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Climate Change Communication in South East Nigeria: Analyzing Perspectives

Ifeanyichukwu Ekeka

Alpha Radio 106.5Fm, Nnobi, Anambra State, Nigeria

aifyekekam@gmail.com

and

Chinonso Chinaemerem Adikuru

Department of Mass Communication,

Chukwuemeka Odumegwu Ojukwu University,

Igbariam, Anambra State, Nigeria

cc.adikuru@coou.edu.ng

Abstract

Climate Change is one of the major concerns of nations in the 21st century. The Intergovernmental Panel on Climate Change (IPCC) characterizes it as the latest challenge to sustainable human development. Nigeria, as a nation, is particularly vulnerable to climate change because a large share of its economy is dependent on climate-sensitive natural resources, and there is low level of adaptation measures due to poverty and low technological development. This has necessitated intervention measures communicated by the government and non-governmental organizations (NGOs) through various media such as radio, television, video, newspapers, magazines and new media to ameliorate the impact of climate change. The paper, therefore, is a theoretical review of the climate change in Nigeria. The paper adopts Mental Model to analyze different perspectives of climate change communication in Nigeria. Climate change, impact of climate change, climate change and variability as well as climate change adaptation and prevention are discussed as key issues on climate change communication in Nigeria. Against the backdrop of these analyses, the paper recommended that efforts be made by all concerned bodies on climate change intervention to review the content of the messages for clearer and better understanding to audience. Additionally, there should be creation of communication strategies that would address the major issues of climate change geared towards the achievement of a wider coverage of climate change interventions in the country in meeting the SDG goals.

Keywords: climate, climate change, communication, adaptation and prevention.

Introduction

The issue of climate change took a global dimension as a result of the manifestations in variations of different climate parameters and is related to the pattern of weather condition in particular places which include cloud cover, precipitation, temperature ranges, rising sea levels and vapour (Ministry of Environment, Federal Republic of Nigeria (MOEFRN), 2003, p.43).

There is some evidence from studies like BNRCC (Building Nigeria's Response to Climate Change, 2011, p.1); Odjugo (2010); Nwafor (2007) and Jagtap (2007) that climate change is likely to have negative impact on the efforts to achieve Nigeria's development objectives, including the targets set out in Nigeria Vision 2020 and the Sustainable Development Goals (SDG), number 13: "Take urgent action to combat climate change and its impact".

In 2012, Nigeria experienced one of the worst devastating effects of climate change which resulted in flooding in most parts of the country. Following the incident, government and concerned bodies sent out a flurry of messages on climate change intervention measures targeted more at the vulnerable communities to ameliorate the effects of climate change.

The intervention measures on climate change are geared towards the goal of reducing the impact of climate change by having a positive behavior change emanating as a result of the audience knowledge of the adaptation and mitigation actions disseminated through various medium such as the radio, television, video, printed materials, interpersonal communication and new media.

This shows that in Nigeria like every other nation, communication has a big role to play in telling the audience ways in which they can adapt or mitigate the impact of climate change. Audience response to those messages on climate change intervention messages on climate change intervention measures relies heavily on the climate change communication channels.

The Climate Change Performance Index Results 2014 (Burck, Marten &Bals, 2013) indicated that no single country is yet on track to prevent the dangers posed by climate change. Arising from the above, this study tends to investigate the audience perspectives

and response to the intervention measures on climate change communication in South East, Nigeria.

Climate change operates over decades or longer. Changes in climate occur as a result of both internal variability within the climate system and external factors (both natural and anthropogenic). The climate record clearly shows that climate is always changing. One feature of the record is that climate over the past 10,000 years has been both warm and relatively stable (Albritton, 2001).

Past changes could not be observed directly, but are inferred through a variety of proxy records such as ice cores and tree rings. Such records can be used to make inferences about climate and atmospheric composition extending back as far as 400,000 years. These data indicate that the range of natural climate variability is in excess of several degrees Celsius on local and regional spatial scales over periods as short as a decade (Albritton, 2001). Precipitation also has varied widely.

The Effects of Climate on the Transmission of Human Diseases
Climate change involves a change in both the mean meteorological values and variability of these values. The anticipated change in mean climatic conditions is expected to be a slow process, occurring over many decades. Climate variability, however, occurs on a time-scale from weeks or months (e.g. storms and floods) to years (e.g. the ENSO cycle, oscillating with an approximately 5-year periodicity).

The health impacts of climate variability are, in general, likely to be more pronounced over the near term than are those of climate change. For example, large anomalies in temperature and rainfall in a particular season could cause a number of vector-borne and water-borne epidemics, thereafter the weather could return to normal. Extremes of heat can cause heat exhaustion, cardiovascular disease (heart attacks and strokes) while cold spells can lead to hypothermia and increase morbidity and mortality from cardiovascular disease. Storms, tropical cyclones and extreme rainfall can cause immediate death and injuries, as well as increased risk of water-borne diseases in the medium-term and

psychological stress on affected communities in the long-term.

Slow changes in climatic conditions may allow human populations time to adapt. For example, people or communities may develop new ways of coping with, or attenuating, rising residential temperatures. In contrast, abrupt climate changes due to anomalous seasonal climate variability do not allow such opportunities.

The complexities of interactions between environment and host are best shown by the example of vector-borne diseases. The success of pathogens and vectors is determined partly by their reproductive rate. Malaria-carrying mosquito populations can increase tremendously within a very short time. Equally the plasmodium parasite species proliferates rapidly in both mosquito and human hosts. In contrast, tsetse flies have a low reproductive rate and their populations take much longer to increase under favourable conditions. Hence, infectious diseases transmitted by the tsetse fly (including human sleeping sickness) respond less rapidly to variations in climate than do many mosquito-borne infections.

Vectors' ability to transmit disease is also affected by feeding frequency. Hard ticks (such as the vectors of Lyme disease) feed more frequently and for shorter periods than soft ticks. Hard ticks therefore tend to be much more efficient vectors of human diseases. Overall, high vector and pathogen reproductive capacity; preference for humans as a source of blood meals; low life cycle complexity; and high sensitivity to temperature changes result in an infectious disease that has high sensitivity to climate variability.

While climate and environmental factors often initiate changes in the rate of disease (e.g. triggering an epidemic) health service interventions often play a major role in containing the spread of disease. Therefore, in disease outbreaks it is often unclear whether the outcome is a result of either altered climatic and environmental conditions or intervention failures. This is an example of the general problem, it is known that climate has an effect on infections and other health problems but it is difficult to tell how much disease and injury can be attributed to this factor.

Mathematical models provide one important means to answer the

"what if?" question about the future effects of climate change on infectious disease occurrence.

Both biologically based and statistical-empirical models have been used in recent years. More sophisticated integrated models are being developed to take into account the effects of other determinants such as economics and human behaviour. Historical examples of the health correlates of climate variability, such as the El Niño phenomenon, also provide insights into possible future climate and health scenarios.

The traditional role of surveillance in epidemiological assessment of diseases may not stand up to the speed with which epidemics evolve under climate change. Quite often it is difficult to tell whether a rise in the number of cases of malaria is simply normal seasonal variation or the beginning of a large-scale epidemic.

At first the number of cases grows slowly, but may rapidly move into a phase of exponential growth, in which case the health care system may be over-whelmed. Hence, the value of disease forecasting methods that can estimate the size of a developing epidemic depending on the level of climate anomaly.

Impact of Climate Change in South East Nigeria
In South East Nigeria, the inhabitants are faced with the great climate change impact such as erosion, flooding and landscape (Ogbozor, 2002). These impacts of climate change threaten water resources, agriculture, land use, energy, biodiversity and health which have led to loss of lives and properties of people of the area.

Erosion
The formation of gullies has become one of the greatest environmental disasters facing many towns and villages in South East, Nigeria (Okpala, 1990). Erosion by its nature is one of the geomorphologic process that affects an area and is the wearing away of soil particles as a result of flood or runoff (Goudie, 1990). The erosive impact of runoff on the soil is incremental and, if not prevented or controlled, leads to the various forms of erosion, the best known, and most destructive of which, in South East, is the gully type. The World Bank assisted project – Nigeria Erosion and

Watershed Management Project, (Anambra NEWMAP, 2015), describes the two types of erosion acing the people of South East as the Sheet Erosion and Gully Erosion.

According to the document, sheet erosion occurs when the flooding spreads over wide areas, cutting slopes and creating uneven sharing of the soil and that when foothpaths become lower or deeper, tree roots or house foundations become exposed, or road shoulders become lower than the road-edge, it is usually as a result of sheet erosion. However, gully erosion is visually the impressive of all types of erosion (El-Swaify, 1990). Abdulfatai, Okunola, Akande, Momoh and Ibrahim citing (Monkhouse and Small, 1978) describes gully erosion as a well-defined water worn channel that normally starts as negligible cuts across landscapes called rills.

Flooding

Floods are the most common, recurring and widespread occurrence in the world, but the origin of a given flood is not always clearly delineated (Pielke and Klein, 2005). The impact of flooding are felt all over the world and results in loss of lives, disrupt economic and social activities (Aderogba, 2012).

In 2012 and 2017, flooding became a widespread occurrence across the 36 states of the federation including the South East, Nigeria. Ever since 2012 flood disaster, the citizenry particularly the people of South East and especially those living in the flood-prone areas, have always been living in fear or anxiously agitated every rainy season for fear of recurrence of the deluge which ravaged their places of domicile years ago. This fears and anxieties are not helped by the constant or yearly predictions since then by the Nigerian Meteorological Institute (NIMET) of the probability of another flood disaster (NIMET, 2015 and 2017).

Adaptation, Climate Impacts, and Vulnerability Assessment

In order to assess health impacts of, and vulnerability to, climate change and variability, it is essential to consider adaptation (IPCC). The ultimate objective of the United Nations Framework Convention on Climate Change (UNFCCC) is "to achieve stabilization of atmospheric concentrations of greenhouse gases at

levels that would prevent dangerous anthropogenic (human-induced) interference with the climate system . . .” However, the UNFCCC does not define dangerous levels, although it does refer to levels that “allow ecosystems to adapt, ensure food production is not threatened, and enable economic development to proceed in a sustainable manner”. As human population health also depends on these factors, it can serve as an important integrating index of effects of climate change on ecosystems, food supplies, and social-economic development (IPCC). The extent to which the health of human population is vulnerable to climate change depends on the direct and indirect exposures of human populations (e.g. through disturbances ecosystems, disruptions in agriculture) to climate change effects, the populations' sensitivity to the exposure, and the affected systems' ability to adapt.

To assess the human health risks associated with climate change, impact and vulnerability assessments must address adaptation. Adaptation is considered both in the assessment of impacts and vulnerabilities and as a response option (IPCC). Due to the past accumulation of greenhouse gases (atmospheric concentrations of CO_2 have increased 31% since 1750), the long lifetimes of these gases and the thermal inertia of the climate system, it is likely that global temperatures will increase and other aspects of climate continue to change regardless of the coordinated international mitigation actions undertaken (Kovatz, 2000; Wigley, 1999). Further, it is unlikely that autonomous actions undertaken by individuals or countries in reaction to climate health impacts will fully ameliorate all impacts (they don't now) (IPCC; Scheraga, Grambsch, 1998). As a result, it is prudent to develop planned adaptation strategies that address future changes in climate and impacts. Article 4.1 of the UNFCCC commits parties to formulate and implement national and, where appropriate, regional programmes of “measures to facilitate adequate adaptation to climate change”.

Although climate impact and vulnerability studies consider adaptation, they rarely do more than identify potential adaptation options or model them in a simple way, relying on a number of simplifying assumptions.

Climate Adaptation and Prevention

Many of the adaptive measures discussed in health impact and IPCC identified rebuilding public health infrastructure as "the most important, cost-effective and urgently needed" adaptation strategy (IPCC). Other measures endorsed by the IPCC include public health training programmes; more effective surveillance and emergency response systems; and sustainable prevention and control programmes. These measures are familiar to the public health community and needed regardless of whether or not climate changes: they constitute the basis of a "no-regrets" adaptation strategy.

Adaptive actions to reduce health impacts can be considered in terms of the conventional public health categories of primary, secondary, and tertiary prevention (Patz, 1996; Kovats, 2000; McMichael, 2000). Primary prevention refers to an intervention implemented before there is evidence of disease or injury: avoiding hazardous exposure, removing causative risk factors or protecting individuals so that exposure to the hazard is of no consequence. For example, bed nets can be supplied to populations at risk of exposure to malaria and early warning systems (e.g. extreme health warnings, famine early warning) established to provide information on hazards and recommended actions to avoid or reduce risks. Primary prevention largely corresponds to anticipatory adaptation.

Secondary prevention involves intervention implemented after disease has begun, but before it is symptomatic (e.g. early detection or screening), and sub-sequent treatment that averts full progression to disease. Examples include enhancing monitoring and surveillance; improving disaster response and recovery; and strengthening the public health system's ability to respond quickly to disease outbreaks. Secondary prevention is analogous to reactive adaptation.

Finally, tertiary prevention attempts to minimize the adverse effects of an already present disease or injury (e.g. better treatment of heat stroke, improved diagnosis of vector-borne diseases). As the adverse health outcome is not prevented, tertiary prevention is

inherently reactive.

Climate-related adaptation strategies should not be considered in isolation of broader public health concerns such as population growth and demographic change; poverty; public health infrastructure; sanitation, availability of health care; nutrition; dangerous personal behaviours; misuse of antibiotics; pesticide resistance; and environmental degradation (Patz, 2000). All of these factors (and others) will influence the vulnerability of populations and the health impacts they experience, as well as possible adaptation strategies.

Oginni and Adebamowo (2013) in a study of evaluation of the socio-cultural effects of climate change on vulnerable Africa: making a case for urgent action towards Adaptation in Nigeria using survey and interviews recommend for immediate actions on measures of adaptation by which the vulnerable people could be made resilient in the face of this crisis thereby reducing significantly the risks of climate change.

In a study by Anagbogu, Nwokolo and Anyamene (2014) on school children's perception of climate change and possible remediation looked at the young school children's views on the strategies of reducing impacts and effects of climate change in schools and communities which was based on the lessons learnt from Environmental Education and counseling programmes carried out in some selected secondary schools in Anambra State, Nigeria within the period 2009-2012. Their study sample consisted of 600 students selected through simple random sampling. The findings of their study revealed that all the strategies are capable of reducing impact and effects of climate change. Based on the findings, they recommended among other things that school children should participate in decision making in schools, homes and communities. This study also will reveal the strategies that can reduce impacts and effects of climate change. It will further establish the communication platforms through which the audiences receive such information as well as how they respond to such information.

A study of farming practices in Southeast Nigeria finds that farmers on their own and with the help of government and other

intervention agencies are already adapting to climate change, particularly farmers in the South-south zone (Ifeanyi-obi and Nnadi, 2014). It recommends that adaptation measures, such as improvement in farm input and movement toward more disease resistant crop varieties, are further supported (Ifeanyi-obi and Nnadi, 2014).

A study of adaptation measures in Imo state in Southeast Nigeria also reveals that farmers have devised various ways to reduce the effects of climate change (Okoroh et al., 2016). These include: crop rotation, mixed cropping practices and the use of water channels as draining systems, mulching, regular weeding and conservation of soil moisture through appropriate tillage operation – all of which have been undertaken by more than half of the farmers studied (Okoroh et al., 2016).

A study, focused on Oyo and Ekiti States in Southwest Nigeria finds that farmers use various climate change adaptation strategies, including (in order of popularity) fertilizer application; mixed cropping; cultivation of improved varieties; mulching; altering of crop planting date and planting of crop cover (Oluwole et al., 2016). The variation in the type of strategies adopted among farmers can be attributed to differences in access to capital, information on the use of different climate change adaptation strategies and type of arable crop grown by the individual farmers (Oluwole et al., 2016). Another study conducted in Southwest Nigeria finds that crop cover is proving to be effective in conserving soil and protecting against climatic factors, such as excessive heat/dry spell, heavy and erratic rainfall and erosion (Enete et al., 2015).

Means of Communication

Decisions related to where, when, and how to communicate a campaign message can be just as important as decisions about the message itself. This means that it is important to determine the best and most appropriate means to reach the target audience, as well as gauge the feasibility of these means in the context of the population under study. It also means considering a wide variety of available media and resources as part of the dissemination strategy

for the campaign.

Today, there are many more mechanisms that can be used to advertise, distribute, and display campaign messages including, social media, print ads, Public Service Announcements (PSAs), television, radio and internet ads, to name a few. Each type of communication has its advantages and disadvantages. For example, Delhomme et al. (2009) found that TV is the most cost effective means to reach a large audience and can easily disseminate complex messages.

On the other hand, outdoor media was found to have high exposure, long lifespan, and low costs but also low information capacity. Communities using these approaches should choose locations with high traffic flow among the target audience. Social media has also been touted as a free and effective means of delivering campaign messages that can reach a wide audience. However, this approach also requires access to a computer or internet-capable device, and may be less effective for older audiences (Baglo et al. 2013) who may be less likely to use these tools. Determining the appropriateness and estimated effectiveness of a particular method of communication relies on several factors. Such factors can include:

- consideration of the social and behavioural characteristics of the target audience (e.g., younger audiences may be more receptive to social media communication than older adults);
- complexity of the message;
- time and location in which the targeted behaviour takes place; and,
- the cost of implementation.

Moreover, Radio and outdoor advertising, such as signs along roadways, would be particularly relevant to local road safety messages since they provide the best opportunity to deliver messages as the targeted behaviour (i.e., driving) occurs (Wundersitz et al. 2010).

From the literature, it is observed that for a successful climate

change communication to be achieved, various communication channels must be employed in order to reach the targeted audience (Penprapa, 2012).

Theoretical Foundation

Mental Model
The theory of mental model owes its origins to Peirce's logic in the nineteenth century and to Craik's psychological research during the Second World War. The principal assumption of the theory is that individuals reason by trying to envisage the possibilities compatible with what they know or believe.

A Mental Model is a conceptual representation within a person's mind that helps the person to understand the world and interact with the world. The Mental Model explains the environment to the people in such a way that they can better understand it which invariably forms the way they perceive the world and how they interact with the world. It attempts to explain how environmental information in a person's mind can help the person to understand better the world, reacting to such information which can lead to behavior change.

Mental Model is a psychological representation that has the same relational structure as what it represents. They have been invoked to explain many important aspects of human reasoning including deduction, induction, problem solving, language understanding, and human-machine interaction. However, the success of Mental Model in those areas has not left it without its critics.

According to Preece, Rogers, Sharp, Benyon, Holland and Carey, (1994) Mental Models are applicable in many situations, but the diversity of definitions and the lack of a coherent methodology may cause confusion and may result in contradictory results. They further said that it appears that most researchers develop their own methodology based on the verbal protocol analysis. This type of analysis may contain significant bias introduced by the experimenter's interpretation. This experimenter's interpretation provides the user with a more clear start in understanding an issue which is part of the arguments of the Mental Model.

Recommendations

The study recommends the following:

- In terms of the content of climate change intervention messages, this study recommends that further efforts be made by all concerned bodies on climate change intervention to review the content of the messages for clearer and better understanding to the audience. This will address the issue of communicating climate change intervention measures in an unclear and ambiguous manner.

- There is need for the creation of communication strategies that would address the major issues of climate change intervention geared towards the achievement of a wider coverage of climate change interventions in the country in meeting the SDG goals.

- Government should ensure proper and full implementation of policies on climate intervention measures through its concerned agencies and bodies towards adaptation and mitigation of climate change in the country.

Conclusion

The role of communication in providing information relating to the environment to produce desirable behavior change in a target group has been a dominant discourse in many countries. The use of various communication platforms in disseminating environmental information has been the basis for the conception of environmental communication and has been gaining a lot of foothold in recent years, especially at a time when the issue of climate change has become the latest challenge to sustainable human development and one of the major environmental concerns of nations in the 21st century. This study therefore focused on the application of Mental Model to evaluate how the audience interpret their environment and make prompt decisions on climate change.

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Metaphysical Paradigms in African, Chinese and Western Philosophies

Innocent C. Ngangah

Department of Philosophy,

Chukwuemeka Odumegwu Ojukwu University,

Igbariam, Anambra State, Nigeria

ic.ngangah@coou.edu.ng

Abstract

Although philosophy as a deliberate investigation of fundamental truths through the method of logical reasoning may be universal, there are significant conceptual and categorical differences that should be taken into account when analyzing or interpreting philosophical discourses emanating from vastly different socio-cultural milieus. This paper presents some features of metaphysics in African, Chinese and Western philosophies with a view to leading the reader to identifying and appreciating some of the ways in which metaphysical paradigms differ from one philosophical tradition to another. The study posits that a particular culture can have a philosophic concept or category that may not be applicable to other cultural contexts. Such differences, the paper argues, could be deployed to promote inter-cultural understanding; it should not be used by one culture to denigrate the uniqueness and authenticity of another culture by labelling its entire philosophic contribution as ethnophilosophy.

Keywords: African philosophy, Chinese philosophy, Western philosophy, metaphysics, ontology

Introduction

African, Chinese and Western philosophies, though similar or equivalent in some respects, have certain fundamental differences that must be understood to avoid the risk of interpreting the philosophical discourse of one socio-cultural entity with the philosophical paradigms of another, usually more prominent, philosophical thought (Wong 140-159, Nussbaum). Philosophy as a logical quest to understand the nature of existence, reality, knowledge, values, individuals and their relationships with each

other and the world or the ideas and principles that govern these (Sellars 40), may be said to be universal. However, there is need to recognise and acknowledge that conceptual approaches towards realising this quest, even among professional philosophers, can significantly differ from one distinct cultural context to another (Littlejohn).

The Slovene sinologist and intercultural researcher, Jana Rošker, has underscored this point in her in-depth study of epistemology in Chinese philosophy vis-à-vis Western philosophy where she remarked that

> The concepts and categories used in Chinese philosophy cannot be easily transferred from one socio-cultural context into another, and it is often difficult to understand this philosophy through the lens of traditional Western thought. The exclusive application of Western methods can thus lead to severe misunderstandings and false interpretations of Chinese discourses. It is therefore important to use caution so as not to diminish the richness and depth of Chinese thought or turn it into a weak version of Western philosophical thought.

The main goal of this paper is to highlight some key elements of metaphysics in African, Chinese and Western philosophies in the hope that understanding the unique metaphysical thought of each tradition would minimize the tendency "to diminish the richness and depth" of any given philosophical heritage by denying its relevance or forcing it to assume another culture's philosophical form.

It has been noted that there is a mutually beneficial relationship between philosophy and culture, and that philosophy springs up in defence of or in opposition to aspects of cultural beliefs and systems. This basically accounts for why the philosophy of one culture may not align with the philosophical concepts of another culture. According to Takov and Tosam,

> There exists a close relation between philosophy and culture. Philosophy is "so related and depended on its cultural universe that each genuine philosophy would have to grow and evolve from its particular culture." No philosophy or philosophical tradition develops from a vacuum; each philosophy is a critical self-examination of a particular culture.

Beyond the issue of differences in cultural backdrops and analytical methods, there is also the challenge of translation. In his translation of Temple's *Bantu Philosophy*, originally written in Dutch, Colin King in Tempels (9) observed that "There are inevitable difficulties in translating Bantu philosophy into European terminology… There are often linguistic problems of terminology." This is true but I think the most basic problem is that of failure to understand the conceptual pillars of philosophies rooted in totally different cultures and the exploratory methods used by philosophers from those cultures.

