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RORTY'S INTERSUBJECTIVE AGREEMENT: IMPLICATIONS FOR NIGERIAN POLITY

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Introduction

The question of certainty of knowledge has been problematic from time immemorial. The criterion for knowledge has been the pace set before philosophers of different epochs. Philosophers and epistemologists in the strictest sense have been in self battle in order to proffer the most certain way of knowledge acquisition. Majority of them have formed one school of thought or the other and many have joined any epistemic school of thought of their choice. Richard Rorty, who is an American philosopher, developed his own notion of intersubjective agreement.

Rorty's intersubjective agreement entails knowledge being what a particular people in a particular place and in a particular epoch have accepted to be the true knowledge. For Rorty, it is an intersubjective objective knowledge. He maintained that intersubjetive agreement must define true knowledge and it is the manifestation of truth for a giving community. Hence for Rorty, knowledge is dependent on societal agreement. In Rorty's epistemic position, knowledge is no longer justified true belief, but justified accepted belief.

Rorty observed that every society has its own set down or laid down rules and patterns of doing things which are said and are unanimously agreed upon by all the members of the state or that society. Knowledge therefore, is relative to societal agreement or social practice.

However, Nigeria is a cosmopolitan country, a country with people from different backgrounds and cultures, different world views and ideologies. Each of the groups or backgrounds has commonly accepted creed or norms that guide their actions or behaviours. Meanwhile, Nigeria since its inception as a country in 1960 has suffered societal unrest and political rancor because of its cosmopolitan nature. Hence, each microscopic group in the country tries to parade their commonly accepted norms as the one to be followed and adopted by the rest. This has had adverse effects on the peace of the country for so many years.

Therefore, our aim in this research is to apply Rorty's epistemic position to the situation of Nigeria and see if adopted, will be for the good interest of the country or vice versa.

Rorty's Intersubjective Agreement: An Exposition

Rorty reasoned that in matters of knowledge, only intersubjective agreement is important. He maintained that if for instance there is a consensus on 'X' being good, then it is good. Moreover, knowledge is according to Rorty (1991:24) 'is a compliment paid to the beliefs which we think so well justified that for the moment further justification is not needed'. Knowledge in his opinion is no longer justified true belief, but, justified commonly accepted belief. He reasoned that each human community has its own vocabulary, its own set of statements which are said and accepted. There is no overarching vocabulary in which all others can be discussed; there is no privileged vocabulary which is in some way absolute, and no universal truth.

Rorty maintains that it is not correspondence which leads to statement being labeled true, but the practice of a linguistic community. Truth is based on a community's solidarity not on some independent facts of the case. So for Rorty, statements are indeed true, but not in any universal, privileged way, only in the way any communally accepted discourse is true. Being consistent of his conviction, Rorty (1994:52) asserts: 'the search for objective truth is not the search to correspondence to reality; instead it is a search for the widest possible inter-subjective agreement'.

Rorty maintained that the standard for justification of knowledge is by reference to the consensus of the community's beliefs. The community therefore is the source of epistemic authority. He further maintained that at some point, individuals have to decide whether something is good or if something is justified to believe in. a consensus therefore requires that people have an opinion of their own, for you cannot build a consensus from no opinions. Furthermore, Rorty maintained that individuals decide their opinion by reference to the practice of the community.

For Rorty, knowledge is relative to societal agreement. An assertion he maintained is true and justified if and only if it is warranted by the epistemic norms of the relevant society. Knowledge therefore is a matter of social practice. He therefore conclude that justification is then based on this unending regress of intersubjective agreements, made up of individual decisions, and individual decisions, made by reference to intersubjective agreements. Justification for him therefore does not seem to get very far-it is based on immediate reference logically held to be either true or false.

Rorty's Pragmatism

Rorty's view is that human inquiry, as it ceases to be an attempt to correspond with an intrinsic nature of reality, becomes an exercise in human problem solving. Hence Rorty (1999:22-23) writes:

> Pragmatists hope to break with the picture which, in Wittengenstein's words, 'holds us captives'- The Cartesian-Lockean picture of a mind seeking to get in touch with a reality outside itself. So they start with Darwinian account of human beings as animals doing their best to cope with the environment-doing their best to develop tools which will enable them to enjoy more pleasure and less pain. Words are among the tools which these clever animals have developed.

Rorty's opinion is that no organism human or non-human is ever more or less in touch with reality. For him, it is a Cartesian error to think of the mind as somehow swinging free of the causal forces exerted on the body.

He reasoned that we should give up seeing inquiry as a means of representing reality, and rather see it as a means of using reality. The relationship between truth claims and the world becomes causal rather than representational and the issue becomes whether our beliefs provides reliable guide to getting what we want. He however sees philosophy as a tool to keep conversation going. Hence Rorty (1979:378) opines:

> To keep the conversation going is a sufficient aim of philosophy. To wisdom as consisting in the ability to sustain a conversation, is seeing human beings as generators of new descriptions rather than beings one hope to be able to describe accurately.

Rorty's Attitude Towards Truth
Reacting to truth, Rorty (1999:25) assert:
> We cannot regard truth as a goal of inquiry. The purpose of inquiry is to achieve agreement among human beings about what to do, to bring consensus on the end to be achieved and the means to be used to achieve those ends. Inquiry that does not achieve coordination of behavior is not inquiry but simply a world play.

Truth however as Rorty views it is not a matter of reality, but of the community. It does not require knowing anything about reality, only of other people thinks. What matters in Rorty's opinion is what other people think. Instead of truth as correspondence, Rorty argues for truth as justification, warranted assertability. Thus, Rort (1979:389-380) articulates:

> If we seek knowing not as having essence, to be described by scientists and philosophers, but rather as a right, by current standards, to believe, then we are well on the way to see conversation as the ultimate context within which knowledge is to be understood. Our focus shifts from the relation between human beings and the objects of inquiry to the relation
> between alternative standards justification.

Objectivision is being used by the social metaphysician to describe this view of orienting oneself to the thoughts and ideas of others rather than to reality. For Rorty, determining if something is good is more important than determining if it is true. Truth he maintained does not depend on reality, but is seen as good or useful for us to believe. Truth for its own sake in Rorty's view is meaningless. It is just a way of saying this thing is useful for our ends.
Truth, Rorty further stated is completely human-dependent. Truth is not 'out there' it depends on there being sentences and propositions which do not exist independently of human consciousness. It is a function of language. Rorty reasoned that we do not discover truth rather we create them. They are not 'out there' rather they are 'in here'. Explaining this further, Rorty (1989:5) writes:

> Truth cannot be out there-cannot exist independently of the human mind-because sentences cannot so exist-or be out there, the world is out there, but the description of the world are not only description of the world can be true or false. The world on its own-unaided by the describing activities of human beings-cannot.

The mere existence of the sun in Rorty's understanding is not a question of true or false, it is just is. Describing the sun as a star with such and such characteristics is something that can

be true or false. It either has those characteristics and the description is true or it does not and the description is false.

Implications of Rorty's Position to Nigeria Polity
The epistemic position of Richard Rorty when situated in Nigeria polity has several implications and practical relevance.

Nigeria is a cosmopolitan country that has since its inception as a country been plunged into a series of political, economical and moral turmoil. One however can see these incessant political rancor social unrest political thuggery and violent demonstrations in Nigeria as a result of the cosmopolitan nature of the country. A country with over four hundred ethnic groups with different dialects, different cultural heritage, different moral orientations, different belief systems and different world views and each of these microscopic groups in the country tries to dominate the other and parade their commonly accepted creed as the best to be adopted by all. This however has had adverse effects to the peace and unity of this nation as a country and as a political entity.

However, these societal abnormalities in Nigeria have been attributed as the failure of Nigeria government and the decisive makers in the country to adequately understand the cosmopolitan nature of the country and how best to govern and rule the people with such diverse backgrounds. Hence, this will bring the importance of Rorty's epistemic position to Nigerian situation into focus. Therefore, this write up aims at exposing the political or managerial, economic and perhaps moral implications of Rorty's position to Nigerian polity.

Political and Managerial Implications
Rorty reasoned that the standard for justification of knowledge is by reference to the consensus of the community's beliefs. The community therefore is the source of epistemic authority. However for Rorty, this communal agreement is based on its workability in a given society.

However, the amalgamation of Nigerian people is the amalgamation of people that are historically different in their background, in their religious beliefs and customs. Therefore, those who manage the political affairs of this country should take cognizance of the cosmopolitan nature and different objective world views of different microscopic groups in the country. Hence, in the management of the political affairs of this country, the interest of each group should be promoted. None of the groups should favoured to the detriment of the other group and all should be given equal attention. No group's ideology or world view should be seen as model or yardstick for others. This is because each group's ideologies and cultural values are made based on the intersubjective agreements that are anchored on their workability in their community. Hence each groups' ideology is unique and special.

Furthermore, the constitution of the country should reflect different belief systems and should incorporate different objectives and cultural orientation of different tribes that make up the country for peaceful and harmonious co-existence.

Nepotism, tribalism and sectionalism should be avoided at all cost by the decision makers of this noble country. For any tribalistic administration will lead to nothing but chaotic and collapsed society.

It is however rewarding to note that a country with over four hundred tribes like Nigeria that fails to adequately represent the common interest of all the tribes that make up the country is bound to fail and collapse, for there will be no basis for unity. One therefore can see the reasons behind the Boko Haram insurgent from the North, movement for the emancipation of sovereign state of Biafra (MASSOB) from the East, and militancy from the Niger Delta

region as failure of the governance of this country Nigeria to adequately represent their common interests and objectives.

Economic Implications
The epistemic positions of Richard Rorty not only have social-political implications to Nigeria polity. It has also economic implications. Rorty's insistence that the community is the source of epistemic authority has some economic implications to Nigeria polity.
Our country Nigeria without doubt is endowed with enormous human and natural resources, blessed with vast land and beautiful landscape; mild climate and rich cultural heritage. A country that has all it takes to be one of the best countries in the world. But ironically, upon all these blessings the citizenry are still suffering of poverty and unemployment.

However, one might see as one of the reasons for economic backwardness in Nigeria to be the failure to base education on the economic values of the environment. Importantly, by saying economic values of the environment, one should not understand it to mean abandoning good foreign values, but rather, the importance of educating our people to discover, transform and advance our own economic values. There are certain economic values that work for us that need to be discovered, harnessed and developed. By so doing, we grow industrially and otherwise.

Our country is indeed blessed with high natural resources that need to be discovered, harnessed and developed for the economic growth of the country. But unfortunately our people are yet to be educated on how to make out something good and valuable from these resources.
It is to note with dismay that most Nigerian students are only interested and are educated on foreign values alone that have no cultural and economic basis in our country. It is instructive to note that if education fails to accrue from the economic values of any given community then, there will be economic and industrial detoriation which will lead to mass poverty and high rate of unemployment. This however might be one of the major reasons why our country has failed to grow both in science and technology that has led us to total dependence on foreign goods and services that has further left us into the state of alienation.

Therefore, if Nigeria as a nation wants to grow economically, education should be based on our God given economic values that are workable in our society. For failure to do this will mean doom for our economic strength.

Moral Implications
Having exposed the social-political and economic implications of Rorty's epistemic position to Nigerian polity it is pertinent however to look at its moral justifications when applied to Nigeria setting.
It is rewarding to note that adoption of Rorty's intersubjective agreement will encourage moral relativism. Hence, each person's human act will be judged based on the moral norms that guide his community. And by so doing, there will be no basis for objective morality and the philosophy of ''anything goes'' will be the order of the day. Furthermore, adopting the position of Rorty means supporting the myopic philosophy of Boko Haram sect. This is because they hold the view that western civilization is a borrowed culture that is against their religious and moral beliefs. Hence, should not be used as yardstick in Nigerian administration.

In applying Rorty here, we can justify their position. But the objective fact remains that the foundation for such philosophy is faulty and unscreened. The act of killing innocent people and damaging of properties in the name of fighting for common goal is unethical and

morally wrong. Life therefore is larger than intersubjective agreement. Killing of people can never be used as a means to an end. Though agreed that there are different moral and religious backgrounds, but it should not on anyway be against the objective morality. For no society supports or encourages killing. Therefore, as we encourage and support different ideologies and moral backgrounds it is highly advisable that these moral backgrounds are subjected to objective scrutiny for peaceful and harmonious co-existence in a country like Nigeria.

Evaluation and Conclusion
Realistically, Rorty's epistemic position encourages humanistic epistemology that is based on communal perception, relativism and subjectivism. His views when applied to Nigerian society will enhance the economic standard of the country by exposing people to appropriate their economic values. Importantly also, his position will enhance the management of the political affairs of this country by encouraging equal attention to all the tribes that make up the country. This will lead to harmonious and peaceful co-existence in the country.
However, we will not fail to assert that Rorty's position is not without any adverse effects to Nigerian polity. His epistemic position when applied to Nigerian situation will lead to moral relativism that will enthrone the philosophy of ''anything goes''.
    Therefore, though his epistemic position is highly commendable, its loopholes should be detected and avoided for peace and unity in our country Nigeria.

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PHYSICAL DEVELOPMENT PLANNING SUB-COMPONENTS AS VERITABLE INSTRUMENTS FOR ORDERING INTEGRATED GROWTH AND SUSTAINABLE DEVELOPMENT IN NIGERIA

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ABSTRACT
Our attempt in this work is to present graphically the major milestones that are important in repositioning Nigeria for Urban and rural development. For there to be a sustainable development there has to be a well thought out National Development Plan and there must be the political will to assiduously pursue and implement the plan as enunciated. We concluded that Development Control and national Building Code are the bedrock for the management of the physical development in a developing nation like Nigeria. The method we have used here is that of integrative humanism. Urban and rural development can only be achieved if all the subsectors in physical development are harnessed for national integrated growth.

Introduction: Definition of Planning, Physical Development Planning, Economic Growth and Development
Everybody plans to achieve objective. Planning is rational, goal oriented, future oriented and action oriented. Decision is involved with choice of best alternative course of action. We plan because of tomorrow's uncertainty and because resources are scarce. It is difficult to achieve orderliness and sustainable development without planning.

Physical planning also described as "Land use planning", "Town and country planning", "Urban and Regional planning" or simply "Town Planning" relates generally to the use of land or the spatial expression of the desired form of social and economic development to be translated on the ground. Physical planning is a comprehensive and system related process through which plans and policies are evolved for enhancing the quality of our environment and the lives of the inhabitants (The Urban and Regional Planning Law (Decree 88 of 1992). Franklin (1992), defined "Physical Planning" being focused on the concern with the design, growth and management of the physical environment in accordance with predetermined, and agreed policies, where balanced social and economic objectives may be achieved. Physical planning was summarized thus under the following headings, viz;

   (a) Physical planning provides a planned spatial framework of development for the physical environment within which a balanced programme of social and economic development can be carried out. It provides a master plan or compass for development.

(b)   It provides the legislation necessary for the planning, controlling and implementation of the physical development process and

(c)   It is done to ensure the establishment of centralized infrastructure with overall responsibility for planning, evaluation, co-ordination, administration and implementation of

a comprehensive development programme. Physical planning in this context is the planning of buildings, parks and gardens, roads, basic social services and other physical things. It is the art and science of controlling the use of land, the character and arrangement of building so as to achieve economy, convenience and beauty (Kibo; 1980).

Physical planning is synonymous with "Development Planning" which means any development, which when embarked upon or executed by either private or public developer brings about development. While development plan in physical term is the policy document prepared to guide physical development decisions and solve some planning problems in the built environment. National (Economic Development) Planning is not directly the same thing as Physical Planning. Physical Planning is a subset or one of the sectors supposed to be treated under national planning but often a time, the economic issues dominate to the extent of neglecting physical planning backup in National Development Plans.

Economic growth is the percentage change in real gross national product. It is the increase or decrease in the total product when compared with the past year. So we have Economic boom (Eldorado, growth) or economic retardation (doldrums debacles/Slump) respectively. The conditions that encourage economic growth include qualified labour, technological innovations, sound management; natural resources, macro economic and fiscal policies. National Planning is concerned with the objectives related to growth, allocation and redistribution of resources. Developing countries, like Nigeria, simply prepare National Development Plans within given periods at some stages to guide their efforts in national development. This is with the recognition that national economies are vulnerable to foreign competitions and technological changes. National planning provides the framework for the overall development of all the sectors. Urban and Regional Development is inclusive along with other sectors such as Education/Human Resources development, Health and Capital Finance. This is what we call integrative approach to the issue of urban and regional development.

Development in general terms connotes a planned process of change in the right direction which have some implications for livelihood. Black (1966) defined development as growth plus change towards ideal level of modernization such as that traceable to productivity, social and economic equalization, modern knowledge, improved institution, attitude, rationally co-ordinated system of policy measures that can remove the host of undesirable conditions in the social system perpetuating the state of under-development. It answers three fundamental questions viz;

(1) What has been happening to unemployment?
(2) What has been happening to inequality? And
(3) What has been happening to poverty?

All these are issues raised in Millennium Development Goals (MDG) target 1 to address the problem of economic wellbeing of human beings.

The Aim of Sustainable Development is that which seeks to meet the needs and aspiration of the present without compromising the ability to meet those of the future (Brundt World Commission on Environment and Development, 1987). It is a process in which the exploitation of resources, the directive of investments, the orientation of technological development and institutional change are all in harmony and enhance both current and future potentials to meet human needs and aspirations. Sustainable development embodies the nations ideas of a development process that is equitable and socially responsive, recognizing the extensive nature of poverty, depreciation and inequality between and within nations,

classes and communities. It also seriously advocates that the world be seen as one ecosystem and advocates that economic development process should include ecological and environmental issues as an essential component. This is where and why the physical planning components become very relevant for improvement of the environment for the welfare of mankind and maintenance of the ecosystem.

The definition underscore the fact that physical planning or land use planning, in addition to physical, economic considerations, also addresses the issues of health, safety and general well being of people; often referred to as public interest determinants of land us. Chapin (1970) further expanded the physical planning focus to include urban land market, and culture-bound considerations such as customs, traditions and belief. The land use zoning emphasis come into the fore as result of the debate on the public interest perspective of land use planning. Land use zoning has come to recognition as government intervention instrument packaged in form of legislation and legal control in Town and country planning matters.

The Place of the Nigeria Urban and Regional Planning Law (Decree 88) of 1992 with some levels of Physical Development Plans

This is the physical planning law instrument that guides the legal and administrative procedure in the operation of physical planning and implementation with development documents. It is the only post-colonial physical planning legislation in the country and it operates based on the facilitation and use of land for physical planning purposes hinged on the provision of the land use Act of 1978. The law provided for the establishment of three agencies at the National, state and local government levels for the administration of physical planning activities in Nigeria. With this arrangement we have the National Urban and Regional Planning Commission at Federal level, the State Urban and Regional Planning Board in each state of the Federation and the Federal Capital Territory (FCT); and Local Planning Authorities in the Local Government Areas (LGAS).

The responsibilities of Federal Government include formulation of National policies for Urban & Regional Planning and development, the preparation and implementation of the NATIONAL PHYSICAL PLANS including the National physical development plan, regional and sub-regional plan, urban Master plans and subject plans. It also includes the preparation and implementation of Urban & Regional Planning standards for Nigeria, the promotion and fostering of education and training for Town Planners and Support Staff. It also includes the conduct of research into Urban & Regional Planning, the coordination of states and Local Governments in the preparation and implementation of their physical development plan; provision of technical assistance to states; recommendation and dissemination of research results to user organizations; and development control over federal land.

The commission at the Federal level, Board at the state level as well as local planning Authorities in each local government area are each headed by a chairman, who must be a registered Town Planner. Other members are made up of representatives from each of the relevant multidisciplinary built environment-professions (namely, Town Planning, Architecture, Civil Engineering, Lands and Estate Surveying and Law). At least in the Federal Commission, there should be one representative of each of the following:

Nigerian Chambers of commerce, Industries, Mines and Agriculture; representatives of the States of the Federation and the FCT in rotation; a representative each of the Federal Ministries of Works; Land & Housing; Finance; Agriculture; Environment; Power Holding Company of Nigeria; The NNPC; the Nigerian Telecommunications plc. The

States and local governments have similar outfit and functions as those of the Federal. The Local Government plans are subject to those of the States which in turn are dictated or superimposed by the National physical development plan of the Federal. The composition of the membership are not far from that of the Federal but fewer in number. The States prepare regional plans, sub-regional plans, urban plans, local plans and subject plans, whereas, at the local level, they prepare town plans, rural area plans, local plans and subject plans and also control development within its area of jurisdiction other than over Federal or State land.

The Nigerian Urban & Regional Planning law decree 88 of 1992 is made up of six parts comprising 92 sections. Part I deals with plan preparation and administration. Part II and III respectively deals with Development Control; and additional control measures in special cases. Part IV deals with acquisition of land and compensation. Part V deals with Improvement Areas – Rehabilitation, Renewal & Upgrading and Part VI finally deals with Appeals.

The physical planning law document spelt out broadly the major components of physical planning that contribute as veritable tools or instruments to achieving orderliness and sustainable development for the welfare of the citizenry in Nigeria. Some of the components includes: National physical development plan, Development Control, Environmental impact assessment, Urban Renewal and Slum Upgrading for improvement, rehabilitation & resettlement.

Others which are implied include National Urban Development policy, National Housing Policy & Housing Data Bank in support of population census sites & Services Scheme with adequate infrastructure design including Urban traffic & transportation management. The aforementioned components shall be discussed in brief one after the other.

National Physical Development Plan (NPDP),
The Stem to all Physical and Sustainable Development
The National physical Development Plan (NPDP) has been identified to be at the apex or top of the hierarchy of physical plans in the Nigerian Urban and Regional Law (Decree 88 of 1992). It is the topmost spatial policy framework for the development of the country and also the reference point for the other lower level regional and settlement plans. It is a veritable development tool that will address all sectors of national social and economic activities with a spatial expression on the ground of the Nigerian national entity as a region. In other words, this physical plan will nationally clarify the objectives and targets of social and economic development and identity/direct where the programmes and projects are to be located democratically with equity and economic base resource justification.

From the colonial era and since political independence, over fifty two (52) years ago, Nigeria has operated various development approaches and plans under two categories, viz: economic and spatial plans but much more dominated by economic plans that were detrimental to spatial expression of physical development on the ground. The Nigerian Economic Plans notable as sectoral plans with fiscal allocation, most times placed within the context of National Development Plans (NDPs) are as follows:-

   a) Plans for Development and Welfare, 1945 – 1955
   b) Nigerian Plan for Development, 1955 – 1960
   c) First National Development Plan, 1962 – 1970
   d) Second National Development Plan, 1970-1974
   e) Third national Development Plan, 1975 – 1980
   f) Fourth National Development Plan, 1981 – 1985
   g) Structural Adjustment programme (SAP) with Rolling Plan, 1986 – 1997

h) Nigerian Perspective Development Plan (with vision 2010), 1997 – 1999
i) National Economic Empowerment & Development strategy (NEEDS), 2003 – 2007
j) Financial System Strategy (FSS) with Vision 20:2020, 2007- date

Looking at the list of the above National Development Plans, you will agree with the consensus opinion that the development plans were dominated by national economic planning mixed with few piecemeal physical planning. The National Physical Development Plan from 2010 – 2030, although coming late under the design and coordination of Federal Ministry of lands, Housing and Urban Development but is highly welcomed as the veritable instruments for orderly growth and sustainable development as summarily discussed below;

The Strategic Regional Development Plan (SRDP) to guide the development of each geopolitical zones, which must complement or be incorporated as a forerunner to the National Physical Development Plan, has been prepared by the Housing Ministry already. In addition, the formulation of vision 20: 2020 now on course, imperatively provides the socio-political and economic policy platform for the National Physical Development Plan, which will go beyond the economic sector, regional and political spheres demonstrated by the old development plans adopted from post-independent time to date.

It shall be the Federal Government spatial development instrument which will guide actions to produce the desired changes in the national space economy. It is also to promote rational land allocation to competitive uses in Nigeria for the best pattern of land utilization in environmental, social and economic terms and strengthen linkages of settlements to ensure optimal distribution of productive activities and products. It is worthy of note that vision 20:2020 is all about how to place the Nigerian economy on a global competitive and sustainable stand by targeting the GDP of not less than 900 Billion US Dollars and National Per Capital Income of not less than 4000 US Dollars per year by 2020. It embraces reform areas of electoral, and use/property and public service as well as social areas of national security, human capacity development and infrastructure. It is to be realized through three medium terms (4 years) implementation plans in Nigeria.

The principal issue of the National Physical Development Plan is to bring to the fore burner the provision of the basic necessities both for the rural and urban dweller across the country with improved social, environmental, physical and economic opportunities to curb down poverty for better wellbeing of the citizenry.

It is important to note that Nigeria is a signatory to many international pacts like UN-Habitat, UNICEF, MDGs, AMCHUD, Shelter Afrique, etc, and the internal policy of vision 20:2020. For these policies and agreements to manifest laudably in Nigeria, there is absolute need for guideline to groom physical development actions to the right, acceptable, affordable and sustainable direction. This function will be covered by the National Physical Development Plan.

In conclusion, we can see that the National Physical Development Plan is a veritable policy instrument prepared to guide physical development and improved infrastructure base of the country towards building sustainable human settlements in Nigeria. This truth has been captured in (NPDP) objectives, viz;

- To give tangible expression of aspiration of the nation's socio-economic development plans;
- To optimize the utilization of land and natural resources for sustainable development;
- To promote regional and national development;
- To secure spatial and environmental quality and diversity of high quality of life; and

- To achieve national development objectives by 2020 and create a competitive economy among nations. It will control rapid urbanization/rural-urban migration.

Development Control and National Building Code as the Anchor for Management of Physical Development for orderly Growth and Sustainable Development
Development is defined as the carrying out of any building, engineering, mining or other operations in, on, over or under any land, or the making of any environmentally significant change in the use of any land or demolition of buildings including the felling of trees, and the placing of free-standing erections used for the display of advertisements on the land and the expression "develop" with its grammatical variation shall be construed accordingly (The Nigerian Urban and Regional Planning Decree 88 of 1992).
This simply means an act that leads to physical change of an environment carried out on, under, in and above the ground (earth).

Development control is the regulation of the detailed aspect of physical planning about which precise guidance cannot be given in the master plan and sector plan (Keeble, 1969). It is development as that of regulating the orderly planning and growth of a city by stipulating adequate standards, for all aspects of planning (Ola, 1984). Obateru in 1983, defined it as the process of implementing building and land sub-division regulations.

It is a process of monitoring and enforcing set down rules and measures of standards in the development of land to achieve the goals of frictionless circulation, balanced and harmonious development or growth to ensure protection of individual's right with others, for a sustainable development. It is simply a tool to regulate land-sub-division, using planning standards as benchmark in all physical plans. For every development, guidelines and standards are set up for implementation to avoid creating chaos to the environment and other users.

This is why every developer has to follow the process of application, submission of relevant documents and arrange site inspections. The process is required for any land use, residential, commercial, industrial, recreational, public or institutional buildings, parks and gardens, as well as traffic/transportation routes, etc. Development control Departments will check new developments, fencing, demolitions, repairs and renovation, change of design, change of land use or purpose clause, contraventions, illegal occupation and revalidation of development permit, as well as certificate of fitness and habitation.

The monitoring and routine check on the site is to see that the developer is not illegal, he or she is not wrongly building on the wrong plot or to ensure that developer has development permit and is building according to the zoning and approved standards. Zoning is another consideration if not checked, people could build under electric tension wire or close to oil pipeline which are dangerous. That is also why houses are not built contiguously close to the pollutant industries or near the noisy Airport that can affect their health. Filling Station is equally not allowed in the midst of residential area because of the fire outbreak.

To ensure sanity, building plans must agree in land use location as charted in the layout plan and title documents should ensure that owners of plots cannot be changed or compromised in the layout plan. Hence allottees intending to apply for development to commence will submit the following documents.
i)   Letter of allocation, right of occupancy or certificate of occupancy
ii)   Evidence to payment and
iii)   Prepared plans on standard sheet by respective registered professional details which include
        5 sets of detailed site and location plan

> 5 sets of Architectural drawings
> 5 set of electrical drawings
> 5 sets of mechanical drawings
> 5 sets of structural drawings
> 5 sets of septic and soakaway pits if buildings are to be located where the central sewage is not available
> 5 sets of fencing details and all finishing, and
> 5 copies of survey plan (1 original copy)

Environmental impact statement report is also required for the following before approval could be granted

i) A residential land in Excess of 2 hectares
ii) Permission to build or expand any type of land uses in excess of four floors or 5000 squares meters of a let table space
iii) construction of public building, filling station, gas refilling plants
iv) Erection of Telecommunication Mast

Advertisement bill boards are also development that attract some fees and approval before embarkation to advertise. It is also imperative to consider the following for building plan/sites

- Land use/Residential densities to avoid overcrowding in low, medium and high density areas.
- Accessibility to site to achieve hierarchy of circulation plot should not have the access blocked.
- Physical condition of site e.g. drainage and terrain determine foundation type
- Site coverage to avoid overbuilding the plot.
- Right of way – i.e. building line from centre line of access road
- Set-backs of buildings from site or plot boundaries and open spaces/light area.
- Whether any trees on the site should be conserved.
- Adequate space for the loading and off loading (for commercial/industrial buildings)
- Adequate parking lots
- Design, building height, materials and stability of the building
- The size, height and lighting of rooms and floors & life.
- Provision of health facilities e.g. ventilation, lighting, water supply & sanitary facilities

National building code is a document prepared to strengthen the efforts of all relevant professions in the building industry to support development control measures. For example the Engineer would ensure that the right rod is utilized in terms of tensile strength and quantity at different heights and levels. The builder will ensure that the right mix of sand, cement and gravel are produced for concretes. The Architect is to supervise the building designs and aesthetics for the different kinds of public buildings and Housing Estate. They will check the cross ventilation, lighting circulation within the building and the site plan within the plot. The Mechanical Engineer with fire fighters will ensure that the plumbing work, water reticulation and the right type of fire hydrants are installed at the required gradients and levels. The Electrical Engineer will ensure that the electrical connection is effectively done without unnecessary fear of likely fire outbreak. The Quantity Surveyor is of course to cost the materials. The Town Planner is to ensure that everything is well co-ordinated and supervised by the relevant professionals before the developer could be granted

certificate of fitness and habitation. It is only then that developer or tenants could be permitted to live in the house.

Summary, Conclusion and Further Recommendations
Physical development planning has various approaches or components with plans to achieve orderly and sustainable development. Physical development planning components or outputs are more tangible in terms of what the eyes can see physically around the environment more than the outcomes of Human development and capital development. This is because the outcomes of physical development planning are bulky as we look at buildings, bridges, infrastructure, highways, Architectural monuments and civic design etc. Physical development planning processes complement the social, economic and political inputs in development administration.

We have traditional way of handling physical development planning before the coming of the colonial masters with modern environmental planning techniques and education. The traditional rulers – Obas and Emir etc. organize the town development right from the handling of the allocation of land and arrangement of the pattern of the settlement as they first own residences that over look the market and the mosque or quadrangle.

We defined planning as the basic rational human activity concerned with control of future actions. It is goal oriented and involves rational decision-making. Physical development planning was defined as land use planning or Urban & Regional Planning that relates to the use of land or the spatial expression of the desired form of social and economic development to be translated on the ground. It involves the preparation of guiding plans and implementing the plan on the land according to the approved standards.

Some of the components of physical development planning that bring about orderly growth and sustainable development were explained. The Nigerian Urban & Regional Planning Law (decree 88) of 1992 is the National physical planning development legal and administrative document guiding the procedure for implementation of physical development.

The National Physical Development Plan (NPDP) is the stem or the anchor upon which other physical development plans borrow their guide. It is incorporate to vision 20:2020. It nationally translates the social and economic plans and population spatially and distributively balanced on the ground.

Development control and National building Code are the anchors for management of physical development to ensure that the zoning and standard s in the layout plans of any development plan as well as implementation of the contents of the site plans of the plots are maintained for habitability as approved for developers.

Environmental Impact Assessment report is additional physical development planning document with which the impact or outcome of a proposed development could be weighed before hand to know whether such development could be approved or disapproved of because of high mitigation cost or implication. This is applied for assessment of traffic generation on accessibility (highway or road), waste management, population overcrowding, Geophysical Survey/Soil test report, high rise buildings, etc.

Urban Renewal/slum upgrading schemes is a veritable tool to cure the problem of blighted, deteriorated run down settlements. It brings about modification of slum living area so that vehicles can reach the houses. Improvement is brought into the facilities with injection of basic services and infrastructure, etc.

The National Urban Development Policy, National Housing Policy take care of stemming rapid Urbanization by considering different facets surrounding the urban

environment including Population, Transportation Infrastructure, Finance, Human Resources, Security, Governance and Institutional Framework for planning the different areas. National Housing Policy considers the housing stock, the need gap and approaches and strategies for meeting the need gaps especially sourcing for cheap building materials, social housing for the low income group and interventions through enabling environment e.g. access to land and provision of infrastructure as well as mortgage credit.

Site and Services Scheme is a physical development component to ensure that orderly designed functional housing Estates are provided with services, making plots accessible to the general public to build their own houses.

Urban Transportation, Communication & Traffic Management is a Physical Development Planning component to plan against high traffic volume, by ensuring well planned circulation by all modal split for movement of people, goods and services. It includes plan for the telecommunication network to be functional.

New Town plans and growth pole strategies exhibiting city as Engine of growth and sustainable development is a physical development planning that consider Town Development based on the resource or economic base of the environment or the juxtaposition of locations as intervening variable points.

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**DEMOCRACY AND THE CHALLENGE OF THE RULE OF LAW IN
DEVELOPING DEMOCRATIC SOCIETY**

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ABSTRACT
The concept of democracy ought to be approached by examining its essentials as contents of the term. It should be known from the outset that democracy expresses both principles and ideal. That is, principles, which those who believe in democracy wish to be given practical expression in the laws and institutions of the society; and ideals which provide goals toward which man in society should constantly aspire for the betterment of the society. From the fore-going, the focus of this paper shall not be adhered or centred on the definition of democracy alone but rather on the essence and significance of the rule of law on which the practice of democracy as a political ideology and system stands and rests. Meaning that, it is to thematise that without an implementation of a functional rule of law, such democratic system becomes a sham and pointless. And for proper insight of this paper, therefore, its methodology shall be purely expository, critical and analytical. This idea and ideal of the rule of law in any democratic society, if given a priority will portray good governance in human society.

Democracy – A Brief Analysis
The concept of democracy indicates both a set of ideals as well as political system. It is also seen as a set of institutions and as a system of government. Democracy is harder to pin down because it has never become identified with a specific ideology or doctrine like marxism, communism and socialism. Rather, it is a product of the entire development of western civilisation. Little wonder, therefore, Bello avers that the more democracy has come to be a universally accepted term, the more it has undergone verbal stretching and has become the loosest label of its kind.[1] The notion and word about democracy to be precise is nebulous and consequently carries with it the unprecedented problem of universally acceptable definition. And in line with the opinion of Bello, Eboh points out that the notion of democracy is itself a controversial concept. It is one of the most misused terms in human history. It has different meaning to different peoples and ideologies. There is no agreed definition.[2]

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[1] I. B. Bello, "Democracy in Nigeria: A Myth or Reality" in Atanda, J. & Aliyu, A. (Eds.) *Proceedings of the National Conference on Nigeria since Independence*. Zaria, Vol.1., 1983, p. 541.

[2] S. O. Eboh, "Democratic Culture, The Church and Democratisation in (West) Africa" in Nwaigbo, F. et al (Eds.) *Church and Democracy in West Africa*. Port-Harcourt: CIWA Publications, Nigeria, 2003, p. 68.

The expression that democracy is government by the people in which the supreme power is vested in the people and exercised directly by them or by their elected agents under a free electoral system is derived from the classical definition given by Abraham Lincoln, a one-time American President, that democracy is government of the people by the people and for the people. But it should be noted, however, that democracy is not as simple as this definition suggests. In Robert Dahl's definition, democracy is 'a society in which ordinary citizens exert a relatively high degree of control over leaders.'[3] What runs through the above definitions centres on the issue of citizens but the question now is: who are the citizens? The children? Imbeciles? Lunatics? Are these the set of citizens/people being mentioned? This question is apt here because there is a difference when discussing about people and persons. What demarcates the two set of human beings is the gift of rationality in human persons and not with people. Apart from this difference, there is still the problem that the term is so vague and more importantly, what one person would regard as a paradigm case; another would deny was a democracy at all.

The definition adopted below suits the purpose of this work, which examines it from the functions of the rule of law as the most essential feature of democracy in the quest for good governance in any society. It is given by the Harveys; they hold that democracy means more than one man one vote. It necessitated settling affairs according to known rules of government, toleration towards minority views, regular elections, freedom of speech and above all, observance of the rule of law. It does not deny the discretion of government authorities but subjects implementation of the result of this discretion to control.[4] Here, the essentials of democracy shall be examined briefly to examine that without these, the idea about the practice of democracy is meaningless.

One of the key aspects of democratic culture is the concept of a 'loyal opposition'. The term means in essence that all sides in a democracy share a common commitment to its basic values. Political competitors might disagree, but they ought and must tolerate one another and acknowledge the legitimate and important role that each has to play. The place of an organised opposition cannot be over-emphasised because of its importance in any democratic society. It means equal political opportunity for all and the rejection of inherited political privileges, elitism and classes. All citizens, because of their common humanity; share in the same measure an intrinsic moral worth and should, therefore, have equal chance and opportunity to develop their unique and individual personalities as they feel, wish and as they are able. William in his article, *The Idea of Equality* quoted by Graham suggested as a starting point is the fact of our common humanity. This common humanity endows all men with a certain dignity and entitles all to a certain kind of respect from others in the community.[5] It is plausible as Rawls says that although people may possess capacities in varying degrees… but then, provided that some fairly minimal threshold is reached, this can itself provide the grounds for according equal justice, equal liberty, or whatever.[6] All these

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[3] R. Dahl, *A Preface to Democratic Theory*, Chicago, 1956, p. 3.

[4] J. & M. Harveys, *Government and People*, London: Macmillan Press, England, 1974, p. 269.

[5] K. Graham, *The Battle of Democracy*, Sussex: Wheatsheaf Books Ltd, United Kingdom, 1986, p. 69

[6] J. Rawls, *A Theory of Justice*, London: Oxford University Press, United Kingdom, 1972, p. 506.

point to the fact that justice in any setting should be based on the equality of men of which Rawls canvasses for in his article, *Justice as Fairness.*

The introduction of civil liberties into the concept of democracy and their connexion with the rational capacity in human nature seems to be a point of immense importance. Democracy cannot function unless those who seek to exercise those civil liberties recognise the equal rights of others. Mill's work, *Liberty* published in 1859 centres on the defence of freedom of expression. In his words, the subject of the essay is 'moral, social, and intellectual liberty asserted against the despotism of society whether exercised by governments or by public opinion.[7] Khan quotes from Mill's *Liberty* that his claim for individual liberty is based on utilitarian grounds: I forgo any advantage, which could be derived from the idea of abstract right, as a thing independent of utility. I regard utility as the ultimate appeal to all ethical questions; but it must be utility in the largest sense, grounded on the permanent interests of man as a progressive being.[8] This suggests that liberty should be for the greater number of individuals in the society. Consequently, a democratic society ought to provide methods and institutions for the preservation of liberty. These include organs like trade unions, civil liberties organisations, mass and print media among others that have opportunity to challenge those at the helms of affairs in the best interest of the populace.

The principle of consent in democracy is that of the basic rights of the people and the recognition of the basic rights and freedom to dissent and hold contrary views by the minority. Public discussions, free and fair elections are regarded as essentials because they are necessary for achieving consent of the people. The point here is that decisions in administration through majority opinion and election may not always be right since no individual or group has monopoly of truth and knowledge about people and the society in general. Therefore, democracy caters for the views of those in opposition with due respect as those in opposition today might be in the majority tomorrow in order to get the consent of the people. The discussion of the rule of law as the basis of democracy shall now be examined as the most needed ingredient and or essential of democracy.

The Rule of Law as the Basis of Democracy
The rule of law – its definition and attributes, the possibility and conditions for its existence, and its significance as a political value – has long been a subject of scholarly investigation and debate. In recent years, it has emerged from the confines of academic and philosophical discourse onto the wider stage of contemporary political events, transcending national boarders, political regimes, and legal systems. So the question is: what is the rule of law? The doctrine of the rule of law is ultimately bound with the practice of democracy. A Itse Sagay says that "there can be no democracy without the rule of law"[9] and by common agreement, Albert Venn Dicey in his *Law of the Constitution***,** exposed the concept of the rule of law as:

> When we say that the supremacy or the rule of law is a characteristic of English constitution, we generally include under one expression at least three distinct though kindred conceptions. We mean, in the first place, that no man is punishable

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[7] J. S. Mill, *Liberty,* Chapter 1 in Hyper Text Markup Language Copyright 1999.

[8] R. F. Khan, "J.S Mill; Ethics and Politics*"* in *Routledge History of Philosophy,* Vol. vii, The 19th Century, London: Routledge, United Kingdom, 1994, p. 64.

