de world debe?” “Small man today, Big man tomorrow, Na so de world de be²⁰”. His song says that a person can be a rich man today, but a poor man tomorrow because life changes people and their positions.

Third, activity, doing any useful work, but never laziness is the road to human survival and achievement. For that, begging before the Nigerian Civil War (the Nigeria – Biafra War) was invisible, if at all²¹. Hard work paid off, but laziness earned shame or dishonor.

Fourth, togetherness in sorrow or at pleasure marked the central value in human life, as such, persons appear useless or meaningless when they stay, dance or eat alone for “Life is an art. If you help only yourself, you are useless. If you help others then you are useful in society²²”.

Among them, evil doers – asocial beings – die spiritual death. Society refuses to bury them, but throws them into the wilderness for foxes and other predators to devour. This burial illustrates the reward for bad living, namely, homelessness at death. Likewise, linguistic death

suggests losing one's genuine tongue. "Engligbo²³" as an Anglicized Igbo dialect, like Broken English, distorts the original and leaves posterity in mid – air, for being neither a true original nor an acceptable variety. Migrants and assimilated Igbos tend, sometimes, to speak diluted versions of this cultural death.

Fifth, *Chukwu* (*Chukwuokike*, *Chukwu Abiama*) created Life for the Igbo. He, by man's choice, is the final judge in all affairs²⁴. Consequently, traditional religion, being Chukwu –centric glues the society and unites men and women for cooperative living.

Sixth, this *Chukwu* is immanent in the Igbo cosmos²⁵. He is not an outside – insider but only a permanent insider and actor who winds the clock of life- and- death.

Seventh, fear of non- achievement before death comes, not love- of- Death, stands tall in the Igbo mind. None would want to be ignored, forgotten, or unhistorified. Hunger for achievement is endemic to Igboness. Therefore, they are opportunity – hunters often interpreted as travelitis²⁶. It is a desperate quest to change places and statuses. Possibly, death or its fear linking anxiety stings the Igbo people awake, wide awake.

Fortunately, just like a guide, in the womb of Time, this aspect co-tenants with many other deaths²⁷. For an adult male, non-marriage is death, so is spinsterhood. The barren woman, no matter her beauty or candour, is taken as socially dead. Even in academic life where the slogans are "Publish OR Perish" and "Publish or Perish", non-publishing leads a *promotee* to "death". But cynics can pun that "OR" is not "or" and that the published scholar can still die in the politics of the university jungle. Migrators preserve their cultures in foreign lands or else lose them by getting assimilated, because assimilation is also death among deaths. The non- performing politician who loses power becomes socially dead alive in his remaining days²⁸.

These ideas provide a philosophy of History,²⁹ by revealing the elements in the socio- economy of a people trapped by change upon change – where no condition is or can be permanent. But their determination, hardwork fearlessness and self- confidence confront Death³⁰. For they realize that "Life everywhere contains a taste of Death". But the living must press on, and they do.

CONCLUSION AND RECOMMENDATIONS

This vocabulary of Death as *nonbeingness* is relevant today. Its significance means that death and life are general. The Igbo people see it as an obstruction to their quest for survival, achievement and history – making. This investigation has been justified. Its argument covers deaths and explains types, class, cause and timelessness. Its thesis stands for studying Igbo death yields the elements that produce a philosophy of History indicating thanatophobia³¹. Its invitation is open-ended. For to the Igbo proper, their fear of Death joins their fear of History – eternal Siamese twins.

Beyond the conclusion, there comes a range of recommendations. Historians, as an academic family, should urge the Federal Government to make History a national subject, meaning that citizens have to study it at their proper levels.

For one thing, historians should write nationalist history to train patriots as against *patrioteers*.

For another, Historical Education today requires other *-ologies* as an interdisciplinary venture. Leadership or advisory positions should go to historians in Home Offices, Foreign Affairs posts, Embassies and International Commissions.

Understanding History and historians should be upgraded by boosting academic scholarships, expanding University curricula and creating Areal Universities for country – specific competences. Governments should de-genderize political and university leaderships as a harvest of History – that History which conscientizes society.

Finally, Death studies, like the above, should continue to deepen the understanding of History, Life, Philosophy and Death.

End Notes

1. Celestine Ukwu of Abor in Udi LGA whose educated popular music cannot die. He died after the Nigeria – Biafra War (1967 – 1970).
2. Innocent FA Uzoechi, Ph.D. Dept of History and Civics, Alvan Ikoku College of Education, Owerri, Imo State, 15 May, 1998.
3. Uzoechi, DALA (Distinguished Academic Leadership Award by COFICON, 2017) to mentees, GOUiversity, Enugu.
4. Rev. G. T. Basden, Among the Ibos of Nigeria (London: Frank Cass, 1966), *passim*. Also C. C. Ifemesia, Traditional Humane Living Among the Igbo: A Historical Perspective. (Enugu: Fourth Dimension Publishers, 1979).
5. A. E. Afigbo, The Warrant Chiefs: Indirect Rule in South eastern Nigeria, 1891 – 1929 (London: Longman, 1972).
6. Dan O. Chukwu, Sylvanus I. Okoro, *et al.* (eds.) Studies in Igbo History. (Enugu: Noli Publications, 2016) Chap. 20, pp 353 – 363.
7. Concise Oxford English Dictionary, 11th edn. (Oxford: OUP, 2006), 1492 – “the scientific study of death and its associated practices”.
8. The uses and abuses of death involved prayers, wasteful burial expenses and feasts to show off wealth and mask poverty in the sea of poverty. These prove nothing to the dead!
9. Every subject has a background to it – a historically developmental one, for an example, the History of Medicine, and the History of History, otherwise called Historiography.
10. By Teaching Government- stamped Histories such as Party studies and pro- Government histories. See Richard Grunenberg’s A Social History of the Third Reich in Hitler’s Germany 1930 – 1945.
11. Between 1970 and 2019, in Post – Civil War Nigeria, History-teaching was not for the Primary to pre – University, levels. Certainly a historyless Democracy looks like an unsuccessful night journey.
12. These are Abia, Anambra, Ebonyi, Enugu and Imo.
13. This is a guess-timatesince population statistics are politicized and, therefore, dumbed down among Third World Countries.