This study, to a modest extent, intends to contribute to the bridging of this gap by presenting key aspects of metaphysics in African, Chinese and Western philosophies to enable the reader to note and appreciate the different viewpoints of each tradition. I have chosen to concentrate on metaphysics because it deals with "first causes and the principles of things" (Aristotle) and is considered by many as the foundation of philosophy:

> Metaphysics as a branch of philosophy involves a speculative way of thinking about world realities to imprint on oneself some transcendental principles that constitute their foundations. It could rightly be seen as the philosophy of causality in the sense that the metaphysician thinks to affirm the nature of reality and its primordial cause (Ayeni 166).

Even at that, our discussion shall be brief as it is merely intended to stimulate interest in intercultural studies of this nature and to promote the need to acknowledge and respect other philosophical viewpoints, no matter how incommensurable (Wong 140-159) they might be with one's own.

Summarizing Wong's "view of the ways in which philosophical traditions may be incommensurable", Littlejohn states:

> One kind of incommensurability involves the inability to translate some concepts in one tradition into meaning and reference in some other tradition. A second sort is that some philosophical models differ from others in such fundamental ways as to make it impossible for the advocates to understand each other…. The third version of incommensurability is that the traditions differ on what counts as evidence and grounds

for decidability, thus making it impossible to make a judgment between them. There is no common or objective decision criterion justifying the preference for one set of claims over another, much less one tradition in its entirety over another. Wong proposes learning about the other tradition as a remedy.

It is important to point out from the onset that this is not necessarily a study in comparative philosophy; neither is it an attempt to canvass for the necessity of forging a common ground among diverse philosophical traditions nor an indirect call for the development of some form of world philosophy. This study is also not inclined towards making value judgements regarding the conceptual or methical standpoints of any tradition. The goal of this paper is to showcase some striking elements of the theoretical frameworks of each of these three philosophies in the area of metaphysics in order to enhance understanding and appreciation of the peculiarities of each of these philosophical heritages and, by extension, any other.

Metaphysics in African Philosophy

There is a collective philosophy that can be identified as African philosophy (Tempels 21) and this philosophy is based on fixed principles. Deacon (90) quotes Kagame in Hountondji (39) as saying that "Philosophical principles ... are invariable: since the nature of beings must always remain what it is, their profoundest explanation is inevitably immutable". How was African philosophy conceived and preserved? Okafor (251–267) believes that African philosophy "was not conceived and did not develop as a separate discipline in isolation from life, but was embodied in particular forms of practice and beliefs". Implicit in this viewpoint and a corollary to it is the generally accepted notion that, unlike some other philosophies, African philosophy was originally not conceptualized or outlined as written text. Jinadu (180-181) sees it differently:

> We want to argue that both Western and African philosophies started with mythology. The origin of whichever philosophy started from experience. For instance, to philosophize is to reflect on human experience in search of answers to some fundamental questions. A man takes a reflective look at

> himself or the world around him, he is filled with "wonder", and some fundamental questions arise in his mind. Like African philosophy which derived its origin from myths, folktales, proverbs, western philosophy began with wonders. No philosophy began with any documents.

As noted above, Africa's "philosophical categories can be identified through language, culture and metaphysical attributes of their lives" (Nkulu-N'Sengha). C. S Momoh in Okoro (114) defines metaphysics as "the philosophical corporate name for cosmology (the structure of what exists), cosmogony (the origin of what exists) and ontology (the constituents of what exists)". The problem of existence, therefore, is at the core of metaphysics and here we would look at the ways in which African philosophers culturally view and respond to metaphysical questions.

We will concentrate our exploration of metaphysics in African philosophy by looking at its concept of being. Although African philosophers are divided over what constitutes "being" within the African universe, the notion of being as some form of force or energy, regardless of the name or interpretation given to this force, appears to be dominant. The principles one could derive from the views of African philosophers (or philosophers grounded in African philosophy) who share this notion of "being" can be itemized as follows:

i. African philosophy rests on African ontology; the African's notion of "being" molds his thought and behaviour.

ii. "Being", for the African, is conceptualized in terms of "force". Force is the character of being, though not just in terms of physical force.

iii. Beings can be grouped based on the way they act on other beings.

iv. "Being" consists of animate, inanimate and supernatural forces each of which has different attributes; for example, while the human being can reason, the inanimate being cannot reason.

v. These forces, which are immanent in all aspects of existence, are interrelated and hierarchically ordered.

vi. "Being" does not exist alone but is a fusion of its essence and attribute.

vii. In the natural world, the human being is the most dominant of all other beings.

viii. Everything in the universe owes its beingness or existence (its force) to God who is the ultimate force.

We need to recognise that, among African philosophers, there are divergent views in relation to the above ontological principles. In his book, *African Philosophy: Myth and Reality*, Hountondji analysed Kagame's work, *La Philosophie Bantou-Ruandaise de l'etre*, his major contribution to African ontology. Though Kagame accedes to some of Tempels' postulations, they differ in certain areas, particularly in methodology of extracting what constitutes Bantu or African philosophy.

In Tempels' view, the dynamic nature of the African's notion of being contrasts sharply with Western Aristotelian canon on the issue of substance and accident. While the latter separates the essence of being from its attributes, the African sees them as being intrinsically linked, thereby projecting a dynamic concept of being that runs contrary to the static notion dominant in the Western world. This is why Tempels, an expatriate who lived with and studied the lifestyle of a group of Bantu-speaking Africans, insists that it is wrong to say, in reference to Africa's concept of being, "being is that which possesses force". As he puts it:

> Force is not for them an adventitious, accidental reality. Force is even more than a necessary attribute of beings: Force is the nature of being, force is being, being is force. When we think in terms of the concept "being", they use the concept "force". Where we see concrete beings, they see concrete forces. When we say that "beings" are differentiated by their essence or nature, Bantu say that "forces" differ in their essence or nature. They hold that there is the divine force, celestial or terrestrial forces, human forces, animal forces, vegetable and even material or mineral forces (35).

According to him, "in the category of visible things", the African differentiates between "that which is perceived by the senses and the 'thing in itself'. By the 'thing in itself' they indicate its

individual inner nature, or, more precisely, the force of the thing. (36)"

Kagame disagrees with Tempels on his core theory of vital force, replacing it with his own linguistically-derived framework:

> Kagame's main dissatisfaction with Tempels' ideas on Bantu philosophy pertains to the notion of vital force. Kagame thus abandons the category of "force", and proposes, in its place, the positing of a relationship between language and philosophy. It is Kagame's contention that a philosophy can be deduced through a dissection and scrutiny of language…. Kagame employs an exhaustive linguistic technique, analysing thoroughly the vocabulary and syntax of the language in question (Deacon 90-91).

Kagame is also opposed to Tempels on the issue of the "static" character of European philosophy vis-à-vis the "dynamic" quality of African thought, insisting, as Deacon (91) puts it, that "in all philosophical thought, aspects of dynamism and stasis are to be found".

Kagame prefers to present Bantu philosophy as a system of linguistic categories. A word in Bantu languages consists of four parts: prefix, determinative, radical and suffix. The determinative is so named because it plays a key role in ascertaining the essence of a word; using it, Kagame identified four categories of African philosophy: *muntu* – humans (the living and the dead); *kintu* – things and objects; *hantu* – place and location; and *kuntu* – forms of existence. Clarifying this view, Jahnhein Janz in Deacon (92) states that

> "Muntu, Kintu, Hantu and Kuntu are the four categories of African philosophy. All being, all essence, in whatever form it is conceived, can be subsumed under one of these categories. Nothing can be conceived outside them."

Interestingly, both Tempels and Kagame classify being based on how they act; *Muntu* or the human being is deemed to be intelligent by both of them because he acts intelligently. Both of them agree that the essence of a being and its properties are inseparable, which is why, for Kagame, the dead human is still as essentially muntu as the living human being is. Deacon (92) notes

Janz's observation that Tempels' notion of forces might be a more embracing tag than Kagame's *-ntu* categories:

> Jahn expresses the notion that everything subsumed in the above categories should not be considered as "substance", but rather in the Tempelsian notion of "force". As such, humans, objects, time, place and modalities are forces, each related in one way or another to each other (Jahn, 1961:100). The essential relationship of the forces can be recognised in the root "-ntu", which is found in each of the four categories. "... [T]he ntu is somehow a sign of a universal similitude. Its presence in beings brings them to life and attests to both their individual value and to the measure of their integration in the dialectic of vital energy.

Other philosophers who proffered notable concepts in the sphere of African ontology include Innocent Asouzu, whose paper "*Ibuanyidanda* and the Philosophy of Essence", propounds a complementarity theory in which all beings in the ontological system play mutually supportive roles, and Mogobe Ramose, whose "ubuntu" thesis, in spite of its association with the term "ntu", is different from and more limited than Kagame's Bantu ontology. As Ngangah has noted:

> One should add that Ramosa's "ubuntu" concept makes sense only when narrowed to a specific being – the human being ("umuntu") – for the word, "ubuntu" literally means "humanity". Since not all beings are human beings, this cannot be an all-inclusive meaning of "being".

We conclude this section by noting that not every African philosopher subscribes to the idea of African "philosophy". Hountondji, a major critic of it, describes the idea of a collective African philosophy as "an ideological myth" (Deacon 94). The fact, however, remains, as we shall see shortly in this study, that Africans culturally philosophize in certain ways that the Chinese and Westerners do not.

Metaphysics in Chinese Philosophy

Metaphysics or what the Chinese call 形而上學 – "the study of what is above forms" (Perkins) – has been a feature of Chinese

philosophy for many millenia. While metaphysics in Chinese philosophy, like any other, is concerned with reality (its origin, constituents, and patterns of change), the questions Chinese philosophers deal with are different from those that seize the attention of Western philosophers. Metaphysics in the West, generally speaking, appears to concentrate on probing the relationships that exist between or among things whereas metaphysics in Chinese thought tends to focus more on what distinguishes one form of reality from another. This is not to say that the Chinese are unaware of the linkages between diverse aspects of reality, all of which are believed to originate from *dao* (道), an immanent but intangible force.

The point is that Chinese metaphysics goes beyond this cosmogonical unity to highlight the ontological distinctiveness of diverse beings while acknowledging the balancing order stabilized by sets of metaphysical opposites. Such dualisms as *tian* 天 (heaven) and *ming* 命 (fate), *you* 有 (being) and *wu* 無 (non-being), and *yin* 陰 (feminine) and *yang* 陽 (masculine) indicate that growth and creativity are engendered by the interaction of opposites. Thus, while underscoring the individuation of beings, the necessity of their interface in causing and perpetuating change is not overlooked. Change results into diverse forms and Chinese metaphysics explores the existent nature of these forms.

Understanding the term "forms" is fundamental in gaining insight into the nature of Chinese thought. Perkins explains:

> The distinction between what is above forms and what is below forms has a vague resemblance to the distinction between metaphysics and physics, but it is more specific (Zheng 2017; Wang 2015). The contrast is between the formed and the formless. Both were taken to be immanent in the world. They are two aspects of the processes of nature and would not be taken as distinct areas of inquiry. The implications of this view will appear across a range of metaphysical issues.

Nature is perpetually forming things as well as rendering some things formless. While this entails a consistent pattern and process, and while differentiation between various beings is acknowledged,

their individuation can be subject to change as the opposite forces of reality, earlier noted, and the elements act upon them across the cyclical energy of the seasons.

An often-mentioned ancient Chinese philosopher is Confucius, the father of Confusianism, whose followers, known as Confusians, constitute a notable group in Chinese philosophy. Other key schools in Chinese philosophy include Taoism, Legalism, Buddhism and Mohism (China Culture). Confusians played and still play a critical role in shaping the nature of Chinese metaphysics. They offer an interesting distinction between a thing and how a thing responds to environmental stimulus. They call the latter *xing* 性 which, in human beings, expresses itself as *qing* (yearnings and feelings). Xing gives rise to *qi* 氣, the specific energies (sadness and joy, pain and pleasure, etc) that we see in humans. Qi, as "vital energy", manifests in all beings, animate and inanimate, and is used to explain their structures and configurations.

There is a sense in which Qi, as "vital energy", is analogous to the Tempelsian concept of "vital force" in African metaphysics. Just as, according to Tempels, "Force is the nature of being" (Tempels 35) in African metaphysics, energy is the character or driving force of existence in Chinese metaphysics. This energy or force, in both thought traditions, is deemed to be vital because it configures the natural order of existence.

To reinforce the point that qi, as vital energy, shares some conceptual affinity with Tempels' vital force, here are two definitions of the Confusion doctrine of qi:

> qi, (Chinese: "steam," "breath," "vital energy," "vital force," "material force," "matter-energy," "organic material energy," or "pneuma") Wade-Giles romanization ch'i, in Chinese philosophy, medicine, and religion, the psychophysical energies that permeate the universe (Encyclopedia Britannica).
>
> Qi - One of the more recognizable words from Confucianism, qi refers to the vital psychophysical stuff, or pneuma, present in everyone. Zhu Xi believed that everything in the world was composed of qi and li (principle). Principle governs the universe and maintains order, but is moderated by qi. When

> people make immoral choices, it is because their qi obscures their perfect moral nature. As such, the goal of moral self-cultivation is to cultivate one's qi so that it is clear and balanced (Wilson).

It is interesting to note from the first definition that "vital force" and "vital energy" are used synonymously. In fact, Tempels, in his *Bantu Philosophy*, also talked about "vital energy": "Each being has been endowed by God with a certain force, capable of strengthening the vital energy of the strongest being of all creation: man" (Tempels 32).

The second definition goes beyond this to link qi (vital force, vital energy) with the question of moral values, thereby bringing an axiological connection to its metaphysical attributes. Tempelsian vital force is similarly correlated with values; talking about the African subjects of his study, Tempels says:

> The philosophy of forces seems to them to inhere in their knowledge as a whole…. Their philosophy directs all their activities and their inactivities. All consciously, their human behaviour is conditioned by their knowledge of being as force (59).

So, African and Chinese metaphysics, to some degree, share certain things in common. Given the cultural variables and the fact that written metaphysical postulations began in China several centuries ago, and only a few decades ago in Africa, one must expect a huge difference in their metaphysical thought. The next section of this study would enable us to see how both metaphysics differ from metaphysics in Western philosophy.

Metaphysics in Western Philosophy

The term, "metaphysics", was not coined by Aristotle but the huge impact of his work, posthumously titled *Metaphysics*, is a major reason he is generally considered the father of metaphysics in Western philosophy. Aristotle's metaphysics dealt with "the first causes and the principles of things"; it concerned itself with "knowledge about certain principles and causes" – about things which do not change. Metaphysics as a branch of philosophy has become wider since Aristotle:

> One might almost say that in the seventeenth century metaphysics began to be a catch-all category, a repository of philosophical problems that could not be otherwise classified as epistemology, logic, ethics or other branches of philosophy. (It was at about that time that the word 'ontology' was invented—to be a name for the science of being as such….
> (van Inwagen and Sullivan).

However, the topics that were of primary importance to Aristotle, particularly the nature of being and the problem of universals, remain core metaphysical topics today.

Metaphysics in Western philosophy seemed to have developed through the succession of theses and counter theses put forward by various philosophers, many of whom tried to differ from previous thinkers. Before the emergence of Socrates and the Sophists in the second half of the fifth century B.C., we had Heraclitus with his theory of becoming or continuous change that dismissed as illusory the idea of being or permanence. This view was later challenged by Parmenides who saw a contradiction in Heraclitus' thesis of becoming – something cannot simultaneously be and be not – and asserted the reality of being.

The Sophists grappled with the problem of knowledge and concluded that reality could not be truly known; but Socrates posited that, via dialectical enquiry, knowledge about reality could be conceptualized. Socrates' student, Plato (circa 420-340 BC), took the issue of being and reality, the problem of universals, to a higher pedestal with his Theory of Forms. Plato's Theory of Forms asserts that the things we see in our world of experience are imperfect reflections of ideal forms or essences in a transcendent world. According to Plato, it would take our rational mind, rather than our senses, to know this ideal world. Thus, in Plato's metaphysics there are two realms: the spiritual realm of forms and the physical realm.

Aristotle's metaphysics is built upon his rejection of Plato's ideal world of forms. For Aristotle, forms exist in the things we see in our world of experience, not in a transcendent world. He posits that knowledge is abstracted through our senses and intellect. He maintains that universal ideas in our mind match the essences we

see in things and that the substances of natural bodies have attributes or accidents, such as their quality, quantity or size. In medieval times, after the onset of Christianity, some philosophers, especially St. Thomas Aquinas and St. Augustine, injected Christian ideas into Plato's metaphysics.

Unlike earlier metaphysicians whose philosophizing was inspired by objects, the philosophical enquiries of latter metaphysicians, especially those of the rationalists and the empiricists, are mostly inspired by subjects. Among the rationalists are René Descartes, whose metaphysical system has three categories – `substance, attributes and modes` - and Benedict Spinoza, whose pantheistic monism asserts that God is the only substance while matter and mind are two of His infinite attributes.

While the rationalists take off with consideration of innate ideas, the empiricists, the most notable of whom are John Locke and David Hume (who considers substance a meaningless idea), start with sense impressions as objects of knowledge. Immanuel Kant revolutionized thinking in this regard with his "twelve categories of understanding" thesis that includes substance and causality as two distinct categories. Contemporary Western metaphysicians, such as Edmund Husserl and Martin Heidegger, have under various shades of philosophical concepts agreed with or reacted against Kant's metaphysics. Alfred North Whitehead's "metaphysics of becoming"(Cloots) should be regarded as an exception here. Whitehead, jettisoning Aristotle's long-standing thesis, maintains that reality is interconnected and is composed by activity and transition rather than by substance and permanence.

Conclusion

From our brief review of metaphysics in African, Chinese, and Western philosophies, it is clear that each philosophical tradition tends to focus on different ontological questions or on different aspects of the same question. This is not surprising since these three traditions spring from different cultural foundations. In spite of this, it should not be the case that one viewpoint should be considered right or wrong or that one philosophical tradition

should be regarded as ethnic philosophy while another is deemed to be universal. There is an"ethnic"element or taproot to all philosophies, and no philosophical tradition holds the ultimate universal truth. Every metaphysical position universalizes the concept of being or reality from the standpoint of its geo-social realities. As King in Tempels (9) puts it,"the true philosophy is that which both accepts and rejects all philosophies; but, in regard to peoples, rejects none: accepting all as they are and as they will become".

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Human Rights of Widows: A Study of Widowhood Practices in a Nigerian Society

Suraiya Shahin

Department of English,

Jamia Millia Islamia University, New Delhi, India

suraiyashahin91@gmail.com

Abstract

The subject of widowhood practices remains one of the serious issues of our times and one which has elicited mixed interpretations. Nigeria, being a multi-ethnic society, has different forms of widowhood practices that reflect its cultural diversity. This study focuses on widowhood practices in the south-eastern part of the country which is populated mostly by the Igbo-speaking ethnic group, one of Nigeria's largest groups. Marriage, as one of the basic institutions of any society, is laden with many challenges for most couples. For the woman, this is worsened by the loss of her husband. In Nigeria's Igbo society, when a woman loses her husband, her identity suddenly changes. After the death of her husband, she no longer is viewed as a pure and complete woman. Widows in many Igbo communities are subjected to dehumanizing practices that cause them to suffer physical as well as psychological trauma. Unfortunately, such cultural practices are perpetuated by the *umuada* (patrilineal daughters) who call themselves preservers of the local culture and tradition. In spite of the enactment of many laws for the protection of the rights of widows, widows in Igbo society still face social discrimination and deprivation and are often denied their due inheritance. This paper analyses the phenomenon of Igbo widowhood practices with a view to understanding the cultural and social milieu in which such gender-oriented practices thrive.

Keywords: widowhood practices, Nigeria, Igbo Society, widows' rights, inheritance

Introduction

Customs and traditions are enthroned by the people of any given

society. Unhealthy or oppressive customs and traditions, therefore, need not remain static but should be jettisoned by the people or replaced by wholesome practices that respect the rights and dignity of every member of the community. Culture should not be blind to the contemporary situations and circumstances of the society. Literature, as a mirror of the social phenomena has portrayed the theme of culture from many perspectives. This paper is focused on how cultural tenets and practices affect the condition of widows in the south-eastern part of Nigeria, a region peopled mostly by the Igbo ethnic group. The study is based on published information on the widowhood practices and culture of Nigeria's Igbo society.

To understand the concept of widowhood practices in south-eastern Nigeria, one needs to have an in-depth understanding of the socio-cultural norms of the Igbo and their implications for individuals and the society at large. The Igbo are one of the major ethnic groups in Nigeria and also among the largest groups in Africa. The Igbo people of Nigeria believe that death is not the end of life as life is seen as a phenomenon that continues in the spirit realm even after someone's physical death. Ikenga-Metu, a professor of African religious anthropology, asserts that "death is not the final end of man in Igbo thought, all men continue to live in some form or the other after death" (62). This has implications for the plight of widows:

> The Igbo culture makes it incumbent on the living to respect the wishes of the dead, while the dead are compelled to protect the living. Widowhood practices are therefore integral part of the funeral rites accorded the dead. These funeral rites are aimed at guaranteeing the admittance of the dead people into the abode of the ancestors, who, they believe, will ultimately reincarnate into the community of the living (Oreh 4).

As Ohale has noted, "the Igbo people have belief in life after death, in their ancestors and reincarnations. Central to the Igbo

traditional religious thought is the concept of deceased's ancestors continuing to play an active part in the lives of their descendants" (62). Therefore, the world of the dead or the spiritual world is so authentic to the Igbo people that they consider a complete human community to be made of ancestors, the unborn, and the living. An aspect of the Igbo people's ontology is that the dead must be honoured and should not be treated as a mere body. He/she should be honoured according to the social status he/she had earned while alive. The Igbo believe that if the deceased is not buried properly by culturally following the rites and rituals befitting the dead's social status, he/she will turn into an evil spirit and wander about to attack the living members of his/her family (Okoro 323-350).

In this paper, a "widow" is defined as a woman whose husband has died and who has not remarried. Widowhood in Igbo society is associated with certain cultural norms and practices that suddenly change the narrative of a woman's life as soon as she loses her husband and makes her life traumatic. In the perception of many Igbo, she now becomes impure and unclean and, therefore, needs to undergo some rituals to effect her cleansing. The Igbo people are known for various cultural beliefs and practices. Some of these adversely affect widows. Oreh, professor of adult education and community development, paraphrasing Boulding, says that a widow, among the Igbo, "is like a melancholy bird that sits wailing all night, increasing her distress without redeeming features" (5).

Oreh further notes that widowhood in Igbo society entails

> a physical break in the family relationship and it is ranked by widows as the most stressful and devastating event in life. This is because widowhood does not only involve the loss of the role of a wife to the husband but also the loss of a person most supportive of the woman, the person who has played a central role in the woman's life, the father of her children, the family breadwinner and the companion of the woman. This transition from wifehood to a widow happens so suddenly and

swiftly that in one minute a woman who is a wife transits to a widow. It is at this moment that she starts to experience all the widowhood practices…. (6)

Widowhood Practices in the Igbo Society of Nigeria

Every culture and society has its cultural practices for the dead. Widowhood practices differ from one society to another. In the Igbo society, practices associated with widowhood include mourning rites, seclusion of the widow, shaving of the widow's hair, limitation of the widow's inheritance rights, suspicious behaviour of people towards the widow, and change in the widow's social and economic status. Some of these practices have customary roots while others reflect the negative attitude of people towards the widow.