[9] I. Sagay, I. "The Travails of Democracy and the Rule of Law" in *Democracy and the Rule of Law,* Ibadan: Spectrum Books Ltd, Nigeria, 1996, p. 13.

or can be made to suffer in body or goods except for a distinct breach of law…
every official, from the Prime Minister down to a constable or a collector of taxes,
is under the same responsibility for every act done without legal justification as any
other citizen…. (Appointed government officials and politicians, alike)… and all
subordinates, though carrying out the commands of their official superiors, are as
responsible for any act which the law does not authorise as if any private and
unofficial person.[10]

The summary of the concept of the rule of law as examined from Dicey is under three
fundamental headings; firstly, no man could be punished or lawfully interfered with by the
authorities except for breaches of the law. Secondly, no man is above the law and everyone,
regardless of rank, is subject to the ordinary laws of the land; and thirdly, there is no need for
bill of rights because the general principles of the constitution are the result of judicial
decisions determining the rights of the private persons.

The International Commission of Jurists held in Lagos in 1961 defined the rule of
law as:

Adherence to those institutions and procedures, not always identical, but broadly
similar, which experience and tradition in the different countries of the world, often
having themselves varying political structures and economic backgrounds, have
shown to be essential to protect the individual from arbitrary government and to
enable him to enjoy the dignity of man.[11]

This definition shows that the rule of law is an important aspect of democracy in the process
and quest for good governance of the society. Without the rule of law, there can be no
democratic society. All members including those in authority are subject to the law. The rule
of law, according to Iroegbu realises the constraint of reasonableness by treating all equally
as full member of the community without discrimination.[12] The order that the rule maintains
is a greater value of interaction in community within which the communal good including the
private good of the members are realisable, and without which none of these is realisable.

Generally, the rule of law has two aspects; first, the law should rule the people and
the people should obey the law; second, the law must be capable of being obeyed, hence, the
law must be capable of being ascertained and guiding people's behaviour. The two aspects of
the rule of law mentioned here are indispensable for the good working of the society (state).
The first obviates the danger of legalism, that is, citizens becoming slaves of the law,
forgetting the spirit behind the law. Legalism forgets the humane aspect of the law. The
second avoids the danger of presumption that one breaks the law all the time and gets away
with it, as it is the case in many African nations where those who have violated our laws and
morals are celebrated and go unpunished. Here, if those who transgress the law are not
punished, the entire system will collapse because those that are following the first aspect will

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[10] A. V. Dicey, A. V. *(*1950), *Introduction to the Law of the Constitution*, London:
Macmillan, 9th edition, United Kingdom, 1950, p. 194.

[11] K. A. Busia, "The Ingredients of Democracy" in Mutiso, M. & Rohio, S. (Eds.) *Readings
in African Political Thought*, London; Heinemann Educational Books, England., 1975, p.
456.

[12] P. Iroegbu, *The Kpim of Politics: Communalism Towards Justice in Africa*, Owerri:
International Universities Press Ltd, Nigeria, 1996, p. 75.

have reason to think that these sets of people are profiting from the system and contributing commensurately to the political community. The point being made here is that it is imperative that in any democratic society, the rule of law must be inculcated in all the members through education, good example and the consistent application. This is so because it is a *conditio sine qua non* for a good functioning of the political community in the realization of the values of communality and individuality. Here, we cannot discuss the rule of law without mentioning the issue of separation of powers and other characteristics of the rule of law.

The maintenance of the rule of law to which we attach the greatest importance requires particular care that occasion for conflicts among the judiciary, the executive and the legislative arms of government should be reduced to the minimum. Montesquieu found in the principle a guarantee of the kind of restraint on government that given the right setting could assure liberty, that is, a condition in which the laws were appropriate to a well-ordered society and also permitted a considerable degree of individual and group independence. This corresponds to Lockean separation of power into legislative, executive and "federative". Montesquieu advocates for separation and balancing of powers among the three arms as a means of guaranteeing the freedom of the individual.

It is one thing to accept the rule of law as a democratic principle; it is another thing to provide institutions for its implementation. In a democratic society, the rule of law places limitations on the power of the government in the interest of personal freedom and for this to be effective; there is the need for an independent judiciary. The most elaborate system of substantive, procedural and remedial provisions is meaningless without an independent, impartial and competent judiciary for one reason, which is administration. Without jurisdiction to administer, the law is purely academic and without a proper judiciary, the jurisdiction to administer is purely oppressive.

As an idea about government and the rule of law, the whole essence is that all authority is subject to and constrained by law.[13] It is the highest law of mankind and profound truth, which allows the most dangerous predator (man) on the planet to live together in peace and harmony, co-operating for mutual self-interest and progress as in the social contract theories of Locke, Hobbes and Rousseau to rise from the state of nature. It is also the highest intellectual achievement of man, the result of objective consideration of man's goals; nature, environment, history and survival no one is above the law, which is after all, the creation of the people, not something imposed upon them. The citizens of a democratic society submit to the rule of law because they recognise that, however indirectly, they are submitting to themselves as makers of the law. When laws are established by the people who then have to obey them, both the rule of law and democracy are being served. Supremacy of law according to Mark Cooray[14] is a fundamental concept in the western democratic order. The rule of law requires both citizens and governments to be subject to known and standing laws. This must include a distinction between law and executive administration, and prerogative decrees. A failure to maintain the formal differences between these must lead to a conception of law as nothing more than authorisation for power, rather than the guarantee of liberty, equally to all.

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[13] See K. Mason, "The Rule of Law" in Finn, P. *Essays on Law and Government*, Vol. 1, 1995, p. 114.

[14] M. Cooray, "The Rule of Law" in http://www.ourcivilisation.com/cooray/btof/chap189.htm (Assessed February 2005).

The doctrine of judicial precedent is at the heart of the common law system of rights and duties. The adherence to precedent helps to achieve two objects of legal order in the first place; it contributes to the maintenance of a regime of stable laws. This stability gives predictability to the law and affords a degree of security for the people's human rights. Second, it ensures that law develops only in accordance with the changing perceptions of the society and therefore, more accurately reflects the morals and expectations of the society. A political system based on precedent will be adaptable to varied and changing circumstances, highly practical and will be composed by the finest minds of many generations as they have in the English laws; and thus, this gradual development of the system will avoid the pitfalls of hasty and counterproductive reforms.

An important part of the rule of law is that it should be applied prospectively and not retroactively. What this means is that someone should not be punished for sin(s) or crime(s) that is not against a particular law when being committed in a retro-active manner. Considering the prospective nature of legislation in a democratic regime, what we are dealing with is the rule that is just and which protects and promotes the societal good. Hence, it must be consistent in treating similar cases similarly not minding the status of individual being involved.

At this juncture, it should be known that law is based on morality. An important question should be raised here that: if law is not based on morality, on what can it be based? The rule of law must rest on the morality and ethos of the community; meaning that the law evolves from the community of men as in the social contract theories where all combined to have a common voice. This is to safeguard the whole community against selfish interests of individual persons. There are other rules, which are unwritten like honesty, integrity, and respect for democratic procedures. All these and others call for moral standards and good behaviours from all the people in the state. The point in discussion is that people's character determines the moral standard on how the rule of law will be based. If people were not well brought up, the rule of law of such community would be shaky.

The Rule of Law and its Implication in Developing Democratic Societies

The evidence of problem in developing societies, which is in the non-implementation of a functional rule of law could be seen in the disregard and manipulation of the national constitution; election and electioneering fraud; abuse of political power; legal and judicial perversions; low regard for the electorates among others. All these emanate from less respect for the rule of law in the society! Busia in his paper *Democracy and One Party System* says that every democratic community must have effective checks on its rulers. Democracy rejects the view that the leader and the group around who lead the single party always infallibly seek the interests of the people, or embody the will of all. Every human being who is mortal is equally fallible; therefore, it implies the right of the people to oppose and their right to choose and to change their leaders. The political institutions must provide democratic outlets for the exercise of those rights.[15] But this is a mirage in many developing democratic societies especially in Africa where the electorates are left with nothing but to succumb to the whims and caprices of the "selected" few because there is arbitrary disobedience to the proceedings of the judiciary by the executives. Here, the judiciary is not independent and autonomous; in practice, it is subject to the whims and caprices of those in power.

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[15] K. A. Busia, "Democracy and One Party System" in Mutiso, M. & Rohio, S. (Eds.) *Readings in African Political Thought*, London; Heinemann Educational Books, England, 1975, p. 466.

Irremovability at will is a cardinal principle of the rule of law, which must guarantee security of the tenure till retirement at an age, fixed by statutes or death. There must be safeguards against the arbitrary removal of judicial persons and such should take place under exceptional circumstances and then, only after the matter has been lawfully considered by a body of judicial commission.

The rule of law is an effective valuable in democracy because it promotes the following: responsibility, reciprocity and trust because these values basically embody what good governance and democracy stand for. Hayek in his book, *The Constitution of Liberty* writes that the belief in individual responsibility . . . has always been strong when people firmly believed in individual freedom.[16] The issue of individual is a cause that affects personal responsibility. It is not enough to have democracy unless it guarantees individual freedom and collective fraternity. When it is accepted that liberty is an essential feature of democracy, this does not guarantee the citizenry the absolute rights in all its forms. Responsibility ought to be an effect of such liberty accorded the people. People have to be responsible for whatever form of liberty given to them. Responsibility will not be complete until those in authority are accountable to the electorates. Agbaje writes that accountability… connotes managerial responsibility, efficiency and economy of operation as well as managerial responsibility for effectiveness. It is only when the leaders are accountable and transparent that responsibility as a value in democratic system could be ascertained.[17] Reciprocity is a value that the rule of the law promotes in democracies in the quest for good governance. This (reciprocity) will allow individuals in the society to perform their duties to the state in the intendance of law and order like the paying of necessary taxes and dues to the coffers of the state; abide by the rules and regulations guiding the state among others. In response to this, reciprocity comes in, as those at the helms of affairs ought to provide necessary amenities and resources for the progress, growth and development of the state. For the singular reason that the people have consented to the leadership of those at the top, the rule of law here promotes that value of reciprocity in the leaders to the masses (electorates) and vice versa in their own realms. Respect for the norms, rules, laws and regulations (shared values) are a matter of reciprocity in the society. The rule of law incapacitates all and even the leaders to respect the laws of the land because no man is above the law and everyone regardless of rank is a subject to the norms, rules regulations and laws of the land. Reciprocity as a value promoted by rule of law is an order of greater value in which social interaction is realisable in two ways, namely: obligation and norms (shared beliefs). The obligations (duties) are vice versa, that is, from the electorates to the state and from the leaders to the masses.[18]

It is not enough to itemise the essential features of democracy when there is no trust in those who govern the state. It is the rule of law when it is properly implemented and a functional one that puts trust in the minds of the ruled. Trust could only come when the

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[16] F. Hayek, *The Constitution of Liberty,* Chicago: University of Chicago Press, USA, 1960, p. 71.

[17] E. Agbaje, "Corruption, Accountability and Good Governance" in *International Review of Politics and Development,* Vol. 2, No. 2, June, 2004, p. 80.

[18] F. O. Olatunji, *A Philosophical Idea of Democracy as Good Governance,* Ibadan: A dissertation submitted to the Department of Philosophy, University of Ibadan, Ibadan, Nigeria, 2005, pp. 73 – 74 (unpublished).

leaders are being guided by a functional rule of law in the spirit of ensuring good governance for the state. The characteristics of the rule of law: separation of powers, judicial precedent, and prospective legislation among others will never guarantee trust in the people except as it is stated, that it must be functional. For instance, the Nigerian case is an aberration because the electorates have no trust in those who rule even when there is a constitution to follow, then, jeopardising the quest for good governance in the society. From the situation as examined on the importance of trust from the citizens to their leaders, it is observed that the leaders have no moral probity to allege and or accuse any member of the society just because they are also not trusted, and even when they do, they are just camouflaging and exercising their authority when they are also vulnerable of the actions. And in a democratic society like ours, it is only a functional rule of law that will promote trust as a value in the leaders from the governed.

Conclusion

This piece has been able to examine and argue on the basis that the rule of law stands out and it is the most fundamental essential in democracy of which without its functional implementation, democracy and democratic praxis become meaningless. Here, African and other developing nations' democratic practice will contribute to the growth and development of both the state and society when and only if functional rule of law is implemented. It is on its hinge that democracy and good governance could be preserved and sustained. The benefits of the rule of law are innumerous; it proposes that government should have restraints, not possessing discretionary powers. There should be legal controls over government activities and no one including those at the helm of affairs should be above the law. These principles if successfully implemented within the state will result in national stability of which will guarantee good governance and security of individuals.

The application of the rule of law is a situation in which everyone, both in authority as well as those whom they govern, respects the law and the rights of others under the law. The question arises; why is observance to the rule of law so important? It is the most fundamental requirement for a stable democratic society (civil society). The importance of the rule of law lies partly in the power it limits those in the society and in the discipline to which it subjects all authority. The power and discipline are conditions, which in a democratic society, come from the community. The emphasis on the rule of law as part of developmental initiatives stems from the widespread belief that the rule of law is a pre-condition for economic development. Therefore, a functional rule of law is considered an important characteristic and a pre-requisite for democracy to work in developing societies.

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DR. ALEX EKWUEME AND THE SOCIOPOLITICAL PHILOSOPHY OF PHILANTHROPY

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ABSTRACT

Dr. Alexander Ifeanyichukwu Ekwueme, from Oko in Anambra State, is a prominent Nigerian politician and statesman. By training, he is an architect; but, his fertile mind has made exploits in other fields of endeavour. But more than the ingenuity of his mind is the fecundity of his heart that has brought existential prosperity to many. This paper focuses on his numerous contributions to the integral development of humanity, especially his philanthropic gestures. The paper reasons that any person who fosters the cause of humanity and his sociopolitical existence, like Dr. Ekwueme, is a lover of mankind; and therefore, he/she is at home with the science and wisdom of social and corporate existence. It contends that given Dr.Ekwueme's impeccable love and services to humanity, he is a philosopher in the order of philanthropy. While the paper does not intend to project Dr. Ekwueme as a stainless statesman and untainted politician; it nevertheless, argues that his kind of little candle light of philanthropy is worth fanning into flame by all lovers of humanity. The paper challenges all philosophers and sages, who intend to impact positively and meaningfully on human existence, to develop a healthy universal mind of co-operating with Divinity in establishing a global right spirit for integral human development and prosperity.

Introduction

Chief Dr. Alex Ekwueme is one who does not need introduction in the geopolitical entity called Nigeria. As the Vice President of Nigeria in the 2nd Republic, he is a colossus, identifiable with the ideals of peace, love, unity, dedication to duty, education and human progress. In a word, Ekwueme is a man whose large heartedness spans through the length and breadth of all the geo-political zones in Nigeria. His comely nature makes him a precious treasure in high demand by all. No Igbo man, but one like Dr. Ekwueme, can win the heart of a core Northern Presidential candidate, like Alhaji Shehu Shagari, to be picked as his running mate in the 2nd Republic, a period when trust and confidence were so much lacking among those two formerly hostile tribes. But the secret of Dr. Ekwueme is in his Sociopolitical Philosophy of philanthropy. Thus, this paper focuses on the essence of the sociopolitical philosophy of philanthropy, especially as it patterns to Dr. Alex Ekwueme and the African / Nigerian context.

The Concept of Philosophy of Philantropy

Philanthropy, as a philosophy, emphasizes "love of mankind especially as shown in services to general welfare, as the goal of human existence (Kirkpatrick 1983: 960). Philanthropy, as a concept, has its etymology in two Greek words viz: "philos" (to love) and "anthropos" (man). Thus, the combination of these two words would give us philanthropy, which literarily signifies, love of man (kind). Those engaged in philosophy of philanthropy are really wise in the sense that they obey God, who is wisdom par excellence. The second greatest commandment of God as recognized by our Lord Jesus Christ, the word and wisdom of God, is the love of fellow human beings which in practical terms implies care, concern, benevolence, hospitality and kindness in their different ramifications.

Philanthropy, ideally speaking, is the summary of the horizontal dimension of true love. While the vertical dimension of love deals with man's relationship with God, its (love's) horizontal perspective is concerned with man's relationship with fellow men as well as his environment of existence. God, who is love, the subject and object of love par excellence, gave man one fundamental injunction on creation namely: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth" (Genesis 1:28). This injunction to be fertile, to multiply, to fill and to subdue the earth would definitely not be possible without love. It is only in genuine love, expressed and fulfilled, that fertility and multiplicity is possible; and when this is faithfully and truly elongated, the filling of the earth is possible. To subdue the earth, no doubt, would require a reasonable knowledge of its laws and mechanics, for "to conquer nature, one has to understand it". But the principal law undergirding creation, including the earth and all therein, is love. So, one who loves in the horizontal dimension, (that is, loves man and his existential domain), is civilized and cultured.

A philanthropist or a lover of mankind, therefore, is among the wisest, the most educated and cultured of creatures. This is because a wise man, among other things, according to Aristotle, is "one who knows all things as possible ….things ordinary people find very hard to know" (Iroegbu 1995: 143). It is this ability to grasp the totality of reality or a thing in its essence that makes one an educated and cultured person. Philanthropists then are sages in the sense that they comprehend what it takes to be in existence (especially human existence), and the real goal of existence itself. In a simplified, special edition of the   **Catechism of Christian Doctrine,** the purpose of creation of man is given as follows: "God made me (man) to know him (God), love him (God) and serve him (God) in this world (among fellow human beings and environment of existence), and to be happy with him (God) for ever in the next (eternal happiness with God, as the end/goal of creation)"(Catechism of Christian Doctrine 1994:9,Ques.& Ans. 2). Anyone who loves his fellow human being as philanthropists do serves God by so doing; and, therefore, could be called a real servant of God. Philanthropists have this intuitive knowledge and, therefore, are involved in service of God through real service to mankind. After all our Lord Jesus Christ says: "whatsoever you do to these little ones that you do unto me" (Mathew 25:40).

Thus, the philosophy of philanthropy is the wisdom embedded in the knowledge and service of God through serving mankind. Anyone who loves this wisdom by practically or theoretically serving humanity is a philanthropist par excellence. This love and service to humanity can take different forms, natures and orientations. Depending on one's vocation, field of competence or skillful disposition, one can serve humanity

perfectly by being honestly, sincerely and truly involved in his labour. When man is truly engaged in his labour, he is truly authentic. Authentic existence, therefore, involves philanthropy (love of mankind) as it involves theo-philosy (love of God). The philosophy here is a social philosophy that relates our knowledge of God to our service of mankind. Surely we cannot love God whom we have not seen, if we cannot love and serve him in our neighbor (humanity) with whom we live (1 John 4:20). So, no matter our natural calling or proclivity (as a clergy, politician, educationist, scientist, technologist, domestic help, house wife, business merchant, etc.), we can become wise doing that if we perfect in loving God through loving and serving fellow human beings excellently, in that profession. A philanthropist thus can distinguish in love, mercy, justice, peace keeping, and/or societal development. Dr. Alex. Ifeanyichukwu Ekwueme, as we shall X-ray in the next engagement, has excelled in the sociopolitical philosophy of philanthropy.

Dr. Alex. Ekwueme as a Sociopolitical Philosopher
The pertinent questions here are: who is a Sociopolitical Philosopher?; and is Dr. Alex Ekwueme qualified to be one?. Without bothering ourselves now with the difficulties involved in conceptual clarification of this nature, we shall provide a working definition to enable us forge ahead.

First, a sociopolitical philosopher is one who is practically and theoretical involved in the social and political polemics that bemuse his age and society, and tries by such involvement to endow existence and indeed entire humanity with a new and refreshing perception of wisdom. Wisdom, understood here as the penchant for rightful application of true knowledge, would be the consummating engagement of its lover in social and political spheres. A person with this kind of inclination and potentiality is definitely worthy of the title of a sociopolitical philosopher or a lover of wisdom in social and political affairs. In order words, a sociopolitical philosopher is one consumed in the matrix of the thesis and anti-thesis of the intricacies, maneuverings, debates and polemics that characterize social and political existence in any age. A sociopolitical philosopher is an ambassador of wisdom as it pertains to justice and peace, love and unity, prosperity and excellence in a particular society and culture, universal humanity and environment. He is a beacon of hope and light in darkling sociopolitical organization and arrangement. A good sociopolitical philosopher introduces orderliness, decency and harmony in socioeconomic, political and cultural existence. From these perspectives therefore, we would explore the next question of whether Dr. Alex Ekwueme is qualified to be a sociopolitical philosopher.

Second, if sociopolitical philosophy, according to Prof. J.I.Omoregbe, "is the philosophical investigation on how best society should be organized in order to provide man with what he needs . . . to develop himself and live a happy life," then Dr. Alex Ekwueme is eminently qualified to be a sociopolitical philosopher (Omoregbe 2007: VI). This opinion about Dr. Alex Ekwueme is almost spontaneous and universal with all who know or have come in close contact with this rare son of Africa from Oko in Anambra state of Nigeria. Dr. Ekwueme has a well developed vision of how a human society should be organized in order to maximize potentials and utilize resources to their optimum. As a renowned Architect and Urban Planner, Alexander Ekwueme's horoscope of good governance and a just society is global, complete and refined. His professional callings have, inadvertently, introduced him to a wide mine of wisdom for the construction of a sociopolitical polity that creates enough rooms for the existence

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and survival of every child of God, irrespective of his or her class or origin. Dr.Ije Jidenma commenting in the **Nation Newspaper** online on October23, 2012, has this to say:

> Dr. Alexander Ifeanyichukwu Ekwueme (GCON) is no doubt a great son of Africa. In his native Nigeria, he is distinguished in many ways – his exemplary humility, his profound intellect and his personal contributions to advancement of the common good. These are hall marks of greatness
> (Jidenma 2012 : October 23).

However, Ekwueme's qualification to the rank of sociopolitical philosophizing is based on his refreshing interpretation and creative analysis of the sociopolitical quandaries of his existence which he has successfully re-branded in his philanthropic philosophy. It is from this theoretical framework that we can appreciate his practical philosophy of philanthropy as a means of developing, improving, sustaining, and perfecting humanity and his environmental existence to the ideals of Divinity.

Dr. Alex Ekwueme and the Sociopolitical Philosophy of Philanthropy

A visit to his country home, Oko, the so called small London in Anambra state, would definitely convince any agnostic (with a mind set of doubting), that a human soul with a human heart, has passed through and impacted on this existential terrain. Oko, a small suburb in Anambra state, bounded by Nanka, Ekwulobia, Amaokpala, et cetera, is a haven of sight to behold among its neighboring towns. With the sight of a Federal Polytechnic, Community Hospital, Banks, NITEL, two elegant and modern imposing Churches along the road, Police Station, good access Roads, Oko, no doubt, ranks among modern towns in Africa that challenge others to rise and shine. But that Oko, the home town of the Ekwuemes, is beautifully constructed and structured is much thanks to the architectural, political and lovely mind of Dr. Alex Ekwueme. But more than the architectural and constructive gait of Dr. Ekwueme's mind is the openness and the largeness of his heart which had made rooms for several indigent citizens, cultivated many unexploited-minds and developed many un-developed or under-developed personalities. Ekwueme, without doubt, is an enigma in the social and political philosophy of philanthropy. His concern for humanity and its development seems to have been written in his name, orientation and character.

The name "Ekwueme", an Igbo name, literally means "he/she who says and does what he/she says". In other words, Ekwueme means a promise keeper. In the Nigerian social and political scene where truth seems to be the costliest commodity and many politicians and leaders are complacently making unfulfilled promises, Ekwueme (a promise keeper) seems to be the most desired name. Dr. Alexander Ifeanyichukwu, to the glory of God and true to his surname –Ekwueme (a promise keeper), is in the top list of very few Nigerians, who have kept to the later, the letters of the Nigerian National Pledge:

I pledge to Nigeria my country,
To be faithful, loyal and honest,
To serve Nigeria with all my strength,
To defend her unity,
And uphold her honor and glory (The Nigerian National Pledge).

Dr. Alex Ekwueme has evidently served the Nigerian nation with all his strength and energy, with all his resources and endowments more than many other compatriots. Even before he came to National prominence, his Internet Biographer has this to say under his career:

> Before Dr. Ekwueme gained national and international limelight as the Vice President of Nigeria in 1979, he was actively involved in the socio-economic development of his community. In addition to his many public service roles within his community, Dr. Ekwueme has an active Educational Trust Fund that has been responsible for sponsoring the education of several hundred youths to Universities in Nigeria and abroad. (en.m.wikipedia.org/wiki/Alex-Ifeanyichukwu-Ekwueme 2013 : June 16).

Beneficiaries of this Education Trust Fund are not necessarily from his country home, Oko, neither do they necessarily need to know Dr. Alex Ekwueme, their benefactor, in person. It is just necessary and sufficient for one to genuinely qualify in order to be a beneficiary. More so, beneficiaries are positively spurred to be of benefit to others in similar circumstances. Apart from this Education Trust Fund, there are also other fora through which Dr. Ekwueme in service to God and humanity helps the poor, the widow and widower, the less privileged in the society, as well as those that suffer from natural and social injustices. His efforts in trying to give lasting solution to the erosion menace that threaten his native countryside - Oko, Nanka, Amaokpala, Ekwulobia, Agulu, et cetera, is phenomenal. The most significant in-road to the solution of this geographical menace took place during his days as the Vice President of Nigeria.

Furthermore, his Internet Biographer has these more to say on his social services to humanity:

> Dr. Ekwueme was a member of the housing sub-committee of the Adebo salaries and wages Review Commission. He also served for many years on the board of the Anambra State Housing Development Authority . . . Dr. Ekwueme participated in the Nigeria National Constitutional Conference (NCC) in Abuja, where he served on the . . . Committee on the Structure and Framework of the Constitution (en.m.wikipedia.org/wiki/Alex-Ifeanyichukwu-Ekwueme 2013 : June 16).

His contributions in this National Conference have helped in giving Nigerians some frameworks for maintaining peace, equity, orderliness and stability. His recent involvement in **Orient Oil** establishment is also a great service to human development. There is no gainsaying the fact that: "His famous proposals at the NCC for a just and equitable power sharing in Nigeria based on the six geopolitical zones have now come to be accepted as necessary for maintaining a stable Nigerian polity (en.m.wikipedia.org/wiki/Alex-Ifeanyichukwu-Ekwueme 2013 : June 16). A man/woman with this kind of phenomenal contributions to the social and political development of his people and society is indeed at home with the wisdom and knowledge of philanthropy. Such a person is indeed a veritable sociopolitical philosopher of philanthropic bent. Our man, Dr. Alex Ekwueme, belongs no less to this class of sages.

By his academic background and professional orientations, Alex Ekwueme resembles his historical namesake, Alexander the great, son of king Philip of Macedon, trained by the philosopher – Aristotle, who was reputed for conquering all the known and well established empires of **the ancient.** With his chains of degrees acquired

nationally and internationally in the fields of Architecture, City planning, Urban planning, History, Sociology, Philosophy, Law, et cetera, Alexander Ekwueme was properly disposed for his numerous services to humanity. He started his services to humanity as a corporate civil servant in his professional field, moving onto private entrepreneurship that gave employment to many unemployed, quality and desired services to the society. He later graduated to civil and public service becoming a leader of the people at the community and national levels. From his wealth of knowledge and exposure, he has become a think-tank and oracle of wisdom for many social and political establishments and institutions such as: Nigeria Institute of Architects, Architects Registration Council of Nigeria, Board of Trustee of the Nigerian Institute of Architects, the former National Party of Nigeria (N.P.N.), the present ruling party – Peoples Democratic Party (P.D.P.) –which he was the founding chairman and the first chairman of the board of Trustees. Ekwueme is distinguished as "a renowned and prolific   philanthropist,   public   servant   and   a   man   of   peace" (en.m.wikipedia.org/wiki/Alex-Ifeanyichukwu-Ekwueme   2013   :   June   16). His immense social, political and national contributions, has earned him the award of the second highest national honors of Grand Commander of the Order of the Niger (GCON).

But if Ekwueme is recognized in Nigeria, he is no less a reputable international and global figure. His Internet Biographer was able to capture these international aspects of him:

> He is a member of the Board of Directors of Canada based Forum of Federations. He is also a member of the Economic Community of West African States (ECOWAS) Council of Elders. Dr. Ekwueme was leader of the team assembled by the National Democratic Institute (NDI) for pre-election monitoring of the parliamentary election in Zimbabwe in 2000. He was the leader of the Organization of African Unity (OAU) observer team to the Tanzanian Presidential and Parliamentary election in 2000. Dr. Ekwueme co-led the 28 member of NDI/Carter Centre Sponsored Observer Team to the Liberian Presidential run-off election in 2005.   . . . Dr. Ekwueme was called upon by the ruling party in Nigeria to head the Reconciliation Committee in the wake of intra-party discord and after the recent presidential election. He has been honored with the Order of the Republic of Guinea . . . .
>
> (en.m.wikipedia.org/wiki/Alex-Ifeanyichukwu-Ekwueme 2013 : June 16)

For a man of this intimidating international credentials and merits, the title of sociopolitical philosopher is simply apodictic. Given his large heartedness, availability for humanitarian services and developments, Ekwueme is indubitably a sage in the order of philanthropy.

One more exploration into the nature, character and texture of the person of Dr. Alex Ekwueme would perhaps put to rest an argument that goes contrary to our aforementioned position. Dr. Alex Ekwueme is a rare gem and special breed in the vast culture of corruption, greed and indiscipline that characterize sociopolitical leadership in Nigeria, particularly, and third world countries generally. He has attained enviable national and international heights, yet there are no dents in his character and personality. In a culture that is thoroughly grounded on materialism, infested with dupes and kleptomaniacs, self-aggrandizement and enrichment are usually the goals for sociopolitical leaders, public servants and administrators. Nonetheless, Dr. Ekwueme

seems to be an odd number in the list of his peers and contemporaries in this regard. His personal residence in his town, Oko, has no comely looks and his monuments and effigies are not found adoring his home-town or environs. Someone has even noted that he left the Vice presidency poorer than he went to it. Indeed there are no records of moral indictment on this high portfolio sociopolitical leader. In general moral perspectives, Ekwueme has done well and kept the faith of public service, confirming our assertion elsewhere that: "A politician does well if he could be trusted by the electorate in fulfilling the good promises he made to them" (Nwankwor 2008: 66).

Dr. Alex Ekwueme's Igbo name, Ifeanyichukwu, which simply means – "Nothing is impossible for God", seems to be working in his favour in the realization of his destiny and nature-assigned responsibilities. This child of promise born to the Ekwuemes on the 21st October, 1932, seems to have fulfilled the prophetic declarations of Isaiah:

> The people who walked in darkness
> have seen a great light;
> Upon those who dwelt in the land of gloom
> a light has shone.
> You have brought them abundant joy
> and great rejoicing. (Isaiah 9: 1-2)

Such is the mood of indigenes of Oko and environs at the mention of the name, Dr. Ifeanyichukwu Ekwueme. His name has come to be associated with development, progress and prosperity, which is definitely the handiwork of God, for whom nothing is impossible. Ekwueme's natural disposition for his high honours seems to be his hospitality which has metamorphosed into his philanthropic gestures. It must has been in recognition of the numerous hospitable assistance he gave to the needy, the less privileged, the stranger and those in desperate situations, foregoing some comforts and leisure, that God has lavished his blessings, including longevity to Chief Dr. Alex Ekwueme. This is in accord with Prof. S. Iniobong Udoidem's observations:

> Here we see a God who desires the hospitality or generous company of his creatures, not for his own benefit, but so that we can continue to draw blessings from him. His (God's) generosity is inexhaustible, but we must be present with him (God) to draw from his (God's) abundance (Udoidem 2012: 59)

Furthermore, Ekwueme's sociopolitical texture is disclosed in his ontological dispositions. He is not inclined to materialism or worldliness; rather his utmost desire is eternal reunion with God, his creator. A worldly man would have been distracted from his national and international honours by being consumed in local politics and vain chase for honours. With his vision and mission in proper focus, Ekwueme debunked several community and local honours such as the "Igweship" (Paramount rulership) of Oko. He also did not tolerate despots, tyrants and bad sociopolitical leaders. He actively led the 34-man intellectual power-house that strongly opposed the excesses of the late military junta-General Sanni Abacha. Again, one would have expected that given his public acceptability and esteemed sociopolitical credentials, Ekwueme would have been going for more political posts like the presidency, senate and ministerial appointments as most African sit-tight rulers; but given his humility, candour and wise sense of balance, he has decided to make his ingenious contributions from the rear, as a real statesman. Ekwueme's gesture in this respect is a show of respect in the rights of other

human beings to define, determine and execute the sociopolitical and moral decisions that control their life and existence. His continued contributions to sociopolitical affairs from the rear, is an exhibition of his wisdom and understanding of the necessity of continuity in governance, whether in active service or outside the corridors of power.

Furthermore, Ekwueme's sociopolitical philanthropic gestures also stretched to religious institutions and organizations. He is reputed to have singlehandedly built the St. John's Anglican Church, Oko, and was known to have strongly supported the building and decorations of St. Peter's Catholic ultra-modern Church, Oko. He donates generously to churches, religious establishments and projects without making noise about it. As a cheerful giver, his direction is ontologically to God, his creator. Ekwueme's large-heartedness, hospitality and philanthropy make no distinctions of religion, place of origin, sex or educational classifications. He always pitches his tent with true democrats, humanitarians and progressives. Given these character, nature and texture, Ekwueme is, without doubt, a real champion of sociopolitical philosophy of philanthropy. He exhibits uncommon wisdom and spirit in social and political affairs.

The Sociopolitical Philosophy of Philanthropy and the African /Nigerian Context
The compound concepts of "Sociopolitical Philosophy" are made up of four distinct and heavily-loaded terms namely: socio (for social, the adjective of the noun society); political (which is the adjective of politics); philos (which literally means loving or a lover); and sophy (for Sophia, Greek word, which signifies wisdom). On its part, Society, according to Appadorai (1975:13): "is an association of human beings and suggests the whole complex of the relations of man to his fellows. It consists of the complicated network of groups and institutions expressing human associations . . . (it) applies to all human communities whether organized or unorganized".

Furthermore, Appadorai (1975:4) defines Politics as: "the science concerned with the state and of the conditions essential to its existence and development. Elsewhere we noted: Politics is ". . . a science that deals with the intricacies and maneuverings in sociopolitical and economic existence and living, (which) tries to find out the ideal structure for human-environmental sustenance" (Nwankwor 2006:35).

The word "Philo" comes from the Greek verb "Phileein", which means "to love". The noun part of it is "Philos" and signifies a friend or a lover. But what interests us is "Philia (substantive), which is different from eros. So, here Phileein signifies a desire, a research". (Nnoruka, S.I. Preface to Sparks of Wisdom, vol. 2, Nwankwor 2005: xxvi). Sophia, on its part, is the Greek word for wisdom. But, "Pythagoras observes that wisdom belongs in the strict sense to God alone and so a philosopher is simply a friend or a lover of wisdom" (Nnoruka, in Nwankwor 2005: xxvi). By wisdom, we mean here, the "ability to make right(ful) or proper use of knowledge" in any field of endeavour (Kirkpatrick 1983; 1499). In other words, using our knowledge properly in the different spheres, as God intends it.

With the above clarifications, we intend to establish the proper object of sociopolitical philosophy. Sociopolitical philosophy, deals with the wisdom embedded in social and political activities (as defined above). In this wise, the goal of sociopolitical philosophy is to enwisdomize (that is, to make wise) social and political spheres.

But to enwisdomize or make wise the sociopolitical sphere would definitely need proper interpretation or hermeneutics of the indices involved; it would imply proper analysis and synthesis of sociopolitical practices; this would in turn

involve critical evaluation of sociopolitical establishments and institutions, as well as distilled reflective prescription. In other words, sociopolitical philosophizing involves the use of classical philosophical methodologies.

However, the ultimate purpose or essence of enwisdomization in sociopolitical, economic or other spheres, is to let orderliness, beauty and excellence (which God imposed on creation and creatures) manifest. By this enwisdomization and manifestations of orderliness, beauty and excellence, God is glorified and human beings and their existential habitat are improved, progressed and developed. This rhyme with Divine mandate at creation (confer: Genesis 1:28). So, whoever is involved in the sociopolitical philosophy of philanthropy is doing a good service to man and invariably glorifying man's creator –God.

Be that as it may, the African sociopolitical culture is a far cry from this ideal of philanthropy and theo-philosy (love of God). The ideal that African governments and leadership are inclined to is the western prototype of democracy. Democracy in its essence is people-oriented but not necessarily Divine-related. The consequence of this is naturally the separation of governance from morality, religion and Godliness. In practice, this is the grand-mother of the African problematique which, according to Iroegbu, include: ignorance that condemns us to gruesome poverty and helplessness in the face of disease; political mumbo-jumbo irresponsibility (or stupidity) which leads to "economic morass" that yields "tragic social cannibalism"; and then "religious disintegration" that leads to our "moral in-authenticity" and consequently to "our low human integrity," (Iroegbu 1997:3 quoted by Nwankwor, I. J. Integrative Humanism Journal, p.132 -133).

The overall report card of our development in western modeled democracy showcases materialism and greed at its highest; selfishness and individualism of highest order; fear and insecurity of great magnitude; corruption and deceits in highest places; unaccountability and irresponsibility in leadership; unemployment and sub-human living conditions; social and political disorderliness; family and marital disintegrations; community and civil instability; unprecedented economic and existential hardship, to mention only a few. A portrait of this kind can hardly be a true representation of philanthropy. It is against the backdrop of this kind of bad report card that we can appreciate Ekwueme and people of similar dispositions for at least lighting a candle of hope and progress in the vast ocean of darkness and confusion that looms around the continent of African, particularly Nigerian. Ekwueme and his kind of sages may not have given all the necessary and sufficient answers for the solution of our numerous sociopolitical and economic distresses, rooted in ungodliness; nonetheless, his philanthropic gestures and their contributions are wise steps in the right directions of salvaging our existential quandaries.

Evaluation and Conclusion
One wrong key of interpreting our treatment of Dr. Alex Ekwueme and his sociopolitical philosophy of philanthropy is to see it as praise-singing and adulation of the man. In as much as many authors, politicians, public opinion-molders, etc., engage in sycophancy, praise–singing and yellow journalism to enhance their existential status, line their pockets and join the materialist club of nouveaux riches; I would be doomed as a philosopher, a practitioner and ambassador in the vineyard of wisdom, to join these rank and file for similar motivations. Our interest in this work is not to exonerate Dr. Ekwueme from any sociopolitical duplicity, but to expose some aspects of his public

relationships which exhibit wisdom for man's living as a social and political animal. Human sociopolitical existence is founded by God and necessitates some principles for its continuation and smooth running such as: justice and peace; truthfulness and righteousness; unity and togetherness; co-operation and reconciliation; forthrightness and excellence; handwork and beauty; care and concern, as well as wisdom and understanding. The practical expressions of these principles are in effect attitudinal manifestation of love of mankind and his creator- God.

Dr. Alex Ekwueme, as we have x-rayed, in his philanthropic actions, exhibits wisdom of sociopolitical order. He may not be a moral purist, nor is he considered perfect in all sociopolitical activities; but his good gestures are worthy of recognition as a beacon of hope, especially in a continent and country that are in dire need of real lovers of mankind and God. His personal example, if perfected in a number of persons and circumstances, can be the bedrock for African/Nigerian glory and a shield for man in a globalized society. Ekwueme's candle light of philanthropy is a wise and righteous action that can exalt any Godly nation or society.

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CHILD HEADED HOUSEHOLDS: IDENTIFICATION OF THE HOUSEHOLDS AND REASONS FOR THEIR FORMATION IN RESOURCE POOR COMMUNITIES IN SOSHANGUVE, SOUTH AFRICA

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ABSTRACT

The Nelson Mandela Children's Fund in their 2001 report noted that South Africa has the fastest growing rate of people living with HIV/AIDS. This has led to an alarming increase in the number of children orphaned by AIDS and the attendant care of the orphaned children by their siblings. Our study aimed at identifying child headed households (CHHs) in the resource poor communities of Soshanguve Extension 12 and 13 in Pretoria, South Africa and to find out the reasons for the formation of these households. The study followed a qualitative, explorative design with a descriptive component for demographic data. It was conducted in the resource poor communities of Soshanguve Extension 12 and13 in the Gauteng province of South Africa. The research question: "How can children of child headed households be identified in the resource poor communities" guided the identification of these households and also aided to explore the reasons for the formation of these households. The participants for the study were purposively selected, and the criteria for inclusion in the study were children from 8-19 years of age and adult community members resident in the child headed households in Soshanguve Extension 12 and 13 as well as willingness to participate in the research. Data was collected using personal in-depth interviews and focus group interviews. From the data obtained, themes, categories and sub-categories were formed. The procedure for data analysis was adapted from the 8 steps Tesch's protocol. The study showed that CHHs in the resource poor communities of Soshanguve Extension 12 and 13 were identified through the help of the community leaders as well as a data base of these children obtained from a Non-Governmental Organization, Akanani Community Care Centre, located in Soshanguve Extension 12. And the reasons for the formation of these households include parental death, parental illness, parental abandonment, parental preparation, alcoholic parents, preservation of property, HIV and AIDS, and lack of care and maltreatment by

relatives. Based on our findings, we hope that the study serves important information in identifying CHHs in resource poor communities, especially in HIV/AIDS endemic areas and with the hope of caring for the households considering the serious socioeconomic problems faced by these households.

Key words: Child headed households, HIV, AIDS, identification, formation, resource poor communities, South Africa

Introduction

HIV and AIDS, armed conflicts and poverty-driven family disintegration are the three major causes for orphan hood and for the emergence of child headed households. However, HIV and AIDS remain the most subtle cause of the three, with the number of resultant orphans increasing at an alarming rate.