- also see Eastern Trumpet, Vol 4 No. 26 (2019) Article: “UN Questions Nigerian Government over Biafra”.
14. See R. C. Okafor, Igbo Personal and Title Names (Enugu: New Generation Books, 2008) Passim. This author thanks Prof. Okafor for a brief interview over ONWUBUYA. Also U. D. Anyanwu in Ed. U. D. Anyanwu & J. C. U. Aguwa, The Igbo and the Tradition of Politics (Enugu: Fourth Dimension Press, 1993). “Erima: Towards a Theory of Igbo Political Tradition” pp 31 – 40, especially, p. 39.
 15. I thank Associate Professor Nick Ngozi Igwe of Godfrey Okoye University for introducing this name on 4th July, 2019.
 16. Causation is difficult to pin down in History as in Philosophy, for mono-causality traps the unwary and fogs the past.
 17. Typing death here is incomplete, and wisely so, because knowing and unknowing are endless. But some can serve for now.
 18. See A. I. Rowse, The Use of History (London: EUP, 1965).
 19. Celestine Ukwu, already cited. Waxed many records conveying Igbo philosophic wisdoms about life – including “IjeEnu” or “Life’s Journey on Earth”.
 20. This event happened at St. Michael’s Primary School, AwhaImezi, in Colonial Udi Division of Anglo- Nigeria.
 21. Vatican Radio (Italy) reported that in 1967 there were over two million (2,000,000) refugees in Biafra, but there were no beggars on the streets.
 22. Uzoechi, to mentees, 2019.
 23. “Engligbo” and “Broken English” are common today because of the speakers desire to communicate in societies hosting foreigners or non- indigenes. These are bridge languages.
 24. Uzoechi, A Basic History of Nigeria to AD 2000 (Enugu, Benalice Intl. Publications 2004), 6 – 7. Also F. K. Ekechi, Missionary Enterprise and Rivalry in Igboland, 1857 – 1914 (London: Frank cass, 1978), 161.
 25. Chinwe Achebe, The World of the Ogbanje (Enugu: Fourth Dimension Publishers, 1986), 10 – 11 on “Igbo World View”. Edmund Ilogu, Christianity and Igbo Culture (A Study of the Interaction of Christianity and Igbo Culture) (Onitsha Univ. Publishing Co.) (NY. London. Enugu: Nok Publishers, 1974), 38.

26. “Ojembaenweilo” is an Igbo proverb that teaches that the wise traveler never makes enemies en route. See Uzoechi, cited. “The Concept of Igboology” in Ed. R. C. Okafor & L. N. Emeka, (ed.) Nigerian Peoples and Culture (Enugu: New Generation Publishers, 1998), 161 – 174, 165. See M. Obasanjo, PhD. The Ex-President of Nigeria. “Why Igbos are ahead of other tribes”. VESYM Newspaper Vol. 1 No, 30 Edition, 191, p5.
27. “Social Death” has a wide range but it differs from the type that invites the dead to join their ancestors. See Uzoechi A Basic history, p. 7.
28. Death here suggests stagnation, booklessness, “fade-out”, “invisibility” or non- influence in academia.
29. For its roots vide the Concise Oxford English Dictionary (2006): Historia (GK) meaning “narrative”, “history” and “histor” as “learned”, “wiseman”.
30. Also Oral interview with Engr. Christopher Offiah of Inyi, Oji River LGA, Enugu State on 8 July, 2019. He mentioned ONWUATUEGWU with explanations. A Biafran Military Commander, Tim Onwuatiegwu, by his bravery, made Civil War history. Like General C. Odumegwu- Ojukwu, the Biafran Leader, he remains one of the Immortals. To him also, death means the inability to eat, move and breathe”. On assimilation as death see John Scott & Gordon Marshall, Eds. Oxford Dictionary of Sociology a (Oxford: OUP, 2005), 24. See also Joyce A. Ladner, The Death of White Sociology (N.Y: Vintage Books, 1973).
31. See The New International Webster’s Comprehensive Dictionary of the English Language. Encyclopedic Edition(2010), 1300. Here it is “a morbid fear of death”, whereas the Igbo stand is heroic, defiant and unstoppable. For their fear of Death is their fear of History – their Siamese twins.