Widowhood practices in Igbo culture should be viewed also from gender perspective. The widow and the widower are human beings in the same society but they get different social response and treatment from the society. Generally, when a man loses his wife, the society sympathizes with him and treats him lovingly. The community surrounds him to pay due condolence to him. More importantly, they encourage him to remarry, pointing out that he needs another woman to console him and take care of him and, if applicable, his children. But we don't find a similar sympathetic response when a woman becomes a widow. The moment she loses her husband, she becomes vulnerable to social bias and control. The same society doesn't spare a moment before claiming that the widow is the killer of her husband while a man is rarely suspected of being responsible for the death of his wife. Furthermore, the widow is viewed as an impure woman in the family and the community. As such, she is required to undergo dehumanizing ordeals to purify herself (Dittrich and Carrel).

In his article, "The Widow's Right in the Context of Fundamental Human Rights", Edekobi comes up with the view

that most widowers usually prefer to remarry soon after losing their wives while most widows choose not to remarry, especially when they have children. For fear of losing the children, they suppress their desire to remarry and decide to live in the same family compound in spite of the mistreatment of their in-laws.

The Igbo society displays clear gender disparity in the matter of mourning rites. While mourning rites are not traditionally imposed on widowers, widows are forced to cry their hearts out repeatedly during the early part of their bereavement (Agumagu). This mourning period remains a seclusion period only for the widow and the objective is to prolong her agony and anxiety. During the mourning period, the widow is subjected to emotional, psychological as well as physical torture. A widower, on the other hand, is exempted from such torturous rituals. According to Odimegwu, widowhood practices in African societies are given rise to by the sex roles and social expectations imposed by different communities. In the context of Igbo widowhood, it has been observed that the rites and rituals signify the traditional concepts about feminine roles, death, inheritance, and family structure (Tasie 155-162).

Ifeoma Okoye, a well-known Nigerian author, in her book, *The Trials and Other Stories*, also agrees on the point that the problems of persisting widowhood practices are the outcome of a patriarchal society that supports gender disparity. She has observed that in Nigerian society, widows face discrimination and are deprived their fundamental human rights. A patriarchal society believes that women occupy the secondary position to men and thus inferior to men. Okoye maintains that

> It is discriminatory that widowers don't go through dehumanizing rites and rituals. They don't lose their property or children when their wives die. They easily acquire their deceased wives' property. They remarry without losing their

children to anyone (2).

Okoye, as a widow, encountered the phenomenon of widowhood and a few brutal occurences that compelled her to reflect upon some of her experiences in the "Letter to the Reader" featured in *The Trials and Other Stories*, her collection of short stories. She writes, "I refused to undergo the subjugating, humiliating and dehumanizing rites of hair shaving to which many Igbo widows are subjected" (ii). She tells us that she has not written *The Trials* with the purpose of telling the widows' stories to the people or entertaining them but to awaken them about the menacing system of widow practices. She has exposed the dehumanizing acts that are forced upon widows in Nigeria during the period of mourning. She observed that there are some traditional rites and rituals that reduce the respect and dignity of widows.

She says that discriminatory patriarchal system of laws is also responsible for the persistent problem of widows losing their inheritance. Deprived of their property and inheritance, some widows become beggars, low-paid employees or prostitutes. In some cases, some widows are compelled to withdraw their children from school because of economic deprivation (1-2). Okoye notes that some widows are forced to marry their husband's brother in order to avoid losing their children if they remarry outside their husband's family.

While widowhood practices are common prevailing phenomena in Igbo culture, Umezinwa says that the degree of adherence to the rituals differs from town to town. Generally, however, the Igbo of South-Eastern states of Anambra, Abia, Enugu, Ebonyi, and Imo States treat widows in a very dehumanizing manner. The harsh practices meted to women make widowhood more traumatic than it ought to be. Death for the Igbo is caused by an ill wind; no death is natural. Every death is caused by witchcraft, bad medicine, or

some other evil forces. Because of this perception, the family or relatives of the deceased starts investigating the cause of the death the moment a person's death is announced. If the deceased is a young person, they take investing the cause of the death more seriously. A wife is normally the first person to be suspected; she is pronounced the murderer or an indirect cause of the death, depending on her relationship with her in-laws and the *umuada*, the patrilineal daughters.

A wife is taken as the prime suspect of the death because she is the closest person to her husband. Usually, she is placed under an oath during the burial period to ascertain her innocence. She is also asked to stay with the dead body of her husband until interment (Sossou 201-209). The case becomes more complex when the couple is traditionally enstranged; this makes the suspicion that she killed her husband more intense. In this case, the widow is tortured psychologically and physically. She is forced to drink the water used to bathe the corpse of her husband.

Ohale elaborates on how a woman enters a state of impurity after she loses her husband:

> In most areas of Igboland as soon as a husband dies, culture dictates that his widow must sit on the bare floor, neither taking bath nor changing her clothes…and secretly attempting to attend to her personal hygiene might attract some punishments (1-11).

In some Igbo communities, more severe rituals are inflicted upon the widow after her husband's death. In the first period of mourning, she is kept in a secluded place, without having clothes on her body except a few leaves to cover the most sensitive parts of her body. She is prohibited from all outings and from mixing with people. However, in some urgent cases, she is allowed to go outside but accompanied by an older widow who must be a member of the *umuada* (the patrilineal daughters). While going

outside, she must carry a calabash which symbolises that she is in the mourning period. In this period of mourning, the widow is culturally prohibited from touching any object, including her own body parts because she remains impure at that period. Thus, she keeps a piece of broken pot or a stick to scratch her body. She is given food cooked separately and served her in some broken plates (Sossou 201-209).

Further, the widow gives a loud wail at a certain period of time – morning, noon, and evening – as the custom demands. In the views of Sossou, this ritual of loud wailing reflects her deep sadness and a mark of honour for her deceased husband: "The fundamental social change in her life style is dramatized, emphasising her faithfulness to her husband's memory and her chastity during the marriage period" (201-209). Ohale takes this wailing of the widow at the arrival of good friends and relatives of her late husband as a public show of grief which is done to appease the family and the relation of the deceased and to prove her innocence (1-11).

One of the beliefs connected with following these rituals is that the dead husband hovers around seeking to interact with his wife. Therefore, the widow is guided, if she needs to go out of her hut for some serious work; she must come from the back door of the hut and must not enter through the same gate. While going outside, she has to carry a knife or stick which would protect her from the attack of her husband's spirit.

Meeks confirms the assertion that in some Igbo sub-cultures, such as among the Nsukka people, the widow is not left alone during her times of mourning and wailing and that the patrilineal daughters are always present there with her. He further notes that the formal lamentation for the deceased by the female relatives continues for three to six days. The female mourners collectively culturally sleep in the hut of the deceased. Every morning, large

quantities of local beer are served them by their friends and relatives. Every day, at dawn, these mourning women give loud cries of grief at the sight of friends and relatives (226).

In most Igbo communities, it is compulsory for a widow to be placed in seclusion after her husband's death. This practice is maintained throughout the initial mourning period and ends with the interment of the deceased. In this condition, the widow is restricted from any interaction with people (Ohale). The first period of mourning is most severe and health- damaging. In her twenty eight days of confinement, the cultural practice restricts the widow from any social contact. She is not allowed to go to the stream, farmland or market (Nzewi 1-11).

After the first phase of burial rituals, the second phase of rites and rituals take place. In this stage, certain rituals are performed to purify the family members of the deceased. The widow, especially, has to perform all the purification rituals for she is still considered impure or defiled. The rites performed at this stage also denote the end of the marriage and the separation between the deceased and his wife forever. Soon after, the *umuada* take the widow to the secluded place of the compound where her head is shaved; her pubic hair is also shaved. After shaving her, the widow takes a ritual bath. Thereafter, she is dressed in new mourning attire; she will wear this dress for the rest of the mourning period. In the case of a pregnant widow, her hair and the dress she was wearing during the seclusion are buried; in the case of a non-pregnant widow, her shaved hair and dress are burnt to symbolize the beginning of the separation between the widow and her late husband (Nzewi 6-7).

After this ritual, the widow resumes a life of limited freedom governed by certain widow rules of behaviour. In this phase of mourning, she is permitted to interact with people, talk to anybody and go outside but she is restricted from returning home late during

the night. Before resuming normal life, the widow must go through the last cleansing process to further purify herself and improve her personal hygiene. Her room and its contents are also cleansed. The *umuada* and the widow's friends and relatives help the widow in cleaning up the mourning environment. The filth is gathered in a basket which the widow carries to the bush, accompanied by a member of the *umuada*. This ritual of throwing filth is done very early in the morning to prevent people from watching the event. To forewarn people to look the other way, a woman from the *umuada* goes before the widow to give a warning cry. Then the widow is again bathed culturally and shaved properly by the *umuada*. This final ritual of cleaning indicates the last separation between the widow and her late husband. Now, she can resume her normal life in the family and the society. If she is young and interested in remarrying, she is allowed to do so but if she doesn't want to remarry, she stays in the same family with her in-laws (Nzewi 1-11).

Igbo beliefs behind widowhood practices

The Igbo regard burial and mourning rituals as culturally important on several grounds. Since Igbo people believe in two worlds (physical and spiritual), death is not regarded as an end to life. As such, there is need to separate the widow from the spirit of her husband, protect their children and the deceased's property as well as maintain the peace and stability of the entire community through the widow's fulfilment of the widowhood practices. Ewelukwa (444) notes that mourning rituals in the Igbo society are performed to pay homage to the deceased and that such rituals celebrate the status of the deceased as the widow's late husband.

These rituals are also practised in favour of the widow, considering that these mourning rituals are believed to protect the widow from the menace of evil spirits. In the words of Okorie, "the traditional concept of death is also an important fact in the

widowhood practices…since traditionally it is believed that the dead continue to participate in and influence the lives of the living, we saw in one area, where widows had to run very hot mixture across their faces to expel the spirit of their departed husband" (79-84). Tasie believes "the overall aim of the widowhood rites could therefore be summed up as to severe the ties between a dead husband and his living wife/wives" (155-162). Properly followed, the rituals bring some benefits to the widow and her family as, according to Ewelukwa, a feast and some form of economic package, in some Igbo sub-cultures, is awarded to the widow after her successful fulfilment of all the rituals.

Widowhood practices are also undertaken to enhance the deceased's smooth entrance into the spiritual world, to make him enter with peace and comfort and facilitate the harmonious relationship between the living and the ancestors. So, it appears the purpose of retaining these rituals is because they are perceived as cultural exercises by which the widow and the community are purified and protected.

Protecting the Rights of Widows in Nigeria

In Nigeria, discrimination against widows has reduced due to rapid growth in the education of women and amendment of local laws. Onyekuru notes that in spite of the enactment of laws to protect the widows, widows in Nigeria are still deprived inheritance rights and are still subjected to physical and psychological torture. There are two types of marriages in Nigeria: statutory (monogamous) marriage and customary (monogamous/polygamous) marriage. Although statutory law grants women right of inheritance after the death of their husbands, in practice it doesn't prevail. In customary marriage, controversies and conflicts regarding the matter of inheritance usually take place among the wives after the death of their husband.

According to Bukar Usman, Nigeria's renowned folklorist and

writer whom I communicated with while researching this paper, customary law pertaining to widowhood practices and the widow's right of inheritance differs from one ethnic group to another. He says that the widow's inheritance rights, in customary terms, largely depend on the cultural milieu in which the marriage is contracted. In his view, some Nigerian customary marriages are similar to the Islamic marriage and there are a large number of Nigerians who follow the Islamic religion and whose marriages are governed by the customary system.

Onyekuru is of the opinion that in Nigeria the widow usually loses out after the demise of her husband because there is no concept of co-ownership of property by couples. In Nigerian society, male relations of the deceased take possession of the deceased's assets thereby depriving the widows of their inheritance. In most of the sub-cultures of Nigeria, male relatives of the deceased traditionally inherit his wives (widows) and serve as social security for the widows. This practice is sometimes against the consent of the widows. When widows revolt against such discriminatory acts, the patriarchal society would accuse them of being the killers of their husbands, and this might result into several dehumanizing acts being inflicted upon them.

There are many laws in Nigeria aimed at reducing dehumanizing widowhood practices. The 1999 Constitution of the Federal Republic of Nigeria, Chapter 4, on fundamental human rights, grants equality of rights, obligations, and opportunities to every Nigerian citizen. It also provides widows' rights to freedom in the choice of remarriage, right of inheritance and provides that no humiliating and dehumanizing treatment should be meted out to widows. On March 8, 2001, the Enugu State House of Assembly enacted some laws protecting the fundamental rights and welfare of widows and widowers. No person can compel a widow or widower to follow the dehumanizing and humiliating rites and

rituals which are against their choices. The law says that anyone who contravenes the Provisions of sections 4 or 5 of the law will be fined or sentenced to two years imprisonment. In 2003, in Imo state of Nigeria, a law (law no. 12) was enacted to prohibit humiliating customary widowhood practices. Anyone who goes against this law will be liable to a fine of N10,000 or six month imprisonment. And on November 26, 2004, the Cross River State House of Assembly enacted a law to protect widows against maltreatment and domestic violence (CIRDDOC).

Conclusion

After going through the study of facts and myths of widowhood practices among the Igbo, this writer comes to the conclusion that the continuation of these practices by Igbo people is sustained by the belief that widowhood practices are for the protection of the widow, for the welfare of the community, and for maintenance of mutual harmony between the physical and spiritual world. This study also reveals that widowhood practices are engaged in by all Igbo widows but the type of treatment, whether harsh or light, meted out to the widows, depends on the socio-economic background of each widow. Educated widows and those who are self-dependent or who dwell in the urban place are safer and more protected than the widows who are uneducated, who are dependent on the family or who dwell in the rural areas. The childless widow is the most humiliated because the society regards her as a witch.

Women should be empowered by being educated. Education plays a vital role in encouraging widows to revolt against humiliating cultural practices. One notes from Ifeoma Okoye's personal experience of widowhood that being an educated widow enabled her to revolt against the humiliating and dehumanizing aspects of Igbo widowhood practices.

It is really disappointing to see that the *umuada* (patrilineal daughters) who are responsible for ensuring that Igbo widowhood

practices are carried out don't appear to be sympathetic but rather insist that the widows should fulfil everything the torturous practices demand from them. Such *umuada* needs to be educated to make them change their traditional patriarchal ideologies and understand that they need to treat their fellow women with dignity and mercy. Men and women are equally important in bringing about radical changes that would stop or reform these harmful and lethal cultural practices that subjugate and violate the rights of widows.

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Maximum Vocal Art in Music Performance: Indispensability of Breathing and Breath Control

Lucy K. Onyekomelu

Department of Music,

Chukwuemeka Odumegwu Ojukwu University,

Igbariam, Anambra State, Nigeria

luciyke485@gmail.com

Abstract

Good vocal art music performances that appeal to the ear and soothes the soul are the burning desires of every audience from its performers especially the erudite ones amongst them. The foundation of vocal art music lies in the proper control of the breath. Investigations and observations have shown that over fifty percent of music undergraduates in Nigerian tertiary institutions can hardly render a vocal art music performance without producing disjointed and broken notes or cracks and non-flow of the words they vocalize. Until a performer knows how to control the breath and unite tones, only then is he equipped to convey every variety of expression expected of him in vocal art music performance, else, the art of singing would become a chimera. By means of applying the working principles of the larynx and pharynx which are part of the respiratory mechanisms in the process of sound production, this paper will explore; the act of breathing and breath control in vocal art music, show reasons why impressive breath control in vocal performers should be developed and exercises for developing control of escaping air in vocal performance. All these will in turn ground the undergraduates in maximum vocal art music performance if imbibed in them early enough by music educators.

Keywords: soothes, erudite, disjointed, vocalize, chimera, imbibed

Introduction

Arts transcend science. Human beings marvel at the divine design of creation of the human voice in a scientific sense, but the special qualities that makes a person a good singer and the average person devoid of talent goes far beyond a desperate attempt to fit the artistic square peg into a scientific round hole (Holland, 2012). Moreover, the art of vocal sound production in music is a scientific process that beats the human eye. It is a natural phenomenon that involves breath which is life itself as seen in the words of Praise

George (2006:14). If one's breathing is right, then his/her singing will equally be right. Most ancient writers and teachers of vocal performance(s) placed a great deal of emphasis on the importance of studying breathing and breath control early on in the course of learning to sing. In line with the above, Graham Hewitt (1978) records that as long ago as the seventeenth century; the famous Italian teachers were known to have checked their pupils' breathing, firmly believing that 'he who breathes well, sings well'. Breathing is the single most important element in vocal art music performance because; the key to good vocal art performance is breathing properly and controlling the breath correctly. The difference between speaking and singing is the continuity of vibration and energy. In speech, energy is constantly arrested but it is never done in vocal music performance. When one breathes in, or inhales, he takes in air and when he breathes out or exhales, it is still air that is taken out. The ability of controlling these airs is what makes a vocal art performer unique, distinct and successful because, good breath makes a visible difference in the quality of the vocal sound produced by a singer during art performance.

Breathing properly has some positive effects ranging from calming the mind and the body to making it possible to support a good musical tone. The foundation of all vocal art studies for vocal art music performance should lie in breathing and the control of breath. Stressing this, Giovanni (1975) rightly states that:

> The technical development of the voice is brought out by the double functioning of the lungs, which consists of: first, inhaling the breath noiselessly; and secondly, making use of the diaphragm to control the breath as economically as one pleases, in order to leave the vocal apparatus completely independent. (The diaphragm is a muscle on which the lungs rest and which is indispensable to singing) (5).

It is obviously clear from the above that, unless a vocal art performer becomes a master of the organs of breath, he cannot begin or succeed in the imperceptible merging of one tone into another during performance.

The Concept of Singing and Performance
Singing is an art, a complex sensory motor activity that requires finely co-ordinate interaction of the organs of aural perception, phonation, respiration and articulation which is monitored by the brain. Singing is expressing one's innermost feelings in melody through words. This is because "man sings when he has something

to express" (Nnamani 2002:78). It also involves emotional connection and the desire to communicate through music. Watson and Hixon (1987) describe singing as a "complex biomechanical process" (337). Bunch (1998) summarizes the complexity of singing by stating "simply put, the singing voice is a combination of mind, body, imagination and spirit, all of which work together – no one without the other" (p. 1).

Performance on the other hand simply means the act of doing something. According to Lexicon Webster Dictionary (1996), to perform means "to fulfill, carryout and accomplish an action and obligation" (746). Ekwueme (2012) defines performance as an act of doing or performing a task. It is, simply, to sing or play an instrument. Performance has connotations of musicians performing music before an audience. It is the ultimate goal towards which all efforts are geared and directed to in the world of music. This ultimate goal generally showcases common attributes in its capacity as a medium of communication (Ibekwe 2012). Okonkwo (2012) equally notes that performance is a medium through which a composer communicates certain ideas and feelings to a listener. Miller (1973) in support of performance being a communication medium also states that performance is trying to communicate an ideal sound which recreates the composer's ideas as nearly as possible to an audience. Going further, he says that a carefully organized performance results in real communication. It is obvious from the above therefore; that there is always a message which every art performance sends across. This message(s) are usually sent by the performer. The vocal art performer has the task of interpreting and communicating a piece of music effectively to his audience. These he can only do, through the proper use of breath and its control which is the nucleus of vocal art music. Hanna (1977) goes further to say that musical performance invokes several means of communication such as motor, visual, auditory among others.

These means of communication can only be invoked if the vocal art performer knows in entirety how to unite his tones by controlling his breath in order to convey every variety of expression that is expected of him during performance.

Problem Statement

Great majority of vocal problems faced by vocal art music performers according to Holland (2012) results from confusion

between the working principles of the passive and active divisions of the singing organisms. Explaining further; it resembles a novice driver who attempts to use the same pedal for the accelerator and the brakes. By pushing the pedal for increased speed, he simultaneously applies the brakes, releasing the brakes, he shuts off the vehicle. Investigations and observations have shown that most of the music students in our tertiary institutions today can hardly stand on their feet to render a good vocal music performance. They run away from such performances. As a result, a good number of them that have graduated from school often times find themselves in a state of confusion and crisis when it comes to vocal performances. They continue struggling to fit in and be accepted in the ever competitive performing environment they see themselves in, with little or no success. Those of them that dares to perform, struggle and mutter words during their performances thereby leading to production of disjointing and breaking notes, cracks and non-flow of the words that they vocalize.

This paper, by exploring the act of breathing and breath control in vocal art music performance, will show reasons why performers should developed impressive breath control; it will also show exercises for developing control of escaping air in vocal performance. All these will in turn ground the undergraduates in maximum vocal art music performances if imbibed in them early enough by music educators. Every singing begins with breath and all vocal sounds are created by vibrations in the larynx caused by air from the lungs. Breathing in everyday life is a subconscious bodily function which occurs naturally. However, the singer or performer must have control of the intake and exhalation of breath to achieve maximum results from his or her vocal performance. Vennard (1967) believes that proper breathing and breath control is central to an efficient vocal technique. Expressing further; "there are those teachers who consider breathing the most important factor in tone production…. Conversely, poor singing is directly the result of poor breathing, that consequently, there is just one thing to teach, correct inhalation and exhalation" (18).

The voice which is the object of vocal sound production is like a diamond in its unpolished state, i.e., when it is undeveloped. The beauty comes out and shines when skilled artisans work on it. People cannot really tell whether they can or cannot sing until they have involved and subjected their voices for training over a period

of time. Investigations have shown that many who thought they could never sing always marvel at the pitch range they attain after fundamental and proper training by a vocal teacher. Breathing and breath control are the neglected aspect of vocal training that needs to be harnessed, and developed so as to bring the vocal performer's voice to its maximum and optional functioning capacity during performances. They are basically, two indispensable sequels that should be inculcated in performers earlier on in the course of their training lessons as beginners. Seemingly driven by the above, Okonkwo (2013) asserts that "lessons on breath control should always be the singer's first lessons as beginners. Good breathing makes for good sound production" (224). In the words of Adedeji (2000), it is a generally accepted fact that proper breath control is fundamental in singing.

Action of Breathing

To understand how to breathe, you must understand how the respiratory system works.

Fig. 1: Human Respiratory System
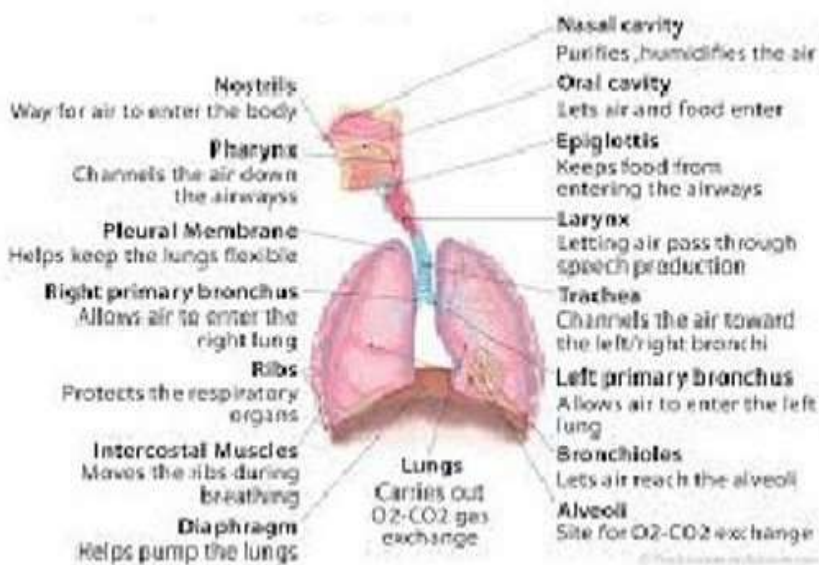
From Fig. 1 above, the diaphragm muscles surround the lungs. To breath in, the diaphragm lowers and expands into the regions of the stomach and intestines. It takes more energy to inhale than exhale. When you exhale, the job of the diaphragm is to resist completely deflating the lungs all at once. In vocal music performance, this action must be managed so that a steady flow of air can be put through the vocal instrument; that is the voice. The inhalation needs to be as full as possible and the exhalation needs to be slow

and controlled. To accomplish this, the vocal performer needs good posture (sitting or standing) and control over the breathing process.