With a total of 22.5 million people infected as at the end of 2009, sub-Saharan Africa remains the region heavily affected by HIV and AIDS and with the highest numbers of AIDS-related deaths. Current figures (2009) confirm that 69% of all new HIV infections were concentrated in sub-Saharan Africa, 72% of all AIDS-related deaths happen in this region (Phillips, 2011:9; UNAIDS, 2010:20-21; UNICEF, 2009a:19). Sub-Saharan Africa is home to 80 per cent of all the children in the developing world who have lost a parent to HIV and AIDS (UNICEF, 2006:9), which remain the most common cause for orphan hood with the number of resultant orphans increasing at an alarming rate and leading to the formation of CHHs.

By 2009, more than 56 million children in sub-Saharan Africa had lost one or both parents due to a variety of reasons and the number of children without parental care is in the increase, mostly in Eastern and Southern Africa with approximately one quarter of the death of parents resulting from HIV/AIDS (Phillips, 2011:10-12; UNAIDS, 2010:48). The majority of these deaths result in children being deprived of one or both parents and give rise to child headed households. Other reasons resulting in loss of parental care are poverty, armed conflict and natural disasters. (Phillips, 2011:10-12; UNAIDS, 2010:20-21; UNICEF, 2009a:19). In Rwanda, conflict and poverty are the main causes of child headed households, as they result in displacement and serves to increase the number of orphans and estranged minors and decreases the number of potential carers (Maclellan, 2005:4; Phillips, 2011:146).

These conditions call for a look at South Africa were HIV positive people are 5.38 million from a population of 50,586,757 (Statistics South Africa, 2011:4). According to Meintjes *et al*. (2010:40-49), the Actuarial Society of South Africa in mid-2007 estimated that 4.1 million children had lost one or both parents in South Africa. Some children end up living together with their siblings while some have an adult in the household. All these led to the formation of households called child headed households.

Definition of Child headed household

There are several definitions of child headed households but a more practical definition as noted in a study by Tsegaye (2007:4-5) is a household which is headed by a person under 18 years old and who is: taking care of the household with other younger siblings, as they have lost both parents to HIV/AIDS or other causes; or providing the household income and taking care of the household with other younger siblings, whose parents or primary caregivers are chronically ill with HIV/AIDS or with other causes; or living alone and taking care of him/herself as no other siblings are present in the household and as either one of his

or her parents are deceased, or where the parents cannot be found or are unknown. This third category of children includes street children and child soldiers as noted in some studies.

However, Germann (2005:97) also defined a child headed household as a household where both parents or alternative adult caregiver are permanently absent and the responsibility for the day-to-day management of the entire household is presided by any person who is less than 20 years of age.

The children of child headed households are not necessarily orphans since their ailing parents may live with them but needs care. There could be other adults staying in a CHH. These adults may include old grandparents, disabled uncles/aunts, or even some other adult relatives who are not responsible for the household. These households with dependant adults are called *accompanied child headed households*, as opposed to *unaccompanied child headed households* where no adults more than 18 years-old are found (Foster *et al*., 1997:155-168; Tsegaye, 2007:5). The differentiation is of importance as the presence of parents can be a strong safeguard against external harms. Even when sick, they can continue to provide protection and guidance for the children as no other adults would attempt to harm the children when parents or other adults remain under the roof. When the adults die, children can become victims of possible abuse and exploitation and are deprived of any protection. All these happen within their childhood period.

According to Skinner *et al*. (2004:15), the extension of the childhood period may be due to different situations, specifically the period of dependency. Skinner *et al*. (2004:15) is of the opinion that in African communities the person may remain a child beyond the legally defined time frame. Subjective sources from the media suggest in a number of community settings in South Africa that even youngsters older than 18 years are regarded as children. Consequently, any endeavour to define child headed household incorporates both the legal and contextual definition. For the purpose of this study, children above 18 years but not exceeding 19 years will be included as a "child". The child in this context is a child who has been identified living in a child headed household.

Research methods and design
A qualitative and descriptive design was used to provide information on the demographic profile of the participants from child headed households, the methods of identification of children of child headed households as well as the reasons for the formation of these households.

Population and sample selection
The target population for this study were children in child headed households, as well as adult persons residing in Soshanguve Extension 12 and 13. A non-probability, purposive sampling design was used to select participants for the study (Pilot & Beck, 2008:343). This is used to select participants that are aware of the phenomenon and who are able to explain the phenomenon (Anyanegbunam, 2004:20). Purposive sampling implies that with good judgement and acceptable approach, the researcher can credibly and intentionally include the sample participants who are judged to be characteristics of the population being investigated (Isangedighi *et al.*, 2004:9).

The criteria for inclusion in the study were:
- Children from 8-19 years of age resident in child headed households in Soshanguve Extension 12 and 13.

- Adult community members resident in Soshanguve Extension 12 and 13.
- Willingness to participate in the research.

A project team was formed to guide the conduct of this research and consisted of an advisory committee (consisted of some selected adult members of the communities as well as some community leaders), a registered postgraduate South African community health nurse (who doubled as a translator and field worker) working in the mobile clinic in Soshanguve, community leaders and the researcher. This was done to gain entrance into the community to conduct the research. Community involvement is a critical element for successful problem solving within that community (Anderson & McFarlane, 2008:94). Anderson and McFarlane (2008:94) further suggested that the essential elements to community participation includes defining the community, shared awareness by members of the community and mechanisms to make the community to recognize her needs and develop a culture of participation. Burns and Grove (2009: 320) states that the researcher must include the advisory committee in discussions and create awareness on what is demanded from them. The building of trust among all involved partners and participants is gained in order to collaborate on community efforts and help the children in child headed households identify their needs. Anderson and McFarlane (2008:94) noted that community participation is a process involving people from specific geographical locality who share common values in identifying their needs.

The sample size for the participants from the child headed households was determined by the saturation of data. That is when no new information or relevant data emerged (Leedy & Ormrod, 2001:219). The Akanani Community Care Centre has a data base of all child headed households in the resource poor communities of Soshanguve Extension 12 and 13, and there were seventeen (17) households in number. The community leaders purposively selected one child from each household who satisfied the criteria for inclusion. This was agreed by the project team to ensure privacy for the participants and to also assure them of confidentiality. Therefore a total of 17 participants from child headed households in the resource poor communities were brought by the community leaders for in-depth interviews. Data were saturated after fifteen (n = 15) interviews. Focus group discussions were also conducted and four distinct focus groups emerged as well after saturation of data. The community leaders and advisory committee members within the project team purposively selected the focus group participants, who consisted of adult members of the communities and two children (per group) from among those purposively selected for in-depth interviews. The sample size for a focus group tends to be inadequate if the participants are few in number, and so a suitable number for each focus group should include 6 to 10 participants (Burns & Grove, 2009:513).

Data gathering

Qualitative data gathering inquiries were done through unstructured in-depth interviews, focus groups, self-report and field notes. In-depth interviews were conducted for the children in child headed households to explore their knowledge about how such children can be identified in the communities. Focus group interviews were also held and involved

brainstorming, and centered on discussions about knowledge of the resource poor communities about child headed households (Yoo *et al*., 2009:264). The interview sessions were written down in a book to aid free listing of identified issues and at the same time the interviews were recorded with a voice recorder. The free listing related to observed and identified issues on identification of children of child headed households. Data was collected through unstructured in-depth personal interviews from the children in CHHs and focus group discussions made up of adult participants and two children per group from the child headed households. The interviews took place in a private room in a mobile clinic in Soshanguve Extension 12 on different occasions and ensured privacy and avoidance of public exposure.

Data analysis

Quantitative data on the demographic profile of the children from child headed households was analysed for age group, gender and type of household for the participants from the child headed households. The products of the qualitative data-gathering processes (field notes, self-report, transcribed audio-recordings of interviews and discussions) were thematically analysed to reveal the participants' (from child headed households) knowledge about existence of child headed households, the reasons for the formation of child headed households and the resource poor communities' knowledge about child headed households.

Measures to ensure trustworthiness

Trustworthiness or the merits of qualitative enquiry is the process of demonstrating credibility, transferability, dependability and authenticity. It refers to the degree of confidence qualitative researchers have in their data using the above criteria and as outlined below (Table 1) (Polit & Beck, 2008:539-540, 751).

TABLE 1: Measures to ensure trustworthiness

Trustworthiness Criteria	*Assessment Criteria*	*Implementation*
Credibility "Truth value"	Prolonged engagement	Known to community Trusting relationship Interviewed in a private room within a mobile clinic (privacy) Goes back to clarify/ask more questions
	Triangulation	Applied through various data gathering instruments
	Peer debriefing	Through discussions with similar status colleague Pre-liminary research findings presented to experts and peers (colloquium)
	Member checking	During interviews: statements were summarized and verified to be the truth
Transferability • Applicability	Selection of sources/sampling	Children in CHHs from ages 8-19 years and adult community

		members from Soshanguve Extension 12 and 13 were purposively sampled for this research
	Saturation of data	Interviews conducted until data saturated
	Thick/dense description	Thorough descriptions of the population, sampling and results
Dependability • Consistency	Dependability audit	In-depth interviews
	Traceable variability ascribed to identifiable sources	Interviews were numbered and transcribed before allocation of themes
	Stepwise replication	Processes followed were exactly the same with all interviews
	Thick and dense description	Thorough descriptions of the research methodology of the research process
Confirmability • Neutrality	Confirmability audit	The findings of the research - are based on data gathered from the interviews - are not based on the researchers own opinions - does not reflect motive and perspectives Researcher implemented audit on trustworthiness of the research approach
	Triangulation	Applied through various data gathering instruments
	Reflexivity	Only the data gathered were described (reflected upon)
• Authenticity	Heightened sensitivity to the issues	Referring to the respondents own words heightened sensitivity

Ethical considerations

Ethics is the branch of philosophy that deals with morality (Burns & Grove, 2009:61). Permission to conduct the study was sought and obtained from the Ethics Committee of Tshwane University of Technology, the Departmental Research and Innovation Committee (DRIC), the Faculty Higher Degrees Committee, and the University-based Nursing Education South Africa (UNEDSA) NCoP Programme Manager who is the head of the mobile clinic. Informed assent was obtained from each participant below 18 years of age while informed consent was obtained from adult participants who formed the focus groups and advisory committee. Confidential agreement forms were completed and signed by all participants and project team members. The transcribed interviews were numbered to ensure anonymity and confidentiality. No harm was intended and when emotional discomfort was experienced, time was allowed to give support and counselling. The

interviews were conducted in a private room in the mobile clinic to ensure privacy and utmost respect of participants was maintained. Participation in the research was voluntary and therefore, participants were at liberty to decline or withdraw their participation at any time if they so desired.

Findings of the study

The sample size was 17 participants (n=17) with each child from 17 different child headed households in the resource poor communities, with saturation reached after fifteen (15) participants. The researcher then conducted further two interviews with no new information.

Demographic profile of participants from child headed households

The general characteristics of the 17 participants are presented using frequency table.

The distribution of gender, age group and type of child headed households among the participants is shown in Table 2.

TABLE 2: Gender, age group and type of CHHs

Criterion	Frequency	Percentage
Gender		
Male	9	52.9%
Female	8	47.1%
Total	17	100%
Age group		
8 - 9 years	4	23.5 %
10 -11 years	3	17.6 %
12 -13 years	2	11.8 %
14 - 15 years	2	11.8 %
16 – 17 years	3	17.6 %
18 -19 years	3	17.6 %
Total	17	100.0 %
Type of CHHs		
Unaccompanied	10	58.8%
Accompanied	7	41.2%
Total	17	100%

From Table 2, the male participants were nine (52.9%), females eight (47.1%), the youngest participants were between 8–9 years while the eldest were 18-19 years in the study. The participants' distribution with respect to the type of CHHs showed that 10 (58.8%) were from unaccompanied CHHs while 7 (41.2%) were from accompanied CHHs.

Findings from in-depth interviews of participants from child headed households

The following findings were obtained from the participants during in-depth interviews and include the main themes (knowledge about existence of CHHs, reasons for the formation of CHHs), categories and sub-categories that emerged from the data as shown in Table 3.

TABLE 3: Themes, categories and sub-categories from in-depth interviews of participants from CHHs

Themes	Categories	Sub-categories
Knowledge about existence of CHHs	Awareness of CHHs	• Acquainted with CHHs • Unaccompanied CHHs • Accompanied CHHs
	Identification of children of CHHs	• Ease of identification of children of CHHs • Method of identification of children of CHHs
Reasons for the formation of CHHs	Parental death	• Cause of parental death
	Death of a single parent and property preservation	• Single parentage by mother and mother's last wishes
	Death of a parent and abandonment by the surviving parent	• Death of mother and abandonment by father
	Parental preparation	• Request for a relative

Theme 1: Knowledge about existence of child headed households

A summary of the in-depth interviews exploring the participants' knowledge about the existence of child headed households are presented with verbatim quotes from the participants as shown in Table 4.

TABLE 4: Summary of knowledge about existence of child headed households

Theme	Categories	Sub-categories	Verbatim quotes
Knowledge about existence of CHHs	Awareness of CHHs	Acquainted with CHHs	Yes l know children like me living with their siblings or with their grandmother. Most of them are my friends and we use to move together in school, but now l stay at

		home. Most of the children that play around during school hours in the community live in child headed households.
	Unaccompanied CHHs	My parents died when l was 13 years old and thereafter l have been staying with my sibling all alone in our late mother's house with no one else to help us.
	Accompanied CHHs	My aged grandmother resides with us. My parents are dead. My grandmother began to stay with us when my late mother became very sick.
Identification of children of CHHs	Ease of identification of children of CHHs	It is easy to identify these households. I think you can ask anyone on the street within Soshanguve Extension 12 and 13.
		It is not easy…

			because the community is bad. You must not expose yourself to evil and talking (gossips).
		Method of identification of children of CHHs	Most of the children that play around during school hours in the community live in child headed households. If you come around during school hours you will meet most of them. If you don't have the time, inform the community leaders to assist you or those living around.

Theme 2: Reasons for the formation of child headed households

A summary of the in-depth interviews exploring the participants' reasons for the formation of child headed households are presented with verbatim quotes from the participants as shown in Table 5.

TABLE 5: Summary of reasons for the formation of child headed households

Theme	Categories	Sub-categories	Verbatim quotes
Reasons for the formation of child headed households	Parental death	Cause of parental death	We started staying alone when our parents died. My parents died of

		alcohol and AIDS. My father died in 2005 and my mother died in 2006. I was only 9 years old when my mother died.
Death of a single parent and property preservation	Single parentage by mother and mother's last wishes	My mother did not show me my father, but now she is dead. I and my elder sister stay alone. We stay in an RDP (Reconstruction and Development Programme) house in Soshanguve Extension 12. The house belongs to my late mother. My late mother informed us on her dying bed never to forsake each other. We should take care of her property, rent out a

		room and use it for feeding.
Death of a parent and abandonment by the surviving parent	Death of mother and abandonment by father	Immediately after my mother's death, my father left us to where he had a new job in Pietersburg. There he lives with another woman and he's less interested in what goes on in this house. Initially he comes around occasionally but now he does not come around again and things have become very difficult for us.
Parental preparation	Request for a relative	My mother and father became very sick. My uncle had to pack in to stay and fulfil my parents' desire for a relative to live and take care of

	us. It was as if they knew what was going to happen and so they spoke to my uncle and told me they had Tuberculosis. My uncle is 19 years old, I am 17 years old and my junior brother is 8 years old and we are just three of us staying together.

Findings from focus group discussions

There were 4 focus groups consisting of adult community members and 2 children from a child headed household per group. The four separate groups were focus group one which consisted of a mixed gender (n=10), focus group two which was made up of female gender (n=7), focus group three which was again of mixed gender (n=8) and focus group four which was made up of male gender (n=7). As noted by Burns and Grove (2009:513), focus group is a design for obtaining the participant's perceptions in a focused area in a setting that is permissive and non-threatening; hence its utilization to gather information on the resource poor communities' knowledge about child headed households. Initial categories and sub-categories emerged during the data analysis process and these were clustered together to form the main theme. The theme generated from the focus group data relating to the resource poor communities' knowledge about child headed households is presented in Table 6.

TABLE 6: Theme, categories and sub-categories from focus group discussions

Themes	Categories	Sub-categories
Resource poor communities' knowledge about child headed households	Awareness of existence of child headed households	• Acquainted with CHHs • Accompanied CHHs • Unaccompanied CHHs
	Identification of children of CHHs	• Ease of identification of children of CHHs • Methods of identification of

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			children of CHHs
	Reasons for the formation of CHHs		• Death of parents • Alcoholic parents • HIV and AIDS • Parental illness • Parental abandonment • Lack of care and maltreatment by relatives

Theme: Resource poor communities' knowledge about child headed households

A summary of the focus group discussions exploring the resource poor communities' knowledge about child headed households are presented with verbatim quotes from the participants as shown in Table 7.

TABLE 7: Summary of resource poor communities' knowledge about child headed households

Theme	Categories	Sub-categories	Verbatim quotes
Resource poor communities' knowledge about child headed households	Awareness of existence of child headed households	Acquainted with CHHs	Yes, we have these children that are living alone in this community, because they have no parents. These households are increasing every year because our people keep conducting funerals every month and the children are left alone in shacks.
		Accompanied child headed household	Most of the children live in these shacks with their old grandmother or old relatives who even find it difficult to provide for the care of the children. The children still move out to seek for assistance and to eat with other children in the community.
		Unaccompanied Child headed households	Yes, yes, there are so many of these children living alone with their siblings and with no adult in their household to care for them.
			Yes, there are households where the children live alone after the death of their parents because they

			have no grandparents, so they don't have a choice.
	Identification of children of child headed households	Ease of identification of children of child headed households	Sometimes it is difficult because the children are aware of what led to the death of their parents, so they hide their identity and will not tell you that they are orphans, so as to protect themselves because of gossiping by community members on what killed their parents.
			Here in Extension 12 it is easy to identify these households through the NGO located here.
		Methods of identification of children of child headed households	We have an NGO here in Extension 12 controlled by the community leaders who know everything about these children.
			Ask a community leader in Extension 13. These children in child headed households cannot easily be identified except you go through the community leaders.
	Reasons for formation of child headed households	Death of parents	These households are formed due to death of their parents.
		Alcoholic parents	These child headed households are formed because of alcohol abuse by some parents who are busy drinking the whole night; they do not care about their children's welfare. These children are dirty and hungry and, for some of these children their parents are alive but their parents are nearly 24 hours drunk from alcohol. This results in these children packing out to

			live alone with their siblings.
		HIV and AIDS	We agree as Extension 13 that the main cause of child headed households is HIV and AIDS because it is a very dangerous disease.
		Parental illness	The parents become very sick and cannot do anything, the children cook and take care of their sibling.
		Parental abandonment	The children kept struggling alone, without food, no money for school transport and they stay for weeks without seeing their father after their mother's death. The father moves out and finds a job far from home where he remarries and forgets the children.
		Lack of care and maltreatment by relatives	If these orphaned children do not receive government grant the relative will not want to assist them because they don't have any income to maintain them. The relatives that assist the children with no income end up using them for household jobs. Then you will see the children when they reach teenage age running away to live with their siblings because of hunger and maltreatment from some relatives.

Discussion of findings

A child has been defined as a person within the age range 0-18 years (UNICEF, 1989:1; Sloth-Nielsen, 2004:4), though the childhood period may be extended in relation to the period of dependency (Skinner *et al*., 2004:15). Corresponding to this, Tsegaye (2007:3) defined a child headed household as a household headed by a person under 18 years old

while Germann (2005:97) defined it as household where the person responsible for the day-to-day management of the entire household is less than 20 years of age. The participants in this study were all within 19 years of age, Black Africans living in child headed households and majority were of the Sepedi cultural group (47%). In a study by Korevaar (2009:73) in Pretoria, the participants differed on the age constitution of CHHs. While one group considered CHHs to be a household headed by a child under 18 years of age, another group considered CHHs to be where the eldest child is 21 years of age or younger. Also in their study, some participants discussed households where the eldest child was over 21 years of age and still considered these to be child headed households.

It should be noted that the Children's Bill of Rights makes provision for the legal recognition of child headed households as a type of family unit in South Africa (Sloth-Nielsen, 2004:25; Maqoko & Dreyer, 2007:724; Department of Social Development, 2010:9). Hence this study was performed to study this group of family unit, their identification within the resource poor communities and the reasons for the formation of these households.

Identification of children of child headed households

The identification of children of child headed households (CHHs) was inferred from the theme on knowledge about existence of child headed households.

Knowledge about existence of child headed households

Category 1: *Awareness of child headed households (CHHs)*

Sub-category 1: *Acquainted with child headed households*

The study showed that all the participants were acquainted with the term "child headed household". Maqoko and Dreyer (2007:718, 724) noted that child headed households are not new in the South African society, although not much researched into to gradually expand the knowledge. And the subject of child headed households has been suggested as a problem that is more extensive than some studies sense it to be (Phillips, 2011:156). The knowledge of existence by both the affected and afflicted may be the reason why South Africa has provided legal recognition for child headed households and included it as a type of family.

Sub-categories 2 and 3: *Unaccompanied and accompanied child headed households*

The participants were ignorant of the term unaccompanied CHHs but when probed further with description for what constitutes unaccompanied CHHs (CHHs without accompanied adults in the household), 10 of the participants expressed belonging to unaccompanied CHHs. Seven of the participants expressed belonging to accompanied CHHs after the participants were educated on the composition of accompanied CHHs. Hence the study findings showed that there were more unaccompanied (10) child headed households than accompanied (7) child headed households in the resource poor communities. In a study on child headed households in Ethiopia, there were 66 unaccompanied and 42 accompanied child headed households in five different towns and their rural surroundings (Tsegaye,

2008:25). These may seem to suggest that unaccompanied CHHs tend to be more than accompanied CHHs, and may indicate that the trend favours siblings preferring to stay together even without adult carers. And this may agree with reports that children without adult caregivers prefer to stay in their homes as a unit rather than being scattered among relatives or foster care homes (Chilangwa, 2004:7; Tsegaye, 2007:6). However, a study by Ayieko (1997:11) in Kenya revealed that 5.2% of the studied families were headed by children with no presence of an adult. This very low trend in Kenya may be due to the fact that most Kenyans live within communities of extended families and kin in rural areas, thereby aiding in the provision of support for orphaned children within their own villages and among their extended families (Ayieko, 1997:1).

Category 2: *Identification of children of child headed households*

The findings from the in-depth interviews of the 17 participants utilized for the study revealed that their households consisted of 13 double orphaned CHHs and 4 single orphaned CHHs. Among these participants, the highest number of children in a household was 4 children while the lowest number was one child who resided in an accompanied child headed household. Also the youngest age of children in the households of the participants was 1 year while the oldest age was 19 years. Thirteen households were headed by females while 4 households were headed by males. The findings correspond with other reports which indicate that CHHs are predominantly headed by female children (SACBC, 2009:1; Tsegaye, 2008:25) though Luzze (2002:31) had more males (80%) as head of CHHs than females in his study in Uganda. Tsegaye (2008:25) in Ethiopia noted more females (59%) as heads of CHHs than males (41%) and reports that the presence of an adolescent female in a household that has no adult carer tends to trigger the formation of child headed household. This may be a reason for the high number of females as heads of CHHs among participants in this study in Soshaunguve. Luzze (2002:31) attributes his contrasting findings in Uganda to be due to the fact that cultural factors like attaching inheritance and wealth to male children probably makes it much easier for the formation of CHHs headed by a male, than one headed by a female. Also Luzze (2002:32-36) in his study in Uganda reported 4 to 6 children in 60% of child headed households; 1 to 3 children in 29% of the households and over 7 children in 11% of CHHs with the highest households consisting of 12 children (Luzze, 2002:33). This indicates a trend toward higher number of siblings per household in Luzze's study when compared to this study in Soshanguve. Tsegaye's (2008:25) study in Ethiopia which noted that a third of unaccompanied child headed households had 3 siblings, nearly a quarter had 1 child living alone, 11% had 5 siblings and 5% had 6 siblings, showed a trend toward lower number of siblings per household.

1 and 2: *Ease and methods of identification of children of child headed households*
Twelve of the participants said that it is difficult to identify children of CHHs due to the fear of exposing their orphan hood. This implies that the children from CHHs tend to hide their orphan hood from the community probably to avoid discrimination. However, the rest of the participants had different views with 2 of the participants saying that it was easy to identify the children, 2 others said they do not know how the children can be identified while one was non-committal The 2 participants who expressed that it was easy to identify these children stated that this can easily be realized by asking for child headed households

from community members. This may imply that the communities are aware of these households among them.

Three methods stand out from the participants' responses regarding how to identify children of CHHs and these include:
- asking the community leaders,
- asking the members of the communities and
- watching out for street children during school hours.

The community leaders through the Akanani Community Care Centre kept a data base of all child headed households in the resource poor communities. The other 2 methods generally relates to identification of the children of CHHs by observation. This is similar to the findings of other studies (UNISA, 2008:121) which also revealed, among other methods, that children of CHHs were identified by the observation of neighbours (who by virtue of proximity discerned that the parents were absent), teachers (who noticed the children were unkempt and often late to school) and members of the communities (who noticed the children's street loitering).

Reasons for the formation of child headed households
The reasons for the formation of child headed households in this study were reported as
- parental death by 12 participants,
- death of a single parent and the desire to preserve the family property (1 participant),
- death of a parent and abandonment by the surviving parent (3 participants) and
- parental request for a relative to stay with the children in the household (1 participant).

Category 1: *Parental death*
Although parental death was responsible for the occurrence of the 13 double orphaned participants recorded in this study, one of the double orphaned participants did not consider parental death as a sole reason for the formation of their CHHs. Rather and probably in addition to parental death; this household noted the reason for the formation of CHHs as parental preparation. The formation of CHHs after parental death may reflect the report by Maqoko and Dreyer (2007:724) who noted that child headed households were formed when brothers and sisters vowed to stay together after the demise of their parents in their homes.

Sub-category: *Cause of parental death*
Only five of the double orphaned participants knew the exact cause of their parent's death and related their parents' death to HIV/AIDS; though some of them also noted a probable additional influence of alcoholism while a child noted kidney disease as the cause of father's death. The other 7 double orphaned participants who had no idea about the cause of their parents' death may have been denied this knowledge to avoid the stigma associated with the possible knowledge of the cause of their parents' death especially if due to HIV/AIDS. Korevaar (2009:124) when assessing attitude towards bereavement and death noted that only one participant claimed that children were informed honestly of parental death. Rather children were lied to that the parents will be coming back. Also Nkomo (2006:97) in South Africa noted that the public images and views of HIV/AIDS

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can result in hopelessness and despair as well as fears of being stigmatised among participants. However, Mogotlane *et al.* (2010:29) noted that although in many cases, the parents would have died without revealing their status; people in the community generally had their own impressions about the possible diagnosis. Tsegaye (2008:25) in Ethiopia noted that CHHs were formed following the death of parents or caregivers from HIV/AIDS, while some were formed after parental separation or for other reasons. This is also supported by the findings of Mogotlane *et al.* (2010:29) which showed the reasons for the formation of CHHs as death of one (40.3%) or both (43.3%) parents mainly as a result of HIV and AIDS.

Category 2: *Death of a single parent and property preservation*
Another reason for the formation of CHHs in this study was the death of a single parent who expressed a dying wish for her children to stay together and preserve the family house. Death of a single parent independently may be a reason for the formation of CHHs, just as preservation of family property by the orphaned children may also be an independent reason for CHHs formation. Mogotlane *et al.* (2010:29) noted that death of one parent constituted 40.3% of the reasons for the formation of CHHs.

Sub-category: *Single parentage by mother and mother's last wishes*
In this study in Soshanguve, a single maternal mother's dying wishes mandated the children to stay together and preserve the family home. The children were also advised to rent a room in the building for added income for their subsistence. This corresponds with a report by Tsegaye (2008:25) that children may chose not to be integrated into relatives' households in order to keep the promises made to dying parents or due to fear of abuse and their desire to stay together as one family. Tsegaye (2008:25) also noted that CHHs were formed because some children wanted to keep inherited property, land, housing or small amounts of money from their parents rather than move in with relatives.

Category 3: *Death of a parent and abandonment by the surviving parent*
The study also revealed that one of the reasons for the formation of CHHs was parental abandonment after the death of a single parent (3 participants). This involved mainly the death of maternal parents whose demise and the subsequent abandonment of the children by the surviving paternal parent led to the formation of CHHs. The fathers abandon their children and avoid any physical or financial involvement. The resultant effects are parentless children as these fathers never attempt to come back for the children. The reasons given for the paternal abandonment included search for job far away from home or relocation to another town or city after marriage to new partners. Nkomo (2006:100) noted that abandonment and desertion by relatives played a part in the formation of child headed households. Urban migration by parents and their search for job have been noted as contributory factors to the formation of CHHs as children are left in the care of family members, usually grandmothers (Korevaar, 2009:12). A high rate of father absenteeism where many fathers do not live with the mother of their child due to high migration has also been considered contributory to the emergence of CHHs (Korevaar, 2009:12). This may explain the scenario in one of the participants in our study in Soshanguve, a 17-year old orphan raised by a single mother who never told him who his father was. In Malawi some cultural practices involve the father leaving the house to remarry without taking care of the children when their mother dies, resulting in the children often times living alone

(UNICEF, 2008:1). However, reports have also indicated that a few of these children in child headed households were abandoned by their parents (Germann, 2005:39).

Category 4: *Parental preparation*
One of the child headed household in this study was formed due to prior preparation by the parents of the children who requested a relative to come in and stay in their home during the terminal stage of the parents' illness. This household was peculiar because the relative in question was also a child (19 years) though a male child and probably the arrangement aimed at providing male support to a household that would have been headed by a female child (17 years). This male relative subsequently assumed headship of this household after the death of the children's parents. A report noted that what seemed to be expected from most parents who are aware of their terminal illness are attempts to make alternative living arrangements for their children before their death in order to prevent the formation of CHHs, the neglect of this alternative living arrangement is considered a factor in the emergence of CHHs (Ayieko, 1997:1). However, the case of this participant in our study is where a living arrangement by the terminally ill parents seemed to have encouraged the emergence of CHHs.

Resource poor communities' knowledge about child headed households
In further exploring this study on identification of CHHs in resource poor communities and the reasons for their formation, the communities' knowledge about child headed households (through focus group discussions) gave insight about these households from the communities' perspective.

Category 1*: Awareness of existence of child headed households*
The participants from all the 4 focus groups were aware of the existence of CHHs in Soshanguve Extension 12 and 13. The participants were also aware that some children live alone with their siblings without adult supervision in their households, while other children live under the supervision of adults such as grandmothers or aunties whose role seemed to be an adult cover for the children while the children themselves managed the households' affairs. They also noted that the number of child headed households is on the increase in the resource poor communities primarily due to the devastation of HIV and AIDS. This corresponds with the observation of an unprecedented increase in the occurrence of child headed households from the early 1990s (Phillips, 2011:10).

2 and 3: *Acquainted with child headed households namely accompanied and unaccompanied CHHs*
The study showed that the focus group participants were acquainted with the two subtypes of child headed households which are accompanied and unaccompanied CHHs. The study also revealed that adult members in accompanied CHHs were mostly the children's aged grandmothers. In some cases the children's aunty or other extended family relative was the adult occupant in the household. However, there are reports of an increasing proportion of orphans not only being under the care of the elderly but also under care of the very young (Foster *et al.*, 1997:155), as was observed in one of our participant in this study in Soshanguve whose household was headed by an uncle who being 19 years of age was also considered to be a child by the researcher and, therefore the household was still considered as unaccompanied CHHs. The study also revealed that an accompanied CHH were considered a better option because of the presence of an adult. Reports note that

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accompanied CHHs seem to be favoured because the support of a caring adult environment may help the children to overcome the anticipated delayed developmental changes consequent to the death of their parents, and thereby prevent any negative long-term impact (Germann, 2005:242). Ayieko (1997:1) in Kenya also noted that children undergo better development socially, mentally and emotionally when they are raised in familiar surroundings with extended families.

Category 2: *Identification of children of child headed households*
Most of the participants in the focus group discussions considered the identification of children of child headed households as difficult. Some of the reasons why the participants considered the identification of these children as difficult include the children's deliberate effort to hide from the communities due to the communities' knowledge of what may have led to their parents' demise.

1 and 2: *Ease and methods of identification of children of child headed households*
The participants were divided in their responses regarding the ease of identification of children of CHHs with most of the participants indicating that it was difficult to identify the children, while others said it was easy. The most common underlying reason for the difficulty in identification of these children as noted by participants relates to the children avoiding exposure of their identity as orphans especially where their parents' death was due to HIV/AIDS. This aimed at preventing being gossiped by community members and the attendant psychological effect of such gossip on the children. The easy approach to identify the children as noted by the participants is to ask the community leaders or to go through the Akanani Community Care Centre (a community based NGO) in Extension 12. These also constituted the two listed methods by the focus group participants on how to identify the children within the resource poor communities. Reports in the literature also noted that the identification of children in CHHs is difficult due to lack of co-operation on the side of the community (Roalkvam, 2005:212). This corresponds with the report by the Nelson Mandela Children's Fund (2001:3) that the key players directly involved in service provision for identification of child headed households were NGOs, Church organizations, Health workers and Community. Other methods that have been used to identify these children include through publicity campaigns involving television, radio and community facilities aimed at helping to identify the children wherever they may be found (DA's Policy, 2012:1). The community leaders tend to be central figures in any business that involves the community. However, Francis-Chizororo (2007:19) in Zimbabwe reported that adult interviewees tended to identify orphans (not specifically CHHs) as dirty children, school dropouts, always borrowing, working to survive, and having no food.

Category 3: *Reasons for formation of child headed households*
The study revealed various reasons from the communities' perspective for the formation of child headed households in the resource poor communities of Soshanguve Extension 12 and 13. These include:
- death of parents,
- alcoholic parents,
- HIV and AIDS,
- parental illness,
- parental abandonment and
- lack of care and maltreatment by relatives.

Death of parents is the primary underlying reason for the formation of CHHs as noted by reports in the literature (Alliance, 2006:2; Tsegaye, 2007:4; UNAIDS, 2008:12, 20; Mogotlane *et al*., 2010:24-32).

The focus group discussions in this study revealed that some child headed households were formed because the children opted to live together away from their parents who were considered unhelpful and uncaring due to the effects of alcoholism in the parents. Though these children's parents are alive, they preferred to move out of their parents' home to live alone because they felt they will be better off that way than living with their persistently drunk parents who cared less about them. Reports by WHO (2012:1) indicate that alcohol makes parents to always argue at home, neglect their family obligations, and manifest role change and conflict, co-dependence, quarrel, domestic accident, physical violence, long absence from home, frequent marital separation and divorce. Family members experience guilt, shame, anger and isolation due to the presences of an alcohol addict. The children from CHHs are often exposed to moderate to severe forms of harassment, conflict and tense atmosphere, and the alcohol addict is always abusing family members (WHO 2012:1). These may also reflect the situation some of the children in this study in Soshanguve found themselves in and which resulted in their forming unaccompanied CHHs with their siblings.

The study also revealed that the focus group participants considered the devastation of HIV and AIDS as the main cause of CHHs. This probably implies HIV and AIDS related death of the children's parents. This is supported by reports in the literature indicating HIV/AIDS as a major factor leading to the establishment of CHHs as well as the increase in the number of these households in sub-Saharan Africa, with a progression from an initial increase in the number of single orphans to a later increase in the number of double orphans (Phillips 2011:151-152). Also Tsegaye (2008:25) in Ethiopia noted that most of the contacted child headed households in her study were established following the death of their parents or caregivers from HIV/ AIDS.

The study also revealed that parental illness was one of the reasons for the formation of CHHs. This probably supports the findings from in-depth interviews of the children in this study where the participants from the CHHs noted illness such as kidney disease as a cause of parental death. These are illnesses that has a natural history of chronicity and therefore affects the productivity of the afflicted making them dependent on others for care. This corresponds with a study in Zimbabwe by German (2005:238) who noted that prolonged illness of at least one parent was observed in all CHHs while 57% of the CHHs experienced it with both parents. The parents become progressively less likely to supervise or even discipline their children in that state of health. German (2005:239) also noted that in majority of cases (82%), the heads of CHHs had been primary caregivers during the parental illness.

The study findings also revealed that some CHHs were formed because the children were abandoned by their parents. Some of the scenarios involved the death of the children's mother and the subsequent departure of their father in search of job in another environment, remarriage of their father at the new environment and never bothering about the children from his late wife. Another scenario is where the father remarries after the death of the children's mother and decides to forget the children from his late wife and to go on with life in a new home with his new wife. Other scenarios revealed from the study include abandonment of the children by a single parent; separation of the parents and subsequent abandonment of the children; and parents living away from the children while

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keeping the children under the care of their aged grandmother but subsequently abandoning the children who have to start fending for themselves. This is similar to reports in the literature which noted that when many parents migrate to urban areas to find jobs, children were left under the care of family members, typically the grandmother, who plays a vital role in raising the children (Korevaar, 2009:12). Also it has been noted that migration has resulted in a high rate of father absenteeism and also many fathers do not live with the mother of their child (Korevaar, 2009:12). This probably explains the situation of the participant in our study in Soshanguve who never knew his father, though his comment was that his late mother never told him who his father was.

Lack of care and maltreatment by relatives were also found as reasons for the formation of CHHs in this study. The study found that this is usually evident among children with no government grant and therefore will need full support from their relatives but who refuse caring for the children because they claim not to have income to maintain the children. The implication of these may be that considerations are made by some relatives to care for some of the orphaned children, but this appears to be a favourable situation for children on government grant, as most of these relatives are probably jobless and do not have the personal funds to care for the children. The relatives that have no income but accept to assist the children end up using them for domestic household jobs. The children also faced hunger and maltreatment in these homes and therefore run away to live with their siblings especially in the teens. This corresponds to the report by Francis-Chizororo (2007:29) in Zimbabwe which noted that orphans taken in by relatives had limited time to play and socialize, leading them to run away. It was noted that ill-treatment makes orphans to want to find ways to create their own social worlds over where they feel they may have more control for themselves (Francis-Chizororo, 2007:29). Our study findings are similar to that of Dijk and Francien (2009:923) in Port Elizabeth, South Africa, where a 16 year old female child moved in with a family that was supporting her but was treated differently from the biological children of the family and despite the family obtaining foster care grant on her behalf, the money was never spent on her. This resulted in frequent fights and she had to return to her own household and never received support from that particular family anymore. Our study findings are also supported by reports in the literature which noted that instead of being a helpful resource, the extended family may rather contribute to a child's vulnerability by treating children that they take in worse than other children in the home such as making them perform more domestic responsibilities, or to work for an income (Bronwyn, 2007:7).

Conclusion

The study has shown that child headed households remain societal issues in our environment and supports the observation that the phenomenon of CHHs is a problem in our environment.

The identification of these children in the resource poor communities through a database in an existing NGO in the communities showed that the existence of these children is known in the communities and they can therefore be easily reached for purposes of being helped. The resource poor communities' knowledge about CHHs further confirmed an awareness of their existence, and therefore a community-based programme to support these children may be well supported by the resource poor communities.

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ON CAUSALITY AND SCIENCE: TOWARDS A DECONSTRUCTION OF AFRICAN THEORY OF FORCES

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ABSTRACT

Against the background of the need for scientific and technological development, this essay examines African metaphysical theory of vital-force and its principle of interpenetrability, and questions how such a metaphysical system can constitute the basis for pure rational systematic empirical science and technology. The essay further argues that the metaphysical notion of causality informs a people's notion or approach to science and technology. Consequently, in view of the fact of the religious, mystical and spiritual nature of African metaphysics, there is the need to evolve the culture of intellectualism which emphasizes the rigour of the mind, not the dynamisms of spirit, that is, if Africa wants to radically address the question of a sound metaphysical foundation for science and technology. In essence, the essay aims at the demolition of African metaphysical theory of forces and rebuts the argument that the culture of intellectualism (i.e. the metaphysics of pure reason) is responsible for the invention of a dehumanizing science.

The Metaphysical Foundations of Causality

We begin by juxtaposing two concepts (metaphysical notions) of causality: West versus Africa.   Within the ambit of Western metaphysics, causality is viewed from a this-worldly standpoint. In fact, causality is seen as a physical order of reality which is perceptible and can be rationalized. On the other hand, African metaphysical notion of causality is agentive. Ancient Africans viewed causality from other-worldly perspective. The traditionally African understanding of causality is religious, supernatural, spiritual, mystical and mythical. Making an evaluation of the concept of *cause and chance* among the Yoruba people of Nigeria, J.O. Sodipo rebuts Robin Horton's assertion that whereas: "Western science has mastered the inert or inanimate world, in traditional Africa, only human society obeys the rigid laws of nature, meanwhile, the forces of nature remain uncontrollable and unpredictable'. Sodipo opines that the traditional African was not particularly concerned with cognitive problems, 'but with religious and mythical ones. In essence, the African is not after the satisfaction of his emotional needs nor is he interested in the physical questions of causality as in discovering *motives and motivating and motivated agents* (who are held responsible for an event and why they do it). Even in the game of pure chance, nine Africans out of ten would attribute their luck or misfortune to a god or the gods"(Sodipo, 12 – 20; cited by Anyanwu, 1981: 147 – 148).