Natural breathing is an involuntary action, i.e. a person is not conscious of the action. Yet breathing can also be controlled by will as a person can make himself breathe faster or can stop breathing. This is a voluntary action. There are three stages in natural breathing: breathing-in period, breathing-out period, and a resting or recovery period. Within singing, there are four stages of breathing. These stages according to Godman & Gutteridge 1982 include:

(i)   breathing-in period (inhalation)
(ii)   a setting up controls period (suspension)
(iii)   a controlled exhalation period (phonation) an
(iv)   a recovery period. These stages must be under conscious control until they become conditioned reflexes. A well-developed technique of controlled breathing in and out is invaluable for singers and marvelous for anyone's general health. It expands the chest by an inch or two, flattens sagging tummy muscles and correct one's posture.

It also cleanses the lungs, re-oxygenates the blood efficiently and relaxes one when he or she is nervous or tensed. There are three aspects of breathing which a performer or singer must acquire:

(1) the ability to inhale large quantities of air,
(2) the ability to snatch a good breath quickly, and more importantly,
(3) the ability to control the escape of breath.

Different Kinds of Breathing
There exist different kinds of breathing which according to Ameye (2009) includes:

Dramatic Breath: In music, there is the dramatic breath. In this case, the way you breathe is based on the expression or interpretational needs of the song. For example, you might take a louder, gasping type of breath to give an effect in a vocal performance at a moment of anger or disbelief. You might use a slow kind of breath to express tiredness or despair. Your use of air in the cases above is "expressive".

Silent Breath: It is also important to know how to take a silent breath. In fact, you will use this kind of breathing most often when you sing (and when you record) in vocal performances. The breath comes in quickly through your mouth (and nose) and goes deep into your lungs with very little sound. Your ribcage is open and expands easily as the air pours in.

Relaxation Breathing: This involves helping to calm the singers' minds; to prepare them for the concentration it takes to work quietly with focus on improving vocal technique.

The diaphragm plays a crucial role in breathing, in relation to vocal performance. This involuntary muscle called diaphragm is actually shaped like an upside-down bowl. It is attached to the bottom of the ribcage, and is the main muscle responsible for inhalation. When you breathe in, the diaphragm descends, creating a vacuum that sucks the air into your lungs. The abdominals are the primary muscles used for exhalation. When one exhales, the abdominals contract to bring the ribcage back inwards. This process pulls the diaphragm back up, expelling the air outwards.

The diaphragm and abdominals are both assisted in their processes by the movement of the intercostal muscles which are located between the ribs. As air fills the lungs, the ribcage naturally expands outward. This is only achieved through the expansion of the external intercostals. During the exhalation process, the ribcage returns inward, helped along by the internal intercostals.

Fig. 2: Action of the diaphragm during the breathing process
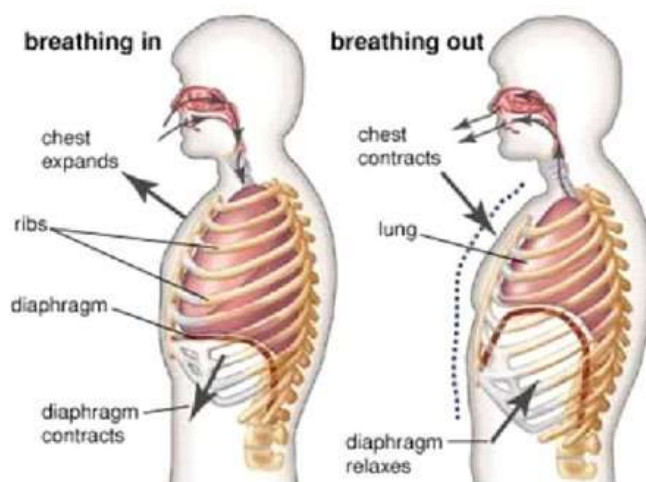
In singing, the breath is regulated by how much the diaphragm is kept from moving up too quickly and by how much the vocal cord

fold themselves in resisting the airflow. For any given pitch or dynamic, there is a range of optimal breath flow and breath control. When these two forces are balanced, a vocal artist performs very well. In proper singing, the diaphragm is not allowed to relax; rather it is kept active and buoyantly engaged. The vocal cords then regulate the remaining air stream. These mechanisms work simultaneously to make a pitch.

The voice that the vocal music performer uses to perform emanates as a result of the vibrations of the vocal cords which is dependent on the respiratory muscles. These vocal cords always adjust to be able to reach the pitch and dynamic requirements of every musical note sung during performance. The vocal art performer employs the working principles of the larynx and pharynx which are part of the respiratory mechanism in order to perform the co-ordinate activity of singing.

Learning to Breathe: Learning to breathe properly for the purpose of singing can be very demanding. To learn to breathe with an expanded and controlled breath; divide the breathing process into three parts: upper chest, middle chest (abdomen) and lower chest (waist). Each of these areas can be separately controlled. To identify these areas, lie down and put your hand on your chest. Place your thumb at your sternum (the place in the middle of your chest just below where the ribcage ends) and point the tip of your little finger toward your belly button. Your hand is now covering your middle chest area or the place where your abdominal muscles are located. Breathe in by expanding only the upper chest area. Next, practice expanding only the middle chest area. Finally, practice expanding only the lower chest area. The lower abdominal muscles in this area are the strongest and they normally contrast during sound production while singing. If the vocal art performer can learn to keep the chest expanded and held high and the rib cage open all the time, he will be assured of becoming a very great singer.

Table 1.0: The Voice Organs and their role in sound production

Subsystem	Voice organs	Role in sound production
Air pressure system	Diaphragm	Provides and regulates air pressure to cause vocal folds to vibrate

Vibratory system	Voice box (Larynx) vocal folds	Vocal folds vibrate, changing air pressure to sound waves producing "voice sound", frequently described as a "buzz sound" varies pitch of sound
Resonating system	Vocal tract: pharynx	Changes the "buzz sound" into a person's recognizable voice

Fig. 3: The Larynx and Pharynx
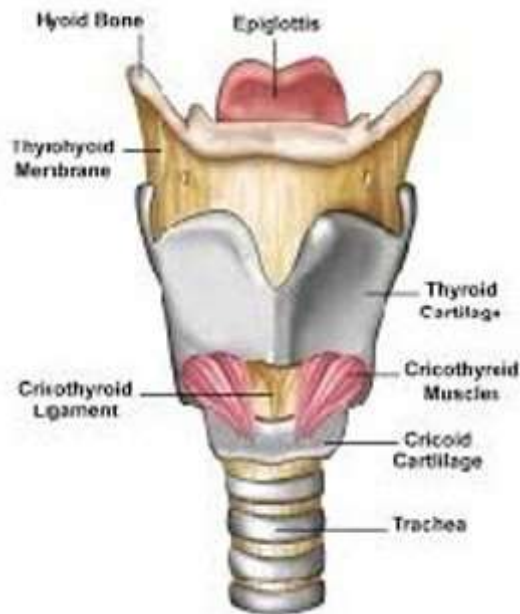
Epigastria are also very important in singing. It is not a muscle but the point where the abdominal muscles and diaphragm meet. It is located in the upper abdomen (right under the ribcage), the epigastria forms "breath support" by engaging the abdominals and diaphragm at the same time, a consistent, supported flow of air is able to be expelled from the lungs. One can feel this muscle at work by taking a deep breath in and hissing out on a "ts" sound. The epigastria will tighten, allowing you to hiss out your air.

To sing better, a vocal performer must learn to preserve a reservoir of air in the lungs that supports and holds up small amount of air released across the vocal cords. The attractiveness of an art performer's voice in making vocal music is what will make the listeners or audience stay till the end of the performance. Listening to an attractive voice perform is a highly rewarding stimulus which

is usually obvious and striking thereby, motivating the listener to consume a startling amount of music. The vocal art performer must know how to unite pitch, rhythm and tempo in his performance because; these are the elements that will make his voice attractive. In order for the performer to unite these elements, he must learn to breathe properly and control the breath he has taken. The breath control should be a flexible process void of rigidity. It is the management and control of breath that makes a good performance.

Reasons for Developing Impressive Breath Control in Students/Performers

Breath control has to be developed for two reasons:

(1) Composers sometimes write long phrases of music for the performer to cope with, and unless the performer knows how to budget the outgoing supply of air, he is going to run out of it quickly and be forced to break a long phrase which should be sung in one breath.

(2) While singing a fairly long phrase, the pressure which forces the air to escape through the vocal cords must be sustained otherwise, the voice will sound as though the performer is running out of breath.

Exercises for Developing Control of Escaping Air in Vocal Performance

Hewitt (1978) outlined the following as exercises for developing control of escaping air in vocal performance. Stand relaxed and take a breath (from the bottom of your lungs, of course) the shoulders should be hanging lose as if you are carrying two buckets of water. Now expire on F or a low note, slowly, gradually and evenly, don't collapse the chest even at the end of the breath, imagine you are expanding it, and this will ensure it stays high. It will pull on the abdominal muscles and hurt until you are used to it.

You must continue until you are exhausted, but towards the end, take another breath and repeat the exercise. If your stomach muscles are out of condition, you will find some difficulty in performing this exercise smoothly. Almost as soon as you start to sing a long phrase, the diaphragm should gradually, not suddenly, raise itself to give support underneath the lungs. This keeps constant the pressure of escaping air and must be continued until you have finished singing. By about the middle of the long phrase,

you may feel that you are running out of breath, but you are not. There is plenty of air still in the lungs and you have to make use of those airs to give the voice a new lease of life.

The support given to the lungs by the upward movement of the diaphragm can be reinforced by pulling-in the abdominal muscles below the diaphragm. By doing so, you can guarantee a strong and steady vocal sound right up to the end of the longest phrase. This pulling-in of the abdomen also happens when you cough or blow up a balloon.

Get few balloons handy. A new balloon is stiff; you need a lot of puff and more pressure to stretch the rubber. Your cheeks are blown up, but nothing happens until you automatically pull in the muscles just below your waist. This extra 'kick' which the breath gets, produces enough pressure to inflate the balloon. This is exactly what happens when you are sustaining your singing.

"*Messa di voce*" – the Italian term for starting a note quietly and increasing its volume until it is loud, then gradually decreasing back to almost nothing is probably the most valuable of all breath control exercises. To practice it, choose a comfortable pitch in the middle of your range, sing OO, AH, a hum or anything you find easy, make the rise and fall in volume. Slowly and gradually, play with your voice, feel that you have control over it and repeat the process. Another exercise which will quickly show you how much air should be escaping is this: Sing in front of a lighted candle without making the flame flicker. Hold the candle about nine inches from your face, sing a phrase or an exercise easily and gently too with proper breath support and crescendo if you so desire. The flame should barely move. This is a very old exercise that is very valuable. It is now established that the most important aspect of good singing technique is breathing and control of air. Vocal art performers must control their breathing or they become fatigued quickly and the singing suffers. When all these are learned and applied properly, immediate result of improved and good performance is achieved.

Below are some pedagogical breathing exercises that will produce immediate result of improved performance(s) if practiced on a daily basis.

a. Standing, with the fingers of both hands of the students/performers pressed into their sides at waist level,

slowly and easily take a deep breath, concentrating on filling-up from the bottom of the lungs. (Students/performers, may find that breathing through the nose makes for a fuller, deeper breath and of course it warms and cleans the air, making it less harsh on the throat). Think of it as an extension of ordinary breathing: feel the air going down, deep into the bottom part of the lungs. If the students are doing it properly, their hands will be eased out. This is because, the lungs should expand downwards as well as sideways and in doing so, the muscles underneath are flattened and pushed outwards.

b. The students should try lying on their backs to practice breathing exercises. When they are lying down, the breathing is deeper and they can easily feel the movement of their muscles.

c. Let them hold a heavy object above their heads: using something heavy enough to make lifting it an effort – like a bucket of sand on a bar-bell. Their breathing should fall easily into the right place.

d. Students should sit on a firm, straight – backed chair, hang their arms loosely and move the elbows away from the sides of their chest. Without moving the shoulders and with their backs touching the chair – back, they should take a long, slow, deep breath from the bottom of their lungs. They should try to expand so that their backs swell and presses against the chair. This particular exercise quickly establishes the sensation of waist and back expansion while breathing in.

Summary

Since "all arts evolve towards music" Erick More (1978:71), tenacious efforts should be made by music educators to imbibe in their students early enough the tenets of good singing. They should according to Ojukwu (2013) should teach for transfer.

The need for students to be grounded in the foundations of vocal music performances early on cannot be overemphasized. The vocal performance teacher has the responsibility of educating and training the performer as well as the listener and therefore must cultivate their perceptions (Bunch, 1982). Effective training is achieved through giving of instructions at intervals, participatory observation, imitation and rote teaching and learning from the teachers.

There must be underlying basic objectives as far as music teaching of vocal performance is concerned. The knowledge and

performance of music should bring richer appreciation into the life of students and performers and help in developing their intelligence, competencies and appreciation. Seemingly driven by the above, music educators in vocal performances should teach their students how to:

(i) Breathe properly through the nose and mouth simultaneously with a resulting swelling of the muscles, without shrugging the shoulders so that the widest part of their lungs are filled with air.

(ii) Control the breath so that the outflow is gradually utilized in producing a good vocal sound and

(iii) Pulling in the abdominal muscles so that the shape of a champion lifter is obtained and the high notes are sustained without cracking.

Conclusion and Recommendation

This paper, having established that the tenets of good singing and maximum vocal art music performances lie in good breath and proper breath management recommends the following; that educators of music and voice teachers who are saddled with the responsibility of giving proper music education in the area of vocal performance(s) should be concerned with teaching their students the etiquettes of good vocal performance which is embedded in breathing and breath control in order to be able to face the competitive performing environment in which they are and the ever competitive environment which they will eventually find themselves once they graduate from school.

Not only that, since assertions have been made by experts that students/performers learn more about vocal performances by performing music and this is because when a piece of music is sung or played, various principles and systems are applied and learned at the same time than when the music is dormant on a piece of manuscript. The students and performers therefore should be subjected and encouraged into lots of practical music experience(s) which will help them to think conceptually and analytically about the functions of various musical elements and equally put them in practice as they sing and perform.

More so, university and college music educators in Nigeria have a challenge in the area of producing highly skilled singers and performers because, they are needed to satisfy our societal needs for good vocal performance techniques required in our country's

vocal production and performances. Going by the above therefore, music educators should teach their students the necessary skills and techniques required in vocal performance(s) early on, so that they would be grounded in the area and techniques of good vocal art music performance.

Above all, the performers on their own part should develop their singing talent through practice for practice makes perfect, and it also makes permanent. They must work hard in order to improve their singing ability, putting in practice what the educators taught them. A famous pianist once said "if I don't rehearse for one day, I know; if I don't rehearse for two days, my wife knows; and if I don't rehearse for three days, my audience knows". Nothing good and lasting comes to someone without discipline and hard work. The students' vocal ability is not going to improve by chance, overnight or by a 'miracle'. It will only improve by training and exposure. So, the key to achieving all these is practice, and when a performer knows how to control the breath and unite his tones through practice, only then will he be able to convey all manner of expression expected of him in vocal art music performance else, the art of singing would become a chimera.

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Satirical Magical Realism in Ngugi Wa Thiongo's
Wizard of the Crow

Ijeoma Lena Osita
Department of English,
Chukwuemeka Odumegwu Ojukwu University,
Igbariam, Anambra State, Nigeria
ijeomalena@gmail.com

Abstract

This paper concerns itself with Ngugi Wa Thiongo's demonstration of his use of satiric magical realism to illuminate the political irregularities in his postcolonial Kenya. The depiction of the postcolonial African situation calls for this narrative style. This narrative style is used for the primary purpose of mockery, ridicule and humor. Ngugi is sickened by the political instabilities in his postcolonial Kenya. Ngugi exceeds the limits of the real in a bid to mock leadership in Africa. He manipulates the realistic mode, he uses characters who exceeds the limits of what is real. Ngugi uses magical realism as an effective platform for political discourse. It reaches into the essence of abusive governments. This study is hinged on the sociological approach.

Keywords: affinities, chimera, embedded, nucleus, phenomena

Introduction

Wizard of the Crow gives a satiric critique of postcolonial African regimes known for their economic mismanagement, nepotism, sycophancy, corruption, dictatorship, and subservience to foreign powers. *Wizard of the Crow* is an ambitious, magisterial, comic novel set in the fictional Free Republic of Aburiria. Ngugi demonstrates his use of satirical magical realism; here character representation exceeds the limits of conventional realism. Ngugi Wa Thiongo mocks leadership in Africa through manipulations of the realistic mode, which helps effectively in representing political issues in Africa. The work is critical, insightful and inspiring. Narrating the fictional town of Aburiria, Ngugi writes:

> In Aburiria, wild animals were becoming rare because of

> dwindling forests and poaching, and tourist pictures of beggars or children with kwashiorkor and flies massing around their runny noses and sore eye were prized for their authenticity. If there were no beggars in the streets, tourists might start doubting whether Aburiria was an authentic African country (35).

This is the state of most African countries today where the poor gets poorer and the rich gets richer. The streets are filthy and filled with beggars in rags. There is no doubt that Aburiria is Kenya and the "The Ruler" of Aburiria is Moi. Aburiria is an absurdly ministerial and oppressive post-colonial state. The protagonist of the novel is Kamiti, who apparently is the *Wizard of the Crow*. There is importantly, the magical love story of Kamiti and Nyawira, who unpremeditatedly become the oracle of hope amidst ongoing authoritarian oppression.

Wizard of the Crow tells the story of the Free Republic of Aburiria, a fictitious African country ruled by a dictator known as the Ruler and his sycophantic ministers who are engaged in a power struggle, and who enjoy plotting against each other in their desires to win his (the Ruler) utmost sympathy and love. In *Wizard of the Crow* various groups are battling for the protection of their individual interests, obviously their selfishness. This includes the Ruler who is engaged in a ferocious battle to cling to his declining power. There are the poverty stricken Aburirian masses who are battling for jobs and the women who are fighting against male domination, both groups led by Kamiti the wizard and his companion, Nyawira. There is also the Global Bank, the representative of the neocolonial forces who are battling for the control of the country's economy.

When asked about the present situation in Africa during an interview in September 2000, Ngugi exasperatedly declared that "Things are so bad I think the only way to write about it is utter fantasy, fable – it is so awful!" (Mills 1). Ngugi went a lot further than his fellow magic realist writers in his depiction of postcolonial Kenya. He stretches the usage of magical realism by making his setting mythical rather than real. This gives him the freedom akin to that of those who spin fairy tales.

Set in an imaginary African country of Aburiria, *Wizard of the Crow* opens with rumours about the unexplained illness of the Ruler. Because the Ruler's illness cannot be scientifically diagnosed, Aburirians have developed extraordinary theories about its causes. Amongst these theories, five have been on the lips of Aburirian citizens: the first theory blames the Ruler's illness on the anger he developed after being denied an interview by the *Global Network News* during a visit in New York; the second theory claims the illness was a curse from the cry of a wronged he-goat; the third blames it on the Ruler's long rule; the fourth traces it to the Ruler's legal wife, Rachael's refusal to shed tears after her fall from grace; and the fifth believes that the illness is the sole work of the daemons that the Ruler had housed in a special chamber in the State House, who had now turned their backs on him and withdrew their protective services (3-10). The Ruler's illness and Aburirians' theories about it are reflective of fables which are defined as stories with fantastic events and creatures having allegorical meaning. The Ruler's absolute power depends on sycophants like Sikiokuu, Machokali, and Big Ben, who have gone as far as surgically enlarging their ears, eyes, and tongue, respectively, in order to be his most loyal spies and spokespersons, in order to gain his love.

In Aburiria, nepotism and corruption are the basic actions of the state, the main interest of the elite who frequent the Ruler is self-preservation, and they know what to do to remain in the good book of the dictator whose only criterion for cabinet appointments is the candidate's loyalty to him. Thus, when the Ruler learns that Machokali, the sycophant-in-chief, has gone to England to surgically remove his eyes to serve him better, he was very pleased.

This is indeed a satire on African leaders who surround themselves with sycophants who weave self-seeking flatteries that the leaders often seem to rely on. The free republic of Aburiria is neither free nor a republic and its very name is an irony. The Ruler announces a new kind of democracy in which he is the head of every party. Crooks are appointed as upholders of the law and their criminality

praised as a virtue. One is exposed to characters like Machokali who went to a London hospital:

> Not because he was ill but because he wanted to have his eyes enlarged, to make them ferociously sharp... so that they would be able to spot the enemies of the Ruler no matter how far their hiding places. Enlarged the size of electric bulbs his eyes were now the most prominent feature of his face, dwarfing his nose, cheeks and forehead. The Ruler so touched by his devotion and public expression of loyalty that even before the MP returned home from England the Ruler had given him the Ministry of Foreign Affairs... (12) … so that Machokali would be his representative eye wherever, in whatever corner of the globe lay the Ruler's interest…(13).

What makes Ngugi's magical realism unique is the fairy-like narration of events. The once-upon-a-time narrative technique allows for satire and humor as well as a depiction of the horror and injustice of life under the Ruler. Indeed, this is what drives all the characters and their actions in the novel.

The Ruler's positive response vis-a-vis Machokali's act of devotion spurs so many body modifications by other sycophants. Thus, in the Ruler's entourage, another back-bencher MP decides to follow the footsteps of Machokali. Nothing can stop this particular cabinet member, for he goes as far as secretly selling his father's plot and borrowing money to buy a ticket to France in order to serve the Ruler.

He did not have much money, so he secretly sold his father's plot and borrowed the rest to buy himself a flight to France and a hospital bed in Paris, where he had his ears enlarged so that, as he also put it in his press statement, he would be able to hear better and therefore be privy to the most private of conversations between husband and wife, children and their parents, students and teachers... All in service of the Ruler. His ears were larger than a rabbit's and always primed to detect danger at any time from any direction (14).

When Sikiokuu comes back with his new look, the Ruler is pleased with what he sees and decides to upgrade the former's position in

the cabinet:

> His ears were larger than a rabbit's and always primed to
> detect danger at any time and from any direction. His devotion
> did not go unnoticed, and he was made Minister of State in
> charge of spying on the citizenry. The secret police machine
> known as M5 was now under his direction. And so Silver
> Sikiokuu he became, jettisoning his earlier names. (14)

Obviously these extreme cases of loyalty are found in postcolonial
African countries; for example, in Togo, Colonel Assila of the
Togolese Armed Forces offered to sacrifice himself in order to
persuade General Eyadema to stay in power. Like other
postcolonial dictators, the Ruler of Aburiria adores flattery,
praises, and glorification. The Sikiokuus of postcolonial African
countries know how to play this game well. In order to continue to
enjoy the dictator's favours, these shameless sycophants' quotidian
preoccupation is how to please the dictators and rally the people
behind them in order to give the impression that the dictators are
loved. They make sure that all the actions of the dictators are
disseminated to the citizens. In Aburiria, any action of the Ruler is
in the news. "His every moment – eating, shitting, sneezing, or
blowing his nose is captured on camera. Even his yawns were
news because, whether triggered by boredom, fatigue, or thirst,
they were often followed by some nation drama…." (3). In
Aburiria the ridiculous does not kill; we learn that an MP,
Benjamin Mambo, has been inspired by the fortune of Machokali
and Sikiokuu that he had his tongue elongated so he can effectively
echo the Ruler's commands to soldiers in the country and threats to
his enemies before they reach the Aburirian borders. This earned
him the Information Minister portfolio; but he later learned at his
own expense that he also needed to enlarge his mouth to retain the
ability to speak.

The bodily changes of these three sycophants are also followed by
name changes. Marcus became Machokali, Silver became
Sikiokuu, and Mambo became Big Ben; the latter is believed to
have been inspired by the clock at the British Parliament. Their
extraordinarily distorted bodies make them look more like
cartoonish characters than humans; this creates a comic

atmosphere throughout the novel. What makes Ngugi's magical realism different from the other two writers examined in the last chapter is that he grounded his use of the concept of magical realism in satire, humor, and sarcasm. This is, no doubt, what the exaggerated depictions of the physical appearance of characters aim at. Ngugi's is satirical magical realism at its finest. At the heart of satirical magical realism is mockery for mockery sake. Benjamin Mambo equally toed the footsteps of Machokali and Sikiokuu. As a young man, Mambo had failed to get into the army because he was smallish; the only avenue that will earn him the minister of defense was elongating his tongue:

> "He chose to have his tongue elongated so that in echoing the Ruler's command his words would reach every soldier in the country...and the tongue, like a dog's now hung out way beyond his lips rendering speech impossible" (14-15).

These body modifications symbolises the distortion of human values. The ascription of these grotesque and surrealistic features serves stylistic and didactic function. These characters' realities exist only in the limit of the reality of the narrative. This is an express instance of the postmodern metaphor and a direct denial of verisimilitude.

Ngugi's distinctive depiction of The Ruler and his devotees makes his critique against them very powerful; by demoting them to the cartoonish characters, he shows how worthless they are – such as the episode where the Ruler is diagnosed with Self-Induced Expansion (SIE). "It seems that the Ruler's body had started puffing up like a balloon, his whole body becoming more and more inflated, without losing the proportion of parts" (469). This ultimately leads to the rumors that the Ruler was pregnant. By ridiculing the Ruler, he is demystified and left at the mercy of the world. In the opening pages, one is exposed to the insatiability of African leaders. They cling to power as if it were their birthright. Hear Ngugi in page five:

> "He sat on the throne so long that even he could not remember when his reign began. His rule had no beginning and no end... children had been born and had given birth to others and those others to other and so on, and his rule had survived all the

generation" (5).

Here Ngugi distorts time, which is one of the major characteristics of magical realism. This is done to show that African leaders see leadership as a birthright. They impose themselves on the masses. They become life presidents and dictators. This is a very sad development. One can imagine a rule that has no beginning and no end.

Again, Ngugi defies time by telling the reader that the date of the Ruler's birthday was a subject of a heated debate in parliament. "The date of his birth and the manner of its celebration had been subject of a heated debate in the parliament that went on for seven months, seven days, seven hours and seven minutes..." (12).

One can imagine debating a birthday date and celebration for seven months. Are there no better things to talk about, such as the level of poverty in Aburiria? Devoting so much time to a birthday date and celebration is unpatriotic. Today in Africa the legislative houses devote so much time to looking into things that will be of no benefit to the masses. They sit for hours discussing irrelevant matters. The reader is opened to the paragraph where the Ruler is presented with a special birthday cake which the entire country had made:

> That particular year the stadium was almost full because the curiosity of the citizens had been aroused by a special announcement, repeated over and over in the media, that there would be a special birthday cake, which the entire country had made for the Ruler and which he might make multiply and feed the multitude the way Jesus Christ once did with just five loaves and two fishes. The prospects of cakes for the multitude may explain the more than usual presence of victims of kwashiorkor (12).

It is said that an individual can cook for a community but a community cannot cook for an individual. The national presentation of the cake to the Ruler is an interesting metaphor for what the Nigerian musical maestro, Fela Kuti, had called "suffering and smiling" – a situation where the suppressed people make pretensions about being happy. The cake incident brings to

light the fact that the citizens are hungry and poor. No wonder the glaring image of "victims of kwashiorkor". In the pages that follow, an amazing project is announced on the occasion of the Ruler's birthday. Aburiria is launching the "Heaven Scrape program" or "marching to heaven" as it is informally called, a construction project based on the biblical Tower of Babel. The aim is to reach heaven and allow the Ruler converse directly with God:

> The whole country, the minister of foreign affairs was saying that the entire Aburirian populace, had decided unanimously to erect a building such as had never been attempted in the history except once by the children of Israel, and even they had failed miserably to complete the house of Babel. Aburiria would now do what the Israelites could not do: raise a building to the very gates of heaven so that the Ruler could call on God daily to say good morning and good evening or simply how was your day today, God? (6).

One begins to wonder how the Ruler will ascend such a large tower. Fortunately, a sycophantic minister has a solution. Aburiria will build a personal spaceship so that the ruler can reach the heavenly gates:

> He suggested that another committee under his chairmanship be set up to explore the possibilities for the construction of a space luxury liner called the Ruler's Angel... something simpler bigger than the one the Americans had once launched to Mars, to be called Star Rover or simply Rock Rover in Heaven. Armed with personal spaceship, the only leader in the whole world to possess one, Ruler would make pleasure trips wherever and whenever he fancied, hopping from planet to planet... (18-19).

These surrealistic incidents are salient features of postmodernism. Indeed, Ngugi uses magical realism as an effective platform for political discourse. It reaches into the essence of abusive governments, which are based in every case on an imposed fantasy, on a subjugation of reality in favour of the Ruler's imagination. In the novel, there is not much difference between the lies published every day in the newspapers and the attempt to build a Tower of Babel. In the midst of this turmoil, a mysterious figure arises – a sorcerer known as the wizard of the crow. He is a

primary metaphor in the novel. He is an embodiment of the writer in a postcolonial neoimperial state. His act of mirroring is akin to the writer who reflects the evils of those in power, and also helps the society voice its most obscene thoughts and desires. His real name is Kamiti Wa Karimiri. He struggled as an unsuccessful job seeker, reduced to beggary but in his new guise, he gradually gains acclaim as one of the most powerful and respected people in the country. But it is not a fraud, the wizard of the crow discovers, even to his own surprise that he has genuine divine powers. He can cure ailments, predict the future and even transfer his spirit to the body of a bird:

> He could not tell whether he was in a temporary coma or deep sleep, but when a slight breeze blew it lifted him out of himself to the sky where he now floated... This is really funny, he said to himself when he saw that he looked like a bird and floated like a bird; he enjoyed the rush of cold air against his wings (38).

Like a magic realist Ngugi refused to explain to us this mystery of a man leaving his body and becoming a bird. Ngugi carries on his story as if it was a normal happening. This flight is a reconnaissance of the African diaspora: from the pyramids of Egypt to the Caribbean islands. It is a spiritual journey that helps him come to terms with his immediate predicament. Kamiti sets up a shrine where he is assisted by Nyawira, a leader of an underground movement seeking change and stirring up protests. For Kamiti, individual transformation through spirit reality is very important while Nyawira aims for widespread social change through group action. But this is perhaps the kind of union required to transform Aburiria. Over the course of the novel, the two rebels move close together, both ideological and emotionally, and manage to shake the foundations of the regime. Much of the novel is given over to political intrigue, and Ngugi shows endless enthusiasm in charting the rise and fall of various ministers. The superstitious beliefs of Aburirians are ridiculed through magic, especially as they concern their readiness to believe everything the wizard tells them through divination. Even though the wizard does not perform any miracle per se, his patients are of the firm belief

he can change their conditions through his sorcery. The wizard is aware that his patients do not need any magical intervention in order to better their condition; what they need is self-empowerment, which enables them to exteriorize their suppressed desires without fear. Under the autocratic regime of the Ruler, Aburirians have repressed their most cherished desires because they do not want to antagonize the former. Through this parody of magic, Ngugi tells Aburirians that the miracle is in their own hands, and that only their courage and actions will determine their success. Ngugi's magical realism is satirical because he does not share the superstitious beliefs of his characters; rather, he looks at them with irony and sarcasm.

Joseph McLaren observes that "satirical magical realism refers to the use of this literary style for the primary purpose of mockery, ridicule, and humor, rather than its use in the portrayal of characters and events simply in terms that stretch the boundaries of so-called normative reality" (151). Critics have questioned the effectiveness of the polemic of this novel, given its heavy reliance on satire. Thus, for McLaren, 'the more problematic question is whether the extensive use of satirical magical realism results in distance from the actualities happening on the ground. He goes on to quote the *Sunday Times* review of the novel, which argues that:

> Given the facts on the ground, the real-life Big Men now ruling in Africa and the global machinations of American finance, this satire linking the two still has an important point to make, but is Ngugi's critique less-effective because of high degree of satire, some of which could be considered "burlesque"?, (155)

On the contrary, satirical magical realism makes Ngugi's critique of the postcolonial African autocratic regime more effective because political realities in postcolonial Africa are themselves satirical in nature. For instance; the bodily transformations of Machokali, Sikiokuu, and Big Ben, ministers of Foreign Affairs, State, and Information, respectively, points directly to postcolonial African dictators and their obsession with the control of information. In fact, what guarantees them longevity in power is their ability to control information, which enables them to keep

their citizens in permanent ignorance. They understand that their ability to withhold information to their citizens perpetuates the myths they created around themselves. The Ruler of Aburiria has been able to maintain his grip on power for such a long time through his ministers, who serve as his eyes, ears, and tongue. Aburiria is a police state where the truth of any event must come from the mouth of the Ruler. This is why when the Global Bank officials leaked to the media the information that they were no longer interested in funding Marching to Heaven Project, the Ruler felt betrayed and was angry to the point that he went through a bizarre bodily metamorphosis that turned him into an inflated balloon. The bizarre, even funny actions of the Ruler only highlight the plan of disinformation and terror that he exerts on his own people. It is a serious explication of the dangers of absolute power. According to the narrator, the Global Bank's news had hit the Ruler hard, especially because the Bank had not followed the diplomatic protocol that obligates it to inform the Ruler via diplomatic channels or a special envoy. When Tajirika, his closest advisor finds him swinging in the air, the Ruler pointed at the newspapers scattered on the floor:

> Look around you. Look at those papers. Look at all the headlines. Is there a soul in the whole wide world who is not reading this? Where have diplomatic nicety gone? Imagine how my enemies must be rejoicing, believing that their agitation was responsible for halting our plans for Marching to Heaven! (650-651)

Tajirika is immersed in confusion and astonishment and could not comprehend what is going on with the Ruler, the only one to explain the causes of his physical transformation. However, as soon as his personal doctor arrives, the latter lays bare his mind. In the narrator's words:

> The Ruler was quite candid with the doctor. He explained that when he read the news from the Global Bank, he had become so angry that his body started to expand even more. He had called his special advisor to have somebody to talk to in the hope that this would ease the anger within. While waiting for Tajirika, he had read some more newspapers, only to feel his anger mount until it almost choke him, and that was when he

> felt himself lifted uncontrollably. He could not exactly tell when it started, but it was definitely when he was already in the air that his tummy began to ache. At first the pain was manageable, but now it had become unbearable. (652)

It is clear that it is not the rejection of the request for funding that makes the Ruler angry; rather, it is the Bank's decision to release the information to the media in New York. Had the information been directly communicated to the Ruler, he and his cabinet as usual would have devised an extraordinary explanation that may have even led to new celebrations. The whole political structure in Aburiria is hinged on lies, and whoever gives a version contradictory to those lies is accused of treason. This is why it is not surprising that the Ruler's most hated prisoners are journalists, historians, and professors. He refers to them as terrorists and rumormongers. Obviously, one can relate this with almost all the African countries. The Ruler is a demagogue, who uses emotionally charged language to manipulate and control his people in order to win their sympathy and turn them against those who dare tell the truth. Thus, when the Ruler finally comes to the podium to grant parole to political prisoners, to citizens of Aburiria who proposed the Marching to Heaven, the Aburirian Tower of Babel, as birthday gift, he gets another chance to denigrate journalists and professors among them:

> ...This terrorist of intellect has spent ten years in jail, said the Ruler, but because of this historic occasion, I have let him out early. But professor Materu would not be allowed to grow his beard a length more than half an inch, and if he transgressed, he would be re-imprisoned... All the other dissidents had to swear that never again would they collect and pass on rumors as history, literature, or journalism.... (20)

Here fiction seems to imitate life because Ngugi himself was imprisoned by the government. Many commentators point at this as the target of the satire in *Wizard of the Crow*. In 1977, during the time Arap Moi was serving as Kenya's vice-president, he ordered the imprisonment of Ngugi for writing a play in his native language Gikuyu. *Ngaahika Ndeda,* later translated as *I Will Marry When I Want,* which was considered too critical of neocolonial Kenya, and therefore too rabble rousing for the masses it was

written for. After his one - year imprisonment without trial, he lost his professorship at Nairobi University. So, professor Materu may be Ngugi, which also confirms the parallel between Aburiria and Kenya under Arap Moi. The plight of journalists and elites have already been discussed in the previous chapters, but the fact that postcolonial African writers discuss this theme in many of their artistic work is proof that it is widespread across the continent. In Aburiria, fantasies and realities are so indistinguishable that their depiction requires a concentrated dose of satire as Ngugi does in this novel.

Conclusion

This paper bears testimony to the fact that reality is not enough to represent the absurd realities of the world we find ourselves in; a writer should seek new ways to represent the harsh realities of the society we find ourselves in. Ngugi uses satirical magical realism to bring to light the idiocy, greed and corrupt tendencies of manipulative leaders in Kenya.

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Terrorism and National Security in Nigeria:
A Case of Boko-Haram, 2009-2019

Blessing Chugo Idigo
Department of Political Science,
Chukwuemeka Odumegwu Ojukwu University,
Igbariam, Anambra State, Nigeria

Abstract

This study investigates the impact of terrorism and national security in Nigeria: A case study of Boko-Haram, 2009-2019. Specifically, it intends to find out how the activities of Boko Haram terrorists affected the security of the Nigerian State between 2009 and 2019. The framework of analysis of this research is based on system theory. The theory guided the qualitative descriptive analysis of data collected from secondary sources, including from textbooks, journals, archives, and the Internet. The study among other things found that Boko-Haram terrorism is a serious disturbance to Nigerian political system; that it really affected national security in Nigeria especially on socio-economic and political fronts. It noted also that corruption in the military top brass, as well as inter-security agency feud in the counter-terrorism account for the failure in degrading Boko Haram since 2009. Towards addressing the problem of terrorism in Nigeria, this study recommended among other things, addressing the corruption in the security architecture of Nigeria, and reviewing the NACTEST for curbing the inter-security agencies feud in counter-terrorism. It also recommended the duo of military-centric counter-terrorism and socio-economic and political strategies against nation-building crisis in Nigeria which are at the roots of the terrorism.

Keywords: Boko-Haram, terrorism, national security, Nigeria

Introduction

The insurgency in Northern part of Nigeria threatens security not just in Nigeria but in the Sub-Sahara region and the international community at large. The militant Islamic group known as Boko-Haram was formed in the year 2001 by Mohammed Yusuf and their activities have grown wide in terms of capabilities (the use of

suicide bombers and improvised explosive devices), membership (which includes foreign fighters from Chad, Mauritania, Niger, Somalia and Sudan) and the formation of splinter factions. The most prominent of these is Ansaru (its full Arabic name is *Jama'atu Ansarul Muslimina Fi Biladis Sudan*, which means "Vanguards for the protection of Muslims in Black Africa'' which was founded by Abu Usmatul Al-Ansari in January 2001 and was seen to be an offshoot of Boko-Haram (Baffaello & Sasha, 2015). The activities of this group went viral within the Northern part of Nigeria with their frequent and sophisticated attacks which have steadily grown viral.

The term 'Boko-Haram' which means Western education is forbidden is agreed to be resurrection of the historical evolution of Islamic fundamentalism which started right from the time of Usman Dan Fodio. The notion of Jihad in Nigeria has a long historical root, in spite of the fact that Kalu (2004) reported that nine Jihads occurred before the 19th century, most scholars agreed that it was the Usman Dan Fodio Jihad that accounted for the spread of Islam in Nigeria (Yusuf, 2007; Christelow, 2002).

Between 1802 and 1812, Usman Dan Fodio launched a Jihad and ultimately founded the Sokoto Caliphate that spanned Northern Nigeria and part of Niger. Usman Dan Fodio's social and political revolution against what he saw as greed and violation of Sharia law by African Muslim elites was widely popular, and the Caliphate represented an Islamic banner of resistance to colonial conquest, the rejection of secular government, and the regional net-working of Islamic movements in Nigeria and beyond (Abiodun, 2009). As time goes on, the rapid growth of Islamic revivalism actually laid a foundation for contemporary radicalism in Northern part of Nigeria. However, the goal and objective of Boko-Haram is primarily to establish an Islamic rule throughout Northeast part of Nigeria on the assumption that Nigerian government is corrupt and operate in accordance with Western principles and values. Sharia law therefore will be a guiding principle which will save the dying system because, to them, Islam is just and holy. However, Taiwo & Olugbode (2009) pointed out that while the exact date of the

emergence of Boko-Haram is controversial, Colonel Mohammed Yerima, a spokesman of Nigerian military claimed that Boko-Haram has been in existence since 1995 with the name *''Ahlulsunnawal'jama'ah* which is the largest group of Muslims whose beliefs and teachings are truly in accordance with Islam (Abugbilla, 2017) and it was said to have been originally led by Abubakah Lawan, who left the country later to study at the University of Medina in Saudi-Arabia (Onuorah, 2012). Though, what is certain is that Boko-Haram prospered and was widespread under Mohammed Yusuf's leadership, a Salafist who was strongly and highly powered by Ibn Taymiyyah (Johnson, 2012).

However, the emergence and uprising of Boko-Haram from 2009-2014 took over 10,000 lives (Okeke, 2014) before it was put to a halt by Nigerian military forces in which the group lost its dynamic leader Mohammed Yusuf who had already named his successor, Abubakar Shekau, before his death. Boko-Haram was believed to have died a natural death after about a year of long silence but surprisingly resurrected and got into action in 2010 with brutal and massive killing, bombing and wanton destruction of lives and properties under Abubakar Shekau's regime.

Boko-Haram terrorism has remained a thorn on the flesh of the Nigerian nation since 2009. This group deployed and adopted a holistic approach of terrorizing the world as the most effective method to achieving their aims. The incessant shooting at targeted churches, bombing in market places and parks, schools and government established institutions by this militant Islamic group with the aim of over throwing the government which they believe is corrupt created a state of uncertainty and this undermine the collective national security of the country. Based on the foregoing, the study aims at examining the impact of Boko-Haram activities as an Islamic fundamentalist group and how it poses a threat to collective national security.

Theoretical Framework

This work adopted David Easton's Systems theory as the

framework of analysis. Systems analysis, which was influenced by the Austrian Canadian biologist Ludwig von Bertalanffy and the American sociologist Talcott Parsons (1902–79), is a broad descriptive theory of how the various parts and levels of a political system interact with each other. Systems analysis studies first appeared alongside behavioral and political culture studies in the 1950s. A groundbreaking work employing the approach, David Easton's *The Political System* (1953), conceived the political system as integrating all activities through which social policy is formulated and executed—that is, the political system is the policy-making process. Easton defined political behaviour as the ''authoritative allocation of values,'' or the distribution of rewards in wealth, power, and status that the system may provide.

In theory application, David Easton's Systems theory wields strong explanatory power on Boko-Haram terrorism and the counter-terrorism efforts of the Nigerian state. The activities of the terrorists constitutes an environmental disturbance to the Nigerian political system, whereas the counter-terrorism strategies of the Nigerian state represents the response by the political system to the disturbance. The NACTEST strategy of counter-terrorism in Nigeria is an eminent output by the Nigerian political system in response to the destabilizing tendencies of the Boko-Haram terrorism to the system. The strategy involves unilateral actions by the Nigerian political system against the terrorism, and also collaborative actions with other political systems.

Easton argues that the political system is separated from another system by means of boundaries. But these boundaries are difficult to identify as the political system interacts with other systems through the means of exchange and interaction.

David Easton argues further that a political system begins functioning as a result of inputs received from the environment. Once input is received by the system, it begins processing the inputs which is known as the conversion process. The conversion process converts the input into output in the form of rules to be enforced and policies to be implemented. The output affects the environment and even modifies the input. Accordingly, the NACTEST strategy of counter-terrorism is geared towards

degrading Boko Haram, i.e. effecting a change in the environment, and also modifies the input especially as a feedback.

David Easton's Model of a Political System
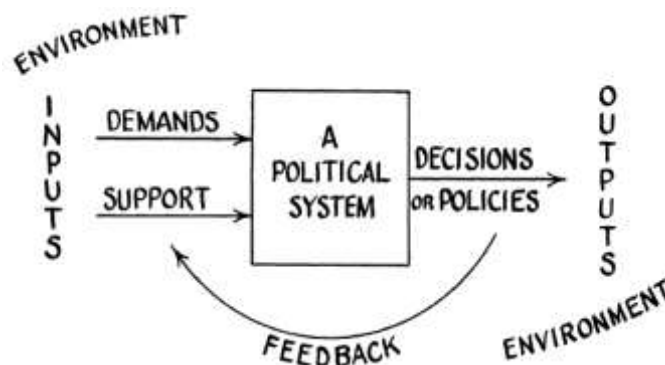
Source: Easton's 1957 article "An Approach to the Analysis of Political Systems", p. 384

Conceptual Clarification

Terrorism

Jekin (1982) argues that the main problem in conceptualising or defining the term "terrorism" is political in nature and the major political problem in the definition terrorism surely lies in the decision when to differentiate or discern 'terrorist' from freedom 'fighter' or differentiate between 'terrorism' and war of 'liberation' (Dugard, 1974). Freedom fighter falls under *jus ad bellum* while terrorist do not. The term terrorism according to United States Federal Law connotes premeditated, politically motivated violence perpetrated against non-combatant targets by sub-national groups or clandestine agents, usually intended to influence an audience. Over the years, terrorism has been with us for centuries and it has attracted a lot of attention because of its dramatic character and its sudden, often wholly unexpected occurrence. It has been a tragedy for the victim but seen in historical perspective it seldom has been more than a nuisance. Terrorism is therefore one of the major method of operation use by radical Islamic fundamentalist because all their activities is geared towards militancy with their target of a radical and selfish change.

Terrorism has often been defined as violence or threat of its use, especially bombing, kidnapping and assassination carried out for

political purposes as well as the use of violent actions in order to achieve a political aims or force a government to act (Kache, 2008). Terrorism is therefore a complex subject because it combines so many different aspects of human experience, like military strategy, psychology, politics, and history etc. Not all violence is terrorism but all terrorism involves violence. It is characterized by the use of violence with the expressed desire of causing panic or terror in the population. Many terrorist groups have been engaged in one struggle or the other for change in the internal political system, like the Italian Red Brigade, the German Baader, the Shiites, the People's Volunteer Force and the Boko-haram extremist group etc, each with their own agitations. All of which have used assassination and threats to frustrate national security.