   The above point is further buttressed by K. C. Anyanwu who maintains that contrary to the Sartrean (Western) notion that man is the creative drive or force behind his own freedom: "In the African view, whatever force he (man) acquires is given to him by a superior being who already possesses this force, just as any diminution of his force is the result of some evil-intentioned agent capable of destroying one's force. Hence, it can be said that *the African*

conception (of causality) *is essentially religious*" (Anyanwu, 1981: 149). For traditional Africans:

> Force is not communicated or reduced primarily by some form of physical causality, because *force does not belong to the physical order.* It is *metaphysical.* It is therefore not accessible to scientific or empirical verification. It belongs to the order of invisible entities which cannot be known but believed in; which cannot be rationally proved, but only revealed by tradition; which cannot be coaxed into action by exercising a direct causal influence on them, but only by symbolic and ritual (quasi-sacramental) form of causality (p 150).

The life-line of African metaphysics is that causality cannot be rationally and empirically perceived or conceived, but only spiritually intuited through the consultation of the supernatural. Thus, the world of aesthetic quality and aesthetic continuum imply the transmutation and transformation of forces. In such a world the form of entities is altered by the animating and de-animating dynamisms of spirit or force. What the West regards as lifeless or inert is for the African alive, energized by spirit. This explains why witches can affect one psychically, it explains why hunters appease the spirits of their hunting tools, it explains how it is possible for sorcerers to use objects as vessels for executing their evil intentions, and it also explains why Africans appease the spirits of the land in order to ensure social and spiritual balance.

   When we say that traditional African metaphysical notion of causality is religious, mystical and spiritual, we do not intend in any way to denigrate African metaphysics. This point has been severally reiterated by African philosophers at different periods. These philosophers, among who are D. E. Idoniboye, John Mbiti and Placid Tempels, join their voices to those of Sodipo and Anyanwu to buttress the supernatural and anthropocentric nature of African metaphysics. For example, Idoniboye captures the spiritual nature of African metaphysics in the following words:

> The ontology of any distinctively African worldview is replete with spirits. Spirits are the one entity that remains constant in all African belief systems (1973: 83).

The spiritual nature of African metaphysics stems from the fact that "Africans regard spirits as part of the furniture of the world, not merely as local constructions out of certain unaccountable manifestations" (*Ibid.*). It follows then that the cardinal point of African metaphysics is spirituality. Idoniboye captures this more succinctly when he says:

> Spirit is real. It is as real as matter. Its reality is primordial and it is if not superior at least as primitive as that of matter... Spirit is the animating sustaining creative life-force of the universe. It is what gives anything its individuality (*Ibid.* 84).

Further, John Mbiti who describes the African as unrepentantly and notoriously religious characterizes African ontology as religious and anthropocentric. According to Mbiti:

> Africans have their own ontology, but it is a religious ontology and to understand their religions we must penetrate their ontology... this

anthropocentric ontology is a complete unity or solidarity which nothing can break up or destroy (1976: 15 & 16).

By the term anthropocentric, Mbiti implies that African metaphysics, though, spiritual, is nevertheless man centered. In which case, African metaphysics is intended for the attainment of spiritual harmony, and social cohesion and solidarity, intended to attune the individual towards the attainment of mental and emotional balance. The anthropocentric nature of African metaphysics stems from the hierarchicization and interpenetrability of forces. Man and the society are the centre point of gravity, the coordinating points between the higher spiritual realm of God, divinities and ancestors, and the lower spiritual realm of animals, plants and mineral resources. This explains why Tempels compares the African cosmos to the network system of the spider's web of which the vibration of a string shakes up the whole edifice (i.e. causes social and spiritual imbalance). But the question is, legitimate as African metaphysics is, how does its notion of causality apply to science and technology?

African Notion of Causality and the Questions of Scientific and Technological Development

Human beings are naturally endowed with intelligence. By implication, it follows that man has the natural capacity for invention. It is this ability to forge ideas that constitutes the basis for development in general. In essence, science and technology are something inherent or intrinsic in human nature. This fact is buttressed by ancient civilizations such as Egypt, Babylonia, China, India and so on, which not only blossomed before the rise of Greece, but pioneered the disciplines of the Arts and the Sciences. Just as with traditional African societies, these civilizations were able to invent a brand of science and technology based on spirituality, and the agentive notion of causality.

However, the rise of Greece marked a turning point in the history of science and technology. The point being made is that the demarcation between the pre-Greek era and the Greek era signifies the distinction between primeval (spiritual) science and technology founded on agentive metaphysical doctrine of causality and rational systematic empirical science and technology established on an intellectual metaphysical notion of causality. The march towards rigorous, systematic science started with the Greeks some two and half (2500 BC) millennia ago. In contrast to the pre-Greek period, "early Greek philosophers were concerned with explaining the phenomena of the perceptual world rather than offering recipes for practice and they did so by invoking causes rather than invoking agents or divinities" (*Encyc. Brit.* 366). Thus, the departure from myth and religion and the search for *first principles* or *ultimate causes*, distinguished the Greeks as the precursors of modern science.

What the above submission amounts to is that spiritual or mystical metaphysics and the doctrine of agentive causality are legitimate in the sense that they constitute the foundation of spiritual science, but definitely, not rational systematic science and technology. The reason for this is not farfetched. The laws of the spirit are different from those of the intellect, just as the purpose of spiritual science differs from that of intellectual and systematic science. The whole difference lies in the ontological and epistemological foundations of spiritual metaphysics and rational contemplative metaphysics in relation to the *form* (i.e. eidos) of things.

In simple terms, spiritual metaphysics takes *spirit* to be the *primordial form* or *primary idea* of all entities in the world. It regards spirit as having primacy over matter. For this reason, one who operates within the ambit of spiritual ontology and epistemology sees the

world as organic and the entities in it as sacred. This kind of world-outlook stems from the fact that the spiritual metaphysician or epistemologist believes that everything in the world is endowed with life-forces and might in actual fact perceive the life-forces of these entities. This explains why the spiritual primacist conceives of a symbiosis of life-forces. On the other hand, rational contemplative metaphysics and epistemology conceive of the *form* or *idea* of a thing or things purely from an intellectual point of view. In other words, the *form* of a thing is not its spirit but the idea the perceiver and knower has of the thing in question. By implication, whereas the epistemic outlook of spiritual metaphysics easily leads to the deification and veneration of the forces of nature, contemplative metaphysics and epistemology encourage the intellectual appreciation of entities and forces of the world. It is through this latter method that man not only acquires mastery of his universe, but goes ahead to impose his will on nature by transforming the universe to suit his own purpose. It is the urge to reduce drudgery and tame the wild forces of nature, as opposed to the spiritual mastery of these forces that leads to a profound culture of science and technology.

To illustrate, we draw examples and make comparisons between classical Western and traditional African approaches to the questions of science and technology. Within the ambit of classical Western philosophy, concentration on pure rational contemplative metaphysics and epistemology led to the emergence of systematic science and technology. Thus, beginning with the Greek cosmologists and hylozoists, focus was directed on the intellectual explanations of the laws of nature. Various elements - water, air, fire, logos, earth, *apeiron* etc - were posited as the basic substrata of the universe. Such an effort attained maturity in the philosophies of Plato and Aristotle under whom the tradition of developing comprehensive cosmological systems of thought began. Plato is known for his theory of *eidos* (i.e. form) and Aristotle for his theory of *hylomorphism* (i.e. matter and form). The purpose of these notions of *form* is to explain the fact that it is our intellectual orientations (not spirit) that lead to the transformation of the universe. This sort of tradition was sustained in the modern period by philosophers such as Francis Bacon, David Hume, J. S. Mill, Rene Descartes, Leibniz, Immanuel Kant and a host others.

Kant is particularly credited for having resolved the conflict between idealists and materialists as well as between rationalists and empiricists. The upshot of Kant's transcendental ontology is to show that finite pure reason is the alpha and omega of all inventions (be it mental or physical). In fact, Kant depicts a turning point in the history of classical Western philosophy. He altered the epistemological quest for the foundation of science into a metaphysico-epistemological one. Instead of the usual question: "What can the mind know"? Which is intended to explore the method, limit and validity of human knowledge, Kant was concerned with the question of: "What the human mind can do"? Which is why he asked the question: "How is metaphysical synthetic *a priori* knowledge possible"? The important thing however, is that the modern period of Europe lived up to its name as - the second phase of hylozoism. The rapport between philosophers (as theoreticians) and scientists (as field researchers) led to great inventions and the rapid development of Europe. Consequently, it is not out of place to submit that science as it exists today is a European achievement and it has enjoyed continued progress for almost 500 years.

On the contrary, the story of science and technology on the African continent is quite different from what obtained in the West. However, before we embark upon the delineation of the philosophical orientation of traditional Africans to science and technology, we shall pause awhile to make certain clarifications as follows:

(1) For the fact that traditional African metaphysical outlook is predominantly spiritual, religious and mystical does not imply that traditional Africans could not develop a practical and pragmatic epistemological outlook.

(2) To say that traditional African metaphysics is spiritual does not imply that Africans are incapable of abstract thinking. It simply means that traditional Africans, paid little attention to such mental orientation.

(3) If we combine (1) and (2) above, coupled with historical antecedents, the problem is not with whether traditional Africans were great inventors or not, the real problem is simply this: if we grant the fact that a sound theoretical foundation informs practice and leads to rapid and sustainable scientific and technological development, why couldn't traditional Africans develop such intellectual orientation?

John Mbiti and Kwame Gyekye are of the view that the religious nature of African metaphysics notwithstanding, Africans have a practical and pragmatic approach to life. Mbiti uses the term anthropocentric to qualify the functional nature of African ontology. Gyekye on his part wonders why such empirical epistemological outlook could not yield profound and extensive interest in the acquisition of theoretical knowledge which is the foundation of empirical science. Gyekye's amazement is further compounded by the fact that traditional Africans were known for their great talents, skills and inventions. According to Gyekye:

> Observations made by them (traditional Africans) may have led to interesting facts about the workings of nature, but those facts needed to be given elaborate and coherent theoretical explanations. Science requires explanations that are generalizable, facts that are disciplined by experiments, and experiments that are repeatable and verifiable elsewhere. But the inability (or is it lack of interest) of the users of our (African) culture to engage in sustained investigations and to provide intelligible scientific explanations or analysis of their own observations and experiences stunted the growth of science (1997: 27).

The purpose of metaphysics is to name reality. Needless to say, a people's interpretation of reality determines their notion of causality and their sum-total approach to life. A people whose metaphysical interpretation of reality is spiritual will definitely see the world and events therein as the interplay of spiritual forces. This way of conceiving reality has a grave disadvantage in the sense that it beclouds the mental vision of the African from searching for physical causes which is the basis of systematic science. This is the major difference between the African and the European. The search for physical causes or the interpretation of reality from a this-worldly point of view enlightens the European to the fact that the factors responsible for change can be investigated and comprehended by man. The European is then awakened to the fact that it is only man as man properly situated and in total control of his universe that can surmount the vicissitudes of life no matter how complex. On the other hand, the search for spiritual causes or the interpretation of reality from otherworldly standpoint led to the belief that problems are best investigated, interpreted and comprehended through the supernatural. In essence, without the supernatural which depicts omniscience and omnipotence, man is incapable of surmounting the vicissitudes of life that confront him.

The point made above is buttressed by Kwame Gyekye who observes that: "Science begins not only in sustained observations and investigations into natural phenomena, but also in the ascription of causal analyses of those phenomena. This notion of causality is, of

course, very crucial to the pursuit of science" (*Ibid.* 27 – 28). He further states that Africans quite appreciated the notion of causality but understood and interpreted it from a mystical standpoint.

> The consequence of this was that purely scientific or empirical causal explanations, of which the users of our culture were somehow aware, were often not regarded as profound enough to offer complete satisfaction. This led them to give up, but too soon, on the search for empirical causal explanations even of causal relations between natural phenomena or events - and to resort to supernatural causation... Empirical causation, which asks what- and how - questions, too quickly gave way to agentive causation which asks who - and why - questions. Agentive causation led to the postulation of spirits or mystical powers as causal agents; so that a particular metaphysics was at the basis of this sort of agentive causation (*Ibid.* 28).

The point is that the principle of interpenetrability of forces espoused by African metaphysics does not make a clear cut distinction between the physical and the spiritual. This point is substantiated by Mbiti who opines that within the African metaphysical cosmos: "The physical and the spiritual are but two dimensions of one and the same universe. These dimensions dovetail into each other to the extent that at times and in places one is apparently more real than, but not exclusive of the other" (Mbiti 1976, cited by Gyekye, 1997: 28). Kwame Gyekye also accentuates Mbiti's assertion. Gyekye argues that the lack of a clear-cut distinction between the physical and the supernatural led to the postulation of agentive causation and the identification of spirit as the agent responsible for change in the physical phenomena. For Africa to squarely address the problems of science and technology, Gyekye opines that Africans must evolve, internalize and inculcate the culture of intellectual transcendence, not spiritual transcendence. Accordingly, Gyekye concludes as follows:

> In view of the critical importance of causality to the development of the science of nature, a culture that was obsessed with supernatural or mystical causal explanations would hardly develop the scientific attitude in the users of that culture, and would, consequently, not attain knowledge of the external world that can empirically be ascertained by others, including future generations (1997: 28).

Furthermore, a people's approach to science also determines their appreciation of technology. For instance, the search for physical causes constitutes the background to the intellectual attitude of seeking for profound theoretical explanations. This explains why Western approach to science and technology goes beyond practice to the explanation of the physical laws behind the processes of science and technology, and the formulation of theories, principles and hypothesis to direct researches in science and technology. Sefa-Dede, a female Ghanaian food technologist who specializes in the investigation of traditional methods of food technology, also makes this point. According to Sefa-Dede, in most cases, the method of food technology applied by traditional food technologists may differ from that of the modem food technologists but the principles which underlie these methods may be the same. To buttress her point, Sefa-Dede cites the example of a local commercial food maker who specializes in the cooking of *fante kenkey*, a staple Ghanaian food made from fermented maize. Sefa-Dede who went with a research team was given a poser by the local woman to solve which goes as follows:

Imagine that you have loaded a 44-gallon barrel with uncooked fante kenkey. You set the system up on the traditional cooking stove, which uses firewood. The fire is lit and the boiling process starts. In the middle of the boiling process you notice that the barrel has developed a leak at its bottom. The boiling water is gushing into the fire and gradually putting off the fire. What will you do to save the situation (1993; cited by Gyekye, 35)

Sefa-Dede and the research team provided different answers none of which could have saved the situation. Unloading the barrel would have been impossible given the fact that the fante kenkey was already very hot and another barrel may not be immediately available etc. The local woman provided the answer. According to her "What is to be done is to adjust the firewood in the stove to increase burning, then collect two or three handfuls of dry palm kernels and throw them into the fire - these will heat up and turn red hot; finally, collect coarse table salt and throw it into the hot kernels. The salt will explode and in the process seal the leak at the bottom of the barrel" (Gyekye, 35). Sefa-Dede gives the scientific name of the solution provided by the woman as *sublimation of salt*.

Kwame Gyekye makes evaluation of the example given by Sefa-Dede and drew the following observations:

(1) As it concerns the issue of food preservation "the technologies deployed by traditional food technologists undoubtedly involved the application of the principles of science - physics, chemistry, and biology - which the users of the techniques may not be aware of" (*Ibid.* 34). In other words, traditional African technologists knew the *act* but not the *idea*, or *form*, or the *theory* behind the act. This is evident in the processes employed in preservation which is meant to rid food items of harmful micro-organisms and fungi. Of course the traditional African food technologists know there were such things as microorganisms which cause food items to sour and spoil, which is why they resorted to food preservation, but they were not interested in the study of those microbes or the processes by which they (microbes) get to decompose food materials.

(2) As it concerns the example of the leaking 44-gallon barrel and the burning of handfuls of palm kernels and coarse table salt to seal up the leak, Gyekye observes that the whole process involves the application of the laws of physics and chemistry. This is beside the point that traditional metal smelters, blacksmiths and goldsmiths are known to use palm kernels to heat and melt various metals, nevertheless, they never bothered to investigate the theoretical foundations of these practical processes. Gyekye therefore concludes that our traditional technologists - food technologists, smelters, herbalists, brewers etc, "must have thought that the 'whys' and 'hows' did not matter and that it was enough to have found practical ways to solve practical problems of human survival" (*Ibid.* 36).

The point is that if spiritual metaphysical world-view led to a religious notion of causality, and if this in turn hampered the development of a theoretical orientation for the critical evaluation of science and technology, then there is the need to adopt a new approach in the handling of science and technology by contemporary Africans. But the question is; how do contemporary Africans go about the development of this new orientation?

Need for Deconstruction
The contemporary period can be described as the era of deconstruction because it is in this age that postmodernists and postcolonialists in Europe and Africa seek to demolish and

reconstruct the metaphysical foundation of Eurocentrism. The demolition of a Eurocentered metaphysical orientation is considered a top priority on the ground that such exercise will aid the rapid overcoming of most of the conflicts that bestride the globe.

The point being made above is that most African scholars and philosophers (among whom are, Senghor, K. C. Anyanwu, Aime Cesaire to mention but a few) see abstract rational thinking which thrives on critical and rigorous intellectualism as alien to Africans. For this group of thinkers, it is the concentration on the extolment of reason by classical Western philosophers that led to the establishment of spurious metaphysical systems which sowed the seeds of discord, encouraged racial discrimination and inequality, and also promotes the attitudes of absolutism and impositionism. This position is further substantiated by the fact that classical Western metaphysics and epistemology dichotomizes subject from object, man from his world, God and his angels from man and the cosmos, the clergy from the laity, shepherd from flocks, the elect or select from the wretched or downtrodden of the earth etc. By dissecting reality, by detaching the seer from the seen, classical Western metaphysics fans the embers of world destruction, because, by instituting the traditions of monism and reductionism, it (classical Western metaphysics) promotes the temperament of intolerance, fixism and dogmatism. It is this sectarian orientation that creates the divide between the intellectually and biologically superior West and the intellectually and biologically inferior African. By implication therefore, the civilized West should proceed to civilize and colonize the primitive and uncivilized African. In the light of this, Afrocentric scholars, poised to deflate the foundations of what they consider a spurious metaphysics and a barbaric culture, and in dogged defense of African philosophy and African culture, posited that emotion is African.

But the truth is that contemporary African scholars are not alone in the demolition and reconstruction of classical Western metaphysics. In fact, phenomenology and postmodernism are also poised in the battle to deconstruct traditionalism and Eurocentrism which constitute the foundation of pre-contemporary Western philosophy. The evils of Eurocentrism (in particular) are well articulated by phenomenologists and postmodernists alike whose singular aim is to demolish the philosophical foundations that led to such degree of barbarism. However, whereas phenomenology, particularly, Heideggerian phenomenology, aims at the total destructuring of classical Western metaphysics with a view to establishing a new philosophical foundation which is more accommodating and humanistic. Postmodernism on its part is poised for the complete destruction and departure, from the culture of seeking for primordial origins. In the thinking of the postmodernists, it is only the complete departure from the tradition of seeking for primordial origins that will put an end to the establishment of absolutist and dogmatic philosophical foundations which propagate the temperament of intolerance. Only when such is done could individuals and groups, be properly placed to live meaningfully within their own cultures.

If we collapse the positions of the phenomenologists, postmodernists and postcolonialists, it would be seen that the three schools of thought abhor the metaphysical orientations of classical Western metaphysics and the evils it propagated. However, whereas post-independence African political thinkers argue for the complete rejection of reason, the postmodernists and phenomenologists on their own part seek for the total departure from the traditions which encourage the negative application of reason. And whereas post-independence African scholars portray extreme bitterness, phenomenologists and postmodernists argue for new orientations that will put an end to acrimonies and rancour.

Consequently, it will be fool-hardy to totally reject reason and embrace emotion. The fact is that without the exercise of the human intellect, mankind would find it difficult to master,

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understand as well as explore and exploit the resources that make up the universe. Without the application of reason to matters such as science and technology, how would man be able to reduce drudgery and help himself to overcome the fear of the forces of nature? Under the orientation of spiritual metaphysics, man was hemmed-in by myth and fear, terrorized and intimated by the forces of nature, which he deified and venerated as divine, supreme and supernatural. Needless to say, emotion does not suffice in any measure as a foundation for the profound cultures of science and technology.

Borrowing from the Heideggerian notion of *ale-theia* by which is meant that phenomena reveal themselves in profiles, in bits and in aspects, it follows that what the history of Western philosophy portrays, is the unconcealment of an aspect of reason. Nothing on its own is good or bad. It is the use to which a thing is put that makes it good or bad. Therefore, the fact that the traditional and modern Europeans had absolutized reason and in the process created orientations which propagate intolerance, in no way implies that reason is evil. In other words, there is no justification for the rejection of reason and the blind adoption and defense of emotion. After all, reason is nothing but a vital essence of the human entity.

By way of conclusion, it is to our own peril if we fail to exercise, explore and exploit, to advantage and for the good of all, that which constitute part of our own very essence. Not when the rest of mankind are soaring into space. What we need most is to explore our power of transcendence, to demonstrate the power of reason in turning misfortune to great fortune. But in going transcendental, in forging new orientations for the future, we must as a matter of necessity, avoid the pitfalls of the past. This can be done by developing orientations that abhor acrimonies and rancour. Most importantly we have no choice in the matter but to deconstruct the orientation which does not enable us compete healthily in the affairs of the world. The world is but passing phases and when situations change, man, the creator of situations, should re-evaluate his old ways and forge new perspectives for surmounting world problems.

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THE DETERMINANTS OF FOREIGN DIRECT INVESTMENT AND THEIR IMPACTS ON NIGERIAN ECONOMY (1975 – 2010)

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ABSTRACT
In this study, we examined the determinants of foreign direct investment and their impact in Nigeria from 1975 – 2010. Specifically, we determined how exchange rate, market size (GDP), investment in infrastructure, openness and political risks have impacted on the flow of FDI in Nigeria from 1975 – 2010. The fluctuating and sluggish nature of the nation's economic growth and development coupled with increase in corruption rate makes it necessary to investigate the effectiveness of the role played by foreign resources inflow in Nigerian development process, and the factors that have influenced its inflow. In analyzing the data using Ordinary Least Square (OLS), and co-integration Error Correction Method (ECM) we found out that Market Size (GDP), openness, and exchange rate impact much on FDI inflow while political risk was unfavorable to it. Investment in infrastructure was discovered to be favorable but its level is inadequate to improve FDI required for sustainable growth and development. We therefore recommend improvement in infrastructural development and technological development through knowledge spillover, maintaining a conducive political and social environment for development.

Introduction
Since the early 1980s, world foreign direct investment flows has grown rapidly. Developing countries received two-thirds of the increase in foreign direct investment world-wide between the late 1980s and 1990s, a sharp change from the previous decade, when flows to industrial countries dominate, World Bank (2001). Generally, the composition of capital inflows to developing countries has shifted away from bank loans towards foreign direct investment, and portfolio investment. Nigeria like most developing nations was skeptical about the virtues of free trade and investment. In the 1970s and 1980s, bank loans were the primary form of private capital flows to Nigeria economy. Within this period, the country imposed trade restrictions and capital controls as part of the policy of import substitution industrialization strategy aimed at protecting domestic industries and conserving scarce

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foreign exchange reserves. It was soon discovered based on substantial evidence that this inward-looking development strategy discouraged trade as well as Foreign Direct Investment (FDI) and had negative implications on economic growth and living condition in the country, Rodrik (1998). The disappointing economic performance of Nigerian economy coupled with the globalization of activities in the world economy; force her to look outward for development strategies. All was required to enable Nigeria meet the minimum growth rate required to meet the United Nations Millennium development goals. Globalization of developing countries is seen by many as the key economic trend of recent time. In a globalizing world economy, a growing number of countries have received significant capital flows, mainly in form of foreign direct investment. A distinctive feature of the world economy in recent times has been the growth of foreign direct investment, or investment by multinational firms in foreign countries in order to control asset and manage production activities in those countries. Nigeria is not an exception. As a result, the cross-border mergers and acquisition, particularly majority-ownership transactions surged worldwide during 1990s. Thus, mergers and acquisitions through privatization, which increased significantly in Nigeria has helped Nigeria economy to grow tremendously. A recent study by Gastanga, Nugent, and Pashamova (2007) supported the notion that countries with relatively liberalized capital accounts that is open economies attract more foreign direct investment flows from countries that are more closed.

In spite of these enormous benefit, host countries stand to gain from FDI the flow of foreign capital in form of foreign private capital to developing countries and Nigeria especially over the years have been marginalized. According to UNCTAD (2001) Nigeria share in FDI flow has steadily declined in recent times. Factors contributing to this lag in FDI flows to Nigeria relative to other countries of the world according to UNCTAD include; high level of corruption, poor governance, inadequate infrastructure among others. Morisset (2001) also submit that since 1980, the flow of investment have increased dramatically the world over. Total world outflows of capital in that year grew at an average rate of almost 30%, more than three times the rate of world exports at that time, with further growth experienced in the 1990s. Despite all these, Nigeria and other developing countries still lag behind in attracting benefits of foreign direct investment. The volume of FDI attracted by Nigeria has not reflected in her development strategy. Based on this, UN and World Bank initiated a pro-SSA awareness to correct old impression which holds that Nigeria and SSA – Sub-Saharan African countries are risky investment location. This also covers important issues like transparency of macroeconomic policies, macroeconomic stability policy on exchange rate and price stability, robust institutions and political stability.

The Nigerian government and leaders are not relenting. The following are being implemented to attract more FDI into the country. These include; constitutional amendment to bring sound and stable political system. Privatization of public enterprises, deregularization of down stream oil sector, introducing a more relax tax system, creation of the Nigerian Investment Promotion Commission (NIPC), granting of license to Global System for Mobil Communication (GSM), and recent constitution of Economic Summit. All these and others have helped in giving FDI a human face.

Though the country has witness a tremendous improvement in economic growth for the past 3 years, we are yet to relate it to increase in FDI inflows. Also we are not convinced that the strategies embarked upon by government have attracted more FDI to the country than before. This is what has warranted this study: The determinant of foreign direct investment and their impacts on Nigerian economy. The next section deals with the review of

literature, followed by research methodology. We then round up our study with conclusion, summary and recommendation.

Literature Review

The contribution of FDI to economic growth has been debated quite extensively in the literature. The traditional argument is that an inflow of FDI improves economic growth by increasing the capital stock, whereas recent literature point to the role of FDI as a channel of international technology transfer. There is growing evidence that FDI enhance technological change through technological diffusion, for example, because multinational firms are concentrated in industries with a high ratio of R & D relative to sales and large share of technical and professional workers (Morisset 2000). Multinational corporations are probably among the most technologically advanced firms in the world. Moreover, FDI not only contributes to imports of more efficient foreign technologies, but also generate technological spill-overs for local firms. In this approach, technological change plays a pivotal role in economic growth and FDI by multinational corporations is one of the major channels in providing developing countries LDC's with access to advanced technologies. The knowledge spillovers may take place via imitation, competition, linkages and or training, Kinoshita (1998) and Sjoholm (1999). Although, in practice it is rather difficult to distinguish between these four channels.

In the 1970s, however, attention was focused on the "why" question; why firm chose to get up production facilities in foreign location rather than exporting, Caves (1982; 1996). But recently there has been a reviewed interest on the locational aspect of FDI, which complements the competitive ownership factors of firm and their modes of market entry, Dunning (1998). This approach take into consideration "the relationship between trade and FDI and the economic structure and dynamic comparative advantage of regions and countries", Dunning (2002). Moreover, foreign direct investment can boast domestic investment. For instance, a recent empirical work indicates a strong link between the volume of foreign direct investment and domestic investment, Bosworth and Collins (1999), and Mody and Murshid (2001) find out that a dollar of foreign direct investment results in an almost one-dollar increase in investment. According to Cleeve (2005), the choice of location of FDI should depend on the motivation for undertaking the investment activity. To attract FDI and Multi-national Enterprise (MNE) activities, different types of incentives are needed to attract the different modes of FDI which are; Natural resources seeking, market-seeking, efficiency seeking and strategic asset seeking FDI (see Dunning 1998, Caves 1982 and 1996). Athakorala and Menon (1995) show that foreign direct investment to Malaysia facilitated technology transfer and improved the skills of the labour force. For example, for a country with a high level of human capital, such as Korea, increasing the openness measure by the average gap between closed and open economies can raise growth by as much as a quarter of a present a year, World Bank (2002). Furthermore, FDI can help boast host country exports. Multinational enterprises may help developing host countries process and export locally produced raw materials, using their marketing skills, superior technology, and general know-how. They facilitate the export of local production through their distribution network and they often account for a significant share of host country export (Fontagne, 1997).

In the early 1970s, Africa attracted a higher share of world FDI than Asia and Latin America, but by 2000, it was attracting nine times and almost six times less FDI respectively. This is summarized in United Nations Conference on Trade and Development, UNCTAD (2001). Showing that FDI inflows to Africa slumped in 2000, bringing down the continents

already low share of world FDI inflow to below 1%. In previous years, this figure had hardly exceeded 2%, and although in 2001, Africa's share rose again to 2.3%, UNCTAD (2001). The share of Africa's FDI inflows in total inflows remains very low. Between 2000 and 2004, the continent received a little over an annual average of 2% as compared to 4.4% in the 1970s. Knowledge of a country or region is crucial in the location decision of multi-national enterprises. Inadequate knowledge of a location, however, can cause investors to underestimate opportunities and overestimate risks, pushing such location to the periphery of the location decision making process. This could easily characterize many SSA countries.

UNCTAD in various publications have shown that market size and access to natural resources have been crucial determinant of FDI in sub-Saharan Africa. This is not surprising, given that the SSA countries that have been able to attract any meaningful FDI have been those with large domestic markets and those that possess large amounts of natural and mineral resources (see UNCTAD, 2001). The relationship between market sizes, measured by GDP, and FDI inflow shows that in 1996 - 97, South Africa, followed by Nigeria and Cote d'Voire have the largest inflows FDI. At the other extreme, Niger and Burundi, with the lowest GDP attract the lowest FDI flow, World Bank (2002). Furthermore, for a sample of 29 SSA countries, the correlation coefficient between FDI flows and market size is almost perfect at 0.99 in the case of natural resources, FDI inflow into SSA countries by sector show that 54% of FDI went to primary sector (natural resources) in the period 1996 – 2000. Traditionally, about 60% of FDI in Africa is allocated to oil and natural resources. According to Morisset (2001), sub-Saharan Africa has large reserves of gold, diamonds and oil, half of the world's manganese and cobalt, one third of bauxite and more than 80% of Chromium and Platinum. SSA countries are among the main exporters of sugar, cocoa, and coffee. In 1996-1997, correlation coefficient of the value of natural resources and FDI inflows stood at 0.94 for a game of 29 SSA countries (World Bank, 2001, UNCTAD, 2002). Apart from natural resources and market size, Morisset (2001), using FDI climate as the dependent variable, showed empirically that GDP growth rate and trade openness are, significant and positively related to the investment climate in SSA. Trade openness being significant confirms and supports the policy of trade liberalization now being pursued by the majority of SSA countries.

How have Nigeria and sub-Saharan African countries gone about creating this investment environment? Many have attempted to use incentives as a means of attracting FDI. There are two main perspectives on fiscal incentives. First, supporters e.g. Bora (2002), Blomstrom and Kokko, (2003) argue that under certain condition, they increase investment, create jobs and other socioeconomic benefits. Second, opponents e.g., Halvorsen (1995); Wilson, (1996); Osman (2008); Wells et al, (2005), believe that fiscal incentives may not be the first-best mechanism for attracting FDI and the cost of incentives to attract FDI outweigh the benefits. They believe that incentives may aggravate problems like governance and corruption and it would be better to improve the local infrastructure and stabilize the macro-economy. It should be pointed out that in Nigeria context, much focus has been put on instruments that are connected to corporation income tax, such as tax holidays and tax allowances instruments that are only helpful to profitable companies. Custom duties and local indirect tax exemptions also exist in many countries. Grants are used mainly in advance industrial countries because they are too expensive for and hence rarely used by Less Developed Countries (LDCs), (UNCTAD, 2000).

The most significant question is whether fiscal incentives have ever proved attractive for FDI location? Bora (2002), in a study of 71 developing countries, concludes that fiscal incentives are the most popular form of incentives, accounting for 19 out of 29

most frequently used incentives. To Bora, most fiscal incentives are based on tax holidays and other instrument designed to reduce the effective rate of corporation tax. But such tax incentives increase investment flows only if, projects are sensitive to differential taxation and it is very difficult in practice to correctly select such project. Furthermore, in many cases, it is the most profitable tax insensitive investments that are most likely to receive incentives, Halvorsen (1995). For many LDCs like Nigeria, the bulk of FDI originates from the UK, USA, Germany and France. But presently, attention has been shifted to China and Japan that provide their firms investing abroad with foreign tax credits. Therefore a lower tax rate in SSA will be directly offset by a higher rate in the investing country, Tanzi and Zee (2000). As a result, fiscal incentives lose their attractiveness for foreign firms to increase investments since lower SSA taxes may offset one-to-one in these countries. Tax incentives of this type do not increase investment. In fact this type of incentive only results in the transfer of revenue from SSA to the richer home countries, Halvorsen (1995); Fletcher (2002). For SSA countries in the period 1996-2000, 78% of all FDI inflows to Africa comes from these four countries, with the USA alone accounting for 37% of the total, UNCTAD (2001).

There is now a need for SSA especially Nigerian governments to reassess the value of fiscal incentives, especially following the UNCTAD (2005) report on "Economic development in Africa" which shows that profit remittances in many SSA countries have in recent years significantly exceeds total FDI inflows. Apart from remittances, tax incentives come with an immediate opportunity cost in last government revenue. The UNCTAD study shows that gold exports in Ghana for the period 1990-2003 rose threefold to about $893.6million, of which Ghana earned only 5% in revenue. In Tanzania, gold exports rose from less than 1% of export revenue in the late 1990s to over 40% in 2003. Between 1997 and 2002, gold export earning stood at around $890million, with only about 10% going to government revenues in the form of taxes and royalties. Thus, the anticipated benefits in terms of development that many SSA countries seek will not materialize. Fiscal incentives cannot be seen as a "free lunch" to attract FDI as the provision of these incentives is turning out to be very costly in terms of foregone revenues.

We can infer from the foregoing that the significance of fiscal incentives on FDI location depends on;

i)   the source of FDI (which country is the investment coming from),

ii)   the type of project (short-term foot loose investments, such as banking, insurance, internet, etc., benefit most from the fiscal incentives especially tax holidays),

iii)   the motivation for the investment (if investment is natural resource or market seeking, fiscal incentives could only be relatively minor determinant of FDI inflow).

Most determinant apart from market size and growth are the cost of domestic labour and state of local infrastructure. With the growing pressures of international competition for FDI induced by globalization, locational advantages based on only traditional factors may be insufficient to attract FDI. Depending on these facts, as Nigeria does, may marginalize her as one of the major goals of FDI in international production is the improvement of efficiency. Recent studies have highlighted the need of improving and sustaining locational advantages through government policies, to complement traditional factors, (Dunning, 2002).

To explicitly capture the role of government policies, infrastructure development, exchange rate, market size, openness and political stability in determining the inflow of FDI in Nigeria we present our method of carrying out this study in the following section.

Methodology
The study applies time series data on foreign direct investment, exchange rate investment in infrastructure, openness, gross domestic and political stability in Nigeria. The gross domestic product was used to capture the market size, our study as stated earlier cover a period of 1975-2010. The data were source from Federal office of statistics, Central Bank of Nigeria statistical bulletin of various issues, etc. The full data table is presented in appendix I of the study proceeding with analyses of data we have thus.

Model Specification And Estimation
Before we specify our model, it will be nice to point out here that our endogenous or dependent variable is Foreign Direct Investment (FDI). It will be regressed on the following exogenous variables thus; Infrastructural Development (IFD), exchange rate (EXR), Openness (OPN), Political Stability (POS), and Gross Domestic Product (GDP).

From econometricians point, the linear combination of nonstationary variables makes it to stationary. This can be done through unit root test, differencing and application of Error Correction Model (ECM). Based on the aforementioned our model is stated thus;

$$\Delta FD_{14} = a_0 + \Delta IfD_t + \Delta EXR_t + \Delta OPN + \Delta GDP + POS + \mu_{t-1}$$

Where;

Δ	=	Differencing sign
FDI	=	Foreign direct investment
IFD	=	Infrastructural development
EXR	=	Exchange rate
OPN	=	Openness
GDP	=	Gross domestic product
POS	=	Political stability
t	=	Time

As earlier stated, many econometric and statistical test such as unit root test, and co-integration tests were carried out to determine the stationarity of the model. This helped us to avoid spurious regression results. In our test for stationarity of variables, Augmented Dicky-Fuller (ADF) test was applied to determine the degree of integration of variables. That is how many times a variable should be differenced to attain stationarity, Gujarati (2006).

Table 1: Unit Root Test; Variables at ordinary

Level variables	ADF stat	1% Critical Level	5% Critical Level	10% Critical Level
FDI	-0.406477	-3.6752	-2.9665	-2.6220
Log GDP	-0.202990	-3.6752	-2.9665	-2.6220
EXR	-1.96881	-3.6752	-2.9665	-2.6220
Log IFA	-0.257623	-3.6752	-2.995	-2.6220
OPN	-1.204661	-3.6752	-2.9665	-2.6220
POS	-1.766275	-3.6752	-2.9665	-2.6220

Sources: Compiled (E view 4.1)

From the above unit root test results, we can conclude that all the variables for the model were non-stationary at 1%, and 10% critical level. In other words, they are non stationary at ordinary level. Calculated values of the variables were less than their tabulated values at all critical levels.

Table 2: Unit root test results; variables at first difference

Variables	ADF statistics	Order of integration	5% critical level	10% critical level
Δ(FDI)	-2.7902	1	-2.9705	-2.6242
Δ(EXR)	-3.5172	1	-2.9705	-2.6242
Δ(GDP)	-4.3237	1	-2.9705	-2.6242
Δ(IFA)	-3.5049	1	-2.9705	-2.6242
Δ(OPN)	-4.0352	1	-2.9705	-2.6242
POS	-3.6004	1	-2.9705	-2.6242

Source: Computed (E-view 4.1)

From the above result we can conclude that all the variable for the model become stationary after first differencing. In other words, they were all integrated at first order 1(1) at both 5% and 10% critical levels. The ADF statistics of the variables were higher than their tabulated values at 5% and 10% critical levels respectively.

In furtherance, we test the long-run relationship of the variables using Johanssen co-integration framework. The results were tabulated thus;

Table 3: Johassen Co-integration test results

Eigen value	Likelihood ratio	5% critical level	1% critical value	Hypothesis no of cells
0.8839	162.424	94.2	103.2	None **
0.7245	104.285	68.2	76.1	At most 1 **
0.6671	69.452	47.2	54	At mos

			.5	t 2 **
0.52271	39.752	29.7	35.7	At most 3 **
0.3728	19.782	15.4	20.0	At most 4**
0.2337	7.188	3.8	6.7	At most 5 **

Source: Computed result (E-view 4.1)

Based on the results above and using likelihood ratio, there is a long run relationship between the variables which proved that they are co-integrated at 5% significant level. The double asterix (**) signifies the rejection of the null hypothesis at both 1% and 5% significant levels respectively.

Table 4: Regression results of FDI determination

Variables	Coefficients	t-statistics
C	-0.165714	-1.379104
$\Delta(EXR)(-2)$	-0.3894	-2.56904
$\Delta(GDP)(-2)$	0.16537	3.92234
$\Delta(IFA)(-2)$	0.2368	4.23279
$\Delta(OPN)(-1)$	0.29520	2.53085
POS	-0.3742	-2.53105
ECM(-1)	-0.61786	-3.924501

$R^2 = 0.88$ R^{-2} (-adjusted) = 0.81, f-statistic = 6.57 Din = 1.69 F-table = 2.53 T-table = 2.14

N/B: Test of parameter estimates are carried out at 5% level of significance.

RESULT, INTERPRETATION AND FINDINGS

From our findings above, all others variables except exchange rate (EXR) and POS are positively related to foreign direct investment (FDI) inflow. This implies that a decline in exchange rate will lead to decline in FDI. But all other determinants have a positive relationship with FDI. That is to say 10% increase in IFA, GDP, and OPN will lead to 4%, 3% and 2% increase in FDI respectively. The explanability power of R^2 and R^2 shows that 88% and 81% of the determinants really have serious effect of inflow of FDI.

In the test for significant of the parameter estimates GDP, OPN, and IFA were statistically significant at 5% level. This means that our t-calculated are greater than our t-tabulated of 2.14. EXR and POS were insignificant at 5% level of significant. Furthermore, our f-statistics of 6.57 shows that the overall model for FDI are statistically significant. Our DW of 1.69 indicates absence of autocorrelation.

Exchange rate conforms to our economic apriori expectations though it is insignificant at 5% confidence level. Form our results; we can say that the depreciation of naira has a negative impact on the rate of FDI inflow. Suffice it to say that a fall in exchange rate of a country we are trading with is a major boast for foreign direct investment inflow. This is because it takes less amount of foreign exchange from parent country to invest in a

host country. Though the naira has depreciated over the years, Nigeria has not been able to attract a significant growth in FDI because of instability and youth restiveness in the polity. Despite the bridge however, continued thirst for the green back remained at the interbank market resulting in unmet demand on several occasions.