According to Ogbaji (2012), terrorism has had some obvious negative effects in many countries of the world. The most common is that it diverts resources into internal security functions instead of diverting such into development projects. These resources are also used in protecting political leaders, guarding vital locations, screening people at the airports and all these required increasing amount, labour and time with serious implications on the national development. In other words, terrorism can simple be seen as the use of fear to coerce, persuade, and gain public attention through violence.

According to Laqueur (1999), there is no universal acceptable definition of the term 'terrorism' though United States Department of Defense (1990) described terrorism as the unlawful use of, or threatened use of force or violence against individual or property to coerce and intimidate governments or societies, often to achieve political, religious or ideological objective.

National Security

There are various views on the concept of security. The issue of national security is very important one to any nation, and this is because a nation's state in terms of her peoples' well-being economically, socially, politically, internationally and so on is

greatly influenced by her standing in the matter of national security. The citizens, groups, institutions, corporate organizations and the country in its entirety are security conscious. It is in the nature of man to always try to safeguard his physical body, property and even his interests because he needs to do so in order to remain alive, be significant and also protect his acquisitions.

National Security according to Former U.S Secretary of Defence, Robert McNamara (1968) in his work "The Essence of Security", means "development". Security to him is not military hardware, though it may include it, security is not a military force, though it may involve it, security is not traditional military activity, though it may encompass it. He stress that security is development and without development, there cannot be security. As development progresses so also is security. When a nation-state organized their own human and natural resources to provide themselves with what they need and expect in life, and learned to compromise peace among competing demands on the large national interest, then their resistance to violence and disorder will largely increase.

Security is often treated as a common sense term that can be understood by "acknowledged consensus". The content of international security has expanded over the years. Today, it covers a variety of interconnected issues in the world that have an impact on survival. It ranges from the traditional or conventional modes of military power, the causes and consequences of war between states, economic strength, to ethnic, religious and ideological conflicts, trade and economic conflict, energy supplies, science and technology, food, as well as threats to human security and the stability of states from environmental degradation, infectious diseases, climate change and the activities of non-state actors.

National security connotes different meanings to different people. According to Makinda (1998), national security could be describe as the ability of a state to carter for the protection and defence of its citizenry; and this definition fit into the confine of national security.

However, over the last decades, the views about security has been

extended to cope with the 21st Century global trend, its rapid technological developments and the global threats and challenges that embedded with the new trend. On such view, Al-Rodhan (2007) rightly propose that,

> The "multi-sum security principle'' which is based on the assumption that in a globalized world, security can no longer be thought of as a zero-sum game involving states alone. Global security, instead, has five dimensions that include human, environmental, national, transnational and transcultural security, and therefore, global security and the security of any state or culture cannot be achieved without good governance at all levels that guarantees security through justice for all individuals, states, and cultures (200).

In other words, these five dimensions have different divisions. The first is the human security, which deals with the principle object of the individual and not the state. United Nation Institute of Peace (2011) views human security as ''the absence of threats to the vital interests of individual people on a worldwide basis''. The United Nations Development Programme (UNDP) in its 1994 Human Development Report originated the concept as an alternative to the traditional concept of National security. Human security is security as applied to people rather than territories. It includes freedom from pervasive threats to people's rights, safety of lives, involving both, safety for people from violent threats, such as organized conflict, gross violations of human rights, terrorism and violent crime. The second dimension deals with the environmental security which includes environmental degradation, climate change, economic crisis, illicit drugs, infectious diseases, global warming and access to resources, that is to say, it deals with natural disaster. The third dimensional division is where the issue of national security comes in and it's linked to state monopoly over use of force in a given territory which emphasises the military and policing of other component security.

In other words, these third division deals with defence and survival of the state from external aggressions or attack which is the Conventional Security approach. Transnational threats such as terrorism, crime, human trafficking etc. are the fourth dimensional

and the fifth is the trans-cultural security which deals with that of integrity of diverse cultures and civilization in all forms. All these five security dimensions need to be address in order to provide a just conducive and sustainable atmosphere for security and peaceful co-existence between states and cooperative interaction among them will help to tighten up the security (United State Institute of Peace, 2011).

In the view of Koffi Annan, what constitute security threat in our contemporary world is any event or process that leads to deaths on a large scale or the lessening of life chances, and which undermines States as the basic of international system, should be viewed as a threat to International Peace and Security. According to Annan, these six clusters of threat includes; economic and social threat, including poverty and deadly infectious diseases, inter-State conflict and rivalry, Internal violence including civil war, State collapse and genocide, Nuclear, radiological, chemical and biological weapons, terrorism and transnational organized crime (*The Economist*, 2004).

More so, Onuoha (2008) equally maintain that security denotes the capacity of a state to promote the pursuit and actualization of the fundamental needs and vital interest of its citizens and societies, and to protect such from threats, which may be economical, social, environmental, political, military or epidemiological in nature.

In order to make a way forward in achieving a sustainable atmosphere for peace and security of the nation and globe at large, a well democratic governance and an articulated policy programme for human development will go a long way in addressing the insecurity problem the nation and the entire globe is facing today because a vibrant civil society and democratic governance is more imperative for security than an Army.

The Impact of Boko-Haram Terrorism on the Nigerian National Security

Nigeria's national security has been affected on many fronts by Boko Haram terrorism in Nigeria since 2009. The terrorist group

started innocuously as a benign religious organisation, but it quickly turned not only malignant but intractable, defying solutions. Since 2009, Boko Haram has carried out several awe-striking attacks in Nigeria, and most of the attacks elicited international outcry. For instance, the abduction of over 219 students of Government Girls' Secondary School who were writing West African Examination Council (WAEC) test in the town of Chibok in Borno State, Nigeria, on the night of April 14, 2014. The rescue of the young female students since then is yet to be put to a logical conclusion. Some of the victims of the abduction were also feared to have been radicalised and married off to the Boko Haram members.

Similarly, on December 25, 2011, Boko Haram terrorist group under one of their leaders by name Abubakar Dikko (a.k.a Kabiru Sokoto) bombed St. Theresa's Catholic Church Madalla, Niger State, near Abuja. About 48 persons died in the attack while over 200 Christians were hospitalized. On Friday January 6, 2011, members of the sect struck in Mubi, Adamawa State and killed 20 Igbo men and women. At the end of such massacre this deadly group issued a three-day ultimatum to southerners mainly Christians to leave northern Nigeria. Some of the efforts made to track down these sects produced weak results (*Newswatch*, 2012, January 30).

These attacks among other things impacted negatively on the defense and survival (national security) of Nigeria given that it affected the economy, destabilized the polity, and terrorised the populace, as hereunder demonstrated.

Indeed, the activities of Boko Haram in Nigeria have retarded socio-economic development in various ramifications, and by extension, the Nigerian national security. According to Nkwede, Abah and Nwankwo (2015), these include;

1. *Food Scarcity:* Prices of food in Nigeria now compete with that of gold due to food scarcity, no thanks to Boko Haram in Nigeria. This is because the traders from the Northern Nigeria are finding it extremely difficult to transport their commodities to other parts of the country. More so, the most farmers have been forced to leave their farmlands out of fear, and ran to safety in

another part of the country where they live the life of mendicants instead of contributing to the food production in the country. This singular condition caused scarcity of food, and its attendant high price in the Nigerian markets, and it wields serious implication on food security in Nigeria.

2.   *Irregular Migration and Abandonment of Profession:* Boko Haram displaced most of the people of the North Eastern Nigeria. They left their homelands and places of habitual residence in the North East for their dear lives, to other safer parts of the country especially, to the South. It should be noted that it is not the Southerners alone that are migrating from the North but also the Northerners on account of insecurity. Most of these migrants from the North are in their productive age of farming and trading (Alao, Atere, Alao, 2015). The danger is that they have abandoned their profession which is largely farming and as argued above, has drastically reduced food production and distribution, and then, a serious problem to food security.

3.   *Heightens Indigenes/Settlers Dichotomy:* The activities of Boko Haram in Nigeria have forced the people of the affected area to leave their residences for the sake of safety, and it has heightened citizenship question which encourages hostility between indigenes and settlers. There were also the threat of crimes and criminalities associated with the migration not only against the host regions of the country but against the migrants who were more often than not, viewed with suspicion as members of Boko Haram that have come down South under the cover of Internally Displaced Persons (IDPs), just to perpetrate evils in the Southern Nigeria. This situation is a huge threat to human security in Nigeria.

4.   *Discouragement of Local and Foreign Investment:* As a matter of fact, the vicious onslaughts on individuals and institutions provides highly unfavourable business environment for local and foreign investors. Foreign investors contribute in no small measure in boosting the Gross Domestic Product (GDP) of a country. Foreign investors create livelihood opportunities through the creation of job opportunities and the provision of large scale products and services in the host communities. The unfavourable

business environment created by the violent activities of Boko Haram no longer avail Nigeria this opportunity. It is true that the Nigerian Gross Domestic Product (GDP) recorded appreciable growth to being the biggest in Africa but that does not negate the devastating effects of the terrorist attacks on the country's economy. One great fact is that crisis is a serious threat to economic investments especially, foreign direct investments. No single investor makes an investment without checking the relationships between the opportunities and risks. Boko Haram terrorism blighted the attractiveness of Nigeria to foreign investors. At the height of the crisis, the United States of America warned their citizenry against travelling to Nigeria, not to talk of investing in the country. It is needless to say that a country is only as strong as its economy.

5. *Dehumanization of Women, Children and Men:* Armed crises have serious implications against women, and children. The activities of Boko Haram in Nigeria reached a crescendo into the dehumanization of women, children and men especially in areas where rape, child abuse and overall human rights abuses. The attack and abduction of over 200 girls at Government Girls' Secondary School, Chibok in Borno State, the attack on Federal Government Boarding School at Buni/Yadi, attack on ladies believed to be on mini-skirts in Maiduguri among others *locus in quo*. Human rights abuses abound, and at a point it assumed a bi-directional dimension where the terrorists were not the only the perpetrators of the abuses but also the forces involved in counter-terrorism. This is evident in a report by Amnesty International in 2015 which was titled: "Nigeria: Stars on their shoulders, Blood on their hands: War crimes committed by the Nigerian military". The report accused the military brass of violation of the civil rights of the North Easterners all in the name of fighting Boko-Haram insurgency. What is more, violation of human rights implicates human security.

6. *Overall Deterioration of the Nation's Economy:* The overall effect of this insurgence on socio-economic development is that the economy is fast deteriorating. It has constituted the hallmark of socio-economic development. With the enormous

resources at its disposal, leadership in Nigeria is confronted with the problem of focusing its expenditure priorities on security in disfavour of viable human capital development and other growth productivity promoting sectors (Ogege, 2013). Of course, it posed a serious challenge to a dynamic framework for the provision of job options.

The progresses of the existing investments are also affected by the Boko-Haram insurgency. For instance, commercial banks have been forced to review their operational hours to begin from 9.00am to 12.00 noon as against the normal operational period of 8.00 am to 4.00 pm (Mohammed, 2012). According to Mohammed, this is a part of efforts by these financial institutions to safeguard their business premises. By this operational arrangement, bank customers especially traders, had difficult depositing their daily proceeds in the banks due to the limited banking hours that are no longer in their favour.

7.   *Overall Destabilization of the Social and Political Sectors:* The 1999 Constitution of Nigeria as Amended unequivocally called Nigeria and indivisible and indissoluble entity which in whole or in parts cannot be controlled illegitimately. But then, the activities of the Boko Haram sect took control of a sizeable parts of Nigeria (such as Bama, Gwoza and Munguno), and declared it a Caliphate. This fact blighted Nigeria's territoriality, and national security. The north and south of the country are in disharmony as a result of allegations and counter allegations against each other. There is established impression in the minds of the majority of the southerners that some northern leaders, disgruntled with the loss of leadership in the past nine years, have decided to precipitate crises using religious and sectarian platforms. According to the southerners, these frustrated leaders from the north have the belief that rulership of this country is their birthright. For instance, political power rested in the north for 38 years out of 50 years of this country's existence (Obumneme, 2012). But having understood that the current political arrangement in the country has changed in contrast to their expectations, and having also realized that

restoring the power (rulership) to status quo may not be easy, they decided to hide under the religious sect, Boko-Haram to express their ill-fated anger and ill-feelings. That is why they decided to incite the members of the sect and other people at the downtrodden from the same north, who were already aggrieved and frustrated following the high-handedness of the same leaders, who have been tormenting, alienating and denying them of their fundamental human rights.

Corruption, Inter-Security Agency Rivalries and the Failure of Counter-Terrorism in Nigeria since 2009

The counter-terrorism in Nigeria since 2009 has failed to yield a desired result. It baffled the Nigerian citizenry, political analysts and observers the apparent helplessness of the Nigerian government at the face of Boko Haram ravening rampages in Nigeria. Conspiracy theorists have even argued that the government was anything but sincere in the fight against terrorism. These crop of people insist that Boko Haram is fair and square, a political tool in the hands of the political movers and shakers in the country. While there may be some logical and believable indicators to this theory, there is clearly lack of evidence to showing that Boko Haram receives "official" sponsorship by the Nigeria government that has even suffered serious blows from its attacks. There might be insiders in the government who might want to achieve certain political of economic goals with Boko Haram, but possibility of official sponsorship of Boko Haram is entirely out of the picture. If not for any other reason, it is instructive to state that President Goodluck Jonathan lost his re-election bid in 2015 eminently on the spate of insecurity in Nigeria during his reign.

Furthermore, the administration of President Muhammadu Buhari is not finding it funny in the hands of Boko Haram terrorists since he took over the reins of the leadership of this country. As a matter of fact, his administration is fast loosing legitimacy due to its inability to tame the Boko Haram monster for greater national security in Nigeria. Be that as it may, the failure of the counter terrorism in Nigeria is attributable to corruption and inter-security

agency rivalries in the implementation of the counter-terrorism strategies in Nigeria.

It is notable that despite massive expenditure and fat resource allocation by the Nigerian government over the past decade, counter-terrorism operations by security forces have achieved limited success and the country is still ranked on the Global Terrorism Index as one of the states most affected by terrorism. Chiefly, the corruption in the top military brass and other security agencies and institutions in Nigeria is the cause of the problem.

The situation has remained bleak and worrisome. It is estimated that terror groups have killed over 30,000 people in Nigeria since 2003, causing the displacement of more than 2.4 million people. These groups include Boko Haram, operating in the Lake Chad Basin region, Islamic State West Africa Province (ISWAP) and Ansaru, also called al-Qaeda in the Lands Beyond the Sahel. In a similar development in December 2019, ISWAP beheaded 11 Christian hostages to avenge the killing of Islamic State leader Abu Bakr al-Baghdadi by United States forces. In January, 2020, the group killed the chairman of the Adamawa State chapter of the Christian Association of Nigeria, Lawan Andimi. It also kidnapped three university lecturers in Yola in eastern Nigeria, and carried out several coordinated attacks in Borno State (Ogbonnaya, 2020). Most of these attacks came after the federal government led by President Muhammadu Buhari declared that Boko Haram has been "technically" defeated.

Meanwhile, Nigeria's government allocated over N6.7 trillion to the security sector between 2010 and 2017 to strengthen its capacity for counter-terrorism operations. This amount doesn't include extra budgetary allocations such as the US$1 billion the government borrowed in 2013 to fund counter-terrorism operations and the US$21 million approved for the Multinational Joint Task Force (MNJTF) in June 2015. Despite these increased money in form of fat allocations in foreign and local currencies for the security sector, counter-terrorism operations by the Nigerian military in collaboration with multilateral agencies such as the MNJTF of the Lake Chad Basin Commission have achieved

limited success. The military did for a time succeed in pushing terrorist groups out of major cities, as was seen when the frequency of attacks in urban centres dropped between late 2015 and early 2018, but the resurgence of the Boko Haram terrorism like Phoenix from its ashes indicates serious flaws in the counter-terrorism.

Conflict entrepreneurs within the hierarchy of military leadership and the ministries, departments and agencies in the security sector apparently use military funds meant for counter-terrorism operations to enrich themselves. Military spending is usually not audited due to its sensitive nature. The secrecy that surrounds it encourages misappropriation (Ogbonnaya 2020):

Examples include the probe into the alleged diversion of US$2.1 billion meant for arms procurement by the Office of the National Security Adviser, and another N3.9 billion by the office of the Chief of Defence Staff, both in 2015. In 2017, US$43 million cash meant for covert operations by the National Intelligence Agency was discovered in a private building in Lagos. And in 2018 there were investigations into US$1 billion that went missing after being appropriated to the Nigerian Army for arms procurement from the Excess Crude Account.

There are also cases of fictitious procurement contracts awards and illegal extra-military activities such as extortion and collusion with militants in illegal fishing in the Lake Chad area. These lucre-inclinations of the military and other relevant agencies, ministries and departments of the Nigerian government in the counter-terrorism circles in Nigeria stifle and sub-ordinate the big picture which is the security of Nigeria. Yes, these activities undermine effective security force action by hollowing out the military's capabilities. For instance, because they don't procure by approval, and sometimes procurements aren't even made, the military may be lacking in weapons and logistics, making it difficult to adequately counter terrorism.

This is evident in the reports from military sources which put the blame of the death of 83 soldiers in a 2016 Boko Haram ambush and a similar 2018 attack on the 157 Task Force Battalion in

Metele, Borno State, on equipment shortfalls, poor weapons and logistics supplies, and low morale among combatant officers, who sometimes aren't paid. Over 118 soldiers including the battalion commander died in the attack. In a number of reported cases, a number of soldiers drafted to fight Boko Haram at the battlefronts in the North East mutinied or deserted.

Way Forward

Terrorism will end when Nigerians see themselves as one people and develop that sense of community. In a short- to medium-term, Adibe (2014) argued that the government should adopt a combination of carrot and stick strategies such as:

i. *Empowering the state governments in the north to lead the charge and be the faces of the fight against Boko Haram.* This could make for ownership of the counter-terrorism and make it to look less as the invasion of the North by the infidels. This will also decentralize the counter-terrorism operations from the exclusive control of corrupt military officials and other security agencies.

ii. *Creating a Ministry of Northern Affairs (just like the Ministry of Niger Delta Affairs):* This ministry will help to address the numerous challenges in the North, including the problems of poverty, unemployment, illiteracy and radical Islam. This establishment would be one way of winning the hearts and minds of the locals and cooling local grievances on which Boko Haram feeds. The NACTEST of the federal government has been criticized among other things as lacking ministerial superintendence. However, the danger of creating this ministry is the possibility of creating another avenue for pilfering away the public largesse instead of using it for the noble intention of bettering the lots of the Northerners in Nigeria.

iii. *Conducting speedy and fair trials, under Islamic laws, of those found to be Boko Haram activists or funders and letting the law have its full course.* It is explicable that the intractability of the Boko Haram terrorism is largely due to the backing of the high and mighty within the governmental circles. There is crucial need of deploying intelligence techniques to unravelling the smokescreen

perpetrators or sponsors of Boko Haram. Having the identifiable suspects stand for trial will send a strong signal to other marauding terrorists, and serve as deterrence to them. It may also be strategic to try the suspects under Islamic laws since the sect members have openly rejected Western civilization, including its jurisprudence. Whatever punishment is meted to them under Islamic jurisprudence will not be seen as part of Western conspiracy against Islam.

iv. *Instituting a sort of Marshall Plan for the Northeast aimed at winning the hearts and minds of the local populace.* The plan should aim at providing quality education, building local capacity and providing jobs.

v.   *Exploring the option of offering amnesty to the more moderate members of the sects* while side-lining the hardliners and finding means to effectively degrade them. The instrumentality of amnesty as a conflict resolution mechanism was largely effective in the Niger-Delta region; such can also be replicated in addressing the problem of Boko Haram in Nigeria.

Conclusion

The dangers of Islamic fundamentalism on national security is definite and convincing and, regrettably, there is no quick fix to fighting terrorism anywhere in the world as the experiences in Afghanistan, Somalia, Yemen and other countries have shown.

One thing is clear: a security-only military approach to fighting terrorism not only precludes democratic culture and attitudes, but further radicalizes the religious terrorist group and strengthens the collective resolve of its members, who are unlikely to compromise (which means betraying their faith). A security-only approach also risks pushing yet more restless, jobless and frustrated northern youths into violent extremism and 'negative identity'. According to Keller (1983: 274), 'an overreliance on intimidatory techniques not only present the image of a state which is low in legitimacy and desperately struggling to survive, but also in the long run can do more to threaten state coherence than to aid it'. The corruption and inter-security agency feuds associated with military options do not

help matters either. This research, therefore, concludes that an effective counterterrorism policy in Nigeria must go beyond an exclusively security-driven logic to embed counterterrorism in an overarching national security strategy that not only appreciates the ideological context in which (Islamist) radicalisation occurs, but also tackles poverty and the corruption-driven alienation felt by many in northern Nigeria. These factors contributed to Boko-Haram's support and justification. If the counter-terrorism efforts against religious terrorism in northern Nigeria are to be effective, the Nigerian government must also invest in inter-religious dialogues between leaders of the two dominant religions in the country: Islam and Christianity. Such dialogues will help to clear cloud of misunderstanding and create a better atmosphere of mutual tolerance. Thus, a range of short- to medium-term strategies which are designed to address not the terrorism but its root causes can effectively resolve the crisis in Nigeria. The strategies can be pursued concurrently, and through the strategies, Boko-terrorism can be contained, degraded and eventually neutralized.

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Evaluating the Use of Public Relations Strategies in Managing COVID-19 Pandemic-Related Crises by Anambra State Government

Gideon Uchechukwu Nwafor
Department of Mass Communication,
Chukwuemeka Odumegwu Ojukwu University,
Igbariam, Anambra State, Nigeria
gideonuchenwafor@gmail.com

Blessing Ajirioghene Omoevah
Department of Mass Communication,
Delta State University of Technology, Ozoro
omoevahblessing@yahoo.com

Anthonia Nkechi Umuze
Department of Mass Communication,
Delta State Polytechnic, Ogwashi-Ukwu
umuzenkechi2019@gmail.com

Abstract

The outbreak of the novel coronavirus escalated myriad of health and social crises that government at all levels had to battle with to ensure the safety of the citizenry. The effective management of these crises is highly dependent on the resources at the disposal of government institutions and their ability to appropriately employ and deploy the various public relations strategies that will effectively address the fabric of the crises escalated by the pandemic. This study evaluated how the Anambra State Government managed COVID-19 related crises through the use of public relations strategies. The study looked at the actions and inactions taken by the Anambra State government geared towards managing all the COVID-19 related crises, their use of the various channels of communication and how effective these PR strategies were in managing the crises. The study made use of library research method in carrying out the study where the researchers depended on secondary data in carrying out the investigation. It was found that the Anambra State Government used public relations strategies like press releases, press conferences, announcements, town hall meetings with critical stakeholders like the market unions, transport unions, town unions etc. in disseminating appropriate information and behavior that helped in managing the various COVID-19 related crises in Anambra State. It was also found that the state government employed various media platforms like

ABS Radio and Television, Newspapers, Facebook, WhatsApp and Twitter. The study recommended that the state government should employ such PR strategies in handling other issues of concern in Anambra state owing to its effectiveness in handling COVID-19 pandemic-related crises.

Keywords: evaluating, public relations strategies, COVID-19, pandemic-related crises, Anambra State Government

Introduction

The high death and morbidity rates of coronavirus disease (COVID-19), combined with its high degree of contagiousness, have pushed governments all over the world to put in place measures aimed at safeguarding populations against SARS-CoV-2 infection (Zylke and Bauchner, 2020). Governments adopted mandates to reduce the spread of COVID-19, according to Kalu (2020), based on recommendations from international and local public health authorities. State lockdowns, school closures, the closing of non-essential enterprises, social isolation, and the use of facial masks are all effective techniques to restrict the spread of new illnesses (Auger, Shah, Richardson and Hartley, 2020). However, they have a huge impact on enterprises, the economy, education, government services, and daily life (Abdool, 2020; Ashraf, 2020).