Market size represented by GDP is in complying with the economic apriori expectation with a positive sign. On statistical confirmation, it is significant at 5% level. This shows that a rise in national income (GDP) leads to increase in FDI. Nigeria has a large market size in term of population strength though income distribution have been unevenly skewed in favour of the very rich and politicians. From our result, a million increases in GDP will lead to 16 per cent increase in FDI all things being equal. It should also be pointed out here that, our population and consumption pattern is a very good factor in favour of FDI.

Investment Infrastructure Development (IFA) is consistence with our economic expectation with a positive sign. It has a significant parameter at 5 per cent level of significant. This signifies that though infrastructure development stimulates foreign resources inflows, Nigeria's inflows needed to curb unemployment and stimulate economic growth. Nigeria has witness infrastructural growth over the years especially power supply and road network. These have increase the cost of doing business in the country. This is an agreement with the work of Asiedu (2002). He argued that despite the role that infrastructure could play as incentive to attract FDI, evidence points to the fact that delay in infrastructure in Nigeria social, economic and finance are on the verge of collapse. Recently many industries in Nigeria, like Unilever, Nestle food, etc., relocated their main factories to Ghana because of regular power supply in Ghana. Even from our result, 1million naira increase in IFA will only lead to 2 per cent increase in FDI. This is absolutely low. The Nigerian major roads are largely not motorable and electricity generation problem has remained a recurring decimal.

Openness has a positive sign and it is significant at 5 percent level of significant. This conforms to both economic and statistical apriori expectation. This means that the relaxation of trade barriers and liberalization of trade can enhance FDI. This also led to the attraction of Multinational Corporation who derives confidence with liberal trade policies. This concurs with the work of Kokko (2003) where he discovered that open economies encourage more foreign direct investment. It should be pointed out here that Nigeria has strived to achieve these objectives by granting concessions to Multinational Corporation and private foreign companies willing to invest in the country.

Political stability has a negative sign. Hence, it did not conform to our apriori expectation, but it is significant at 5% level of significant. This shows that Nigeria political and social environment have been unstable; hence is not favourable to attract FDI as expected. Apart from the long years of military rule which was characterized with high rate of corruptions, hostile political and social environment; religious crisis in the Northern part and youth restiveness and kidnapping of oil worker and some prominent Nigerians in the South. This has made FDI difficult if not impossible to grow because no reasonable businessman will be prepared to invest in an environment where threat to life is the order of the day. With the exception of democracy, Nigeria needs a crime and restiveness free environment in order to attract foreign investment.

The existence of appropriate sign for the Error Correction Model (ECM) confirms the long run relationship between foreign direct investment and the independent variables. The negativity of the ECM (-0.61786) mean that there is a gradual return to equilibrium in FDI.

Conclusion

This work determines the impact of foreign direct investment on Nigeria economy from 1975 - 2010. We discovered from our research work that Nigeria has the potentials to attract FDI. This reflects in the results of the variables included in our regression analysis. However, the insignificant contribution of some of the determinants like, IFA and POS shows that more needs to be done in these sectors to improve the needed environment for development.

There is urgent need to address the escalating and death threat level of poverty and unemployment in the country. To me, the beginning of development of any country is the fear of unemployment. Recently, there has been improvement in FDI on agriculture and manufacturing. There is need to improve energy supply in these areas for more efficiency.

The present civilian administration in Nigeria since inception from 1999 has evolved policies and campaign to attract foreign investment into the country, much result is yet to be achieved. This study therefore recommend an improvement in state infrastructure especially energy (power), ensuring sound, and stable macroeconomic environment, enthroning a stable social political environment among others. Furthermore, technological changes through knowledge spillover should be encouraged. This can take place through imitation, competition, linkage and training, Kinoshita (1998), Sjoholm (1999). If it can work in Asian Tiger countries, it can work well in Nigeria. We need to encourage and improve in it.

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RACISM, HAMITIC HYPOTHESIS AND AFRICAN THEORIES OF ORIGIN: THE UNENDING DEBATE?

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Introduction

From time, the history of man has always been characterised by divisions among human populations and communities. These divisions are what we refer to in the present study as dichotomy. Sometimes the challenge posed by dichotomy is found to be based on colour (complexion). At some other times, it is anchored on geographical contiguity of people living within a defined area. At the extreme level, too, shared historical experiences have been known to dictate the pace of dichotomy. In all these and more, what remains a recurring decimal is the issue of dichotomy, which, in our context, is seen as the culture of the Western man not only arrogating to himself the rights over nature, but also seeing himself as superior[1] to others. But going by the Biblical account in Genesis 1:26-27 (part of which reads, 'Then God said, 'Let us make man in our image…' [2]), the question that could be asked is: Are there supposed to exist divisions among people(s). The challenge posed by the divisions among human groups has undeniably called for an interrogation of the issue of monogenesis of God's creation. For, if all of human groups and persons were true descendants of one man, Adam, would there have been any basis of dichotomy or trichotomy of groups? In this case, would there have been any strong basis for the white race, so-called, to regard the blacks as the underdogs, who should always eat the crumbs from the masters' table?

In the present study, we trace the origin and development of racism and hamitic hypothesis and try to know how the theories have been employed by the whites in their relation to the black communities of Africa. However, what appears curious is the continued cling of Nigerian groups to Europe and the Middle East as their origins. Sometimes attempts to do these may have been undertaken in line with the theory of monogenesis or as a way of proving a point of superiority over the indigenous and 'inferior' groups in Africa. The study, therefore, underlines that the success if any, of the theories lies in the support lent to them by Africans themselves. It then calls for a re-orientation of the Africans' minds toward a de-colonised society. The paper has been divided into a number of parts, among which are the introduction; the origin and development of racism; the concept of Hamitic hypothesis; Hamitic Hypothesis, African History and the Rest of Us; as well as the Concluding Remarks.

Origin and Development of Racism

So many years ago, Philip D. Curtin, believed to be one of the leading voices on African studies, published a journal article that tended to prick the sensibilities of Eurocentrists and their attitude toward Africa and the peoples of African descent. Entitled "Scientific" Racism[3] and the British theory of Empire"[4], Curtin, who at the time was an associate professor of History at the University of Wisconsin, United States of America, used the article to explain the phenomenon of xenophobia[5], and how over time the European race had invented it in its relations with other human races of the global community. Xenophobia, he argues, is a natural human sentiment, however irrational or unpleasant, and from the beginning of European activity overseas it played its role in setting the tone of relations between Europeans and others they met in various corners of the globe. According to him, apart from the fact that xenophobia dictated the tone and pattern of relations during the age of European colonisation, it happened to have also found itself in European racial thought and applications. These, he further posits, could be seen at another level in the European theories of empires, which considered race difference from the height of systematic knowledge and from that position laid out the proper aims of "native policy"[6].

The idea about xenophobia and "scientific" racism may have gained popularity in Europe between the sixteenth and eighteenth centuries. To this end, many scholars, especially anthropologists and Christian theologians wrote books and articles to express their opinions and positions on the vexed debate. For instance, for their part the Christian tradition held that God created mankind in his image and to this extent all men were spiritually equal in the sight of God[7]. But against this scriptural tradition there arose constant cultural misunderstanding and conflict of interest all around the periphery of European activity. Dominant in these circles was that non-Europeans were an inferior stock. For example, Juan Gines de Sepulveda in sixteenth century Spain and some of the English Puritans of the early seventeenth century saw this inferiority in terms that were still, within wide limits, theologically orthodox. Besides, by 1655 Isaac Peyrere published his *Prae-Adamitae* in which he claimed that most non-Europeans were not descendants of Adam at all, but were rather the products of a separate creation[8].

By the second half of the eighteenth century, a new element was added to the debate on the development of xenophobia. With the growth of respect for scientific knowledge, some Europeans began to set racial thought in more "scientific" terms. They claimed to prove the innate superiority of one race and the inferiority of all others by what passed for rational and objective demonstration. Undoubtedly, discussions of the origin, classification, and abilities of the various types of *homo sapiens* became increasingly important from the 1770s onward, though the nature of the "scientific" discussion changed with the progress of scientific thought in general.

With the passage of time, "The Great Chain of Being" gradually fizzled out of the picture. Thus, in the early nineteenth century, there emerged a prolonged debate between the monogenists, who believed in single creation for all races, and the polygenists, who believed that God had created each different race of men by a separate act. When phrenology became popular, the inferiority of the "lower races" was proven by phrenological arguments. However, with the decline of phrenology, the racists turned instead to evolutionary arguments tuned to the rising note of evolutionary thought.[9]

As stated earlier, at first the acceptance of "scientific" racism was slow, especially among the orthodox Christians. The orthodox Christians in particular were reluctant to admit the alleged multiplicity of creations, and the rising tide of "scientific" racism was held back in Britain during the early years of the nineteenth century by the opposition of James Cowles

Pritchard, the most respected anthropologist of the 1830s and 1840s[10]. But these oppositions notwithstanding by the second half of the nineteenth century, religious orthodoxy had weakened in scientific circles. The result was that the racist position became increasingly popular by the 1850s[11].

Apart from the issues raised in the foregoing paragraphs, over time, it appears, the phenomenon of "scientific" racism was over popularised and supported by Dawin's idea of evolution of man and the hamitic hypothesis. But how long did this last? By the end of World War II, the phenomenon of "scientific" racism was intellectually dead and politically damned by the Nazi defeat and the concerted efforts of the United Nations Educational, Scientific and Cultural Organisation (UNESCO)[12] and other world organisations and institutions[13]. Although, dead in theory the question that may be asked is: Is racism practically dead all over the world?[14].

Hamitic Hypothesis

At this point, it might be appropriate to consider the concept of Hamitic hypothesis, and attempt how it relates to the present study. The concept of Hamitic hypothesis is known to have derived its origin and relevance to the belief that Africans as a people lack the ingenuity to initiate any developmental projects of a high value in the form of culture, agriculture and statecraft. They are bereft of the initiatives to found and build kingdoms. According to C.R. Seligman, the proponent of the Hamitic Hypothesis,

> … the history of the African South of the Sahara is no more than the story of the permeation through the ages in different degrees and at various times of the Negroes and Bushmen by hamitic blood and culture. The Hermites were, in fact, the great civilizing force of Black African a relatively early period[15].

By implication, what Seligman appears to have said is that Africans south of the Sahara had waited to be conquered and civilised by the "almighty" Caucasians such as the Phoenicians (Carthaginians) or Arabs. Probably until this age of conquest and civilisation Africans would have remained in a state of barbarism and disintegration. Clearly put, the essence of the hamitic hypothesis is predicated on the fact that the civilisation of Africa is not indigenous, but imported; one which either "degenerates" with time or is "taken over" by the indigenes[16].

To better appreciate the 'precarious' nature of African culture *vis-à-vis* European idea of other races, especially African groups, it may be necessary to take excerpts from Thomas Arnold's interpretation of European history. According to this Regius Professor of History in his inaugural lecture which he delivered in 1841 at the Oxford University, London, the history of human progress was the story of successive achievements by a line of creative races, each of which fulfilled its natural capabilities and then passed on the produce of its work to a still stronger race-Greece to Rome through the superior Germanic peoples of Northern Europe. However, with the Germans the process reached its termination, he added. Arnold further stated that there was no stronger race, and, therefore, the present stage of history was the last stage. To this end, other races, he concluded, would either receive their culture in its entirety from the West, or being unable to absorb it, would dwindle away in the presence of a more powerful life and at last become extinct[17]. Till date this arrogant posturing of the West may not have changed as often made manifest in their attitude towards the non-white groups.

But contrary to the foregoing idealisation about the possible extinction of any groups that were unable to absorb the culture of the so-called superior races, it was to be observed that sometimes they waxed strong on their own. Dr Robert Knox's predictions

about the possible overthrow of the strong by the weak would over time come through instead. Knox had, in his book, *Races of Man: A Fragment,*[18] argued that the Negroes had already expelled the French in Haiti and might soon expel other Europeans from the West Indies, Brazil and that they would certainly prevent any effective European occupation of Africa. Although the year (1850) when Knox's book was published marked the early phase of European subjugation of Africa, the locals did not seem to have welcome European colonialists in any parts of Africa. For from about this period until about the mid-20th century, Africans in their different clime, struggled against European rule[19]. The result of this struggle was the attainment of political independence by most African countries in 1960.

Racism, Hamitic Hypothesis, African History and the Rest of Us
As may be inferred from the discussions in the foregoing paragraphs, the prediction about a possible extinction of a less powerful race or group in the presence of a more powerful life or group, may not have applied to African groups, even with the sophisticated European rule over Africans in the twentieth century. The locals, as already pointed out, showed their disapproval of foreign rule- at least in the areas of politics and economics. However, what sometimes appears intriguing is the continued identification of African groups with foreign origins. Perhaps more often than not, those who subscribe to the idea about the foreign origins of African groups have as their mindset the superiority of foreign cultures over and above the "inferior indigenous cultures" of Africa. As A.J. Davis may have averred:

> Sometimes this view [about the hamitic hypothesis] is helped by the ideas of Africans about their past, when, for instance, some have traced their original ancestors from either Egypt, North Africa or from Arabia. Theoretically, this view is based upon the hypothesis that when kingdoms expanded by conquest (more particularly by dynastic effort) the conquering groups superimposed their possessive claims to the land they conquered and controlled upon the land the original inhabitants because "powerful Kingdoms do what they must[20].

Perhaps, it would be appropriate to point out here (before giving one or two examples of African groups who pride themselves as offshoots of the groups outside Africa) to state, in the light of the foregoing quotation, that even the non-African scholars and commentators appear to have taken the lead in proposing the thesis about the foreign origins of African groups and peoples. For example, during the colonial era in Nigeria, some European minds, due to their poor or limited understanding of the African and his worldview, tended to have made an unfair assessment of the people's history and cultural values[21]. Thus, persons like P.A. Talbot[22] and George T. Basden[23] (whether as anthropologists or missionaries) would consign the origins of some Nigerian groups to either Egypt or the Middle Egypt. Surprisingly, too, Nigerians are known to have aligned their thoughts with such an enterprise. The reality of this assertion could be gleaned from Samuel O. Johnson's book, *The History of the Yorubas* and Olumide Luca's, *The Religions of the Yoruba in Relation to Ancient Egypt*[24].

At this point, we may consider some case studies to sustain the validity of the general belief among Africans about their out-of-Africa origin. In his book earlier referred to in this study, the Rev. Samuel Johnson has argued that Yoruba history though revolves around obscurity, could be traced to the Middle East. He maintains that:

> The origin of the Yoruba nation is involved in obscurity. Like the early history of most nations the commonly received accounts are for the most part purely legendary. The people being unlettered, and the language unwritten all that is known is from traditions carefully handed down….. The Yoruba are said to have sprung from Lamurudu one of the kings of Mecca whose offspring were-Oduduwa,

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the ancestor of the Yorubas, the kings of Gogobiri and of the Kukawa, two tribes in the Hausa country[25].

While Johnson's book was published in 1921, it may be apt to state that decades later, other studies (many of them by scholars of Yoruba extraction) tended to have upheld his pioneer thesis. For instance, Lucas' study tends to incline towards the Middle East direction as the origin of the Yoruba people. On his part, a non-African, Talbot, attempts to associate the Yoruba origin with Egypt. This association would probably have stemmed from the fact that the Yoruba maintained what he described as a "well-organized" system of life that could be likened to the Egytians'.[26]

Among other Nigerian historians whose study appears to have cast some admiration at the hamitic theory is Jacob Egharevba. In his attempt to prove the superiority of the Bini over and above other Nigerian groups (particularly the Yoruba) Egharevba might have invented and upheld the foreign origin theory of the Bini. According to him,

> ….many, many years ago, the Binis came
> from the way from Egypt to found a more secure
> shelter in this part of the world after a short
> stay in the Sudan and at Ille-Ife which the
> Bini people called Uhe.[27]

The foregoing may not be the last on the list of African groups that have developed the penchant for the foreign or outside-Africa theory of their origins. In fact, not prepared to be left out of the race, the Igbo of Nigeria have since thrown their hat into the ring. Apart from the earlier thesis developed by Basden, a white missionary of the Anglican denomination, tracing the origin of the Igbo to the Hebrew of the Middle East, some Igbo writers in the subsequent years have written to suggest the Israeli origin of the people. Often such claims about the Jewish origin by Igbo writers tend to find a fulcrum in establishing Biblical linkages and similarities between the Igbo and the Jewish cultures[28]. According to Basden's thesis referred to earlier in this study,

> … the Ibo [Igbo] people, like their Yoruba neighbour at some remote time either actually lived near or had very close association with the Semitic races. The successive waves of invasionfrom the North-East Africa d own through Egypt passed the people to the South-West. As waves after waves came they were born onward, until, finally, the Ibos came to rest today, and throughout the ages they have restrained ideas and customs headed down from generations to generations[29].

The question that arises from the above is: Who were the Semitic races? These were the Hebrews and Arabs of the Middle East (Palestine), who no doubt had developed some level of sophistication in their earlier culture. But does the possession of a superior culture a legitimacy for the conquest of other races or groups? That the Arabs dominated the disparate peoples such as the Greeks of the Eastern Europe, Persians or Nindus when they did, never made their civilisation original and superior to the civilisations of these conquered peoples[30]. Perhaps, we shall return to this issue of legitimation of aggression in the name of civilisation later on.

If, perhaps, there is any ethnic group in Africa with identity crisis of origin, it appears to be the Igbo. And this dates back in times. Sometimes this crisis is said to manifest in the acephelous nature of the people's political culture. Over the years, many Igbo village groups and culture areas have tended to trace their origins to diverse sources. For instance, the Onitsha and other Western Igbo groups do often look up to the Bini as their original homeland[31]. This claim is by implication an extension of the Egyptian origin and influence earlier referred to in this study.

On their part, the Nri clan lays claim to the Igala as its origin[32]. On the far end, the people who occupy the North-east of the Igbo country tend to trace their origin to Ogoja and Ekoi (both in the present Cross River basin of Nigeria)[33]. However, beyond these claims, and in order to show some level of superiority over other Igbo culture areas, the *Oke-Igbo* (simply, the Aro) have a fanciful story to tell about their origin. They maintain that they are the descendants of "the Jewish community who were expelled from Spain by Ferdinand and Isabella"[34]. In tracing their origin to a place outside Africa, it must be stressed, the Aro, whose indigenous homeland is close to the Cross River, and who are strategically positioned with regard to the Igbo to the North and West and the Efik and Ibibio to the East and South, appear to have justified their claim of "superior civilisation" through their many centuries of domination of other Igbo groups and Ibibio settlements. They were said to have accomplished this feat through the influence of their famous oracle, *Ibini Ukpabi,* which the British styled, the Long Juju[35].

The crisis that characterises the origin of the Igbo may have come to the open in the course of the Nigerian Civil War (1967-1970), and perhaps immediately after that civil strife[36]. With the end of the war in 1970 saw many Igbo communities, especially the Igbo border communities in the Rivers and Mid-west (now Delta) States disclaiming their Igbo origin, while interestingly, at the same time, holding to "every Igbo culture ranging from the language to the least of all the traits[37]". In some of these fringe communities, the leaders 'smartly' disclaimed their Igboness through the change in the names of their towns and villages. In Rivers State, for instance, they did this by prefixing "R". Ben Nwabueze, one of Nigeria's finest constitutional lawyers, has this to offer about this post-civil war development:

> Some of the Igbo border communities in Bendel (now Delta) State as well as those in and around Port-Harcourt now strenuously disclaim the Igbo identity. The disclaimer is manifested in practical terms by the latter changing the names of their villages by prefixing them with an 'R' so that Umuokoro becomes Rumokoro… The intension[sic] is to make them not to look and sound Igbo names[38].

The above shows how much the Igbo origin may have been distorted over the years. For instance, in the Mid-west (now Delta) State names such as Igbo-Uzo were converted to Ibusa or Ibuzo[39].

At best, it can only be said that some of these claims and counter-claims about the origin of the Igbo are good for what they set out to achieve: an advancement of the cause of certain elements; but they lack historical evidence and basis. Basil Davidson, a British journalist-turned historian, who spent a greater part of his life researching on Africa, has argued that such "inarticulate major premise", as the Igbo Jewish origin, has no foundation in the facts, whether for ancient Africa or for relatively modern Africa[40]. As at August 2013, this craze about the Jewish origin of the Igbo received some detailed analysis in one of Nigeria's leading newspapers. In a weekly analysis, a columnist that goes by a pen-name Gbogun gboro decried the over-bearing penchant for Jewish origin by the Igbo. As he would put it:

> Many Igbo citizens are now clamouring that the Igbo nation is one of the lost tribes of Israeli. In short, they are now happily reasserting something that their Nigerian and other historians have fought and struck down that the course of the past 60 years – namely, the European claim that Blackman is too primitive, and too immature, to develop any serious culture, and that any signs of cultural achievement found among any black nation must have somehow come there from some culturally more capable Middle Eastern people. Many Igbo people are now

saying something blatantly untrue – namely, that the art of Igbo Ukwu, the evidence of Igbo skills in metal fabrications, the Igbo capacity as traders, etc, all came from the culture of the Jewish people, and that the Igbo people themselves could never have developed such high levels of culture or civilization. Why are we now engaging in self-denigration – why are we doing this harm and ignoring the best facts that the best in historical scholarship and various other sciences have established quite definitively in our times?[41]

Among the Efik of old Calabar, too, this romanticism with the foreign source of origin appears to have been upheld. But the people are not keen about any foreign source, but are particular about the orient. After what appears to be a balanced interpretation of African history, Efiong U. Aye is seen to have succumbed to the agents of hamitic hypothesis. In his book[42], Aye has upheld the idea about interactions of human groups, fusion of languages and their eventual settlement. According to him,

> Centuries of human migrations had shifted groups of people from one environment to another; there had been mingling of races; sometimes one ethnic group would mingle with another and both were forced by strokes of circumstances to split and re-split; one language had fused into another to develop a hybrid tongue, and customs and traditions had clashed and mingled[43].

In all probability, we can infer from the foregoing that in time past, there occurred some crisis-crossing of human groups in parts of the world. This could not have been one-sided: it could have been from the North and the East to the South of the Sahara Desert. For instance, in a news magazine of October 2010, historian Marika Sherwood showed how much Africans contributed to the building of Roman Britain over 2000 years ago. Though these Africans no doubt could have gone to Britain through forced migration in the form of the trans-Saharan trade, their cultural contributions towards the building of Britain could not have been under-valued. Their contributions were in areas such as culture, military among others[44]. We do know, too, that even the trans-Saharan trade was not one-sided. It involved exchange of trade items between West Africans and North Africans, including the Mediterranean world[45].

To better understand the level of migration northward from the African region may require that the reader should cast their mind to the harsh conditions of African environment centuries ago. It is said that these conditions, especially in East Africa, might have necessitated the migration of the Bantu groups from East Africa to the Middle East and Yemen. According to Okeke Ifezue and Josiah Ezeama:

> Owing to harsh conditions of the East African environment around the present Malawi, Tanzania, the East African Rift Valley system, the first movement was northwards through the present Sudan, Egypt, Middle East and into the Peninsula of Yemen. At that time the peninsula of Yemen was joined to the horn of Africa without any water break. That must be during the era of Gondwanaland with free flow of human tribes from Africa into the Middle East. By then the desert of Saudi Arabia had not fully developed, so the Bantus moved freely to the Tigris and Euphrates Rivers up to Ur of the Chaldees. They reached as far as Armenia, which lies to the South east of former USSR. Armenia had been a very ancient civilisation. It is probable that this very early movement of the Bantus eventually started the early known civilisation in Ur of the Chaldees between the Tigris and Euphrates rivers[46].

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The following shows the extent of migration of human population and culture from Africa to the Middle East, and indeed to Europe, even before the age of the international slave trade on Africans.

However, what remains tragic is the admission by Aye that the Efik of old Calabar originated from the Middle East, although he is quick to point out that he is not sure about the stock to which they (the Efik) belonged in the Middle East. Let us quote (again) from his book:

> The origin of the Efik people points to the orient; but from what oriental stock they had their origin is a burning question that is still claiming my attention. The ancestors of the Efiks seemed to have migrated across the Sudan to West Sudan in the early years of the second millennium A.D. This migration falls within the periods of the general migrations of people into West Africa from North and East during the formative periods of Western Sudan. They seemed to have been many, but suffered constant split in their ranks as evidenced by their linguistic links of the races between the Cross River and the Congo. It has sometimes been maintained that one branch had arrived on the coast near cape Three Points around Sekondi before the ancestors of the Efiks moved east[47].

He further maintains that the Efik journeyed eastward along the Benue valley leading straight south into the undulating Igbo country and that they made their first settlements among the Igbo of the Itu Mbauzo, Ibom and Ututu in the vicinity of Arochukwu[48].

The thesis about the southward migration of the Efik, if accepted, suggests a number of things. First, it suggests the movement of a group from a point to another-although, Etubom Aye would not disclose to his reader the reason for the people's departure from the Middle East. Secondly, in stating that the migrating Efik met the Igbo of Itu Mbauzo, the Ibom (possibly the Ibibio) and the Aro (another group of the Igbo) when they arrived, he seems to have established a fact about the existence of an indigenous African culture in that region of Nigeria.

Concluding Remarks: Situating African History

Reminiscing on our discussion so far, one may be tempted to interrogate the rational among Nigerians in wanting to trace their roots to places outside the African continent. Could this be a conspiracy of self-condemnation or a rabid nationalism of self-esteem? A reading of the European idealisation of anything African sometimes presents a picture of the North-South divide or better put, apex-base relation. As may have been captured in the introductory part of the study, often non-Europeans, especially the Negroes and Africans are perceived by the West as the inferior stock who can only be seen but not heard. The truth that must be told, however, is that it is not the idealisation of Africans by the West that should be the determining factor, but what Africans think of themselves. May be for those Africans and African historians that still align themselves with the notion of the North-South migration of African groups, it may be appropriate to heed the warning and advice of Edward Hallet Carr, when he says, inter-alia:

> …Freud… has encouraged the historian to examine himself and his own position in history, the motives- perhaps hidden motives- which have guided his choice of theme or period and his selection and interpretation of facts, the national and social

background which has determined his angle of vision, the conception of the future which shapes his conception of the past[49].

Carr adds that since Karl Marx and Sigmund Freud wrote, the historian has no excuse to think of himself as a detached individual standing outside society and outside history. This is the age of self-consciousness, Carr concludes, and the historian can and should know what he is doing[50].   Carr's timely advice, it must be underlined, would undoubtedly have become relevant in the context of reconstructing Nigerian history. To do this in a more judicious and expeditious manner requires a re-orientation and de-colonisation of the Nigerian minds, particularly those of the historians.

The Nigerian historian, as the guardian of the society's culture, owes it a duty to re-orientate the people's minds towards a better understanding of their history. There exists an abundance of archaeological and linguistic evidence to show that about the time the Causasian peoples were developing their states, Africans were (also) independently setting up their own governments. Maybe Ray Periswerk and Dominique Perrot will help us to understand this better when they argue that "man has inhabited Ethiopia since prehistoric times. Several thousand years ago, these first settlements were invaded by the Kouchites"[51].

But who were the Ethiopians invaded by the Kouchites? They probably were black Africans. In an apparent attempt to distinguish between the Libyans and Berbers of North Africa (said to be the original descendants of the Biblical cursed Ham, hence the terms 'Hamite' and 'Hamitic') the both Greek and Arab geographers have invented the concept *al-Sudan* or Ethiopians (or simply the 'dark-skinned men') in their description of the more southerly Africans[52]. It is thus obvious that the vandals (here referred to as the Kouchites) could not have invaded a *tabula rasa*-but the sprawling African settlements, including the people's cultures, when they did.

As may be gleaned from the study, Africans, nay Nigerians may not successfully comprehend their history through the prism of the Eurocentric value[53] - which supposedly means that any culture that has not originated from the West is unhistorical. They should, of necessity, bend backward inwardly as the Dikes of the 1950s and 1960s, to free themselves from historical enslavement. The Dikes as agents of change introduced elements such as the use of oral traditions[54], archaeological and linguistic evidence, among others, to prove the worth of Africans and their history.

As the Igbo will always say, no matter how much love a man lavishes on the son of his girl-friend, the boy (son) will not accept him as his father. In like manner, the histories of the Nigerian communities may hardly become the history of the West or that of the Middle East by mere confessions or admissions that lack evidential truth. For now it can only serve as a projection of self-esteem in the minds of the proponents. But for how long does this last? As Adiele E. Afigbo will argue:

> The significance of these claims to Egyptian, or at any rate to Middle Eastern origin, belongs to the wider framework of West African history and sociology as they are found amongst most West
>
> African peoples whether they inhabit the savanna or forest zones, are Islamized or not. It is quite clear, however, that in the present state of our knowledge about West Africa, they cannot be taken seriously by the serious students of Igbo history[55].
>
> There must, therefore, be a re-think and re-direction of the ideas and actions of Nigerians in line with the UNESCO directive to the new African historiography to concentrate effort on the evolution of indigenous societies on the continent[56].

Undeniably, African historians and governments must be on the vanguard for the actualisation of this project.

NOTES AND REFERENCES

1. Preisewerk and Perrot, *Ethnocentricism and History, p.4*
2. See The New World Translation of the Holy Scripture.
3. The concept "racism" in our concept is employed to show the presence of racially different groups possessing some attributes of biological heredity and cultural peculiarities. Roy Preiswerk and Dominique Perrot have argued that, in the strictest sense of the term, racism "consists of attributing to biological heredity the cultural peculiarities of a group which has highly distinctive physical features….requires the presence of racially different groups". See Preiswerk and Perrot, *Ethnocentricism and History: Africa, Asia, and Indian America in Western Textbooks.* (New York: Nok Publishers International ltd, 1978), p.p.16-17.
4. The reader may see P.D. Curtin ' "Scientific" Racism and the British theory of Empire,' *Journal of the Historical Society of Nigeria (JHSN) vol 2 No 1 December 1960 (Independence Issue)* p.p. 40-51; Curtin *Image of Africa: British Ideas and Action.* Madison: University of Wisconsin Press, 1964.
5. The *Oxford Advanced Learner's Dictionary of Current English* 6ᵗʰ edition, has defined xenophobia as "a strong feeling of dislike or fear of people from other countries." (Oxford: Oxford University Press, 2000) p. 1385.
6. Curtin, "Scientific" Racism…' p.40.
7. See J.H. Parry, *The Spanish theory of Empire in the Sixteenth Century.* (Cambridge: Cambridge University Press, 1940), p.p. 27-43; H.H. Pearce, *The Savage of America* as cited in Curtin, ' "Scientific" Racism…'
8. T. Bendyshe, "The History of Anthropology", Memoirs Read Before the Anthropological Society of London. (1863-64), p. 335 as cited in Curtin, ' "Scientific" Racism…' p. 41.
9. Curtin, ' "Scientific" Racism…' p.p. 41-42.
10. James C. Pritchard, *Researches into the Physical History of Man (1813) as cited in Curtin, ' "Scientific" Racism ...' p. 42.*
11. Curtin ' "Scientific" Racism…' p. 42.
12. The reader may see E.W. Count, "The Evolution of the Race Idea in Modern Western Culture During the Period of the Pre-Darwinian Nineteenth Century" *Transactions of the New York Academic Science* vol viii (1946), p.p. 139-165.
13. The establishment of the United Nations Organisation (UNO) in 1945 provided a platform for the newly independent Asian countries to articulate their views on the evils associated with the Imperial idea, and to canvass for the urgent need for the independence of African colonies still under colonial bondage. See Dan O. Chukwu, *An Introduction to Nigerian Political History*, 3ʳᵈ ed. (Enugu: His Glory Publications, 2007), p.p. 127-128; Also, Fage *A History of Africa p.p. 61,62.*
14. Brian Brown, "Post-Mortem of a Trial: Racism Lives: We walk blindly, moving forward into the past", *The Nation (Sunday)* Vol. 07, No. 2553, July 21, 2013, p. 72.
15. C. R. Seligman, *Races of Africa* (London: Oxford University Press, 1957), p.10.
16. A.J. Davis, " Hamitic Hypothesis in Retreat?", *Journal of the Historical Society of Nigeria* vol iv No 3 December 1968, p. 483.

17.   T. Arnold, *Introductory Lectures on Modern History,* p.p 44, -50, as cited in Curtin, ' "Scientific" Racism …' p. 45

18.   R. Knox, *Races of Man: A Fragment (19850) p.p. 268, 246-456* as cited in Curtin, "Scientific" Racism…' p. 46.

19.   Leo Nnoli, *Africa and the Outside World, 1800-1991* (Enugu: Nolix Educational Publications, 1992), p.p. 198-210.

20.   Davis, "Hamitic Hypothesis in Retreat?" p. 483.

21.   Evaristus Chukwudi Ezeugwu, " Assessing the Influence of Igbo Traditional Thought on Christian Religious Practice." A paper presented at the maiden South-east History Summit held at the Ebonyi State University, Abakaliki, Nigeria, 11th-14th September, 2011, p.p. 3-10.

22.   P.A. Talbot, *The Peoples of Southern Nigeria vol. 1* London: Frank Cass, 1969.

23.   George T. Basden, *Niger Ibo* (London: Frank Cass, 1966) p. 414.

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25.   Samuel O. Johnson, *The History of the Yorubas* (Lagos: CSS Bookshop, 1921), p. 3.

26.   Talbot, *The Peoples of Southern Nigeria*, p.p 276-278.

27.   J.U. Egharevba, *A History of Benin.* (Ibadan: Ibadan University Press, 1968), p.1.

28.   Akaolisa, *Igbo Race* p.p 135-136; Also King James Version of the Holy Bible, Philippians 3:5.

29.   Basil Davidson, *Old Africa Re-discovered* as cited in Akaolisa, *Igbo Race* p. 126.

30.   G.T. Basden, *Niger Ibos* (London: Frank Cass, 1966), p. 414.

31.   Roy Preiswerk and Dominique Perrot, *Ethnocentrism and History*, p. 73.

32.   Humphrey Kanayo Akaolisa, *Igbo Race: Origin and Controversies.* (Awka: Buckstar Publishers, 2003) p.6,: See also A.E. Afigbo, *The Igbo and their Neighbours* (Ibadan: University Press, 1987), Chapter 2.

33.   Akaolisa, *Igbo Race p.6;* See also J. Okoro Ijoma, *The Igala and their Neighbours Historical Glimpses.* (Nsukka: Great AP Express Publishers Ltd, 2010) p. 23; Okeke Ngozika Ifezue and Josiah Churchill O. Ezeama, *The Bantus of Africa and Igbos of Nigeria* (Nnobi: Churchill Publishers, 2006), p.p. 64-67.

34.   Akaolisa

35.   Akaolisa

36.   Akaolisa, p. 37; S.O. Onwukwe, *Rise and Fall of the Arochukwu Empire, 1400-1902: Perspective for the 21st Century.* (Enugu: Fourth Dimension Publishers Ltd, 1995), Lagos: Unimark Camumi Cations Ltd, 2007) Chapter 1, Okpe Jr (eds) *Historical Perspectives on Nigeria's Post-colonial Conflicts.* Olayemi Akinwumi.

37.   It has been contended that this identity crisis could be traced to the colonial period.

38.   Akaolisa, *Igbo Race,* p.4.

39.   B. Nwabueze, *The Igbo in the Context of Modern Government and Politics in Nigeria.* (Owerri: Ministry of Information, 1985), p.4.

40.   Basil Davidson, *Old Africa Re-discovered*, as cited in Akadisa, *Igbo Race*, p. 126.

41.   Gbogun gboro, "Letter to the Igbo Nation by a Friend", *The Nation Newspaper*, Vol. 8, No. 2584, Thursday, August 22, 2013, p. 21.

42.   Akaolisa, *Igbo Race* p.4.

43.   Efiong U. Aye, *Old Calabar through the Centuries* (Calabar: Hope Waddel Training Institute Press, 1967), p. 21.

44.   Aye, *Old Calabar,* p.21.

45.   Marika Sherwood, "Africans in Britain 2000 Years Ago," *New African* October 2010, p.p. 8-13; Basil Davidson, *The Black Man's Burden: Africa and the Curse of the Nation State*. (Ibadan: Spectrum Books Limited, 1992), p77

46.   G.T. Stride and C. Ifeka, *Peoples and Empires of West Africa* London: Thomas and Nelson and Sons Ltd, 1977.

47.   Ifezue and Ezeama, *The Bantus* p.p. 38-39.

48.   Aye, *Old Calabar* p. 22.

49.   Aye, *Old Calabar* p. 23.

50.   E.H. Carr, *What is History?* (Hammondsworth: Pengui Books, 1964), p. 139.

51.   Carr. *What is History?* p. 139.

52.   Preiswerk and Perrot, *Ethnocentricism and History* p. 72; Basil Davidson, *The Black Man's Burden: Africa and the Curse of the Nation State*, p192.

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APPROACHES AND EFFECTS OF ADMINISTRATIVE LAW IN NIGERIAN POLITICAL AND ADMINISTRATIVE SETTING

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ABSTRACT

This paper has to do with an attempt to understand the place of Administrative law in the political, social and Administrative settings. We have tried to capture the importance of having laws put in place for effective maintenance of law and order in the world of work and in governance in general. The general conventional wisdom is that educated Administrators always know what to do. The sad story is that liberty and freedom to exercise administrative power have often led to administrative vices like impunity, oppression, victimization and so on. It is therefore needful to put in place administrative laws to provide checks and balances in the administrative setting and to stipulate remedies for those who become victims of executive or administrative high handedness and misrule. The need for laws oversight role in the administrative setting is stressed in this paper. We have also tried to express how the regulatory role of laws will enhance workers' welfare thereby impacting on their general productivity and efficiency. We however noted with dismay that the public complaints commission is not playing its statutory role due to lack of publicity of functions and the politicization of its operations. Our conclusion is that all efforts should be geared towards the optimization of Administrative laws in order to enhance greater harmony and efficiency in all tiers of government in all the sectors of our economy.

Introduction

Administrative law can be said to be an innovation in the Nigerian Political scene because it was brought about by the advent of British administration in Nigeria. This means that before the coming of British administration, Nigeria did not have a national constitution which spelt out how the country should be run, it is important to note that Nigeria being a creation by the British colonialists was tinkered out of many distinct ethnic nationalities. Nigeria came as a result of the welding together of these nationalities into one nation. This gave rise to a new nation which necessitated the need for a national constitution. We can say that the development of constitutional law also led to the development of administrative law, even though the development of administrative law is still at a very low level. Nigeria was first administered through the Royal Company which was eventually handed over to Sir Fredrick Lord Luggard, whose duty it became to fuse the colony of Lagos with their protectorate of Southern and Northern Nigerian. By 1914, this union has been fully consummated, and with this came the Nigerian nation with unified administration. However, unified administration was more in theory than in practice, because both the North and the South had different peculiarities and diversities among the people which demanded modification in the way they were administered. These diversities effectively led some of the early governors and nationalists to advocate a federal system of government where the component ethnic

nationalities are given some form of autonomy to run their regions, in the way they thought best, the 1946 constitution divided the country into three regions with each region having lieutenant governor. In October 1, 1954 a new constitution came into force which created the federation of Nigeria consisting of the federal territory of Lagos and the three regions, west, east and north and the territory of the Southern Cameroon which later broke away from Nigeria. At this time, the constitution that was drawn up made provision for what was then called houses of assembly and house of chiefs, these houses only played advisory role, they were not properly legislative. In 1960, Nigeria became an Independent state under a new constitution, although some may argue that there was no major change under 1960 constitution, but from the perspective of administrative law, every constitutional change will affect configuration of authority, which inevitably will affect the status of administration law. We have under constitutional dispensation federal and regional governments, with their exclusive and legislative responsibilities. However, the regional legislature was to be made to conform to the legislation of the federal parliament.

The 1963 constitution saw the creation of the Midwestern region out of the western region. There have been other constitutional changes which culminated into 1979 and later 1999 constitutions. In these constitutions, more coverage was given to administration, separation of powers, and rule of law, ministerial responsibility, parliamentary and constitutional sovereignty.

Since the military has been in power for more than civilian administration, the development of administrative law owes a lot to military government. What is done in this paper is to examine, how administrative law evolved in the Nigerian constitution and how it has helped in improving the welfare of the citizens through efficient running of government and the dispensations of justice.

Definition

Administrative law means the branch of law which vests power in administrative agencies, imposing certain requirement on the agencies in the exercise of their powers and providing remedies against administrative abuse.

Administrative law was imported into Nigeria by means of local legislation in 1863, and then later in 1914 it became part of the Supreme Court ordinance, which introduced into Nigeria the rules of general application. It is also important to state that administrative law has a lot to do with constitutional law, infact, administrative law is part of constitutional law. In formulating Nigerian constitution, the administrative processes of government were taken into consideration and these laws were formulated to guide the operations of administrative agencies.