The hardships and losses caused by these policies and the disease, according to Wang, Xia, Xiong, Li, Xiang et al. (2020), created societal tensions and raised public questions about the wisdom, effectiveness, and integrity of people in authority. He, Shi, and Liu (2020) also noted that countries that have adopted swift and effective measures to combat the epidemic encountered resistance and non-compliance. Previous research in Nigeria has assessed the public's knowledge, attitude, and practices (KAP) toward COVID-19 (Hager, Odetokun, Bolarinwa, Zainab, Okechukwu, and Al-Mustapha, 2020; Olubunmi, Usman, Aduroja, and Gbolahan, 2020; Ehoche, Adejoh, Idoko, and Madu, 2020), but studies on the government's use and application of public relations strategies in tackling COVID-19- related crises in Nigeria, especially in Anambra State, has not received enough empirical interrogation.

The Nigerian government, like many countries, implemented a state lockdown, social distancing, self-quarantine for people with any flu-like symptoms, school closures, and the closing of non-essential stores, supermarkets, and companies to combat the spread of SARS-CoV-2. These methods are extreme and novel, bringing with them unintended suffering and devastating repercussions for people, yet they are vital to stop the spread of this highly infectious and lethal disease. This raises a serious question about the government's techniques for persuading people to comply with these regulations despite the fact that they have a negative impact on their livelihood. Such evaluations of the effectiveness of public relations methods in dealing with COVID-19-related problems and in persuading individuals to follow the control measure would aid government agencies in adapting their efforts to prevent future recurrence of such health catastrophes in Nigeria. As a result, this study explores the employment of public relations methods by the Anambra state government in managing COVID-19-related crises in order to assess their effectiveness and application in other health emergencies.

Public Relations Practice and Crises Management
Public relations is defined by the British Institute of Public Relations (BIPR) as a purposeful, organized, and continuous endeavor to build and maintain mutual understanding between an organization and its publics (Yaroson & Asemah, 2007). It is a process that must be properly designed, implemented, and meticulously monitored in order to reach a specific aim or objective, with the primary goal of fostering and maintaining mutual understanding between an organization and its stakeholders (Onwunali et al, 2006).

In public relations, problems management refers to the proactive monitoring and resolution of simmering situations with negative potential before they become a crisis (Odigbo et al., 2013). Crisis management, on the other hand, is a concerted attempt to mitigate the negative consequences of negative publicity while also providing prompt and accurate communication in times of disaster (Uduji, 2012). During a crisis, the communications management

role is used to deliver correct facts and data to the general public and to specific publics in order to minimize unfavorable publicity that could harm the organization's success. It entails recognizing a problem, devising a response, and addressing and resolving the crisis. Although crisis management can be utilized in practically any subject, it is most typically used in international relations, political science, and business and management (Coombs, 2007).

Public relations (PR) is one of the most important communication strategies for getting goal-oriented communications to the right people. Public relations, as a communication instrument, strives to provide exact information to the target in order to inform or educate them about the subject. According to Ukonu et al (2017), public relations is an important strategy for behavior change. Public relations could be an effective method for communicating behavior change (Uduji 2013). This is because public relations tools may be critical processes for shaping public opinion.

According to Seitel (2007), the goal of public relations is to educate the public, potential consumers, investors, partners, employees, and other stakeholders in order to persuade them to hold a particular opinion about the business, its leadership, products, or political actions. Scholars have noted that public relations is a vital tool for opinion shaping, attitude change, and perceptions about an organization, as well as determining the nature of the interaction between an organization and its audience (Cureteanu and Maxim, 2007; Shamsan and Otieno, 2015). To summarize, public relations can be effective in behavior modification; hence, public relations methods could be valuable for health campaigns, particularly those involving reproductive health.

Public relations is one of the methods for increasing public awareness. Public relations, according to Kotler and Armstrong (2006), can have a significant impact on public awareness at a far lesser cost than advertising. To achieve this goal, public relations uses a variety of tactics. Public relations can be used by for-profit and non-profit companies alike. This research is limited to non-profit organizations since providing healthcare to women is

motivated by a desire to save lives rather than to make profit.

In the non-profit sector, Kotler (2008) describes two public relations models: This comprises the following: 1) the classic, traditional approach, which is centered on an institutional image and aims to preserve a particular level of balance in the public-institutional interaction. 2) Public awareness (advocacy), which is more akin to modern public relations, is used to spur social action. Press releases, lobbying, product marketing, investor interactions, and development are all methods utilized in public relations, according to Rivero and Theodore (2014). As one of the tools, Josan (2010) includes advocacy.

According to IPR (2012), the following are the most often utilized PR tools:

Participation in public events: PR professionals take advantage of every public event and opportunity to speak publicly in order to gain public attention and keep it engaged with a certain organization or individual. This allows them to communicate directly with the attendees of the event as well as indirectly with a much bigger audience.

Press Releases: Advertisements have a far smaller impact than information given as part of a normal TV or radio program, newspapers, magazines, or other forms of mainstream media. This is because most consumers believe that such information is more reliable and significant than paid advertisements. As a result, one of the oldest and most powerful PR techniques is the press release.

Newsletters: Sending newsletters to the target audience, which contain important information about the organization or/and its products/services, is another typical way to build and maintain a solid relationship with the public. Rather than simply marketing items or services, PR professionals utilize it to convey news and general information that may be of interest to the target audience.

Blogging: To reach an online audience, public relations professionals employ digital versions of press releases and newsletters, as well as blogging and, more recently,

microblogging. It enables them to build and sustain a relationship with their target audience, as well as establish two-way communication with them.

Marketing on social media: It is mostly utilized in the marketing industry. An increasing number of public relations professionals, on the other hand, use social media networks to establish direct engagement with the general public, consumers, investors, and other target groups. It's worth noting that there could be a slew of other PR tools that experts employ on a regular basis (Josan 2010).

Public Relations and Healthcare Delivery

Healthcare is a basic requirement for all humans. Healthcare, as a critical necessity, refers to health services provided to people in order to maintain a healthy lifestyle. Healthcare is defined by the World Health Organization (2004) as services offered by health service providers to individuals or communities with the purpose of promoting, maintaining, monitoring, or restoring health. Healthcare, according to Kehinde and Chukwuemeka (2016), is "service to the sick, psychologically and physically impaired people of society who require medical attention and assistance." This service is given by health facilities such as hospitals, clinics, and medical centers, according to Kehinde and Chukwuemeka (2016). The WHO definition of healthcare was found to be the most accurate in this analysis since it includes services targeted at promoting and maintaining healthy living rather than just treating the sick. In order to promote healthy living, public relations could be effective in healthcare. Perhaps as a result of the changing character of society, public relations practice in healthcare has seen certain adjustments throughout the years.

Tomic, Lasic, and Tomic (2010) agree that the practice of healthcare public relations has evolved in tandem with substantial advances in healthcare. According to them, public relations in health care isn't all that dissimilar from public relations in other industries, because the overall goal of public relations is to "match long-term connections" and "manage reputation." Nonetheless, because it involves human lives, public relations in healthcare is regarded unique. Healthcare, according to Traynowicz-

Hetherington and Parkinson (2001), is a unique industry because of the items it has at its disposal, such as life, death, and recovery.

According to Cutlip, Center, and Broom (2003), health institutions are expected to adapt more and better to their market's preferences and needs. Cutlip et al contributions imply that institutions must serve their constituents in the same way that other organizations do. Public relations is one approach to accomplish this. Public relations has been found to be a useful technique in the delivery of health care. In three ways, good public relations techniques are likely to influence healthcare delivery. First, it will most likely impact health center selection, second, it will most likely influence healthcare management performance indices, and third, it will most likely influence public perceptions of healthcare services. Evidence in the literature supports this idea about the tripod role of public relations in health care delivery.

Tengilimoglu, Yesiltas, Kisa, and Dziegielewski (2008), for example, looked at the impact of public relations initiatives on consumer decisions and choices in a sample of 971 patients from public, university, and private hospitals in Ankara, Turkey. Consumer hospital choice was found to be influenced by public relations initiatives, according to the study. According to the findings, the majority of respondents said that personnel behavior and attitude, as well as public relations activities that support the hospital's public image, were the most important factors in hospital selection. Kehinde and Chukwuemeka (2018) used Hetta Medical Centre in Ota, Ogun State, Nigeria, as a case study to evaluate public relations as a strategy for effective healthcare administration. The findings revealed a link between effective public relations and the management performance of Hetta Medical Centre. Gbadeyan (2010) investigated how marketing and public relations efforts in Nigerian not-for-profit health care organizations led to the achievement of organizational goals.

Responses to COVID-19 Related Crises in Nigeria
With the reported index case of COVID-19, public health education and risk communication initiatives on coronavirus began

in earnest. Both traditional and social media, such as WhatsApp, Twitter, and Facebook, have aided in the dissemination of viral updates (Akinmayowa and Amzat, 2020). With the help of major telecommunications companies in the country, the NCDC offers daily updates on the outbreak. The National Orientation Agency (NOA), non-governmental organizations (NGOs), faith-based organizations (FBOs), and other development partners are also conducting sensitization programs on several of the country's streets.

The NCDC publishes instructions on coronavirus prevention (social distance, proper handwashing, personal and respiratory hygiene, etc.) as well as a database of helplines for each state on a regular basis (NCDC, 2020). COVID-19 infection messages were also translated into native languages in order to reach the general Nigerian community. For a Nigerian audience, the NCDC conducts a social media campaign using the hashtag #TakeResponsibility (NCDC, 2020). This is to emphasize the individual's involvement in both COVID-19 prevention and social health maintenance during the pandemic's duration. However, it is unclear how much public health education has encouraged favorable behavioral changes among Nigerians.

Many people and faith-based organizations have defied the instructions on social separation and public gatherings by hosting social parties, and some worship places have even held congregational services. As a result, the government implemented enforcement methods that included the deployment of police, military, and paramilitary forces. However, because of the aggressiveness of some security officers, this development has caused numerous problems (Kalu, 2020). The country could have been better prepared for the COVID-19 outbreak based on lessons learned from the 2014 Ebola and Lassa fever outbreaks. Contact tracing was the first strategy following the index case. Lack of assistance and cooperation from returnees who apparently supplied bogus contact addresses and erroneous phone numbers in the forms at the point of entry are among the obstacles to the contact-tracing strategy's implementation (News Agency of Nigeria, 2020b).

As a result, one of the first bottlenecks in the early days was poor contact tracking and the late closing of all entrance points into the country. A lockdown was also necessary to avoid COVID-19 dissemination in the community. From March 30, 2020, there was a four-week lockdown in two states (Lagos and Ogun) and the FCT, with limitations on inter-state travel across the country (Muanya et al. 2020). Then, on May 4, 2020, a more relaxed lockdown took effect, replacing the total lockdown with a curfew from 8 p.m. to 6 a.m., while the interstate travel prohibition remained in effect. Workers in critical services (health and security staff) and those involved in the movement of essential commodities were exempt from both the lockdown and the curfew (food and drugs). The lockdown/curfew was implemented in the hopes that people would follow fundamental safety precautions such as social distance, handwashing, and wearing facemasks in public spaces. During the eased lockdown, Nigeria saw a rise in the number of COVID-19 cases.

Nigeria recorded 6,527 positive cases between May 18 (two weeks after the eased lockdown) and June 7 (a total of 20 days), representing a 52 percent rise in the total number of positive cases (NCDC, 2020). The easing of the lockdown is a forerunner to the economy gradually reopening, which, if rushed, might result in an increase in COVID-19. Consideration of a further lockdown raises a number of issues, with both intentional and unintended repercussions. The lockdown and stay-at-home edict have a negative impact on people's livelihoods, with disproportionately negative consequences for the most vulnerable, who are mostly daily wage earners. According to the UNDP (2020), the vulnerable population works primarily in the informal sector, which necessitates intimate personal interactions for monetary transactions and patronage.

While the quarantine was necessary for disease control, it weakened the economic and social basis for survival as well as the resilience structures of Nigeria's most vulnerable citizens (UNDP, 2020). Millions more Nigerians are expected to be forced into poverty, as well as temporary and permanent unemployment,

exposing them to the "hunger-virus." As a result, lockdown-induced poverty and unemployment may exacerbate other societal issues such as general insecurity, kidnapping, and gender-based violence. The reaction to COVID-19 creates a conundrum involving trade-offs between public health initiatives and socioeconomic implications. Since the country received COVID-19 recovery loans of US $288.5 million and US $3.4 billion from the African Development Bank (AfDB) and the International Monetary Fund (IMF), respectively, the economy can be reactivated through sound economic stimulation and recovery plans (IMF, 2020; AfDB, 2020).

A hasty reopening would exacerbate the health problem, negate any anticipated early economic gains, and prolong the recovery process. In general, the Nigerian response to the coronavirus outbreak has been medico-centric and reactionary. Isolation centers were only established by the federal and state governments after positive cases were confirmed across the country. For example, in Ogun State, where the index case was identified, there was no molecular laboratory; the patient was sent to Lagos State for diagnosis and treatment. Other states (such as Akwa Ibom, Oyo, Sokoto, and Abia) followed suit, with governments acquiring medical equipment to combat the spread only after positive cases were discovered. The initial panic generated by COVID-19 was due to a lack of proactive preparedness in Nigeria.

The pandemic also revealed the state of the healthcare infrastructure, which was a major factor in the Nigerian elite's medical tourism. The most important COVID-19 lesson for Nigeria is that it is impossible to travel to Germany, the United Kingdom, or the United States for COVID-19 treatment. Most African politicians fly abroad for healthcare because their health systems are underfunded and underdeveloped. The federal and state governments are scrambling to find money to renovate or build some facilities to help COVID-19 respond more quickly. The Federal Government has provided the NCDC with a special intervention fund of five billion Naira (US$ 12.5 million) as well as an aircraft for emergency response. Lagos State, the epicenter of

the outbreak, received an additional ten billion Naira (US$ 25 million) (NCDC, 2020). The President also sanctioned the conversion of pilgrimage transit camps to isolation centers (Olaniyi, 2020). In anticipation of a further increase, the federal government recommended all state governors to create a least of 300-bed treatment facilities. After the number of positive cases increased, these notifications were made.

COVID-19's pandemic potential was underestimated in many states, with several governors believing that God would not allow COVID-19 to be reported in their states. Only a few states (such as Anambra and Cross River) have taken preventive steps such as establishing isolation centers, requiring the use of facemasks, and prohibiting public meetings before any confirmed cases have been reported. A Presidential Task Force (PTF) coordinates the national effort against COVID-19 at the federal level. A State Task Force exists in each of the federation's states. The task force's main goal is to develop ideas, put them into action, and engage stakeholders in order to provide a multi-sectoral response to the pandemic. Although there is an attempt to organize other stakeholders, the PTF is dominated by government officials. Faith leaders (FLs), for example, have been largely ignored, despite the fact that Nigeria is a religious country (Amzat, 2020).

Despite the restriction on religious gatherings at the time, some FLs held congregation services. Instead of the brusque governmental directive that has failed to produce the desired effects, the FLs should have been appropriately engaged. Religious houses, on the other hand, were rapidly reopened in early June for regular services, with the assumption that safety precautions would be observed during services. The likelihood of certain faith institutions defying state instructions complying with safety requirements is quite low; thus, religious meetings could be key in explaining the country's next pandemic spike. Daily press briefings have been held by the PTF to inform the public and address some important topics. This includes deliberate efforts to dispel some COVID-19 misconceptions or rumors. To reach rural inhabitants and illiterate groups, more efforts are needed (Akinmayowa and

Amzat, 2020).

Surveillance of rumor is critical in combating disinformation and fallacies (Amzat and Razum, 2018). In addition, some "covidiots" must be "treated." "Those who believe and spread COVID-19 fallacies and misconceptions. The "covidiots" are a group of people who believe in conspiracy theories "Those who refuse to take preventive measures due to such misunderstandings are also included. The medical response is reliant on the availability of testing kits, the establishment of isolation centers, and the provision of personal protective equipment (PPE) for health professionals. The country must also motivate health staff to fight COVID-19 on the front lines. There have been various debates about the "frontliners'" modest hazard allowance and life insurance benefits. The PTF suggested case searching, which included a house-to-house search, due to increased evidence of community transmission, which has resulted in an increase in the number of cases found, particularly in Lagos (NCDC, 2020). More case detection entails more tracing of contacts. Social screening, detecting people who are at risk, and encouraging safety measures are all part of the process. The end goal is to break the host-agent relationship and reduce the spread of COVID-19. Palliatives and economic stimulus are intended to reduce the negative consequences of a lockdown or limited movement.

COVID 19 Related Crises in Anambra State

Economic crisis
During the global outbreak of the covid-19 pandemic, the World Health Organization (W.H.O.) issued some preventive measures to be taken in order to reduce the virus's contagious nature, given that no vaccine has yet been developed. The measures include social distancing, in which people are encouraged to distance themselves from other people in order to be safe from the virus, and government lockdown in response to W.H.O. directives. People were asked to stay at home, and companies of all kinds were forced to close, affecting the state's economy. The term "economy" refers to all activity in a given area that is related to the production,

consumption, and trade of goods and services. The production of goods and services, as well as other business-related activity, was halted. People felt compelled to stay at home, sleep, and then go back to sleep. Man was reduced to a powerless person who had no idea how or when this would end and everything would return to normal. People are unable to go out to obtain their regular food, which has resulted in an upsurge in hunger. Some businesses fire employees because their economies have suffered and they are unable to pay their wages, resulting in the dismissal, which has increased the number of unemployed youngsters in the country. Because nothing is going as it should, several business concepts that might have been implemented have been lost. Some public offices were closed down as civil servants were instructed to work from home.

Political Crises

At the height of the covid-19 pandemic crisis, not only was the state struggling to stop the virus from spreading so that things might return to normal, but the state's security wall had also failed. The End-SARs-rally saw young people take to the streets to protest police brutality against civilians. The end-SARS-protest is a demonstration organized by Nigerian youth to express their dissatisfaction with the way the Special Anti-Robbery Squad (SARS) performs its job, alleging that they victimize and intimidate people, particularly the youth. The protest, which began as a harmless game in Lagos, has spread to practically every Nigerian state, including Anambra. Many police officers were killed in Anambra state during the demonstration, which ultimately turned violent. Government buildings were also damaged or burned, as was the Independent National Electoral Commission (INEC) office and police stations which were also set ablaze.

Social Crisis

In Anambra state, all social activities, ceremonies ranging from traditional or church weddings, burial and funerals, and other activities that add spice to people's lives were prohibited; the government issued directives prohibiting all social activities, ceremonies, and burials and funerals in the state. At the time, life

seemed a little dull. State borders were locked, making social connection between neighbors difficult.

Academic Crisis

All schools in the state, both public and private, were asked to abandon the buildings, including tertiary institutions, since this was the only choice left to protect the lives of the state's future generation.

Moral Crisis

All religious activities, including Sunday services and Friday Jumat prayer for Muslim believers, as well as open crusades and outreaches, were halted. People were encouraged or required to practice their faith at home. Rape and defilement of minors were commonplace, and moral degeneration was on the rise. People, particularly teenagers, were drowning in crime; high internet fraud (yahoo) was on the rise; morals were eroding; and immorality was on the rise. Many ritual killings were on the high side, with people killing others and removing their critical organs for money ceremonial purposes.

Medical Crisis

Due to the fact that this virus is wreaking havoc on the people of the state, both private and public hospitals were tasked with checking their patients for signs of COVID -19. However, due to the delay in providing and accessing virus testing machines, some hospitals were forced to rely on a trial-and-error system. People with various illnesses that shared the same symptoms as covid-19 were kept untreated, resulting in the death of many people. As a result, some patients were frightened of testing positive and being sent to an isolation unit if they went to the hospital. Because of the dangerous illness, pregnant women prefer to give birth in uncertified maternity homes at this time. These maternity homes lack adequate emergency equipment, causing the majority of them to lose either the baby or both.

How Anambra State Government Used Public Relations Strategies to Manage COVID-19 Related Crises

Unlike other Nigerian states, Anambra used a variety of public

relations efforts to keep COVID-19 contained in the state. According to data from the Nigeria Centre for Disease Control, the total number of COVID-19 cases in Anambra State was 1,641 as of February 25. However, the virus has claimed the lives of nineteen persons in the state so far. In contrast, high index cases have been reported in other states such as Lagos and Kano. Anambra, which has been dubbed "the state with the most travelled citizens," is feared to be one of Nigeria's states with the largest number of COVID-19 cases, prompting the state governor to take action if the circumstance arises. The following are some examples of public relations strategies:

1. **Press Releases:** In resolving COVID 19-related crises in Anambra, the state administration relied heavily on press releases as a public relations tactic. From the time the state's first index case was documented, this method was used. The press statement was meant to raise public knowledge about the virus's presence in the state, disclose government steps to limit it, and reassure the public that they were safe.

2. **Special Broadcasts:** To keep the public informed about COVIS-19 in the state and to outline government efforts and directives on viral containment, the government employed special broadcasts on ABS Radio and Television.

3. **Press Conferences:** Because there was a lot of disinformation about the virus circulating on various social media platforms, press conferences were used extensively to ensure that the correct information was transmitted to the general public through the media.

4. **Announcements:** There were several public announcements on COVID -19 prevention methods such as hand washing, social distancing, the use of sanitizer, the wearing of nose masks, and so on. There were also announcements about COVID -19 symptoms and phone numbers to call if somebody noticed them anywhere. ABS Radio and Television were used to make these notifications.

5. **Town Hall Meetings:** The Anambra State Government also

held a number of town hall meetings with key stakeholders in the state, including Traditional Rulers and Twon Union Presidents, leaders of the state's market and transportation unions, and security agencies. The purpose of these meetings was to ensure that these stakeholders received accurate information about the virus and that government policies were communicated to their citizens and members.

6. **Distribution of Palliatives:** The Anambra State government distributed palliatives in the form of food and cash to many citizens in the state to assist them cope with the pandemic's effects and to ensure that they followed government directions on virus containment.

7. **Use of Social Media:** The government used a variety of social media channels to communicate with its inhabitants and ensure that all special broadcasts, news releases, and notifications were distributed to all residents of the state. Facebook, WhatsApp, and a blog are examples of these social media sites.

8. **Health Worker Training and Retraining:** As part of its effort to limit the pandemic, the government of Anambra State has been educating health workers to guarantee that the state has the people to respond to the virus's reported cases.

Conclusion and Recommendations

This study has noted the applicability of the Public Relations strategies by Anambra State Government and can conclude that these strategies were effectively applied hence the low rate of COVID-19 indexed cases in the state compared to other states of the federation. It has been established that the Anambra State Government used public relations strategies like press releases, press conferences, announcements, town hall meetings with critical stakeholders like the market unions, transport unions, town unions etc. in disseminating appropriate information and behavior that helped in managing the various COVID-19 related crises in Anambra State. It was also established that the state government employed various media platforms like ABS Radio and Television, Newspapers, Facebook, WhatsApp and blogs. The study

recommended that the state government should employ such PR strategies in handling other issues of concern in Anambra state owning to its effectiveness in handling COVID-19 pandemic related crises.