Sir Ivor Jenninigs said administrative laws had to do with the scope of governmental activities which embraces how government is organized, how it exercises its power and what it is expected to do. It acts, as an object of control, specifies the duties of governmental agencies with the view of ensuring that they function effectively. He spoke of what the law should do to help the government do their work. According to William Robson,(1951) it is the law that regulates the privileges of civil servants and administrative procedures. They relate to public administration, when a public officer violates the regulation, he or she is not supposed to be tried in ordinary law court, but in administrative courts, where appropriate rules will be used to determine the case. People under administrative law are the public servants, state, public agencies, and all forms of public institutions. Davis Foulkes(1986) says the way administrative machinery has developed in modern times has necessitated the coming into being of administrative law. It is concerned

with public law and operates through institutions. For him, it should be concerned with how institutions get their powers and how they use these powers and the nature of these powers. Foulkes(1986) looks at it from the legal point of view, he talks about the relationship that exist between government functions and how to ensure that conflict that arise through the relationship are settled amicably through the instrumentality of administrative law, since people relate together, they are bound to offend each other so there is need for administrative law to settle such disputes. David Kenneth(1975) says, at times some administrative laws are seen to be bad, there are no laws preventing the administrators from behaving badly, so there should be laws to guide them to fall in line with acceptable behaviour. Kenneth points out that the whole essence is to ensure that administrative processes are not abused. It can be seen as a law which helps the administrator to act under political directions to get things done. That administrative law are to guide and check the excesses of the public servant to help him or her not to abuse his or her office. For Yardley (1969), administrative law provided umpires in the adjudication of cases between conflicting administrative processes. He sees administrative law as performing both negative and positive functions. B. Schwartz(1983)) sees administrative law from the point of view of control and supervision of administrative operations. Administrative laws act as oversight, oversees what goes on, it defines the limits of governmental powers and also provide legal remedies for those who may be adversely affected by the law. It is not just saying you will suffer this or that, but if you are badly affected, what compensation will be given to you because most government do not think of compensation but only punishment, so government should provide what should be done to compensate one who is badly affected in the course of administrative function. Unlike Jessing, Wade (1985) stresses what the law should do to help government if it fails to discharge its responsibilities well. His definition is the same as that of Jennings but the addition is that administrative law should be extended to include the liabilities that may be incidental to administrative practice. It is not only concerned with the powers, duties, but also looks at the fact that these powers and privileges may be abused by administrators. Dicey (1951) says that there is nothing like administrative law before this time, he was talking about a separate catalogue of laws that will address administrative matters. He says that the laws we have is common laws that do not concern administrative processes, that there is need to carve out a set of laws to take care of administrative processes. He said administrative law should be concerned with subjecting government to judicial control. Government should not be allowed to do what they like; they should be subjected to the control of laws. He said there should be administrative courts presided over by administrators who understand the workings of government to handle cases which concern government and their agencies.

Theoretical Framework
Theory of Administrative Law
Adolf Merkl General Administrative Law(1997)written by Zoran Jelie, said administrative theory is concerned with administrative acts, administrative procedures, wrong administrative acts, administrative penalty, organs of administration, systems of organization of administration, etc. This theory is necessary here because administrative law here is seen as a set of rules that regulate the directions of formation of administrative acts, including both formal and informal. For Merkl, administration is a conscious human action, which means there must be means and the end. He pointed out that all state functions such as administrative acts, are ends which can be achieved only by certain means. Thus the law is the end that is achievable by legislative means, and administrative acts are ends achievable

by administrative procedures. This theory is significant because it identifies and locates relevant problems and proposals for appropriate solutions to be sought.

Administrative Law as it Relates to Welfare of Citizens

Administrative law is established to help to put in place good government which at the end of the day will impact positively on the welfare of the citizens. It will also reduce to the barest minimum the arbitrary abuse (abuse of power) of the fundamental rights of citizens. When the administrative laws are made to outline the due legal process for carrying out the administration of government agencies, it becomes very effective as an instrument of control. This means that it will contain the rules and regulations guiding the operations of government. As it relates to the welfare of citizens, we can clearly say that administrative laws are made in order to ensure good government, in such a way as to ensure that the constitutional provisions which ensure good life for the citizens are maintained, that is, division of government into the arms of government. If the two arms are not guided by administrative procedures they are bound to clash one with another at the end of it, it is the citizen that suffers. So administrative laws, help to avoid such conflicts by providing the guide lines which if the three arms adhere to will minimize friction or conflicts, because the popular saying goes that when two elephants fight, it is the grass that suffers, If there are administrative laws put in place, it is the citizens that bear the brunt of the conflict. Therefore administrative laws provide sanctions against abuse of power on the part of the organs of government.

Administrative laws provide avenues for the citizens to seek redress either through the law courts or in the public complaints commission against injustices suffered in the hands of government functionaries. Apart from that in Nigeria administrative laws could provide for the consideration of federal character in employment, thereby making it possible for citizens from minority state to get employed, which could have otherwise been impossible. The institution of local government administration is also part of the fall of public administration, because local government administration is instituted in order to make administration of the country easier, so at that level it becomes profitable to citizens as better administration at the local government level makes room for the delivery of democracy dividend. The following are some arbitrary control over local governing which hinders democratic dividend:

i.   Executive control by the State and Federal Governments which disrupts their operations one way or the other.

ii.   Outright interference with the functions of Local Government; and in some cases the usurpation of their financial powers.

iii.   Poor financial base and the relegation of its political autonomy to the background by the higher tier of government

iv.   **Autonomy**: Although the autonomy of local government is constitutionally entrenched and recognised, in reality running the local government derives from the Federal and State Governments rather than the Local Government themselves. The State Government Offices of Local Government Affairs; the Ministry of Local Government, or and the Local Government Service Commission in most cases exert undue influence on the Local Governments, thereby controlling their activities centrally from the State.

v.   **State House of Assembly:** The powers given to the State House of Assembly over Local

Government affairs are excessive which subjugate the local government**.**

vi.   Political Interference.

One of the major obstacles to the effective realization of the Local Government objectives is that of Political interference. Arising from different party orientations and interests, etc, which is not healthy for development as it generates political interferences which slows down the rate of development in the rural areas.

General Control over Administration

According to Oluyede(1986), administrative laws make it possible for a constitutional control of the politics of the nation, so politicians are made to play according to the rules of the game, thereby ensuring sanity in the polity, which at the long run create a conducive environment for the private business of citizens to thrive and to make progress.

Finance

Administrative laws ensure that there is control over the finance of the country, it ensures that government functionaries do not spend the money of the country frivolously, administrative laws act as check on them, thereby ensuring that money made for the provision of necessary amenities like roads, water, light are provided and by so doing it puts in place proper accountability mechanisms.

National Assembly

For Robert G. Lee(1985) Administrative laws control the administration of National assembly, thereby making them people oriented. In terms of human rights it safe guards the fundamental human right of citizens as it is enshrined in 1999 constitution as to right to life, personal liberty, fair hearing, free movement, freedom of expression, fair hearing, family life, etc. It also provides for legal remedies against damages which citizens may suffer in the hands of government example, when people are unlawfully arrested and detained without proper procedure, administrative law can be evoked to provide appropriate remedies for the abuse which citizens have suffered.

Complaints commission (special control) of public complaint commission and the code of conduct bureau

The ordinary citizens are provided with this commission because here they can institute direct complaints to this body to investigate any undue influence, negligence or mal-administration by government officials and staff of parastatals. Organization which committed some injustice against the citizens can through the public complaints commission obtain redress for injustice done to him, thus the public complaints commission serve as the watch dog for the ordinary Citizens, thereby protecting the citizens against arbitrary authority which may come in any shape or form.

Public Complaints Commission was established on 16th October, 1975 by the military through degree 31. The commission was empowered to investigate either on its own initiative or on complaint against any administrative actions by federal state agencies, statutory operation, local government authorities and public institutions and companies whether in public or private sectors and officials (p.395)

Riot

Frank Parker(1973) state that in riot administrative law can protect students who are rioting for justice.

Dismissal from employment
Administrative law helps to see the case of dismissal from work if the dismissal is unfair, can help to bring justice or to cause the victim to be restored.

Exam malpractice
There are administrative laws to examine or determine the fate of such students who are involved in examination malpractice at institutional level.

Investigation
Where there is a suspension without a hearing, administrative law can carry out the investigation of the suspension of the staff.

Peace
According to Frank (1973) administrative laws help to achieve peace, justice, to help the poor, the law of natural justice could operate to safeguard individuals to enjoy the right to be heard.

It provides selective overview of the institutional framework within which modern public administration operates in order to facilitate an understanding of the nature of the major bodies governed by administrative law. If the police are the people that have wronged the citizens, the citizens can seek redress.

Administrative laws guide the Nigerian police in enforcing the rule of law in the country which enhances government/citizen's relationship, e.g where people report matters to the police and police will check what the law says on that matter, even though corruption today has made it difficult for proper justice to be attained.

However, there are bottlenecks in achieving the good purpose of administrative law to the citizens because of the following:-

Public Complaints Commission and Code of Conduct Bureau are still subject to the manipulation of the powers that be.

The sovereign immunity which some government functionaries enjoy like Governors, Heads of States, make it difficult for citizens to bring up cases of injustice against them. Against the fact that the Nigerian Political system has been over monitored, justice has become a product to be gained by the highest bidder. This makes it difficult for the ordinary citizens to get justice at all times.

Evaluation
To carry out this evaluation, it is important to determine the usefulness or otherwise of administrative law. Administrative law as we have earlier stated is useful because it enable the government to map out rules, laws and sanctions that guide the relationships between government functionaries and citizens who are at the receiving end of administrative processing, it is useful also because it engenders peace, justice, law and order in the society because it sets the limit to the exercise of administrative authority. It also provides remedies for those who may be injured through the abuse of power. Administrative law enables administrative officers to become conversant with the real purpose for which they are in authority, namely the provision of good government. It also acts as antidote against the abuse of constitution with this both administrators and the citizens are made to know their right and limitations. Administrative laws help the proper functionary or legal machinery within a state. Here the legal officers are empowered to enforce rule of law which will enhance good relationship, between the rulers and the ruled.

According to Frank (1973) administrative law helps to achieve peace, if the law does not help the poor, the solution is to change the law, not change the form of government. Administrative law cannot solve all our problems, they are economic and social as much as legal, however, failure to observe the law will take the country backward, it might end the possibility of helping the poor. Laws are different in each state, the reasons for poverty, the background and living conditions of the poor are different in each state, the attitudes of politicians and public servants towards the poor is different in each state.

Limitation
Though administrative law is said to be useful, it nonetheless has its own limitations. Being a human legal instrument, it is characterised by shortcomings like:-

Limited scope
There are many issues that administrative law may not cover because of the non existence of such cases e.g where if the government abuse the individual and the law does not have any provision as to how such matter should be handled, it means administrative law cannot help the individual to obtain redress.

Difficulty in interpretation
Every law supposedly is infested with loopholes which can be exploited by both legal officer and administrator to their own advantages to the expense of the citizens. Again, an evil minded person can for personal reason or for reasons best known to him decides to misinterpret or misapply administrative law provisions to the advantage of his client, apart from that, some administrative law principles are very ambiguous, this makes it difficult to reach proper interpretation.

Level of Enlightenment
Some citizens because of their state of enlightenment may not be aware of the existence of administrative law provision, so being ignorant, may suffer in ignorance that they may not be in a position to make use of the provision of administrative laws because they are ignorant of the existence of such laws.

General case of corruption
The due process and implementation of administrative law can be flawed through the corruption of those who are supposed to implement them, so when they are blinded with bribe it will make it difficult to apply justice appropriately.

General underdevelopment and poverty
The general underdevelopment and poverty of the country makes it very expensive for citizens to pay the price of engaging the services of legal officer who would help them to secure justice through administrative law.

Conclusion
In conclusion, we can say that administrative law is a valuable aspect of law as it deals with or concerned with the protection of the rights of citizens and it leads to or ensure proper conducts of government business. It institutes procedures for redressing conflicts that may arise in the day to day functions of institutional organization government etc, without administrative law, it would have been difficult to have lay down rules that will guide

government and private administrators to carry out their duties without infringing upon due process.

Though administrative law is very important, in Nigeria it has not yet attained its full operational capacity. This paper is proposing that government should ensure that constitutional provision on administrative law should rigorously he implemented. This can be done through empowering the judiciary to ensure compliance on the part of the administrator and also it is important that the remedies which administrative laws prescribe are enforced.

For administrative laws to be effective, it has to be strengthened through the effective use of prerogative remedies like habeas corpus, certiorari, prohibition, mandamus which enable a legal officer to redress injustice committed against the citizens. We have discovered that in most cases very highly influential people do not obey these orders coming from courts. We have discovered this abuse is rampant during the military administration, it must be noted that nobody is above the law. It is one thing to institute administrative law, it is quite another thing to obey them. The benefit of administrative laws can only be derived when there is due compliance by all the parties involved. When citizens know that there is room for certiorari, it makes judges to be careful not to
handle judgements that are partial.

All these remedies are important to administrative laws because without them it will be difficult for administrative laws to be fully achieved. It also necessary to draw up new penalties to protect the public against new schemes that work against general good, they should be regulations that are current that people can adapt to.

Local Government are to be free from the control of the state and federal governments in the management of local affairs. Federal government should not interfere with local government affairs. The arbitrary and high handed removal from office of chairmen should not be so. The immediate example, here is that of Dr. Sam Orji, Chairman of Enugu Local Government. Also, the case in Borno State where the Governor, Lt. Col. Maina, imposed a monthly levy of #3.2 million on the revenue of the state Local Governments which was contributed on the basis of size and population of each local government. Maiduguri Metropolitan Council was leviedN250,000 monthly and, but for the removal of the Governor which might lead to the stoppage of the illegal levy, stood to lose one Million naira in a year. So numerous are the instances of these abuse and so widespread is the practice that the Federal Government in March, 1990 set up a panel of four members to monitor the degree to which local governments are self accounting and to report any undue state interference.

These practices offer little hope for any appreciable measure of local government autonomy in the future. If they are continuing in the magnitude in which they are under this administration, how do we expect local Government autonomy to be enhanced?   If their attitudes changes positively, then local autonomy will be enhanced but mere exhortations and precepts will avail nothing without attitudinal change.

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REVOLUTIONARY IMPULSE IN SELECTED POEMS OF HOPE EGHAGHA

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ABSTRACT

This study on "Revolutionary Impulse in Selected Poems of Hope Eghagha" explores the facets of psychological and revolutionary appeal on the oppressed masses in an effort to incite them to expropriate the expropriators in the society. The study is based on Eghagha's *Rhythms of the Last Testament* (2002) and *Premonitions and Other Dreams* (2005).   The study employs the theories of Psychoanalysis and Marxism to study the selected poems. As poet, Eghagha focuses on the social environment and how its structural composition affects various structural units in the society. For the poet, the structure of the society reflects oppression of the majority by the minority. His poetry consequently portrays various forms of social vices such as oppression, exploitation, corruption, injustice, insincerity, apathy, hypocrisy and betrayal, and presents them as driving forces to help the oppressed masses struggle for equitable distribution of resources. The study further demonstrates that this explicational approach facilitates access to the poet's thematic foci which realize the immense constraints of society, and seek to use art as a revolutionary tool to salvage it. Equally, through the treatment of style – language, imagery and symbols, and graphological patterns -- insights are got on how the consciousness of the masses is shaped towards revolutionary action against social vices. The study discovers that the style of the poet is soused with the theme of revolutionary impulse which helps to bring out the exquisiteness in the poetry. Ultimately, the research concludes that a study of revolutionary impulse in the poetry of Eghagha could offer a revolutionary understanding and mindset to the poetry of most contemporary Nigerian poets.

Background to the Study

Revolution and Impulse

Revolution is one of the artistic intensifiers in African Literature. It continues to occupy a cardinal position in most African literary texts. Revolution is central to the formation of the modern egalitarian society. Different periods of history in different parts of the world have known and experienced revolution. The word "revolution" refers to radical, transformative change. As a socio- historical, economic and political process, Laura Neitzel avers that revolution is "a movement, often violent, to overthrow an old regime and effect complete change in the fundamental institutions of society" (1). *The Encyclopedia Americana*

correlates the idea of Neitzel. It refers to revolution as "a term used to designate a fundamental change in the government or the political constitution of a country mainly brought about by internal causes and effected by violence and force of arms on the part of a considerable number of individuals."(455)

Consequently, revolution goes beyond mere change. Idaevbor opines that it includes "the fact that such a change in the political structure of a state has to come about through some violent response by the people to the conditions that impede their freedom."(86) The idea of entrenching egalitarianism through violence is not only peculiar to Idaevbor. Leon Trotsky's view is more obvious: "furnaces have to be hotter, wheels have to move faster, looms have to turn more quickly, schools have to work better" (3). Revolution in the effect of this cause becomes synonymous with the radical overcoming of the past, and modernity could thus only be achieved through such violent and total transformation.

Although revolution is not a new theme in artistic creation, its complexion in African literature continues to alter with the passage of time. Odile Cazenave argues that in "the late fifties and early sixties, 'revolution' meant colonial 'revolution', from repeated humiliations and denigrations to physical "revolution" and torture for the ones resisting colonial power …" (59). But revolution in African literature today has assumed a new dimension. It is a departure from the initial tone. The forms of revolution in recent times are informed by the despoliation of the collective dreams of the African peoples by their governments.

Consequently, the dissatisfaction of the people continues to create cracks and tensions within the various nations in Africa. The inability of the government to caulk the cracks and level the rift between themselves and the ruled has made a revolution-ridden slum of Africa. The civil strife which erupts from the resistance and agitations of the people usually metamorphose into bloody civil wars such as the Nigerian-Biafran war, and at times assume genocidal proportions. The loss of faith in government by an alienated people continues to find a looming space in African literature. The images in the poetry of Eghagha reflect the realities of this loss of faith which inevitably act as driving forces for revolution.

But this is not to state that African people are violent people and African geographical space labeled by violent tremors. Rather, it emanates from the agitations of the people in their responses to societal ills such as oppression, tyranny, corruption, insincerity, injustice and marginality occasioned by the egocentrism and depravity of the government. Since literary artists are taken to be in open partisanship with the oppressed masses in the existing intra-class schism, they are not left out in these agitations. Usen holds that "Literary writers have consistently addressed their works to the historical, social, political and economic problems of their societies. Nigerian writers are not left out … since they operate in an oppressive system, their works are preoccupied with themes of racism, protest, conflicts and violence." (106)

When revolutionary impulse is thus crystally inherent in Nigerian literary works such as in the poetry of Eghagha under study, it is just a response to socio-economic ills which inexplicably translates into violence and optimistically charts a better societal reality.

The inspiration for many 20th and 21st century revolutions is the Russian Revolution of 1917 led by Vladimir Lenin and inspired by the ideas of Marxism. To move societies from one historical stage to the next, Marx believes that revolution is necessary. His formulation strengthened the perception of revolution as a universal and inevitable process in world history. The impulse for revolution seems therefore to be rooted in this Marxist belief and ideology. The word "impulse" designates a sudden strong urge or desire to act. As a psychological process, *The Wikipedia Online Encyclopedia* defines it as "a wish or urge,

particularly a sudden one". Equally, *The Microsoft Encarta 2009*, refers to impulse as a "sudden wish or urge that prompts an unpremeditated act or feeling". What is obvious is that impulse is a driving force that stirs and catapults people into action especially, unplanned one. Impulsive feelings are linked to the Freudian theory of the three elements of personality which are the id, the ego and the superego. These elements are reservoir for the unconscious and the conscious which can be personal or collective. The id constitutes elements of instinctive drives, the superego acts as an internal censor that causes us to moral judgement in the light of social pressures and the ego mediates between the instinctual drives of the id and the demands of social pressure issued by the superego. The poetry of Eghagha awakes these feelings and thus incites and initiates a revolutionary process.

For over half a century, the Russian Revolution provided impulse for revolutionaries around the globe with a model for political and socio-economic transformation. Trotsky was thus right when he argues that "The social whirlpool will not calm down so soon. There are decades of struggle ahead of us in Europe and America. Not only the men and women of our generation, but of the coming one will be participants, its heroes and its victims." (6)

The continuation of this social whirlpool is evident in the anti-colonial and nationalist revolutions that took place in China, Vietnam, America and parts of Africa. It would therefore not be out of context to state that the social whirlpool has not calmed down till present day as obvious instances of this abound in such societies like Egypt, Libya and Nigeria.

Revolution and Art

Literature and revolution have had an outstanding historic synergy. Armah aptly explains that

> the world's oldest literature (written by Neferti) speaks of revolutionary changes in social, economic and political structures in a language that is as unambiguous as, though more refinedly poetic than, Marx's explosively alliterative 'expropriation of the expropriators'.(496)

Below is an excerpt from Neferti:

> I show you the land in turmoil,
> What should not be has come to pass.
> Man will seize weapons of warfare,
> The land will live in uproar.
> Men will make arrows of copper,
> Will crave blood for bread,
> Will laugh aloud at distress.
> None will weep over death,
> Each man's heart is for himself.
> Mourning is not done today,
> Hearts have quite abandoned it.
> A man sits with his back turned,
> While one slays another.
> I show you the son as enemy, the brother as foe,
> A man slaying his father. (qtd. in Armah 496)

In the above, Neferti aptly captures the disintegration of the society. Socialism has vanished and individualism has taken over the day to the extent that "each man's heart is for himself". This results in oppression and other forms of brutality targeted on the lower class of the society. Neferti refers to this as "craving blood for bread and laughing aloud at distress".

Neferti thus argues that what hitherto was inconceivable has come to pass and consequently plunged society into unexpected turmoil. Before the Russian Revolution, the role of the Decadent and Symbolic Schools of the 1907-1908 was differentiated and individualized in the bourgeois sense of the terms. But the revolution made the process end patriotically. Trotsky explains that the revolution which overthrew the bourgeois burst into literature:

> …this is especially true of literature…our revolution is the expression of the peasant turned proletariat…our art is the expression of the intellectual…it consists in the separation created by bourgeois society of intellectual work excluding art from physical work, and it appears that the revolution is the work of men doing physical work.(4)

What becomes obvious is that one of the ultimate aims of revolution is to overcome completely, the separation of intellectual work, excluding art, from physical work. Excluding art because the artist swings between the two but gravitates more towards the peasant. In the preface to *Rhythms of the Last Testament*, Eghagha espouses that because of entrenchment of perpetual injustice, the power of the written word must be used to testify against the apes in power even in the face of letter bombs:

> The atrophy which we encounter daily … makes us to search for the soul of things, for restoration … and so we catch the written word and wield its power even in the face of letter bombs … it is a testament told with music and dance. But the dance must wreck havoc and the music must be discordant even as the drummers call for a new song, which they can interpret. (7)

Eghagha envisages a different dance; a revolution, which is different from the existing dance so that the drummers will call for a new song which they can dance but it will not come. According to Eghagha, the essence of the discordant music is to "heal the broken soul, mend the potholes which their (the apes) policies have inflicted on the land" (7).

What is expressed in Eghagha above is a definitional statement of impulse for revolution. This ideology runs throughout his art. It arises from the realization that, to borrow Odia Ofeimun's words: "the guilty are too well-fed to pass/ through the needle's eye of his scorn" ("A footnote 11", *The poet* 30). Furthermore, Catherine Acholonu reinforces that such too well-fed have taken "too much, far too much/ and now the owners have noticed" ("The Rain Maker*", Nigeria* 78). Those who are guilty of various injustices in the society must therefore realize that it is time to seek the pleasures of the masses or they must be shown, to corroborate Aiyejina, that "…when rodents destroy crops and hide out in holes, they should be smoked out for judgement" ("If a Star", *A Letter* 15).

The impetus for creating a revolutionary transformative art thus proceeds from the fundamental problem of constructing an egalitarian culture in the society. Rivera and Breton explain that in doing this, the artist enters into a natural alliance with revolution: "…revolution is not afraid of art. It realizes that the role of the artist in a decadent capitalist society is determined by the conflict between the individual and various social forms which are hostile to him. This fact alone, in so far as he is conscious of it, makes the artist the natural ally of revolution." (1)

This art, as it seems, needs collective consciousness because revolution starts from the central idea that collective man must become sole master and that the limits of his power are determined by his knowledge of natural forces and by his capacity to use them. This new art, Trotsky further adds "is incompatible with pessimism, with skepticism, and with all the other forms of spiritual collapse". Trotsky further maintains that the art "is realistic, active, vitally collectivist and filled with a limitless creative faith in the future" (6).

It is therefore absurd to conceptualize that art would remain indifferent to the convulsions of each epoch. Art, directly or indirectly, affects the lives of the people who make or experience the events at a particular point in time. Again, Trotsky contends that "a profound break in history, that is, a rearrangement of classes in society, shakes up individuality, establishes the perception of the fundamental problems of poetry, from a new angle, and so saves art from eternal repetition"(4). The realistic, active and vitally collectivist impulse for revolution in the poetry of Eghagha are vivid attestations from a new angle (Nigeria) of how art reflects the lives of a people in a particular society at a particular time. The poetry of Eghagha reflects murderous attitudes towards crimes that militate against oppressed people in the society. In doing this, Kathlean Greenfield's argument that the pen could be a mightier force than the sword vindicates Eghagha:

> …pens should be used to increase the anxiety of all oppressive regimes. At the very least the pen should be used to murder their crimes against the people and making them know that they are being seen. The pen may not always be mightier than the sword, but used in the service of truth, it can be a mighty force. (27)

It is thus a poetry that presupposes that the revolution for contemporary Nigeria embodies the re-organisation and the re-structuring of the Nigerian mind and intellect. It is a revolution of conscience and consciousness to completely overhaul the thinking process and the value mechanism of the Nigerian to the extent that he will re-asses his values and re-order his priorities. Suffice it to say that the revolutionary impulse in the poetry of Eghagha, to borrow Eugene Ionesco's expression, strives always "to change the world" (767).

Scope of the Study

Hope Eghagha belongs to the new and rising voices of Nigerian poets. He has written six (6) anthologies of poetry which include *Rhythms of the Last Testament* (2002), *This Story must not be Told* (2003), *The Governor's Lodge* (2004), *Premonitions and other Dreams* (2005), *Mama Dances into the Night* (2007) and *Pepper in my Throat* (2007). However, the present study focuses on *Rhythms of the Last Testament* and *Premonitions and other Dreams*. Eghagha's well crafted poetry represents a consistent and unflinching tone, vision and temperament to give identity and authority to the poetry of the Nigerian rising voices. "The House", "The Democrats", "Hunger and Anger", "Clothes of nakedness", "Sand-bars", "The Song", "In the dock", "Dangerous driving", "The Prelude" and "The Last Lover" are Eghagha's poems to be studied. These poems are hypothetically assumed to be in streamline with the discordant and trenchant revolutionary impulse of the poet. Apart from thematic concerns, the study equally focuses on language and style of the poet and how his poetry help to instigate the masses, especially the oppressed ones in the Nigerian society to witch-hunt any form of non-egalitarian culture.

Textual Explication

In his poetry, Eghagha exhibits increasingly in the psyche of the oppressed masses, impulsive expressions of threat and revolution through the wielding and deployment of appropriate inciting words and situations. In the preface to *Rhythms of the Last Testament* (2002), Eghagha states his objective:

> Poverty and neglect travel hand in hand like twin brothers. The 'lack' or 'absence', which has become a recurring decimal gives us a wailing tune in the jungle of the times…. And so we catch the written word and wield its power, even in the face of letter bombs … it is a testament, told with music and dance. But the dance must wreck havoc and the music must be discordant…. (7)

Eghagha's aim is not just to capture and present the sordidness of the society in order to amuse those who read the poetry, but with the objective to make the people see the dirt and the pain around them so that they can adequately respond and react to it. In one of his anthologies, *Pepper in my throat* (2007), he succinctly holds that "Revolutions don't come with love poetry how can I sing love songs when the homestead totters from the oppression of ravaging poverty inflicted by the beauty of their ancient lies." (71)

Obviously, Eghagha's poetry is a panache for spinning yarns of revolutionary appeal using images and symbols that confront the human psyche through ferocious and visceral descriptions. Ifemesia Iferenta further avers that

> In a sadistic society where oppression, deprivation and dehumanization form the bulwark of society's super-structure, it is balmy and distastefully defeatist for an artist to recoil into an indifferent shell of creative fantasy, celebrating Art-for-Art's sake; that the artist cannot write or sing about mushy love songs or scripts when his immediate surroundings are engulfed in a conflagration. The artist's sublime task is to put out the pillaging flames first: then later, as a form of catharsis, he can write queasy love ditties to his estranged heart throb. (18)

 Thus, like Ofeimun, Eghagha "nudges and awakens them/ that sleep/ among my people into action" ("Prologue", *The Poet Lied* 1). And as Aiyejina equally opines "… to ask the right question in a season of fear and lurking death is a revolutionary gesture" (127). The above obviously vindicates Eghagha in the words of Shadrack Ambanasom, in *Pedagogy of the Deprived* when the latter holds that the role of the artist is "the education of the masses especially the oppressed masses in such a way that they become imbued with a heightened sense critical consciousness" (242).

Eghagha's creation of a heightened and revolutionary consciousness in the oppressed masses is seen in the forms of revolutionary impulse inherent in his poetry. His revolutionary poems are never love poems. Rather, they are poems perpetually barbed with bullets to arm the oppressed reader to transform his assumed ill-fated destiny. Eghagha's poems that encapsulate forms of revolutionary appeal on the oppressed masses will further be analyzed under various sub-headings.

Betrayal and Apathy

In "The House", Eghagha portrays the betrayal and apathy of leaders in the images of decay and disorganized society. In stanza one, the poet reveals the depth of rottenness of the society:

> the hollow house stands inside
> 　　　howling
> 　　　　　depths of sacred sand
> 　　　　　not   even   that   can   save   it.
> (*Premonitions* … 13)

The above picture of rot and decay in the polity challenges the impulse of the reader for revolution. Honesty is least on the minds of the leaders and of course, greediness permeates their psyche thereby betraying the mandate given to them by the people. In the last two lines of the first stanza, Eghagha believes that the problem of society can no longer be solved by supplications to any *deus ex machina*. He believes that the rescue must come from the people because

> Its builders build with

> A wish of self-ownership
> Fetching rotten woods
>
> From the forest for the foundation …
> H o w l i n g   m a d n e s s. (*Premonitions* … 13)

Eghagha holds that this rescue can only be provided if the oppressed masses are aware of the conditions under which they live and the fact that they can, with their hands bring about necessary changes. The oppressed masses are condemned to a society; a house where the foundation is laid on "rotten woods" just because of the dubious nature of selfish leaders who only howl madness. The poet believes that the masses must reject those who howl this madness and their ordinances. To do otherwise would be to mortgage the society and set it for total destruction. In a society where there is a clear collaboration between selfish, corrupt and oppressive leaders to the detriment of society's collective existence, the mere presentation of the fact is meant to achieve only one objective which is the mobilization of the people, especially the oppressed against the thieves and those who support them. The import of Eghagha's impulsive statement in the poem is sensitively confrontational. The apathy of the leaders evident in images of hollowness, decay and rottenness of the house and its foundation becomes eternal driving force to revolutionize the society from what seems inevitable crumbling.

In "Clothes of nakedness", Eghagha initiates a creative struggle by the masses against the forces of oppression symbolized in his Marxist conception of the bourgeois class in the society. The poem brings to fore the deceitful nature of the leaders. In the first stanza, Eghagha writes:

> when you get there
> ring the bell Aruedon
> come to seek the goons
> whose zealousness
> cut off the straps
> of your belt. (*Rhythms* … 15)

The above lines aptly capture the mutilated and fraudulent zeal of the ruling class. It is a zeal that appeals to the masses; to all, to be transparent and honest. But what happens to the proponents of this nakedness? The next lines reveal:

> when you return
> what shall you see
>
> they wear the clothes now
> those men
> who swore that nakedness
> is purity. (*Rhythms* … 15)

Eghagha's honest commitment is to expose the continued enslavement of the masses seen in the betrayal and apathy of the leaders. Bamikunle makes this obvious when he states that "The privileged class … often falsify history to support their exploitation of the people and almost always found a kind of literature to support and propagate the false concept of history on which the exploitation of the people is based." (41)
But Eghagha like other Marxists has seen as Ngugi rightly explains: "the workings of justice in a social system whose base is capitalism … they have witnessed mercenaries, coups and

they know that Macbeth's bloody dagger is not a figment of imagination from the heated brains of starry-eyed idealists ("The Power of Words …" 480).

In the last stanza, the poet-persona thus cries out against corruption and dishonesty that entangle society and the oppressed:

> they buy mills of them
> from hospital allocations
> the victims
> are felled like ripe seeds
> each morning
> before the news
> yet they call us brothers
> these patriots …. (*Rhythms* …15)

In the above lines, Eghagha makes prominent the synthesis between poetic truth and reality. Normally, sequel to news each morning, listeners are overwhelmed with obituaries. Eghagha sees these deaths as avoidable because allocations meant for social facilities like good hospitals are diverted to selfish ventures. Eghagha's rhetorical outcry for justice corroborates that of Shakespeare in *King Lear*:

> How many ages hence
> shall this our lofty scene be acted over
> in states unborn and accents yet unknown. (qtd. in
> Ngugi 480)

The heat from this outcry is revolutionary. He implores the masses to rise in historical struggle for the positive alteration of their consciousness and themselves. Eghagha pre-supposes that the "wretched of the earth" and the "God's bits of wood" must indicate significantly that they no longer wish to be the door-mat of financial overlords. In doing this, his poetry, to corroborate Ngugi, thus aims at creating

> Positive heroes from among the working people, positive heroes who would embody the spirit of struggle and resistance against exploitation and naked robbery by the national bourgeoisie and its global allied classes. (*Writers ...* 24)

Consequently, for Eghagha, the need for revolutionary change encapsulates a collaborative action. Amuta explains that "the alliance would include the urban proletariat, urban poor students, progressive intellectuals, the peasantry, progressive army cadres, progressive women's organizations etc" (509). He further explains that "taken together, this group constitutes, in a demographic and political sense, the vital majority who are carrying the burden of … capitalist exploitation…" ("Marxist Aesthetics …" 509) in the society. Eghagha's "Clothes of nakedness" therefore, through vivid exposition of capitalist exploitation, desires the masses to wake into class confrontation as a means of achieving lasting freedom for the society.

In "Dangerous driving", Eghagha makes a comparison between the reckless drivers found on the roads and the nation's reckless drivers. The first stanza paints a gory image of the state of roads and how it affects the masses:

> reckless drivers drive on drained roads
> the drainages do not drain the roads
> the road makers recklessly drain the till
> in the name of road reconstruction
> homes are drained of lives in livid carnages. (*Premonitions* … 35)

The above is a normal experience on the roads of societies such as Nigeria. The road makers recklessly and hurriedly construct roads which send so many people especially, the oppressed masses to untimely graves. From this normal but distasteful experience, the poet makes vivid rhetoric comparison in the next stanza: "whose weapon is more fatal/ the dangerous road driver/ the nation's reckless drivers" (*Premonitions* …35). The poet weighs the fatality of the weapons carried by the two drivers. Invariably, Eghagha ascribes the etiology of whatever happens on the roads to the nation's reckless drivers because:

> the drivers of the land's lorry
> sit in the warm comfort of aeroplanes
> asking exhorting the passengers
> to be faithful in tax payment. (*Premonitions* … 35)

The above lines reveal the apathy of the leaders to the plight of the masses. Otherwise, how can a lorry driver drive from the comfort of an aero plane? The leaders create dichotomy between themselves and the ruled. They build nests from where they "elicit a strident blood call" (*Premonitions* … 35). The effects of this call are like Shylock's pound of flesh because:

> the land is in earthquakes
> the road has become worn with thorns
> a sentinel is called an old thief
> and the cobra spits poison
>
> the wig and the gown eat more dollars. (*Premonitions* … 35)

The deplorable state of the society seen in the effects is poignantly alarming. The watchman becomes an old thief and while the "cobra spits poison", the judiciary indulges in corruption; "eats more dollars", as the masses eat poison. Eghagha holds that these fraudulent practices are perpetrated "on the road to conspiracy" (*Premonitions* … 35). The revolutionary appeal in the poem intensifies when

> the sentinel has proved his meeting
> the canon is the sentinel's
> the boom boom boom
> bangs the baggage of the bagman
> it cracks the steel of the chairman
> and there are a million holes
> on the enclosed steel house
>
> it is an accord between the nest and the rest.
> (*Premonition* … 35)

Like most contemporary poets, the intensity of revolutionary temper and appeal expressed by Eghagha is profusely shocking. Onwudinjo avers that "the increasing revolutionary tones of contemporary … poets is an index of the tension and heat building up in society against the innumerable contradictions, frustrations and dilemmas of … misrule and outright tyranny." (162)

The sentinel is a metaphorical representation of the masses who suffer the effects of the dangerous driving. But the sentinel's canon is a weapon to end the dangerous driving. It is a revolutionary gesture to perpetually crack the steel house which barricades the oppressed masses and the leaders. Eghagha, like Ousmane in "Fingers" thus urges the masses: "let us join our fingers to take away/all the power of their finger/which keeps humanity in mourning" (qtd. in Ngugi "The Power of Words…" 482). Eghagha's "The House", "Clothes

of Nakedness" and "Dangerous Driving" are poems eliciting revolutionary appeal to end leadership betrayal and apathy on the society.
 Leadership Injustice and Brutality
        In "The Song", "Sand-bars" and "In the dock", Eghagha exposes and presents leadership injustice and brutality as revolutionary appeal to educate and help the oppressed masses fight for their rights in the society in order to remove the yoke of oppression placed on them. In "The Song", he raises a song to awaken the impulse of the masses into revolutionary action. In the first stanza, Eghagha is quite sure that the revolt song will be violent:

> i shall raise a song
> in the armpit of Abaji
> this lambaste
> shall open the womb of death
> home to raping phallus. (*Rhythms* …12)

In other words, the song raised by Eghagha is a metaphor for revolution arising from what injustices and evil he perceives in the society. This is made obvious in stanza two:

> … I see flowing-apparel men
> at desks overflowing with oil
> they bark orders
> they ban others
> they create organs
> organs of orgy
> to tie up our tongues. (*Rhythms* … 12)

The import of the above lines is not only felt in the conveyance of acute class stratification. It is a pictorial portrayal of a situation where the priviledged are not only enjoying what was meant for everybody but employing brutality to shut any opposition. But Eghagha recognizes the power in number. He does not ask the people to seek divination at the shrine of any oracle but to rise-up and untie their tongues. This is the same view as Shelly expresses in his poem, "The Mask of Anarchy", when he admonishes the people to

> rise like lions after slumber
> in unvanquishable number:
> shake your chains to earth, like dew
> which in sleep had fallen on you
> ye are many, they are few! (qtd. in Ushie 96)

Like Shelly, Eghagha is aware of the power of the majority. Stephen Ingle has equally argued along similar line that "for any revolution to succeed, the support of the majority is essential …" (192). Furthermore, Charles Tilly dwells on collective action all through his book. Idaevbor writes that

> In "Bata", he (Tilly) tells us that if we do not check the excesses of our kings, the tendency is that they would forget their people and "fatten into a snore". Bata drums put the people on the alert. When the drums echo, you can hear the dead awakening, jolting age-grades from amnesia and tattoos making warriors from merchants, blacksmiths from nomads. (qtd. in Idaevbor 97)

Eghagha advocates vigilance on the part of the masses to ensure that those who preside over the affairs of the society are never permitted to cross-carpet between just leadership and oppression. In the last stanza, Eghagha is optimistic that if the leaders dare to compromise justice with evil, the revolution from the masses will always be dreadful:

> when the sky collapses
> may it land on the empty heads
> of tall crooked men
> who play ping pong
> with human lives. (*Rhythms* … 12)

"Empty heads" is a realistic reference to what obtains in the politics of most developing countries such as Nigeria. It typifies a situation where majority of those who occupy positions of political power are not qualified to occupy such positions. They rig elections and employ other crude means at their disposal in order to be in power. This is the reason why Eghagha prays the sky to fall on the "empty heads" of unjust leaders because they play games with human lives. The poem's revolutionary impulse is thus shockingly appealing. Its precautionary appeal on the other hand is exquisite. The collapsing of the sky is a metaphor for the poet's envisaged revolutionary transformation of society. In addition, the landing of the sky on the empty heads of tall crooked men optimistically represents the end of injustice and brutality enshrined in the Marxist tone of the poem. Soyinka, in the same spirit states that "… scotching the snake before it had time to strike" (22) is a necessity, for if the snake is allowed to grow, it will definitely become a danger to the people. Invariably, Eghagha's "The Song" serves as a driving force to nudge the oppressed masses into revolutionary action whenever they are threatened by unjust leadership. The poem equally challenges the leaders to protect the interest of the ruled at all times.

"Sand-bars" is an acute metaphor for the villains of society's harmonious existence. The conspicuous free verse structure of the poem lends credence to the poet's free flow of thoughts and allows outpouring of the poet's yearning for a better society. The first seven lines of the poem reveal the nature of the sand-bars:

> sand-bars green floods
> hallelujah to sand-bars
> sand-bars
> sand-bars dam floods
> hallelujah to the messiah
> sand-bars huge monstrous
> gobbling men of chests. (*Rhythms* … 17)

The symbolic references to "green floods", "dam floods", "huge monstrous gobbling men of chests" make concrete the nefarious consciousness of the upper class of the society. Equally, Eghagha satirically refers to them as "messiahs" and consequently, there are shouts of hallelujah to the messiahs; to the saviours who bar the dreams of the oppressed masses, who hold the society to perpetual enslavement. The next lines make more obvious these effects:

> sand-bar bars us
> from flooding the city
> with freshness
> sand-bars block us
> from our dreams
> locked in the hearts of martyrs. (*Rhythms* … 17)

Eghagha's exposition of these effects attests to his commitment to help organize the masses to articulate agitations for a better society by showing them the conditions in which they live. Eghagha holds that the leaders bar the masses from flooding the society with freshness. They bar the masses from realizing this dream and as a result, many have died with this dream locked in their hearts. But Eghagha challenges the oppressed masses with the reasons why their living conditions are precisely as they are and lead them to always discover that they

have the only real possibility of changing these conditions. In the next lines, he thus prays the masses:

> let us shout no hallelujahs
> to the sand-bars
> of our land
>
> sand-bar?
> sand-bar
>   sand-bars
> the sound of barristers
> offer no hope
> to men gripped by sand-bars
>
> sand-bars
> sand-bars?
> we need them no more
> let the floods come wash anew. (*Rhythms* … 17)

Eghagha's Marxist call on the masses to shout no hallelujahs to the sand-bars is obviously a form of revolutionary appeal. His awareness of the dilemmas of the masses as a result of tyranny is central to the revolutionary motif and impulse in his poetry. Eghagha, in the above lines holds that even negotiations "the sound of barristers/ offer no hope". Thus, in the last two lines, he sees no need for the sand-bars and not only implores the oppressed to revolt but is optimistic that the inevitable revolution will restore freshness to the society. This forms the core of revolutionary force in the poem. "Sand-bars" therefore attests to Eghagha's ability to adequately distinguish the multifarious nature of injustice and brutality and his readiness to take a radical posture.

"In the dock" pays a passionate tribute to the extra-judicial and tragic killing of Ken Saro Wiwa and the eight Ogonis during the regime of Abacha. Again, Eghagha brings to fore the relationship between poetic truth and reality. Eghagha writes:

> guilty
> the opaque voice
> the wigged kangaroo
> judgement
> delivered Pilate again
> yet the nine men
> must go into the dungeon
> must go into the dark riverside
> home to shark-crocodiles
>
> sunday
> angelus washed the wig anew. (*Rhythms* … 13)

Onwudinjo explains that "although poetic truth does not necessarily correspond with historical truth, certain allusions … are made to identifiable historical facts and figures" (151). In the above poem, the reference to "pilate", "nine men", and "shark-crocodiles" parallels tragic death toll of innocent citizens particularly, the hanging of the nine Ogoni men without trial by Abacha. The judicial system becomes non-transparent. Thus, like the Biblical Pilate, it delivers innocent citizens into dungeon, into dark rivers where Abacha's

crocodiles devour them. And in the last two lines, the robes of the judges are washed anew just as Pilate washed his hands after condemning innocent Christ to death on the cross.

Eghagha expresses his sensibility of societal tragedy in images of deprivation, brutality and death. Against this backdrop, Onwudinjo argues that "indeed, the dividing line between poetic and historical truth grows very thin" (154). The poet perceives the presence of injustice and oppression in the society as a jinx which must be broken. In expressing disgust with the leadership of leaders, particularly, the military, Eghagha advocates revolt against the oppressors. "The Song", "Sand Bars" and "In the Dock" are thus poems testifying that continued injustice and brutality by leaders will continue to appeal to the masses to perpetually embark on revolutionary action.

 Hypocrisy and Marginalization

In other poems such as "The democrats", "Hunger and Anger" and "The last lover", Eghagha portrays hypocrisy and marginalization and presents them as revolutionary appeal. In "The democrats …", he exposes the disdainful nature of those in the parliament. It is a pathetic picture of mindless infliction of pain in the society. In the first stanza, Eghagha opines that

> Parliament is in their hands
> legislators have eaten the pounding pestle
> they cannot sit on the chairs
> across the road there are toads
> parliament is up for sale to parliament
> legislation is up for sale to the democrats
> the legislators are up for sale to the lions
> Ijelekpo
> parliament
> O parliament
> our parliament of pristine palliatives
> where is the moral armour of the gavel. (*Premonitions* … 25)

Eghagha avers that parliament is in the hands of the democrats. But he quickly adds that they have eaten the "pounding pestle" and because of that, they cannot sit; they cannot legislate for the good of society. They only fight or legislate jumbo allowances to themselves to the detriment of the masses. This is why the poet equally calls them "lions" because they invariably feed on the people's flesh and blood. The poet satirically refers to them as immaculately clean and unused, alleviating pain without curing. In the last line of the above stanza, the poet questions their consciousness and judgement.

In the next stanza, the lust for blood and meat by the democrats intensifies as

> the flaming lion has held up ligaments for the
> legislators
> the decrepit pieces are aloft in the sacred chambers
> they are thirsty for blood meat water
> they tread on scattered decomposing cadavers
> the hollowed becomes hollow in hope
> they open the hole in the face for the meat
> their eyes are shut, shut from the shoes of truth.
> (*Premonitions* … 25)

The above lines convey acute inhumanity to fellow man. The masses are marginalized consequent on the hypocritical attitude of the leaders. The democrats, the lions, now march on corpses while the hope of the already downtrodden becomes empty. Consequently, in the

last line of the stanza, the poet sees their vision as myopic from the path of truth. In the next stanza, the poet holds that the democrats only make laws that "hold the land in the cesspit of time" (*Premonitions …* 25). This is because "parliament and the lions eat the same meat / parliament executes the projects / parliament eats up the projects" (*Premonitions …* 25). The poet is of the view that the society has been thrown into a cesspool because of the selfish legislation of the democrats. The democrats, by awarding projects to themselves which are never executed or never well executed have plunged society into stagnation.

Against this backdrop, Eghagha in the last stanza pings the masses into revolutionary action. In line with his Marxist commitment, he tells the oppressed masses: "let us hold parliament we the people/ parliament vanishes when/ the people are no parliamentarians" (*Premonitions …* 25). The anger and revolutionary appeal on the oppressed masses in the above lines is obviously inciting. The poet's revolutionary mission, as captured in these lines is unmistakable. He believes that the people must be encouraged to wrest their future that is couched in promises that have never materialized. He implores the masses to unite in order to confront the oppressors with battle plans and marching songs. This is because the oppressed that seek freedom must be ready to take it. He believes that the people are the right parliamentarians and there can be no parliament if the people are relegated and wished-away. In the same sense, Fredrick Douglas holds that

> If there is no struggle, there is no progress. Those who profess to favour freedom, and yet depreciate agitation are men who want crops without ploughing up the ground. They want rain without the awful roar of its many waters. (qtd. in Udenta IV)

Precisely, the point here is that the oppressor would never let off a victim if he is complacent and waits for the day God would hear his cry.

Eghagha believes that freedom can only come about through force. This view was earlier expressed by Fanon. Fanon is of the view that for a people to be liberated, they must be ready to use "… all means, and that of force first and foremost" (48). Ngugi is even more trenchant. He posits that "violence in order to change an intolerable, unjust social order is not savagery, it purifies man" (*Homecoming* 28). Equally, Nelson holds that "the right and duty of the oppressed to go against his oppressor is unquestionable" (21). From the foregoing, Eghagha does not just present the nefarious acts of the democrats with the objective of celebrating the marginalization and suffering of the poor and powerless in the society, but with the aim of mobilizing the oppressed masses to resist the powers that be from visiting further pain on them. Egudu thus observes of the poets of Eghagha generation that theirs is "… a poetry of comprehensive human concern and mass mobilization. It exhorts the leaders and enlightens the followers; it warns the strong and empowers the weak" ("Power and Poverty" 79). Eghagha's vision and belief in mobilizing a people for revolution thus underscores the realistic presentation of life in his poetry.

"Hunger and anger" is another poem that unequivocally arouses the impulse of the masses into revolutionary action. In stanza one, the poet recounts the normal experience of a hungry person which ordinarily saddens and angers the whole being:

> anger and hunger are brothers
> this is the sad song of the stomach
> when the bees of hunger sting the stomach
> the worms light the brain's fuses
> they are very short these fuses
> the spark spells the end of speculations
> a slap answers a stupid question

> a sharp retort answers a simple inquiry. (*Premonitions*
> … 36)

In the above lines, the reader is confronted by an angry and defiant voice. The hunger of the oppressed translates into violence. Consequently, there is a slap for a stupid question and a sharp response for a simple inquiry. The angry tone of the poem arises from the attitude of the rulers who have plunged society into turbulent waters by their deceitful and selfish policies. They not only mean bad for the people but have become vultures preying on the people and their resources. In the second stanza, Eghagha warns that the effects are disastrous:

> when hunger comes visiting
> he invites the father of anger
> when they meet inside the house
> the world comes to an end. (*Premonitions* … 36)

Hunger and anger are driving forces for revolution that must bring "the world to an end". The world in the above refers to an old regime which the revolution is poised to end. This is more obvious in the last stanza:

> when anger remains for too long
> the mind does funny things
> it loses respect for mother-in-law
> it can even tell a good wife to go away
> it makes the people drive away leaders. (*Premonitions*
> … 36)

The people's anger rises to a crescendo. Since the love for power by the leaders is motivated by greed and has caused hunger and starvation to remain so long in the society, Eghagha is of the view that the anger of the oppressed has accumulated to an unbearable measure. This points to the fact that at a critical point in their consciousness of oppression, human societies must rise and put an axe to the chains that bind them in order to liberate themselves. Onwudinjo further explains that "having waited for so long for a solution to the national contradictions and dilemmas, the younger generation of poets are now reacting with anger and threatening revolution" (160). Eghagha's "Hunger and anger" evokes frightful threats against the wreckers of individual and national hopes and aspirations. The poem incites and resounds with revolutionary appeal. Eghagha believes that it is only through revolution that salvation will come to the society.

"The last lover" is a passionate comment on the marginalization that has become the lot of the masses in the hands of self-seeking politicians. The title of the poem is a metaphor to end the deceitful love that does no good to the society. In the first stanza, Eghagha holds that

> the fire is now ash
> we swim into tomorrow's sea
> your laughter is lip laughter
> your smile bites
> fear into my face
> inside your insides
> anger is red like
> the oil fire of Jesse. (*Rhythms* … 9)

In the above lines, Eghagha exposes the estrangement of the masses from the government they elected into power. The hatred of those elected is compared to "oil fire of Jesse". Their acts are hypocritical; only lip service and their smiles inevitably instills fear into the masses.

In the second stanza, the rift between the masses and upper class expands through name calling:

> you have called me a baboon
> you have called me *okrika*
> i come from a firm homestead
> i shall not call my senior a parrot. (*Rhythms* … 9)

Obviously, those in power wage an all-out war against change in order to perpetuate themselves in the seats of power. This is why they call their fellow citizens *okrika*. Okrika is a community in Rivers State. It is also a pejorative name for second-hand clothing especially among the Igbo. In the context of the poem, *okrika* is a metaphor of inferiority, a metaphor of under doggedness of the Delta polity. It further connotes second-hand, not-original, but half-used clothing. The revolutionary appeal in the poem is foreshadowed in the third stanza. Eghagha challenges the last lover: "you are my last lover / i reject your cast-iron phallus / in masquerade of green" (*Rhythms* … 9). The impulse unmistakably continues in the last six lines of the last stanza:

> your seed was a seed of webbings
> with no track for
> the path that builds
> nest and homes
> for the weak birds
> of my race. (*Rhythms* … 9)

Eghagha nudges the oppressed masses to rise up and reject their ill-fated destiny. Phallus is an instrument of oppression. But because of the deceitful nature of the bourgeois, they have masqueraded this oppressive tool in green thus, sowing a seed that grows no homes for the people. The society has no future because the future that is promised will never come since the claws of today's avarice have devoured it. Eghagha believes that in rejecting the last lover, the masses, through revolution will better the lot of society. Against this backdrop, Onwudinjo speaks of the poets of Eghagha's generation as

> Perceiving themselves as the leaders, visionaries, prophets and saviours of the masses as well as part of the oppressed masses. Through various forms, they help the masses to look beyond the made-up smiles of insincere politicians; they often confront the masses with the gorgon's head lying in ambush behind the fawning smiles and empty promises of … politicians. (156)

Through the rejection of *okrika* citizenship, the poet advocates a revolt against the oppressors, warning that oppression can bring nothing but violence on the part of the oppressed.

Obviously, Eghagha's poetry resounds with revolutionary impulse. Through well crafted epithets, he has shown poetry as Ikiddeh argues "… a favourite medium for arousing the consciousness of the people to their place in the world …" (91). Realistically, Eghagha's poetry captures life in the society and challenges the masses to take revolutionary action against the callousness of the leaders. The ideology behind this motive is to mobilize the society towards a people oriented leadership. Eghagha's poetry, to corroborate Eagleton thus "becomes an ideological resolution of real contradictions" (*Criticism...* 110) intrinsic in the society. His poetry brings to limelight John Kennedy's famous statement: "When power leads man towards arrogance, poetry reminds him of his limitation. When power narrows the area of man's concern, poetry reminds him of the richness and diversity of his existence. When power corrupts, poetry cleanses." (87)

Eghagha's commitment to the cause of the society especially, the masses who bear the brunt of leadership excesses is undisputable. Kalu Uka explains that any writer who wants to be "… committed … must fit into some kind of programme for action" (21). The touching impulse in the poetry of Eghagha aptly fits in as a programme for revolutionary action. Onoge further holds that

> … Marxists … do not conceive literary (works) as an abstract academic activity with abstract justifications. Marxists … are necessarily class partisan. They do not camouflage this partisanship. Marxists … also recognize that the very analytical categories which constitute the vocabulary of literary scholarship are themselves historical products. (472)

Eghagha is not unaware that every area of life, not excluding the very boundaries of imagination is affected by the way society is structured. His poetry mirrors strict class stratification. This is why in his poetry, to quote Egudu "… we are not treated to any glorious vision of any integrated or stable situation, but are harangued with a vision of reality which consists of nothing but ugliness …" (*Modern* … 84). It seems therefore right to state that Eghagha's imaginative leap to grasp reality is a testimony to help society struggle for a certain quality of life free from all parasitic exploitative relations.

Stylistics Techniques

The concept of style in literature is idiosyncratic. This emanates from the fact that every poet possesses a distinct style. Poets use style to satisfy various necessities. Leech and Short explain that

> Style itself like many semi-technical terms has suffered from over definition and the history and linguistic thought is littered with unsuccessful attempts to attach a precise meaning to it … style is a way in which language is used: that is, it belongs to "parole" rather than "langue". (11)

Oha holds that style is "a manner of discourse or tone of speaking, adapted in addressing others or in ordinary form of conversation, particularly of skilled construction in which the work of art is executed by individual artists of his time or place …" (343). Eghagha's apt delineation of style to present the realities of oppression in the society, known and easily recognizable within the spectrum of a particular time and space is an obvious substantiation of the above suppositions. For the poet, style is basic in considering the relationship between content and form on the one hand, and the effects the poet wants to achieve on the reader. He adopts his own type of aesthetic complexion which helps him to create significant ideas, images and metaphors aimed at stirring the oppressed masses into revolutionary struggle. Aspects of these aesthetic complexions which include the use of language, images and symbols, and graphic experimentation will be discussed in the remaining part of the study.

 Language

The importance of language in the study of style cannot be overemphasized. Language is the domain of style in literary discourse. Again, Leech and Short aver that "… examining the language of a literary text can be a means to a further understanding and appreciation of the writer's artistic achievement" (3). Brook equally explains that the "primary function of language is to convey ideas from one person to another, but these ideas may be information, command or entreaty. Language is used to make it clear whether we are well or ill disposed towards the person addressed or it may simply be a way of calling attention to ourselves, the equivalent of a mild, depreciating cough, which may itself be a form of language" (12). From the foregoing, language becomes an issue of choice depending

on the encoding situation. It invariably represents the image of the writer at any given time. In the poetry of Eghagha, varied expressions are presented through various languages that appeal to the impulse of the masses to take revolutionary action against any form of social ill. Employing the language of persuasion, the poet invites the masses to unite and form a common stage to fight the structures that create and sustain their oppression.

The poet's use of language in his poetry is outstanding. The theme of revolutionary impulse is craftily soused with the language. Consequently, it allows the poet the freedom to engage in a revolutionary alliance with the masses. He makes use of conscious narrative and descriptive personae that narrate events and describe things with the minutest details. This narrative and descriptive vigour is portrayed in the following lines of "Clothes of Nakedness" where the persona speaks thus of the insincerity of the leaders:

> when you return
> what shall you see
> they wear the clothes now
> those men
> who swore that nakedness
> is purity
> they buy mills of them
> from hospital allocations
> the victims
> are felled like ripe seeds
> each morning
> before the news
> yet they call us brothers
> these patriots …. (*Rhythms* … 15)

The simple diction of the above lines does not make them non-poetic. The poet uses such epithets as would appeal to and mobilize the masses against the lack of vision and hypocrisy of the leaders. In this sense, Widdowson reinforces that " at the heart of literary creation is the struggle to device patterns of language which will bestow upon the linguistic items concerned just those values which will convey the individual writer's personal vision" (42).

Furthermore, there is seething anger, outrage and militancy in the language of Eghagha. The poet expresses a strong aversion to the cruelty of oppression on the masses. In "The Democrats" and "Hunger and Anger", Eghagha employs open confrontation as a panacea to the existing oppressive system: "the democrats …/ their laws hold the land in the cesspit of time …/ let us hold parliament we the people/ parliament vanishes when/ the people are no parliamentarians (*Premonitions* … 25-6). In "Hunger and Anger", the poet's revulsion for the agents of oppression is seen in the following lines:

> when hunger comes visiting
> he invites the father of anger
> when they meet inside the house
> the world comes to an end
> when anger remains for too long
> the mind does funny things
> it loses respect for a mother-in-law
> it can even tell a good wife to go away
> it makes the people drive away their leaders.
> (*Premonitions* … 36)

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The above rigid language form expressed by Eghagha seems therefore like a keg of gun powder waiting to explode in the face oppression and brutality.

At other times, the persona employed by the poet draws the emotion of the masses through the use of narrative details as we see in "In the Dock" which captures the tale of the ill-fated and cruel death of the nine Ogonis rendered in suppressed metaphors:

> guilty
> the opaque voice
> the wigged kangaroo
> judgement
> delivered pilate again
> yet the nine men
> must go into the dungeon
> must go into the dark riverside
> home to shark crocodiles. (*Rhythms* … 13)

The allusive metaphors and descriptive epithets in the above poem are apt dictions in imaging the death of these people. The language further demonstrates a revolutionary gesture on the masses to perpetually continue in the resolve of the heroes. The use of language by Eghagha will not pose any problem to an average reader not just because it is simple and straightforward but because the circumstances of the deaths of the heroes are familiar to both the poet and the Nigerian audience. The poet's use of language thus serves as a redemptive force that helps the masses to overcome the paucity, poverty and obnoxious circumstances that prevail in the society.

Recurrent Images and Symbols

Eghagha creates fascinating images and symbols in describing concepts, ideas or events. To understand his poetry adequately, full appreciation of these images and symbols is inevitably basic. These images as identified in this study include those of loss, rottenness and decay, suffering and oppression, and fauna.

Images of Loss:

Eghagha's "The Democrats" is imbued with images of loss – vision, dream, and hope – which point out glaringly, the man-made chasm that creates intra-class schism in the society:

> Parliament is in their hands
> legislators have eaten the pounding pestle
> they cannot sit on the chairs
> … their eyes are shut, shut from the shoes of truth
> … their laws hold the land in the cesspit of time.
> (*Premonitions* … 25)

Because the democrats have eaten the pounding pestle – a symbol designated for promulgating laws for the good of the society – their eyes are shut from the path of truth and invariably, the laws emanating from this loss of vision engulf society in oppression and revolutionary struggle.

*Images of Decay and Rottenness***:**

Another notable image in the poetry of Eghagha is that of decay and rottenness. From "The Prelude" and "The house", the following is evident:

> A fresh lunatic arrives
> restless with unfathomable delusions

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> he gathers new garbage
> tins, pans, buckets, polythene bags
> enmeshed in new filth
> squats on the floor
> his coming is like the previous
> loud in ovation, puny in action. (*Rhythms*…8)

And from "The house":

> the hollow house stands inside
>   h o w l i n g
>   depths of sacred sand
>   not even that can save it
> its builders build with
>   a wish of self ownership
>   fetching rotten woods
> from the forest for the foundation
> h o w l i n g   m a d n e s s. (*Premonitions* … 13)

Eghagha's "fresh lunatic" are images that best capture the ominous legacies of selfish affluent leaders. The poet shocks the reader with these vivid images of rot and decay. Obviously, the poet wants the reader especially, the oppressed masses to capture the evil ingenuity of the oppressors invoked through the images of "garbage tins, pans, buckets, polythene bags … new filth", and to showcase the effect of their monstrosity on society.

Images of Suffering and Oppression:
        Images of suffering and oppression are prevalent in some of the poems of Eghagha.
In "The Song", Eghagha's crafting of images of oppression is appreciated in the following lines:

> … i see flowing-apparel men
> at desks overflowing with oil
> they bark orders
> they ban others
> they create organs
> organs of orgy
> to tie up our tongues. (*Rhythms* … 12)

Equally, in "Clothes of Nakedness", Eghagha deploys images that explain the reason for so much suffering in the society:

> they wear the clothes now
> those men
> who swore that nakedness
> is purity
> they buy mills of them
> from hospital allocations
> the victims
> are felled like ripe seeds
> each morning
> before the news
> yet they call us brothers
> these patriots …. (*Rhythms* … 15)

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The irony of "patriots" and the music of the rhythmic orgies and commands in the above poems provide vivid illustrations of suffering and oppression, occasioned by the unimaginable distribution of wealth in a society where the citizens are deprived of vigour, and have to resort to alms for survival. It is inevitably a grim picture because the life the masses wish for becomes stillborn.

Fauna Images: The concept of fauna is portrayed by Eghagha in the following lines of the poem, "In the Dock":

> … yet the nine men
> must go into the dungeon
> must go into the dark riverside
> home to shark-crocodiles. (*Rhythms* … 13)

Rivers, which are homes to fauna images of "crocodiles and shark crocodiles", are metaphors that will dislodge the powers of the rich and reject their manoeuvres.

These images in the poetry of Eghagha reflect gross imbalance and disorder from what the poet portrays as a spiritual sterility that spurs men into the curse of violence against society. These images equally enrich the poetic aesthetics of Eghagha with vividness and clarity of craft and vision.

Graphological Patterns

Another stylistic feature in the poetry of Eghagha is the presence of graphological patterns. This is also known as pattern or concrete poetry. It is a situation whereby the poet's intent is conveyed in graphic patterns of letters, words, or symbols rather than by the meaning of words in conventional arrangement. According to the *Encyclopedia Britannica*, "the writer of concrete poetry uses typeface and other typographical elements in such a way that chosen units – letter fragments, punctuation marks, graphemes (letters), morphemes (any meaningful linguistic unit), syllables, or words (usually used in a graphic rather than denotative senses) – and graphic spaces form an evocative picture". Also, Crystal and Davy describe graphology as "… the analogous study of a language's writing system, or orthography, as seen in various kinds of handwriting and typography … distinctive uses of punctuation, capitalization, spacing and so on" (18). Eghagha's "The house" shows evidence of graphological pattern in its structural arrangement:

> the hollow house stands inside
> h o w l i n g
> depths of sacred sand
> not even that can save it
> its builders build with
> a wish of self-ownership
> fetching rotten woods
> from the forest for the foundation …
> h o w l i n g   m a d n e s s. (*Premonitions* … 13)

In the above, Eghagha presents a compelling subject in a successful exquisite form to help the comprehension of the poem. The unconventional cavities between the lines and stanzas of the poem convey hollowness of the house. Eghagha obviously wants the masses to see the despoliation of the collective dreams of the society because they are laid in "depths of sacred sand" that cannot "even save it". Furthermore, for Eghagha, beginning each line of the poem with small letters and the absence of full-stops at the end of each line apart from the last line, portrays a collective action needed from the masses for a successful revolution. Through the use of Carmen figuration poetic form, the poet manipulates the overall shape of the poem in order to mimic its subject.

From the foregoing, the poetic style of Eghagha reflects the gory realities of deprivation, dispossession and oppression that prompt the oppressed masses into revolt. The greatest achievement of the poet under study appears to be the deployment of appropriate language and images aimed at arresting societal ills and disequilibrium. Against this backdrop, Booker-Prize-winning author, Arundhati Roy, speaking at the 2005 World Social Forum, held in Porto Allegre, Brazil, on the function of literature for our times avers that "our strategy should be not only to confront the empire, but to lay siege to it … with our art, our music, our literature … and our ability to tell our own stories" (qtd. in Emezue "Dialogism…" 224). In using style, this is obviously the objective of Eghagha. Fanon further avers that

> This is sufficient explanation of the style of those … intellectuals who decide to give expression to this … consciousness which is in process of being liberated. It is a harsh style, full of images, for the image is the drawbridge which allows unconscious energies to be scattered on the surrounding meadows. It is a vigorous style, alive with rhythms, struck through and through with bursting life; it is full of colour … sunbaked and violent …. It reveals the need that man has to liberate himself from a part of his being which already contained the seeds of decay. (177)

Being conscious, the poet realizes the immense problems of society and seek to use art as a tool to re-shape, re-direct and re-interpret the ideas and values of the society immersed in seeds of decay. Finally, the style of Eghagha is a pragmatic one which simultaneously realizes its respective goals of prodding the oppressed to be conscious of their deprived condition and to work hard to throw off the yoke.

 Conclusion

The poetry of Eghagha is a direct, radical and violent response and reaction to the seeds of disequilibrium and decay in the society. It is a conscious move to revolutionize the consciousness of society. The most affective observation however appears to be the implication of adapting the Psycho-Marxist approach in reading Nigerian poetry. From the research viewpoint, it seems that this approach helps to underscore the awareness on the part of the poet that his art serves a revolutionary transformative function in the society.

Furthermore, the reflection on various forms of oppression meted out to the masses has become an outstanding factor for Eghagha. The collections of poems, despite various headings, possess the dominant theme of revolutionary impulse. This interpretational approach gives rise to a situation of mutual expectation and mutual fulfillment based on awareness of the functional abilities of the artist, his art and style. This, as it appears is one of the achievements of Psycho-Marxist reading of poetry. The effects of these achievements have been discussed in the study as can be seen in the appropriate deployment of inciting epithets, images and symbols. In conclusion, it seems right to state that Hope Eghagha has unequivocally used revolutionary impulse to awaken in the masses, the perpetual urge to throw off the burden of oppression placed on them by oppressive leaders.

For such collections of poems such as *Rhythms of the Last Testament* and *Premonitions and Other Dreams*, each reading becomes an exercise in multiplicity of meaning and purpose. As conscious poet, these volumes attest to the idea that he was composing for fair and better co-existence in the society. This further underscores his authenticity of intention. Thus, the Psycho-Marxist approach to the reading of the poetry of Eghagha offers a revolutionary understanding and mindset to contemporary Nigerian poetry.

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PHILOSOPHICAL ASSESSMENT OF THE PRACTICABILITY OF NEW GENETICS

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Introduction

The study of human heredity and variation occupies a central position in genetics. Much of this interest stems from a basic desire to know who human are and why they are as they are, as well as why they behave the way they do. At a more practicable level, an understanding of human hereditary is of critical importance in the prediction, diagnosis, and the treatment of diseases that have a genetic component. Thus, the quest to determine the genetic basis of human health has given rise to the field of medical genetics.

Again, owning to the fact that medicine in general has given focus and purpose to human genetics, so the terms medical genetics and human genetics are often considered synonymous. But then, the question has always been if genetics so to speak can actually improve the human genes or will such an action not be a manipulation of human life? These and more are the basic discussions that will be delved into in this write-up.

Brief History

Historically speaking, it was the Ionian philosopher Pythagoras who speculated around 500 BC that human life begins with a blend of male and female fluids, originating in body parts. Aristotle later postulated that the fluids are purified blood and that blood, therefore, is the element of heredity. That this later concept persisted in the Western world is indicated by such common phrases as blue blood, blood-will-tell, blood relative, bad blood, and royal blood. About 1651, William Harvey disproved the Greek concept; his discovery that deer embryos have the appearance of a tiny ball during early developmental stages and resemble a deer only later in development led him to conclude that the origin of the tiny ball was a small egg. Before the end of the 17th century, it had been suggested that the female structures called ovaries are the source of eggs and that sperm might carry the hereditary material of the male.

Early in the 19th century, Jean-Baptist Lamarck suggested that acquired characteristics are inherited. Around 1865 Gregor Mendel reported his discoveries on inheritance in garden peas. A few years later, the DNA component of genes was isolated from pus cells, and it was discovered that salmon sperm also contain considerable amounts of DNA. He also reasoned that they reproductive pea of plants might contain discreet factors each of which specified a particular trait. He also observed that the factor must be physical and material, because they passed from parents to the offspring in a mathematically orderly way.

Definition of Major Terms

- **Genetics:** it is derived from an Ancient Greek word *genetikos*, genitive and from genesis which means origin. This can be defined as the process of trait inheritance from parents to offspring. And this inheritance includes the molecular structure and function of genes behavior in the context of a cell or organism.
- **New Genetics:** this is the new discovery on the further ways genes work in the human body or plants or animals. It involves manipulation of certain characters in the mechanism of gene. This manipulation technique involves cloning, in vitro fertilization and human embryonic stem cell.
- **Gene:** This is the basic unit of heredity found in the cells of all living organisms, from bacteria to humans. Genes determine the physical characteristics that an organism inherits, such as the shape of a tree's leaf, the markings on a cat's fur, and the colour of a human hair. Genes are found in the long willed chains called chromosomes; one may liken it to a thread.
- **Chromosomes:** This is the microscopic structure within cells that carries the molecule deoxyribonucleic acid (DNA)—the hereditary material that influences the development and characteristics of each organism.
- **Human genetics**: This is the study of inheritance of characteristics by children from parents. Inheritance in humans does not differ in any fundamental way from that in other organisms. The understanding of human genetics builds on a foundation of information obtained from studying other organisms. Until the 1980s, genetic researchers focused their work on the fundamental genetic processes in simpler organisms, such as bacteria, plants, and fruit flies. Today an expanded array of tools available for the direct study of human genetics attracts scientists from around the world to collaborate to identify and study every human gene.

How Genes Work and Its Application

It is good to note that the human individual arises through the union of two cells, an egg from the mother and a sperm from the father. Human egg cells are barely visible to the naked eye. They are shed, usually one at a time, from the ovary into the oviducts (fallopian tubes), through which they pass into the uterus. Fertilization then, is the penetration of an egg by sperm, occurs in the oviducts, this of course is the main event of sexual reproduction and determines the genetic constitution of the new individual.

- **Fraternal Twins**: Usually a fertile human female produces a single egg about once a month. Should fertilization occur (i.e. a zygote is formed), growth of the individual child normally proceeds after the fertilized egg has become implanted in the wall of the uterus (womb). In the unusual circumstance that two unfertilized eggs are simultaneously by a different sperm cell at about the same time, become implanted and grow, to result in the birth of twins.

Twins formed from separate eggs and different sperm cells can be of the same or of either sex. No matter what their sex, they are designated as fraternal twins. This terminology is used to emphasize that fraternal twins are genetically no more alike than are siblings born years apart. Basically they differ from ordinary siblings only in having grown side by side in the womb in having been born at approximately the same time.

Genetics is the study of hereditary. Hereditary is a biological process where a parent passes certain genes onto their children or offspring. Good to note that every child inherits

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genes from both of their biological parents and these genes in turn express specific traits. But then, some of these traits may be physical, for instance, the colour of eye or skin, the hair, etc. While on the other way round, some genes may also risk carrying certain diseases and disorders that can possibly be transferred from parents to their offspring.

The genes themselves it must be noted lie within the chromosomes. Research has also shown that humans have 23 pairs of these small tread-like structures in the nucleus of their cells. While 23 or half of the total 46 comes from the mother, the other 23 comes from the father. Furthermore, some chromosomes often carry thousands of important genes while some may carry only few. The chromosomes themselves as well as the genes are made up of the chemical substance called DNA (Deoxyribonucleic Acid) and they are very long thin strands of DNA, coiled up tightly.

On the other round, genes work as a guide, pattern or language for the production of many thousands of molecules of ribonucleic acid (RNA). The DNA controls the manufacture of molecules and also serves as a template for its own reduplication. It is the recipe for the regulation of all cells' life. Scientists believe they can produce living organism by producing DNA artificially in a laboratory. The knowledge of the human genome has led to the "Genome"- The use of human genes, proteins and cells, as medicine instead of chemicals, which have been in use.

But then, this workability of genes has a side effect, because the application of genome may lead to genetic calamity or genetic time bomb and the production of readily man-made microbes. A very good example is the 1980 Soviet Union incurable strains of Block of Death (Bubonic Plague) that were resistant to drugs.

- **Medicine:** In this regard, genetic techniques are used in medicine to diagnose and treat inherited human disorders. Knowledge of a family history of cancer or tuberculosis may indicate a hereditary tendency to develop these afflictions. Cells from embryonic membranes reveal certain genetic abnormalities, including enzyme deficiencies that may be present in newborn babies, and thus permit early treatment. Although in most cases, many countries require a blood test of newborn babies to determine the presence of an enzyme necessary to convert an amino acid, phenylalanine, into simpler products. While on the other way round, *Phenylketonuria*, which results from lack of the enzyme, causes permanent brain damage if not treated soon after birth. The presence of approximately 100 different types of human genetic diseases can be detected in embryos as young as 12 weeks; the procedure of carrying this, called amniocentesis, involves the removal and testing of a small amount of fluid from around the embryo.
- **Agriculture and Animal Husbandry**: On the aspect of agriculture and animal husbandry, the application of genetic techniques is to improve plants and animals. Plant geneticists produce new species by special treatment; *e.g.,* a hybrid grain has been produced from wheat and rye, and plants resistant to destruction by insect pests have been developed.

Plant breeders use the techniques of budding and grafting to maintain desirable gene combinations originally obtained from crossbreeding. The use of the chemical compound colchicines, which causes chromosomes to double in number, has resulted in many new varieties of fruits, vegetables, and flowers. Animal breeders use artificial insemination to propagate the genes of prize bulls. Prize cows can transmit their genes to hundreds of

offspring by hormone treatment, which stimulates the release of many eggs that are collected, fertilized, and transplanted to foster mothers.

- **Industry**: In this respect, various industries employ geneticists; for instance, breweries, may implore geneticists to obtain strains of yeast that produce large quantities of alcohol. The pharmaceutical industry has developed strains of molds, bacteria, and other microorganisms high in antibiotic yield.

Kinds of Genetic Diseases

There are three categories of genetic diseases, namely;

- **Gross Chromosome abnormalities**

These are abnormalities or disorders because of many or too few chromosomes in the cells of patients or part of their chromosomes are misplaced

- **Polygenic Disorders**

These are cases of patients whose chromosomes look normal but really carry many defective genes and the environment contributes in these disabilities such as congenital heart disease, spiral bifida, clubfeet, schizophrenia etc.

- **Single Gene Disease/Defects**

Most of the genetic diseases located here include sickle cell anaemia, cholera, galaetosomia etc.

New Genetics: How Far?

- **Genetically Modified Monkeys created with cut-and paste DNA**

Researchers have created genetically modified monkeys with a revolutionary new procedure that enables scientists to cut and paste DNA in living organisms. History has it the macaques are the first primates to have their genetic makeup altered with the powerful technology which many scientists believed will lead to a new era of genetic medicine. Some researchers applauded the feat saying that it would help them to recreate devastating human diseases in monkeys, such as Alzheimer's and Parkinson's. The ability of such alteration in DNA with such precision has being investigated by some as a way to make people resistant to HIV.

Above all, this breakthrough itself is controversial, as some groups who are opposed to animal testing, warned that it could drive a rise in the use of monkeys in research. In response to such breakthrough, a critic noted that 'genetic engineering gave researchers almost limitless power to create sick animals.'

This work or research was carried out in a science laboratory in China, in Nanjing Medical University, where scientists said they had used a genome editing procedure, called Crispr/Cas9, to manipulate two genes in fertilised monkey eggs before transferring them to surrogate mothers. The team of researchers reported the delivery of twin female long-tailed macaques, called Ningning and Mingming, they also recorded five surrogate miscarried and four more pregnancies that are ongoing.

This Crispr procedure has been welcomed by geneticists in labs around the world because of its potential. This is base on the ground that it allows scientists to remove faulty genes from cells, or replace them with healthy ones.

These Chinese team lead by the Chinese Scientist Jiahao Sha, noted that their work demonstrates how Crispr could be used to create monkeys that carry genetic faults that lead to diseases in humans. Again, the same can as well be done to small pieces of human organs grown in the lab and used to test drugs, or to monitor the progress of serious diseases. Thus on a general note, geneticists all over the world welcomed this research, viewing it as a good means of improving genes.

Genetic Manipulation

- **Asexual Reproduction:** This has already been successfully achieved in lower animals and to so extent in man. One method is by nuclear transplantation, or cloning. In this case, the nucleus of an unfertilized ovum will be destroyed by ultraviolet radiation and then replaced by the nucleus of a cell taken from the body of some other person. The ovum then will have full set of chromosomes and so will eventually develop into the identical twin person who supplied the nucleus for transplant. In this way, it will be possible to make exact copies or replicas of any human being. In this process, there is no sexual activity involved.

- **Artificial Insemination**: This is another possible way of manipulating genes; it is regarded as the deliberate introduction of semen into a female's vagina or oviduct for the purpose of achieving pregnancy through fertilization by means other than copulation. It can also be seen as the medical alternative to sexual intercourse, or natural insemination. It is a fertility treatment for humans and it is also a common practice in the breeding of dairy cattle and pigs. Artificial insemination can as well employ assisted reproductive technology, donated sperm, and/or animal husbandry techniques.

- **Eugenics**: Genes can as well be manipulated through eugenics. It can simply be described as good breeding, more elaborately, it means to breed better or improve upon what has been bred.[19] It can therefore be seen as good breeding and improvement of the human species through scientific and medical procedure. "Eugenics is the science that deals with all factors that improve the inborn qualities of the human race." Eugenics can be defined as the use of science applied to the qualitative and quantitative improvement of the human genome. Galton defined the term eugenics as "the science of improving inherited stock, not only by judicious mating, but by all the influences which give more suitable strains a better chance".

  Two ways in which planed breeding can be practice are;

- Positive Eugenics
- Negative Eugenics

Eugenicists on both sides of the Atlantic argued for a two pronged programme that would increase the frequency of "socially good" genes in the population and decrease that of "bad genes."

- Positive Eugenics: The means manipulating human heredity or breeding, or both, to produce superior people, it simply means creating the fit. In Britain between the wars, positive eugenic thinking led to proposals (unsuccessful ones) for family allowances that would be proportional to income. Eugenic policies have been conceptually divided into two categories. Positive eugenics is aimed at encouraging reproduction among the

genetically advantaged, for example the reproduction of the intelligent, the healthy, and the successful. Possible approaches include financial and political stimuli, targeted demographic analyses, *in vitro* fertilization, egg transplants, and cloning. In the United States, it fostered "fitter family" competitions. These became a standard feature at a number of state fairs and were held in the "human stock" sections.

- Negative Eugenics: This type simply means improving the quality of the human race by eliminating or excluding biologically inferior people from the population. It can also be described as eliminating the unfit. Negative eugenics aimed to eliminate, through sterilization or segregation, those deemed physically, mentally, or morally "undesirable." This includes abortions, sterilization, and other methods of family planning. On a general note, both positive and negative eugenics can be coercive.

Ethical Implications

From the above instances, it is therefore glaring that new genetics has contributed much in improving the quality of life, not just for human being alone but also in plants and animals and possibly, other living things. The impact is felt more in the growing and replacing of old and dead cell in man. Thus even as we enumerate several demerits of ethical implications as the case may be, the merits or positive contributions of new genetics should not in any way neglected.

Furthermore, with the advancement in new genetics, humans with identical genetic makeup can be produced so that they can be helping each other, as aforementioned in the discussion on fraternal twins. The genetics also helps in assisting infertile couples to have their own children with their own cell, rather than those of others. This can be carried out by using a cell from the man's body to fertilize the wife's ovum instead of using another man's sperm.

In its advantage to man, new genetics one can say has being of immersed contribution in saving lives, through the discovery of one's genetic compositions and requirements. With this, the standard of living can be improved. Above all, new genetics helps to expand one's horizons in basic and in-depth knowledge of certain bodily components and in a way, encourages research.

That notwithstanding, new genetics from a negative perspective reduces man to a mere machine that can be manipulated, as a result of which, man's dignity is disrespected and the sacredness of life tempered. The study of new genetics has also led to the rejection of such ideas as the idea of God's creative act in the human people, by trying to explain some compositions and phenomena in man outside God. With this, man sees himself as capable of doing many things for himself aside God. In sum, new genetics has further led to the emergence of continuous hatred in most families, because of counter discoveries in most issues that are generally accepted.

Conclusion

In as much as new genetics has being of great use to man and other living things, it has also being of a negative influence to man. For in most cases, it has led to different infections of the various cells in the human body through several diseases that are on called for. Consequently, most of its methods are harmful to the various cells which are manipulative to the human system and the dignity of personhood belittled.

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**AN ANALYSIS OF A NEW DIMENSION OF PERSONAL NAMES AND DOCUMENTATION
IN IBIBIO FOLK PHILOSOPHY: AN EXERCISE IN LINGUISTIC PHILOSOPHY**

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ABSTRACT
Names form a significant aspect of the thought system of the Ibibio Folk philosophy and metaphysics, and play a significant role in determining the future of an individual negative or positive, as names were given indiscriminately before now. However, a recent discovery shows that a new dimension in naming has found its way into the heuristic belief system of the Ibibio which tilts towards only names that are carefully given, and which affects the individual positively. This paper explores this assertion with a view to ascertaining its importance in the Ibibio thought system.

Introduction
The Ibibio belief or thought system and metaphysics forms an essential ingredient of African philosophy. Proverbs and wise sayings are pregnant with meanings and are constructed with the aim of repositioning, conscientizing and sensitizing man, so as to inculcate a sense of direction as he manages to get along with the complexities of his life, (Ncha, 12). In understanding the Ibibio thought system and world view, names are used as linguistic terms to describe these beliefs, and names play a functional role in moulding and giving meaning to the African world view and reality. To this end, the Ibibio linguistic philosophy provides a medium through which we can have an insight into reality.   This may be why Egbeke posits that one role of philosophy is that it enables us to develop the ability to see all aspects of situations (1).

It is germane to point out that names as sounds or words, form a major part of the Ibibio language used in passing or transmitting knowledge, and can be situated within linguistic philosophy or philosophy of language. It was Searle who said that there is hardly any demarcation between the two, except to see linguistic philosophy as a method and philosophy of language as a subject matter (1). Now, since names are important aspects of language of a given people, let us first of all look at what language in itself means.

Language may simply be given as a means of communication between humans, through the use of sounds and symbols. Hospers defines language as "the principal instrument of communication". According to him, language as an instrument is composed of words which are the smallest unit of meaning (2). For James, Christian, Language as sounds and printed symbols is a human's primary symbolic tool for expression and communication (285). Robert Esther sees language as the most conservative social institution and as such shapes both perception and behaviour, influencing our thoughts and actions (33). These, she

says are done through meaning, interpretation and shaping of behaviour. In a similar perspective, Ozumba defines language as "the means of communicating knowledge which is both an art and science". Further, he sees language as consisting of words as carriers of ideas and thought, making meaning, whether spoken or written. Language is a science because it is not fortuitous but systematic, coherent, and follows a discoverable pattern with roles and expectations (14).

The definitions above, as far as this paper is concerned are logical and ground clearing, since personal names in Ibibio cosmology are words that connote meaning, interpretations, knowledge and reality, with inferences of determinism and sometimes freewillism James Christian's list of the roles of language lends credence to this assertion. According to him: language plays the following roles:

(1)   Expresses emotions
(2)   Draws out silence
(3)   Enjoys the sounds of language
(4)   Establishes a feeling of belonging
(5)   Establishes relationship
(6)   Effects or manipulates others emotions
(7)   Affects others behaviour
(8)   Suggests insights
(9)   Communicates facts and ideas
(10)   Effect word magic

As we are going to see, apart from defining and helping to mould the world view of the individual in Ibibio folk philosophy and psychology, personal names elicit the word magic effect much more than any other, especially within the culture of a new dimension of naming and documentation. This also means that names have deterministic effects on the bearer and tend to act as a compass of life to such an individual. This means that there is a force in names that appears to control the individual, depending on the type of name one bears or answers.

To buttress this point, generally, African metaphysics postulates the reality and independent existence of spirits. The relation between a thing and its spirit is often compared to the relation between a canoe and its steer man, for it is the spirit that controls and directs the thing's behaviour (Ncha, 133).

Names form obvious means of establishing a people's identity. Persons and groups are distinguished through their names. The giving of a name can be part of the acceptance of an individual into a particular religion, Thomas Singh et al. (2004). Personal, proper, common and abstract names form part of the vocabulary of a language, and the possession of a personal name has always existed. Ullman argues that, no one whether low or high goes nameless once he has come to this world. Personal names project the perception of aspects of people's lives and general world view. Essien posits that the more one knows the language, history, values, religion, ethics, culture and world view of a people, the better for such an individual.

World View

Ibibio personal names fall or constitute one of the ingredients of the totality of their world view. It is therefore, not out of the way if we spare a minute or so to define what it is all about. A world view according to James Christian "in a broad sense, refers to one's philosophy of life, an all-inclusive coherent way of looking at life and the cosmos. A sort of unconscious, totalic fabric into which one incorporates all his experiences and through which

he sees the world (649). Similarly, Singh defines world view as "a learned perception of reality, a mental framework for thinking believing and understanding reality (237). Simply put, a people's world view is the way they perceive the world. It is shaped by a number of factors, which include their tradition, culture and heritage as handed down from generation to generation. This may include the values and norms of a society. A world view of a people may be altered due to the dynamism of life itself, basically because phenomena generally have an unsteady nature as change according to Heraclitus is the only permanent phenomenon, hence the slight changes in the personal names in Ibibio culture.

Documentation

The oxford advanced learner's Dictionary defines documentation as "the act of recording something in document". Following this, such things as agreement, information on one's property, land, in fact, moveable and unmoveable assets, events and programmes are recorded for the purpose of safety and future use. Documentation may also be seen as the acknowledgement one gives to the sources of research, the authors that one uses in carrying out a research work through methods such APA, MLA etc, which are approved referencing methods.

Basically, pieces of information would be distorted, destroyed, mutilated or lost if not safely kept away on paper, video or audio tape, or software materials. So therefore, documentation in this way could be seen as the act of recording communicable materials which include in this context, aspects of a people's culture, belief systems, values, and traditions which constitute ingredients for moulding a people's world view. It is important to mention that all these could be done through language. Language is therefore used to communicate and can be said to carry communicable materials such as personal names and what they connote for the past, present and the future.

Linguistic Determinism

The Encyclopedia Americana defines Determinism as "the view which holds that whatever happens is universally, unexceptionally and completely determined by antecedent causes" (Vol 9, 1974). Basically, determinism denies that man is really free and that our actions are bye-products of causes. There are various forms of determinism such as biological determinism, psychological, determinism, psycho-social determinism, theological, determinism, metaphysical determinism and linguistic determinism.

Linguistic determinism is a view which explains that sounds, and words such as personal names affect the behaviour of persons associated with such linguistic terms. From here, one can assert that the way one thinks is largely determined by the language one speaks. Whorf (1940) as cited by Salzmann (1998) asserted that the fundamentals of words and grammar in each language are not only duplicating tools for voicing ideas, but themselves the shapers of ideas.

According to linguistic determinism, the name-bearer's world is structured by the name that the individual is given by his parents or community. Essien explains that in Ibibio metaphysics, there is a saying that supports or connotes linguistic determinism such as "enyin aasisop Owo" which means (a name can influence a person). This is common in Ibibio land and according to analysts, has a kind of moderating effect on any individual that bears a name. Generally, it is believed that the act of shaping people's ideas forms an attribute of language in general and an aspect of the culture of bearing personal names in particular.

Ibibio

The Ibibio, found in the south-south geo-political region of Nigeria, constitute one of the minority tribes in the Niger Delta region, known for its rich natural resources. This ethnic group is found in Akwa Ibom State, which is also the indigenous home land of the Ibibio. According to Essien (1990), the Ibibio are the fourth largest tribe in Nigeria after Hausa Yoruba and Igbo. They are well populated, numbering about four million people going by the figures of the 2006 National population exercise. Although, AKwa Ibom State is their homeland where there are found in large numbers, Ibibios can also be found in the neigbouring Cross River and Abia States of Nigeria. Akwa Ibom state which is indigenous home of the Ibibio people is known internationally as one of the oil rich states in the Niger Delta region of Nigeria.

Ukpong, draws attention to the fact that the Ibibio migrated to their present location from Usak Edet, a region in Cameroun. This is supported by a number of personal and common names shared by both communities in Cameroun and Nigeria. For instance the Banyang people of Cameroun and the Ibibio in Akwa Ibom bear such names as Isong, Ita, Akwa, and have common words like eturikan/ Utuenikan (lantern), ekpeme (bottle) and nkanika-time/clock (21). For Udo, the Ibibio are Afaha people visible in the distribution of 275 Afaha villages in Ibibio land. Within the traditional context, or what Ukpong refers to as that part of the world that has not yet experienced the full consequences of the industrial revolution, the Ibibio constitute a religious people who believe in a supreme being, divinities or deities, spirits and ancestors. The seeking of the face of these spiritual entities and acknowledging them in social functions is a common phenomenon among the people (43).

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Analysis of personal names and documentation in Ibibio folk philosophy

Africans generally have a unique way of assigning names to individuals within any community, tribe or ethnic nationality. This uniqueness, perhaps, is as a result of their belief system, in which the spirits, deities, and the totality of the spiritual entities headed by a supreme being and the environment go a long way in influencing and enforcing the behaviour and rules respectively, among the people. According to Edet, Africans have a similar naming system, and a large majority of them adopt patronymic rules when naming their children, that is children are given names after male parents or ancestors, or such a child may be named according to the circumstances of birth (21). It is important to note that names of people with doubtful reputation and questionable characters are no longer being adopted. Our interest or concern in this paper is not the naming system per se but what influence these linguistic terms have on the individual bearers, and the level of determinism involved, especially in the new dimension or system of naming and documentation in Ibibio. Basically, a lot of African names have a nostalgic and sentimental symbolism which articulate specific messages. What this means is that each name has an intention and meaning subsumed in it, and is sometimes loaded with the knowledge of the history and culture of the family. Personal names therefore can be seen as a reservoir of knowledge and acts as a path way towards knowing the culture and tradition of a community.

The Ibibio have a naming system that predates the Christian era, in which names are given, reflecting relationship with heavenly bodies, which was an aspect of the traditional African religion. The Ibibio like most Africans perceive the universe as circumcentric and multidimensional. They perceive the world as boundless in spatial terms with an ordered and mutually interdependent and ontologically fused planes of the deities, ancestors and mythological beings, John. Oduyoye enumerates such mythological names in Yoruba culture

and naming system. Such as Ábósède- one who arrives on the day of rest, and Ábióná – one who is born by the way side. Deitic names in Yoruba include Ògunlàbì, Ògunsànyà, Òluwolé, and Òlùwátósin, meaning God of Iron, God of Iron pay me, God enter, God is worthy to be praised, respectively.

Similarly, the Igbo, culture have personal names which reflect deitic attributes, such names as Chukwemeka, Chiebunam, Chinenye, Chibuzo etc. (Thank God, God did not kill me, God gives, God first, respectively). The first group of names is Yoruba, while the second group is Igbo.

In most African communities, there are certain categories from which names are selected in line with the belief system of such a place. Ubahakwe highlights eleven such categories from which personal names are selected. These include the good and virtuous, kinship, natural phenomena, social concepts, the calendar, Titles, evil, physical objects, parts of the body, material assets, and occupation.

A classification of Ibibio names into forty categories is given by Ukpong. These include: the supreme being, clan or group deities, spirits, the Inam, the Ekong or War society, the Ibok and Idiong societies or cults, the animal kingdom, the plant Kingdom and herbal medicine. Others include parts of the body, place of birth of a child, colour or appearance, morality and ethics, the importance of life, humans, and chieftaincy. Others are order of birth, marriage and family, social stratification, conflict, Death (of children), festivities, reincarnation, Karma, Luck or prediction, hunting, fishing, justice, equity and fair play, disregard for female children, currency and trade, periods of famine and plenty, age grade, gratitude and ingratitude. These groupings of personal names occurred during the pre-Christian era.

It is worth mentioning that this period reflects the character of the old dimension of naming and documentation. A significant difference between the old and the new is that while the old dimension reflects a negative determinism, the new dimension shows elements of positive determinism. That means that a particular personal name in the old dimension affects the individual's life negatively just as the name is or implies, while it does so in the positive within the new dimension given its positiveness as portrayed by the name.

The pre-Christian era (old dimension) of naming in Ibibio records only very few names associated with the Supreme Being.
Such names include:

Òbót	Creator
Ńsè	
Ánsɑ́	
Ńsèòbót	
Ńsèɑ́bɑ́sì	looking unto God
Ńsèóbóng	
Àbɑ́sìódù	God exists
Ànìétiè	who is like God?
Ánìèkpènò	who would give?
ífiòk	wisdom of God
Èdíkán	victory

Apart from the examples above, other personal names during this era only reflect a naming system that is based on non-Christian categories common among the practitioners of African traditional religion. The following is a list of personal names borne particularly during that period and the categories from which they are selected, and their meanings.

Ìśemiń	The Awa-Imam deity.
Àbáśìatái	The outside God
Ékùḱinám	From Inam celebration
Úsénèkòñ	A day of war
Íbók	Medicine (traditional)
Èkíḱo	A cock
ḱím	A silk cotton tree
Údòkáý	A medicinal herb
Úsúngúrúá	The market road
Ìkpát	Foot
Ènwèwèn	Black/dark
Kúbiáná	Do not deceive!
ÀniéfiÓk	Who knows?
Ùẃémèdímô	Life is wealth
Údóró	Profit
ìkpòòñ	Loneliness
Èsáñ	A staff
Àtát	The secret society
ÈtÙkúdó	Third born son (small udo)
Èdèmékà	The side of mother
Ńdàéyò	Dry season
Ídágá	Status
Ísók/ísóók	Oppress, Trample upon
ÙkpÚhó	Exchange/Replacement
Úsèńdiá	Day of merry making
édét/Áfit	From Edet Obo (A day of the week)
Ákpábót	First of creation
Émáná	Entrance to life
ÁtáháÚdÓk	Worn out hoe
ìnwáñ	Farm
ìyírè	Fish net
Úruá	Market
Úbeń	Side
Sèèńó	What is given
Nwánákwo	Fight for yours
Èduèk	Bounty/plenty
Ńkáímáhá	Age grade members do not love themselves
étrèsó	What do you forget?

From the illustration above, one can see that such names connote a recording of the Ibibio people's social, political, economic, and religious culture. Furthermore, they reflect the philosophies, world view, perceptions as well as expectations of the people. An interesting thing about these names is that in the pre-Christian era, they were given

indiscriminately and often such names affected the individual negatively. For instance, for a person who bears Ekpo-(Devil), one would not be surprised, if he behaves like the devil with arrogant wickedness and heartlessness. In the thought system of the Ibibio, this could be seen as an aspect of negative determinism that often comes with its attendant dire consequences. However, this trend changed with the advent of Christianity, and gradually this thought system has given way to a new system of naming and documentation. Let us now briefly look at the new dimension.

The new dimension of naming and documentation
The new dimension of the Ibibio naming system within the folk philosophy of the people provides a refreshing contrast with the old system. The new dimension brought a change in the way reality is perceived, a new world view, a reorientation and repositioning, through the injection of names with positive determinism and a more purposeful and useful utilization of linguistic terms.

All these can be attributed to the introduction of the Church into the lives of the Ibibio people. It is believed that most of these recent names have spiritual powers that can rescue one from a situation of danger, and bring sucour and relief in time of distress and worry. Such names are said to bring one closer to God and thus enable one to enjoy His endless blessings and favour. One's behaviour and activities, business; education etc depending on the type of name one bears, are favourably controlled by a benevolent spirit-God almighty. As we shall see in the subsequent pages, such names have magical powers that draw one closer to luck and as such impact positively on the individual and by extension, the family.

The claim that personal names have magical powers and encourage the belief in positive determinism among the Ibibio people is supported by the following account of an event involving an Ibibio person who incidentally was a friend. The person made a journey to Jos, the plateau state capital in the northern part of Nigeria. Unfortunately, this was the period when Jos was in crisis occasioned by ethnic squabbles, rendering time and its environs highly insecure and dangerous. Funny enough, he did not envisage the situation in that light but that was the reality. So, on arrival, he discovered there was a curfew and since his bus arrived behind time he was put in a situation of confusion, as he did not immediately know what to do. Now, in that state of fear and confusion something interesting happened, he instantly remembered that his name is ANIEKANABASI- (meaning who is greater than God). As soon as he remembered this, strange courage overwhelmed him and he was able to control the fear and confusion, and ultimately found a place where he passed the night. This, means that positive names have positive results and effects, and underlie the reasons for a change from the old to the new system of naming and documentation.

The position that names are believed to influence the bearer and circumstances surrounding him is supported by Essien when he warns that people should be careful in assigning personal names to individuals because they have psychological effects on the bearer. Overtime, there has been an increasing consciousness of the effect of fatalistic and ominous names among the Ibibio, and given the fact that the language one speaks shapens one's ideas about the world which affects his time, space and other phenomena relating to existence, the old naming system which does not give much cognizance to God almighty is gradually giving way to the new dimension which attaches much premium to God.

The following are few of such names in the new naming system which gives an insight into the changing belief system, philosophy and psychology of the people of Ibibio.
Àbàsìàmá   God loves

Àbasìàkèmé	God is able
Àbàsìákárá	God rules
Àbásíánò	God gives
Ábásíákan	God is victorious
Ńsíkánábásì	What is beyond God?
Mfónábásì	God's goodness
Emèmábásì	God's peace
Èdidíonġabási	God's blessing
Ḱufrèábási	Do not forget God!
Ekèábási	God's own
Úýimèábási	God's will
Ítòròbòñ	The king/lord's praise
Tòròboñ	Praise the king/Lord
Ímèòbòñ	The king/Lord's patience
Ímáòbòñ	The king/Lord's love
Ènòbòñ	The king/Lord's gift
Úkèmèobòñ	The king/Lord's ability
Dáráòbòñ	Rejoice in the Lord
Ábásíkpòňkè	God does not desert
Idáráobòñ	The king/Lord's Joy
Úsènòbòñ	The day of the king/Lord's
Íniobòñ	The time of the king/Lord
Òbòñámá	The Lord loves

We also have names which have neither Obong or Abasi, meaning (God) but refer to virtue. The examples include Abai (Pillar), Ńtmkṕo (good things), étí-édídiong (good blessings), Úýái (beauty), Mkpṕo Útó (precious thing), Uko (valour) etc. It is important to mention that the increase in such names flows from the dominant influence of the church on the culture of the Ibibio which has become documented in Ibibio language.

It is interesting to note that names relating to the deities and ancestors, the Inam and Ekong or War society, the Ibok and Idiong societies or cults, and the animal kingdom have been erased from the new vocabulary of Ibibio names. The reason as earlier stated, is that it is behaved that such names have negative effects on the life of the individual.

For instance, one who bears Ásábo (python) or Ékpè (Lion) is believed by that understanding to have and display the attributes of these animals, an attribute the individual received as a result of bearing such names. Following this, names relating to the part of the body, the plant kingdom, and herbal medicine have been abandoned, and only a few fetish Ibibios are still romancing with such as personal names. Again, names that are given from parts of the human body, or name like Úbókúdóm – which means right hand is still being used. Others like údóm (right), Ékot (back head), Ìtoñ (neck), and Ikpat/Mkpat (feet) have all disappeared from the Ibibio naming system. Names based on reincarnation such, as Àkpábót (arrival), Ékâm (Grand mother), Àkṕan (first born son), Údó (second son), Àdiaghá (first daughter), and Étúkudó (third son) are no longer borne first names.

It is interesting to note that the effect of Christianity on the Ibibio naming system has almost wiped out names that do not positively determine and direct the life of an individual. In this case, names on reincarnation, kinship order of birth, hurting, farming and fishing. Such as Ìyìré (fish net) Ìnwáñ (farm) Àntìghá (To shoot), are on the verge of extinction or are gradually moving towards total obliteration.

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It is important to state that in the old naming system and documentation, the circumstances under which an individual is born was given serious consideration and as such, a child's circumstances of birth could form the basis for his name. By that understanding, this is a reflection of the folk psychology of the child's parents. Taking these names as examples, Ìdìok (bad), and Mbúk (Gossip talk), could be conjoined to mean Ébúkidiók (people spread bad news). Interestingly, some persons were given names such as Ìnó (Thief), and Ifot (witch or wizard). However, what necessitated the giving of such demeaning and seemingly immoral names, is shrouded in circumstances beyond superficial understanding. Given this scenario therefore, in the new naming system and documentation, other names have taken over the positions of these names since parents now give names that reflect the new way of life and hope as given by the tenets of Christianity. Such names as Údì (grave), Úfeń (suffering), Úkút (sorrow), Mkṕa (death), Mbom (pity/sympathy), ìkṕoñ (Loneliness), have are taken over. Others are endearing names that have come to stay such as Mkpóùtó (a thing of high value), Énó Utó (a gift of high value) Énóidem (my gift), Úkṕońo (honour), Ifiok (wisdom), Ódúdú (power), Úkó (valour), Ìni-éké (when), Ini-ekem (Time has come). All these names and others not mentioned, dominate the new naming system of the Ibibio people, and are given with the belief that such names would have positive effect on the character of the individuals bearing it. It is also expected that such an individual would perform actions that bring honour and blessings to the parents, a belief in positive determinism. This shows the importance of such names within the culture of the people.

Conclusion

So far, we examined the new dimension of personal names and documentation within the culture of the Ibibio people. There is a common saying that "Tell me your friend and I will tell you who you are". This can as well be put this way "Tell me your friend's name and I will know who you are". This means that the identity of an individual through a name could go a long way in conveying information and knowledge about that person.

Basically, a name is simply a linguistic term that could be a tool or instrument for information and knowledge about a people's culture and tradition. From our analysis above, it can be seen that the Ibibio language through naming as an aspect of the Ibibio culture, carries the people's belief system and displays their world view and psychology. Certain names also reveal to an extent the metaphysics and philosophy of the Ibibio and show the interplay of the forces of positive and negative determinism.

This paper is of the view that just as life is dynamic, culture is also dynamic, and since the Ibibio naming system is undergoing change, which is the reality according to Heraclitus, there is an emerging Ibibio culture through the new dimension of naming. Therefore, it is germane for researchers of language to do a thorough appraisal of this aspect of language so as to carry out a proper documentation of the Ibibio psychology and heuristic belief system. This would eventually lead to the preservation for posterity, the relevant aspects of their philosophy and world view in which the past and the present are utilized in order to shape the future for the generations unborn. More so, this is needful, since language plays an integrative and important role in human life and progress as it forms a rendezvous for all aspects of a culture.

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NATIONAL CONSCIOUSNESS, VALUE REORIENTATION AND IDENTITY: AN INTEGRATIVE HUMANIST APPROACH

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Introduction

This paper is written in response to the high pitch concern expressed by the conveners of this conference. Nigeria's image and reckoning seem to be nose diving in almost all facets of noble ratings whether from the perspective of its politics, economy, Ethics, security, education and so on. In the recent past the clamour for dismemberment of the federation has reached its highest crescendo. The call for national conference and reengineering of our polity have topped the national agenda and discourse.

There is the cry in some quarters that the economy is comatose and only propped up by empty propaganda and sloganeering econometrics that is at best hollow in its essence. The unremitting bombardments from the "Boko Haram" group have left our security in tatters, the intra party squabbles in the largest party PDP is signaling a combustible 2015. The incumbent President wants to run and there is the stiff opposition from a section of the party, now called the new PDP which have sworn that power must revert to the North. The above and many more portend ominous signs for Nigeria. Nigeria in some climes is regarded either as a failed state or a failing state.

Corruption indices have skyrocketed and there is virtually no sector of our national life (economy) that is not bedeviled by this sickening and dangerous virus. These, indeed, are not the best of times for Nigeria. These events are leading to crises in the polity. For instance, the public and state universities are on strike which strike has entered its fourth month, the Resident doctors are on strike nationwide, some National Union of Teachers branches are on strike in some states and other very destabilizing occurrences. Youth unemployment has reached alarming height. All these coalesce to the fact that all is not well. Our President's bending over backwards to inaugurate a committee on, national conference is a tacit acceptance to the fact that the crises is getting out of-hand. It is in times like this that the need arises to seek in a serious and deep way to fathom the depth of the present malaise afflicting our society. This conference is put in place as part of the ways of unraveling the possible causes, solutions and forward looking prescriptions that will reposition our nation for future greatness.

It is in this bid that we are considering the issues of national consciousness, identity and need for value reorientation. As the Japanese model of national development holds "the search for identity comes when there is national crisis". Nigeria no doubt is in serious crisis and the time to seek honest solutions is now if we are not to have more intractable problems in our hands. This conference is not going to be a monologue but a dialogue between the speakers and the listeners because we are all stakeholders in the Nigeria project. We are to bring our sincere, well-thought out positions for consideration and possible adoption.

In this paper, I will consider hindrances to sustained progress in our national life, then, the imperative of national consciousness and identity, followed by flaws in our national

value-system and the need for reorientation. Finally, we shall use the integrative humanistic approach to chart a possible national trajectory for the future greatness of our nation.

Hindrances to National Greatness

There is the saying that he who fails to know where and when the rain started to beat him may be oblivious of where and when it stopped beating him. The common place first port of call in blaming our woes is on colonization, slave trade, amalgamation, and neo-capitalist subterfuges like multinational and transnational corporations and the manipulations of the politics and economies of colonies by erst-while colonial masters. No doubt these are possible remote causes of our backwardness, disarticulateness and underdevelopment. But in this paper I wish to say that the most effective and decisive immediate factors for our malaise are found in us. It is the leadership and followership of African nations that have left us where we are. That the very developed and the underdeveloped nations of the world had their fair share of facticities of life is only a palpable truism the full analysis we cannot indulge in this paper. The Americans fought several wars to overcome their facticities, so and Britain and Germany and other nations. They overcame their facticities or what I call natural encumbrances to development by share determination, doggedness and through a progressive spirit of positive dialectics. Life is about turning crises into capital for development.

Crises are not bad in themselves. Indeed they are harbingers of progress. Crises contain thesis and antithesis of progress, all we need to do is to sift the portentous dangers and harness the potential breakthroughs the same way a poor man (like our President once without shoes worked himself to overcome the facticities of poverty, backwardness, illiteracy to become rich and educated is what a nation is supposed to do) with inherited opposition to one's success are what I call facticities. Facticities are therefore common to men, nations, institutions and so on. Solution starts by sitting down to monologue or dialogue in line with the dream one has. We are to identify dream killers and deal with them decisively and identify dream enhancers and pursue them. Every progressive pursuit must include dream, decision, determination, doggedness, diligence, devotion and demonstrativeness.

The hindrances to Nigeria's progress can be listed below:
1. Lack of National consciousness and identity
2. Tribalism
3. Inequality through the attitude of birthrightism to rulership
4. Wide spread poverty engendered through corruption and self-centeredness
5. Bad leadership
6. Precept rather than example
7. Disoriented value-system

Lack of National Consciousness and Identity

All successful nations from Britain, America, Germany, France to Israel arrived where they are by forging a resilient, patriotic national consciousness that gave them identity to work with one mind towards the achievement of their present greatness, Nigeria like Italy of Machiavelli's time is hopelessly divided and lacking in National consciousness and identity.

Tribalism

Citizens and succeeding leaders have never displayed a hundred percent nationalistic and patriotic spirit from Ahmadu Bello, Azikwe, Awolowo down to Goodluck. I tend to think that if a typical Nigerian becomes by any chance the President of America, he will either be interested in himself alone or divert American resources to develop his region in Nigeria

because of our pathological inclination to one's tribe. This is a major reason why Nigeria cannot get off the ground in terms of development.

Rulership Birthright

As long as one section of the country sees rulership as her birthright, there will never be peace in Nigeria and where there is no peace there cannot be progress.

Corruption

As long as corruption remains endemic in our national life we cannot make it because chronic poverty leads to debilitating corruption. A nation where leaders become mindless, heartless, so self-centered, as to steal the country to the point of comma is demonic and pathological. Primitive accumulation and wicked embezzlement have become the norm.

Bad Leadership

Leadership makes the difference. We have not been blessed with overly patriotic, detribalized, national and committed leaders who are out only to serve and to bequeath worthy legacies. All we have had from the third Republic are, Kleptomaniacs masquerading as leaders. A true leader is a gift from God and we are yet to receive one.

Example not precept

The exemplary leadership of Murtala and Idiagbon Junta give us a ray of hope that if we have exemplary leaders who will live by example and not by empty sloganeering, Nigerians will follow. Nigerians are docile and all they need is an exemplary leader.

Anti-progressive value system

A society that has decidedly inverted its value system to call good evil and evil good is nothing better than a satanic world. What has great moral premium and value quality are

    (1) Wealth at all cost
    (2) End justifies the means
    (3) Steal and don't be caught
    (4) Plea-bargaining
    (5) Oppress the poor
    (6) Utilize your position to steal
    (7) Immorality, nudity, lying, cheating, killing, violence are the cherished norms.
           Our value system has plummeted dangerously. Only loyal party men are good but objective, audacious party men are to be hunted down.
    (8) Craze for power, "third termism" and craze for power social, moral, religious, political vices have been enthroned at the expense of their corresponding virtues.

Imperative of National Consciousness and Identity

Consciousness can be defined as the intangible metaphysical awareness of one's being and necessary belongingness to the world of existence. A dead person has no consciousness. According to Robert Allen consciousness is the state of being conscious, that is, the physical and mental state of being awake and fully aware of one's environment, thoughts and feelings (288). National consciousness for me will mean the state of being awake and aware spiritually, physically and mentally of one's environment and the necessary feeling of bonding that goes with such awareness. To be nationally conscious is to identify with the spirit and aspirations of the nation as one soul in possession of one destiny and one identity.

        The important concepts here are awakeness, awareness, bonding, identity and destiny. A nation is supposed to have one soul, one driving spirit headed towards one destiny through the same identity. It is the consciousness that forges the identity which in

turn drives the spirit of the nation to national greatness. Consciousness binds us, welds us to the metaphysical and physical life of the nation and urges us to identify with the nation in all its travails because it is in its survival that we gain our survival.

In Nigeria there is no such consciousness that identifies us with Nigeria as a nation. For many, Nigeria is nothing but a mere geographical expression, for others, it is the orphaned cow that must be milked to death, for others, it is a no-mans-land where ethnic nationalities merely subsist in a marriage of convenience.

Identity is the state or quality of being a specified person or being which embodies the individual characteristics by which a person or thing can be identified (Allen 623). National identity is the characteristics that identify citizens of a country or nation state with the aspirations of their nation. This identity is seen in our actions, thoughts, aspirations behaviours and speeches. All must depict not only a spiritual alignment with, but physical destiny of the Nation. It is the consciousness that engenders the identity and the identity in turn reinforces the consciousness.

The truth that has to be known is that one nation means one destiny, we either stand or fall with it. We have only one natural nation of birth where we are entitled to all the rights and privileges. Our survival, our identity, our pride, our confidence, our prosperity, independence, etc, are derivable from that nation. When a person identifies with another person in all his travails, their souls are knit together and if it continues for a long time they build a common bond of unity. This is what happens in a properly integrated marital union.

Nigerians need to begin to see Nigeria as their only nation, we should identify with the developmental travails and aspirations of our nation. This will make us to be ready to swim or sink with our nation, to work for its holistic survival and its continuous progress. It is this that will make us to see every component unit of our nation as inalienable, and integral to our holistic well being. This means that there will be a conscious effort to see every Nigerian as your kith and kin. The Americans are fast submerging the racial demarcation by voting Obama into the presidency. It is a process of assimilation, integration, bonding and coalescing which reduces the differences among tribes to the barest minimum and they all now share more things in common and show same readiness to defend the nation from political, cultural, political, economic, social or psychological invasion. This is a point where we all in sincerity see ourselves as stakeholders in the Nigerian project. In the words of Obama, we need the audacity of hope which will engender the type of politics that brings us together rather than politics that breaks us apart (Shaffer 1).

National Value-Reorientation
The question of national value-reorientation is the crux of the matter. We are talking about re-orientation because we have it and need to go through what Ivan illich in his *Deschooling Society* calls miseducation. Having been miseducated through covert and overt influences, willing and unwilling assimilation of western values (especially the negative ones) we have developed a monstrosity of weird value system that is already combating for the soul of our nation to destroy it. We have to embark on deschooling, that is, consciously jettisoning and resisting all counter-productive values that have held us to the jugular and then positively applying ourselves to a new education that will make our soul to repel all insipid and negative values. There is so much rot that out ethical psychosis needs a clinical revolutionary extirpation. The deschooling must affect the consumption pattern of our leaders. If they buy exorbitant houses abroad, it means they are not patriotic and Nigerian in their disposition.

Our immediate problem is how to root out the cancer of corruption which has made the fair redistribution of natural resources a will-o-the-wisp. How do we dislodge the mafia that have entrenched themselves so firmly on our humongous patrimony? How do we re-orientate our civilians, politicians on the virtue of moderation and equity? The truth is that man is by nature capitalistic, acquisitive, selfish and inequitable. This means that two elements are critical in any effort at ethical re-orientation. One is leadership and two, is enforceable laws. It is only a good leader who is God sent and imbued with the mission of sanitizing and building worthy legacies that can initiate this type of reorientation we are talking about. God told Jeremiah that because the iniquity of Israel is deep-seated, he must start by "rooting out, throwing down, pulling down and destroying before he can build and plant" (Jeremiah 1:10). Nothing short of this method can salvage Nigeria. The second is that laws must be put in place and made enforceable by this leader without fear, favour or discrimination before the populace can be whipped into proper value reorientation.

If the above two conditions are not met, I am sorry we will continue to row against the storm in vain. It took a Rawlings to do the above in Ghana, a Nelson Mandela in South Africa. Nigeria needs even more draconian measures to achieve the sanity we envisage. This conference is a prayer for providence to throw up our messiah to mount the stage and initiate the cleansing. It is when this is done that the following recommendations will have the bootstrapping necessary for a new national conscientization and psychologization.

The foregoing therefore informs us that the business of value reorientation can only be possible through divine and committed human agencies. Ours is not poverty of governmental structures, legal structures but poverty of quality humans to drive our national cause. Already, we have (i) The Independent Corrupt Practices and other related offences commission (ICPC) (2) Economic and Financial crimes commission (EFCC) (3) National Orientation Agency (NOA) (4) Federal Executive Council (FEC) (5) Federal Judicial Service Commission (6) Federal Civil Service Commission (7) Independent National Electoral Commission (8) National Defence Council (9) Nigeria Police Council (10) Revenue Mobilization Allocation and Fiscal Commission (11) National Assembly (12) State Houses of Assembly and above all (13) a Constitution. But in spite of all the above structures evil still persists. It shows that leadership as the critical catalyst is yet to emerge. For instance, we have freedom of information Bill, we have the ICPC Act 2000 and many edicts, Acts, laws, even decrees. Why have they not worked? Achebe was right when he said that leadership is the bane of Nigeria.

To heighten the moral soul of Nigeria therefore, we need to pray for a providential leader (the sent one) after that, we need massive education of our people (1) this, is why the present toying with education must cease forth with (2) we need robust freedom of speech which will ensue in meaningful dialogues (3) whistle-blowing tradition which should be protected by the law (4) effective corruption combating agency (5) reparation/restitution and legal recrimination committee (6) vibrant ethical value reorientation vanguard (7) property delimitation agency – No individual should have more than one   property when your brother does not have even one (8) Agriculture should constitute a national project to employ our teeming graduates. A hungry man will never be subservient to any preachment on value reorientation (9) our legislative business should be on part-time whether at the national or state levels (10) Rotational presidency on a single term basis and on zonal basis (11) Genuine fiscal Monitoring Agency at all levels of governance. Federal, State and Local Governments (12) The church and religious organization to embark on value reorientation crusades and campaigns to redirect the minds

of their members and the general public (13) An integrative humanist ideology for Nigerian. As I have stated else where "This is the era of reconstruction through eclecticism, assimilation, sifting and welding, integration and agglutination of the best in the old and the new. The failure of human effort requires partnership with the divine as this will inspire good values, sincerity, truth, rationality, earnestness, true cooperation as well as equity and justice (Bassey and Ozumba 103).

A robust value reorientation campaign should be anchored on patriotism which should extend to a form of protectionism that will protect and promote made in Nigeria goods and concepts. We must so restructure Nigeria that Nigerians spontaneously, intuitively and naturally identify with the Nigerian project. Psychological glamorization of Nigeria in the hearts of Nigerians can only be a consequence of hardwork by our leaders through visible dividends of democracy.

This conference is only to provide the necessary spark in the souls of participants who should after now rise up to the occasion to begin to impact positively on the psyche of Nigerians for the actualization of this moral campaign in value reorientation.

Integrative Humanistic Approach to our National Malaise
The philosophy of integrative humanism is the brain child of the author. It is derived from the mathematical word 'integer' which means whole number. The adjective "integrative" means bringing the scattered members or parts of a particular thing (being) into a harmonious whole. Human integer simply means human wholeness. Man is a tripartite being namely soul, spirit and body and for man to be said to enjoy wholeness means that he has his three parts working harmoniously together. According to Aristotle everything functions teleologically to fulfil its purpose of existence. The body is for the satisfaction of sensual passion and for doing physical work. The soul is the seat of intellectual activity while the spirit being the breathe of God in man is concerned with spiritual awakeness in righteousness. The spirit when alive to its responsibility controls the activities of the body and the soul to ensure that they do not go into excess. When each part of the person is doing its work in harmony with other parts, the individual is said to experience wholeness (i.e. integrated human). Integrative humanism is therefore the philosophy that vigorously pursues the achievement of this harmonious wholeness whether in the individual, community, nation, continent or on global basis. At the level of the nation, if we apply it to Nigeria, we shall first, apply it to individual Nigerians before we apply it to Nigeria as a nation.

The Nigerian citizen: For any man to be whole, he must not be a victim of scattered personality. To be a scattered personality is to have the three components of one's being working in disarray, that is, when the flesh is controlling the soul and spirit, when what concerns a man is how to accumulate wealth and live a sensual and carnal existence without minding how others are badly affected by it. It means living our lives in complete disregard of the creator's moral, spiritual and natural injunctions and obligations.

Integrative humanism holds that "man is a being unto eternity". This means that man is only in the world for probationary purposes the outcome of which determines his eternal wellbeing. Man is expected to live his life (on earth) bearing in mind that every freedom goes with responsibility and every action goes with accountability. If we understand and embibe this philosophy, it will bring to a halt the many actions of impunity, injustice and autocracy that is turning humans into mere animals.

Integrative Humanism Applied in a Nation like Nigeria

The Holy writ says "that righteousness exalts a nation but sin is a reproach to any people" (Prov. 14:34). When the body-politic of any nation is in disarray, that is an indication that the component parts of that nation is not purposively fulfilling the divine raison detre of its existence. When the majority of Nigerian citizens are not enjoying "integrative harmony" within themselves, the same scenario will play out in the life of the nation. For Aristotle, the family exists for the good of the individual members and so do the society, nation exist for the good of the family and individual citizens that make it up. And the ultimate purpose is to achieve self-sufficing happiness through harmony. This happiness he calls the Somum Bonum – this is the highest good. Have we achieved this Somum Bonum? Far from it. Why? Because, since the individuals (citizens) that make up Nigeria have not attained their integrative wholeness, it is difficult to achieve it in the nation.

Since the leaders and the citizens that make up Nigeria are concerned more about personal aggrandizement, tribal affiliations, corrupt enrichment, nepotism, rulership – birth right, unethical politics, primitive (wicked)accumulation, embezzlement, godless desires, sychophancy, cultism, god fatherism, thuggery, etc, the centre of our body-politic cannot hold.

Integrative humanist approach insists that we begin by rebuilding the individual through education, preachments, laws and inculcation of noble value system and national consciousness which gave our primordial traditional society its bite. Our traditional society was communal; people respected the customs, traditions, totems, taboos, religious rites of the society. No individual was an Island. The integrating phrase was "I am because we are" what happened to one happened to all, the sin of one man affected the whole community. One act of sin like incest, adultery, robbery, shedding of innocent blood, etc; defiled the land and incurred the wrath of either Amadioha, the Earth goddess or Ogun. Law should be with sanction. Today, there is neither divine nor legal sanction. The bigger, the richer, the more popular you are the more freedom the person has to commit acts of impunity. The law is no longer an ass neither is it any longer blind. It is no longer a respecter of no persons. As soon as humans lose the moral twinge of conscience, the respect for the law of the land and the fear of God the creator, the nation state becomes a conglomeration of scattered souls who can give us nothing but a topsy-turvy leadership. And when the blind leads the blind, they will undoubted end up in the ditch.

Conclusion

At times, one feels a sense of frustration and forlornness in engaging in any national discourse because of the deep octopal hold of the vices we have discussed about. It is almost like trying to melt the shell of tortoise by pouring water on it. There is virtually nothing I have said here that have not been said many times over. The only difference maybe that this lecture has been prepared with agonizing prayer, faith and tears that the Almighty God will at least give us a leader who knows these ills, detests them and ready to pay the ultimate price to ensure that national consciousness, identity, unity and right set of values are not only known but entrenched in the fabric of our national life.

We have for the umpteenth time rehearsed all these before us as stakeholders, peradventure God will find in any of us what it takes for this ideals we have enumerated to be achieved. It is also to put them in our minds to serve as constant gadfly that will continue to trouble us until we all decide not only to turning new spiritual leaf but to join in the vanguard of national resurgence and rebirth. God is looking for men and women who will be ready from the point of personal rebirth key into this very urgent cry for a new Nigeria. The

proposed national conference may serve as the nearest national opportunity to put into practice all we have discussed here.

To achieve this, individuals must be ready to tame their appetite and moderate their consumption pattern. Nigeria's consumption pattern has become so dangerously bloated and must be trimmed down.

May we not be hearers only deceiving our own selves. In the words of David Imbua may our lot not be that of "failed expectations". We thank the organizers of this campaign for their foresightedness, thoughtfulness, vision and courage. We pray God that their dream of a blossoming Nigeria will be a reality in our life time.

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