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An Analysis of Selectional Restrictions of Igbo Figurative Expressions

Chukwunonyelum Esther Okoli

Department of Linguistics,

Nnamdi Azikiwe University, Awka, Nigeria

es.okoli@unizik.edu.ng

Chinasa Seraphine Muogbo

Department of English Language Education,

Federal College of Education (Technical), Umunze, Nigeria

chinasaseraphine@gmail.com

and

Oluchi Charity Mbah

Department of Linguistics,

Nnamdi Azikiwe University, Awka, Nigeria

charitymbah303@gmail.com

Abstract

Selectional restrictions can be defined as semantic restrictions words impose on the environments they occur. This research focuses on Igbo figurative expressions. Specifically, it analyzes the co-occurrence constraint that exists between lexical items in figurative expressions in the Igbo language. Also, it aims at examining the misapplications of some figurative expressions in Igbo. The method of data collection is through the use of Igbo written texts. A total number of twenty (20) figurative expressions were collected. The method of analyzing data is descriptive using the binary feature format of Componential Analysis. This study reveals that idioms, proverbs, simile, metaphor, personification and hyperbole are some of the expressions identified. Some figurative expressions in the Igbo language do not violate the selectional restriction rule while others do. The violation does not result in ungrammaticality of the expressions. Conclusively, verbs in the Igbo figurative expressions do not combine in a haphazard manner with their complements and subjects; there is inherent constraint which determines the appropriate subjects or complements of a verb in a particular construction.

Keywords: selectional restrictions, restrictions, figurative expressions, componential analysis

1.0 Introduction

The term figurative expression can be defined as those expressions whose meanings are in contrast to their literal meanings. Such meaning could be metaphorical, idiomatic, or ironic. In other words, any figure of speech whose meaning is not intended to be understood literally is figurative. When one uses a word or an expression in a figurative sense, one uses it with a more imaginative meaning than its ordinary literal meaning.

On the other hand, selectional restriction was first explained by Chomsky (1965). The term can be defined as the co-occurrence restriction or constraint that exists between lexical words. It can also be defined as a semantic constraint or restriction on constituents or argument. For Anyanwu and Iloene (2003) in Omego et al (2012), selectional restriction requires that semantic features of co-occurring constituents should be compatible. Incompatibility of features co-occurring results in anomalous constructions. Words may have various senses and it is very essential to select the proper sense (meaning) for every word in the expression. Selectional restriction rule is the rule that governs the selection restrictions between lexical items. It describes the meaning features of lexical words. Such of the semantic features include: [+animate], [+human], [+edible], [+count], [+adult], etc.

Brown and Miller (1985: 85) note that in our normal use of language we do not expect all linguistic forms to co-occur with all other linguistic forms. In other words, it means that linguistic units have constrains in every language. Thus, linguistic items have environments of acceptability and grammaticality, as well as environments of unacceptability and ungrammaticality. Brown and Miller illustrate their assertion by giving the instance of intransitive verbs which do not co-occur with a following noun phrase (NP), while transitive verbs must co-occur with a following NP.

In the Igbo language for example, the verb 'gba'sting''co-occurs with animate or human object [+animate, +human] and animate/human subject [+animate, +human] such as Aṅụ gbaa nwatà, ọ̀ tụba òkpòròko ijiji egwù. The figurative expression 'Ùbe

m ràchàrà màrà m ụ̀ra' do not collocate (co-occur) because the subject 'ube' 'pear' is not human (-human) and the verb 'ma-slap' requires [+human] subject. Thus, it violates the selectional restriction rule. The violation of selectional restrictions in Igbo figurative expressions does not result in ungrammaticality of such expressions.

2.0 Literature Review

2.1 Selectional Restrictions

This phenomenon, selectional restriction has been defined in several ways by scholars. Some of the scholarly works on selectional restriction shall be reviewed in this section.

Selectional restriction according to Matthews (2007:359), is a restriction on the choice of individual lexical units in a construction with other lexical units. Matthews explains that for instance, the word 'breathe' will typically select an animate subject and in the same form, the word 'pregnant' will typically select a subject referring to someone or some animal that is female. Brown and Miller (1985) define selectional restriction as a semantic constraint which specifies the semantic properties lexical items must have in order to co-occur.

Ndimele (2007:99) sees selectional restriction as a phenomenon which specifies the constraints on the possible combination of lexical items within a given grammatical context. The constraints are stated with reference to relevant inherent semantic properties which are in terms of qualities of animacy, humanness, concreteness and so forth. Here, Ndimele writes on the selectional restriction between the subject and the verb it takes. Hence a human subject will co-occur with verbs like: speak, admire, cook, drive, and so on. While a non-human subject will take the stative verb be.

Murthy's view on indefinite articles in the English language asserts that the selection between a and an is determined by sound (2007:51). He further explained that a is used before a word beginning with a consonant sound, for instance, a boy, a man, a table and so on. While 'an' is used before a word beginning with a vowel sound, for example, an hour, an honour, an heir. The

examples report that indefinite articles can only be used with singular countable nouns in the English language.

2.2. Figurative language

Figurative language is defined as a language that uses words or expressions deviating from their original, basic meaning. In contrast to literal language which maintains a consistent meaning regardless of the context, figurative language uses words and expressions in their non-literal meaning which depends on the context in which they are used. Figurative language can be seen as intentional deviation from literal statement, or normal arrangement of words in language. It refers to words, and groups of words, that exaggerate or alter the usual meanings of the component words.

According to Pradopo (2010:62), figurative language plays a major role in compelling literary works. Its primary purpose is to force readers to imagine what an author means with an expression or statement. Figurative expressions are rhetorical forms of how to use words in speaking or writing to convince or persuade the audience. They are used to assure, persuade, motivate, encourage and fascinate the audience. It is a powerful rhetoric tool to clarify meaning, to provide vivid examples, to emphasize ideas, to stimulate associations and emotions, to ornament sentences and to amuse audience. There are different kinds of figurative expressions that are used in writing. Some of them include: metaphor, personification, hyperbole, metonymy, synecdoche, simile, irony, idoms, proverbs.

Figurative language serves to make ideas and meanings more vivid and alive. For example,

a. "My hair stood on end." It conveys the meaning of great fear.

b. "Her feelings were all bottled up." It means that they were kept under control.

c. "At the end of the year, the fabric gives the fruit of labor to all the employees." The fruit' refers to the profit, reward, or result of hard work.

d. "Looking at his man have dinner with another girl, she becomes green with envy." It means that she is jealous.

2.3 Componential Analysis

Componential analysis (CA) is the framework adopted in this research. Componential analysis is one of the three specific frameworks for semantic analysis. Others are formal semantics and cognitive semantics.

According to Kempson (1977:18), the componential analysis was developed in the second half of the 1950s and the beginning of the 1960s as a more efficient way of analysing meaning. For Saeed (2009:260), componential analysis is particularly applicable to distinguishing the meanings of lexemes that are semantically related or in the same semantic domain. It is often seen as a process of breaking down the sense of a word into its minimal distinctive features, that is, into components which contrast with other components. It refers to the description of the meaning of words through structured sets of semantic features, which are given as present, absent or indifferent with reference to feature. To describe the presence and absence of a feature, binary rules are used. The symbol [+] means the feature is present, while [-] means the feature is absent.

Componential analysis has been observed by Hyde (1990:6) as a useful technique for exploring the interrelationship of meaning which exists among lexical sets. This implies that it is a model used to specify the contrastive features among related words. Ndimele (2007:26) refers to componential analysis "as a process whereby the meaning of a word is expressed in terms of the combination of all its sense components. From the above assertion, it can be seen that the sense components a linguistic unit can be its physical features or abstract features.

In the view of Ejele (2003:41), componential analysis is an approach to the description of the meaning of words that is based on the theses that the sense of every lexeme can be analysed in terms of a set of more general sense components or semantic features. Thus, from Ejele, one can say that componential analysis employs the use of features that are characteristic of the linguistic units to be described. Omego (2011:78) posits that componential analysis is an approach to the study of meaning evolved from the views that lexical items are composed of semantic features. Hence,

this means that CA aims at projecting the semantic features of an item in order to demonstrate areas of shared and non-shared features with other units in the same class. Leech (1976:98) emphasizes that componential analysis is a method typical of structural semantics which analyzes the structure of a words meaning. Thus, it reveals the culturally important features by which speakers of the language distinguish different words in the domain. Hence, the word 'man' has the following binary features-+person, +adult, +male, the one that differentiates it from woman is +male.

3.0 Research Methodology

In this research, the method of data collection is through the use of written texts in Igbo. A total number of twenty (20) figurative expressions were gathered from Igbo written works. We are limited to only fifteen expressions because of time. The method of analyzing data is descriptive using the binary feature format of Componential Analysis.

3.1 Tone marking convention

In this study, data shall be tone marked using Green and Igwe's (1963) tone marking convention where high tones are left unmarked, the low tones are marked with a grave accent (`) and downstepped tones are marked with a macron (-). The convention is illustrated below:

Akwa – cry   *Akwà* – clothe
Ezē – teeth   *Àjà* – sacrifice

4.0 Selectional restriction of figurative expressions in the Igbo language

The following Igbo figurative expressions were gathered from Igbo written texts. The literal and correct meanings are provided below each expression.

1. Òbi hù-rù òriri wù-ọ aja.

   Obi see-rV feeding jump-OVS fence

   LM Obi saw food and jumped the fence

   CM Obi is a glutton

2. Nne sì-rì nri ùwà niile rì-rì.

   Mother cook-rV food world DET eat-rV

   LM Mother cooked food which the whole world ate

   CM Mother prepared food that everyone partook.

3. Nnekà nwù ọkwà n'aka   bịa.

   Nneka hold bird PREP hand come

   LM Nneka came with ọkwà.

   CM Nneka came very early.

4. Okeke bìà-rà i-gbò ọgù tinye isi ya

   Okeke come-rV INF-settle fight put head Pron

   LM Okeke came to settle fight and put his head

   CM Okeke came to settle a fight and got himself involved.

5. Aṅụ gba-a nwatà, ọ̀ tụba òkpòròko ijiji egwù.

   Bee sting-OVS child, Pron fear fly fear

   LM A child who is stung by a bee is afraid of fly

   CM Once bitten, twice shy.

6. Ụkwà ru-o ogè ya, ọ̀ dà-a.

    Breadfruit reach-OVS time pron, pron fall-OVS

   LM When the breadfruit is ripe, it falls down.

    CM There is time for everything.

7. Ọ̀kụkọ̀ nyụ-ọ ahù̀, àlà à-chụba ya ọsọ.

   Fowl   fart-OVS fart, land Pref-pursue pron run

   LM When a fowl farts, the ground becomes a nuisance

   CM Guilty conscience fears accusation.

8. Àzụkà bụ̀ ùdèlè.

   Azuka is vulture

   LM Azuka is a vulture

   CM Azuka is ugly

9. Ǹkèchi bụ̀ akpị̀.

   Nkechi is scorpion

   LM Nkechi is a scorpion

   CM Nkechi is wicked

10. Ùbe m   ràchà-rà mà-rà   m   ụ̀ra.

    Pear pron lick-rV   slap-rV pron slap

    LM The pear I licked slapped me

    CM The pear is bitter

11. Agụụ gwọ̀-rọ̀ umùaka ahù̀ ịbà.

Hunger cure-rV children DET malaria.

LM Hunger cured those children

CM The children are very hungry.

12. Ọnwa nà-a-zàcha àlà.

Moon Aux-pref-sweep ground

LM Moon is sweeping the ground

CM The moon is shining.

13. Ọnwụ kụ̀-ụ̀-rụ̀ Ibèkwe aka n'ụzọ̀ taà.

Death knock-OVS-rV Ibekwe hand PREP door today

LM Death knocked at Ibekwe's door today

CM Ibekwe died today.

14. Mgbịrịmgba kwù-rù nà ogè e-zù-o-la.

Bell say-rV Conj time pref-reach-OVS-perf

LM Bell said that it is time

CM It is time.

15. Agụụ nà-à-pịa Àda ụ̀tàrị̀

Hunger Aux-pref-flog Ada cane

LM Hunger is flogging Ada

CM Ada is very hungry.

16. Maàzi Ùde rì-rì ihe enyi nyù̀-rù n'ikè.

Mr Ude eat-rV thing elephant defecate-rV Prep buttock

LM Mr Ude ate elephant's faeces

CM Mr Ude ate rubbish.

17. Àda sì-rì ṅsị bu-pụ̀ta.

Ada cook-rV faeces carry-come out

LM Ada cooked faeces and brought it out

CM Ada's food is not delicious.

18. Udoka ji ọnụ e-gbu ọjị.

Udoka hold mouth pref-cut down iroko

LM Udoka cuts down iroko with his mouth

CM Udoka is proud.

19. Ji nyù̀-rù̀ ṅsị n'ahịa.

Yam defecate-rV faaces Prep market

LM Yam defecated in the market

CM Yam was cheap in the market.

20. Echi dị̀ ime ònye mà ihe ọ gà-à-mụ

Tomorrow is pregnant who know thing pron Aux-pref-deliver

LM Tomorrow is pregnant, no one knows what it will give birth to.

CM The wicked should know that one who is poor today can be wealthy tomorrow.

Numbers 1-6 are the figurative expressions that do not violate the rule of selectional restriction. In numbers 2 and 5 above, verbs (gba–sting) and (si–cook) co-occur with [+animate] subjects and [+animate] [+edible] complements respectively.

Also, examples 1-6 are both semantically and syntactically well formed. For example, the verb nwụ–hold in number 3 above co-occurred with [+animate] subject and [+physical] object .

On the other hand, numbers 7-20 are those figurative expressions which violate the selectional restriction rule. Verbs ("pịa-flog" and "kụ-knock") in examples 16 and 14 above are constrained to co-occur with [+human] subjects but the semantic features of the subjects (Agụụ, Ọnwụ) are [-human] respectively. Numbers 7-21 are semantically not well formed but syntactically well formed. For instance, in example 20 above, the verb 'nyụ-defecate' with the semantic feature [+animate] noun subject co-occurred with [-animate] subject 'ji-yam'.

Also from the above data, it is observed that verbs in Igbo figurative expressions select the subject and object nouns to co-occur with. Hence, there is inherent constraint in the verb which plays an important role in determining the appropriate subjects or complements it co-occurs with in every figurative construction.

5.0 Summary and Conclusion

This research presents an analysis of selectional restriction of figurative expressions in the Igbo language. It aims at examining the co-occurrence constraint that exists between lexical words in figurative expressions in the Igbo language. In this research, the method of data collection is through the use of textbooks and other literary works in Igbo. A total number of twenty (20) figurative expressions were gathered from Igbo written works. We are limited to only these expressions because of time. The method of analyzing data is descriptive using the binary feature format of

Componential Analysis. Haven analyzed the data collected, it is discovered that verbs in Igbo figurative expressions select the subject and object nouns to co-occur with. In conclusion, verbs in the Igbo figurative expressions do not combine in a haphazard manner with their complements and subjects; there is inherent constraint which determines the appropriate subjects or complements of a verb in a particular construction.

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APPENDIX

OVS – Open Vowel Suffix

LM – Literal Meaning

CM – Correct Meaning

Pron –Pronoun

Perf – Perfective aspect

DET –Determiner

Prep –Preposition

Pref   Prefix

Conj   Conjunction

Aux – Auxiliary

INF – Infinitive

Stylistic Analysis of Chief Dr. Samuel Ioraer Ortom's Inaugural Speech, "Our Collective Vision for a New Benue"

Cyril Okechukwu Ofoegbu
Department of English,
Chukwuemeka Odumegwu Ojukwu University,
Igbariam, Anambra State
ofoegbucyril@yahoo.com

and

Chukwunonyelum Esther Okoli
Department of Linguistics,
Nnamdi Azikiwe University, Awka, Nigeria
es.okoli@unizik.edu.ng

Abstract

The idiolect has remained the basic yardstick for the measurement of speech variation within a mutually intelligible speech community. This idiolect - linguistics habit of a speaker, treads the 'La Parole' Path of language proposed by Ferdinand de Saussure which culminates into the present day stylistics. The inaugural speech of Governor Samuel Ortom is the data for this work. This research hinges on descriptive grammar as methodology. This is an approach to the study of grammar which seeks to account for the way the speakers actually use their language without reference to an approved standard or the grammatical structure of another language. Ndimele (2008:48). This work presents the meaning of language, stylistics, style, speech, political discourse and the various styles employed by the speaker to drive his point home. These styles range from the physiological structure of the speech, morphological analysis, syntactic analysis, and semantic analysis to figurative expressions and some unique presentations. The styles are discussed from the perspective of style as a choice and style as a deviation. Through this work, the researchers discovered that the governor's speech is not only a beautiful rhetoric but a stylistically unique speech in terms of language use.

Keywords: stylistics, style, speech, political discourse

1.0 Introduction

Over the years, language has been the most invaluable instrument utilized by man as a medium of communication and peaceful co-

existence. It is one of the major qualities that make man unique. Language is a medium of communication through which we express our emotions, ideas, feelings and thoughts to our fellow people. Murthy (2007:1). These varying expressions known as linguistic habit varies from person to person. As a matter of fact, no two people speak exactly alike (idiolect). Their speeches vary considerably in grammar, lexis, syntax, semantics, phonology and figurative expressions. It is this variation that evolves into style over time. In the same way, Olaoye (2007) in Ofoegbu (2017:4) defines language as 'a purely human and non-instinctive way of communicating ideas, emotion and desires by means of voluntarily produced symbols.'These symbols vary in context and speakers. This brings about synchronic and diachronic variation of language that presents language as dynamic, creative and conventional.
To Wardhough (2007:1), language is simply 'What the members of a particular society speak'.

Language as a means of passing information and ideas is used with slight difference within the speakers in a given speech community. This slight variation could be of choice or of deviation from the norm.

The above introduces us to stylistics which deals with the distinction between ones innate linguistic ability of a given language, mostly mother tongue from that of another. This leads us to the history of stylistics which is traced to Ferdinand de Saussure. To him, language originates from two French words: 'Langue' and 'Parole'.'Langue is the code or system of rules common to the users of a language; parole, on the other hand, is the particular selections from the system that individual make on any one occasion, the choice people make in conversation'. Onwukwe (2012:8).

2.0 What is Stylistics?

The branch of linguistics called stylistics came up in the early 20ᵗʰ century in Europe. It suffers a lot of definitions from different scholars. To Yankson (2008:1), stylistics is the study of the breach of language code. This means that stylistics is the study of linguistic abnormalities. This definition is not completely true due

to the fact that style could be of choice not only of deviation or breach.

To Fowler (1975) in Onwukwe (2012:17) 'Stylistics is a discipline that emphasizes particularity, individuality and concreteness'. It is a branch of linguistics which studies the features of the distinctive uses or varieties of language in different situations. It tries to establish principles capable of accounting for the particular choices made by individuals and social groups in their use of language (Onwukwe 2012:27).

2.1 What is Style?

As earlier stated, style has its root in the two French words from which language emerged - 'langue' and 'parole'. To Saussure, 'parole' involves the selections from the system that speakers make in any given speech context. Thus style could be regarded as 'parole', the way a speaker or writer selects and employs his words, phrases and sentence to achieve a desired effect in any given context.

According to Crystal (1997:67) in Onwukwe (2012:8), 'To Samuel Wesley, style is the dress of thought; to Jonathan Swift, it is the proper words in proper place, to WB Yeats, it is high breeding in words and argument'. To him, Crystal, style is evaluative (implying a degree of excellence) and descriptive (a set of distinction that characterizes object, periods or places). Thus we have the Shakespearean style Achebe style etc.

From the foregoing, style is the linguistic habit of a speaker or a writer. It could be called discourse technique. It is the unique and distinctive way a speaker/writer expresses his thoughts. This linguistic habit defines his work or speech in any given context. Thus, we have style as individual's characteristics, style as a set of collective characteristics, style as deviation from the norm and style as a choice.

2.2 What is Speech?

'Speech is the art and process of speaking or giving lecture to a group of people in a structured and deliberate manner. It is intended to influence, to persuade or entertain its audience'.

Ofoegbu C. & Usar, I. (2011:25). It is a formal talk that a speaker presents to an audience which could be spoken or written.

2.3 Political Discourse

Political speech is a speech that pertains to the government and the governed. The speech involves words carefully employed to maintain a harmonious friction within the government in terms of communication and solidarity. Every field of life has its own language which is usually called Jargon. This accounts for why political register is employed in every political speech as found in the speech under discuss. In terms of political discourse or language, persuasion, convincing, deception and illusion are highly employed especially in Nigeria where ears are itchy to hear lulling promises over and over again despite uncountable breach. The inaugural speech 'Our Collective Vision for a New Benue' has all these elements embedded in it which contributed greatly to the uniqueness of the speech.

2.4 The Styles in the Inaugural Speech

Stylistics is the study of styles in a given context. 'Linguistic stylistics focuses on the figures, tropes and other rhetoric devices that provide variety and a unique voice to writing'. Richard (2017:1).

From the elementary level of style, the speaker employs the use of capitalization under graphisation and numbering of the speech; unique and effective use of punctuation marks, political register, primary words, affixation (inflectional and derivational), compounding, simplicity of diction with mild bombardment. Under syntax, the speaker extensively employs the use of compound and complex sentences in a bid to supply details. Simple sentence and compound-complex sentence are employed too but not as the first two. The styles mentioned above come under style as a choice.

In addition, there is a predominant use of repetition and linguistic foregrounding which makes the speech rhythmic, draws emphasis and attention. There is the extensive use of the third person plural pronoun 'we' to show humility, mutuality,

involvement and sense of belonging. The speaker employs figurative expressions; recurrent use of metaphor to drive his point home, proverbs, slogan, imagery, hyperbole, symbolism, allusion, realism and illusion to win the hearts of his audience. The styles listed here come under style as a deviation.

More so, the speaker stylistically called the indigenous people of Benue State citizens to attach more value to them and always put his deputy first in introduction to show humility and the desire to be simply called Samuel Ortom devoid of all titles. He also employs the use of emphatic expression to firmly assert. Most importantly, unlike other Nigerian political speeches, he avoided the use of vernacular due to the heterogeneous nature of Benue State having more than seven languages in use.

3.0 Methodology

The researchers adopted a descriptive method of data analysis. This is a product of descriptive grammar which concerns with the study of grammar which seeks to account for the way the speakers actually use their language without reference to an approved standard or the grammatical structure of another language. Ndimele (2008:48). The researchers describe the various styles as found in the inaugural speech of Governor Samuel Ortom using this method.

4.0 Data Analysis and Presentation

The inaugural speech under discourse is a speech presented by the executive Governor of Benue State on the 31st of May, 2015. It is a political speech designed to appreciate, entice and encourage, give hope, arouse expectation and to win the confidence and mandate of the people.

From the list of styles given above, it is obvious that several styles are employed by the speaker to pass his message across in a unique way. These styles now will be discussed in full as they appear in the governor's speech. Below lays the experimentation:

(1) Graphology:
a.   Numbering:

This falls under style as a choice. The speaker chooses to use arithmetic numbers in place of words. He divides the speech into numbers ranging from 1 to 13 so that even the confused part of his audience could take the 13 points home. More so, in number 1 line 3 and number 2 line 1, the speaker uses 39 in place of thirty-nine.

The speech is divided into 13 numbers of 19 paragraphs having the shortest made of five words and the longest made of 19 lines of about 350 words. The speech is made up of 154 lines and about 2650 words.

b. Capitalization**:** the speaker of choice employs the use of capital letters to show emphasis and draw attention to attach importance. This could be seen in both the broad and narrow title of the speech:

INAUGURAL SPEECH OF HIS EXCELLENCY CHIEF DR. SAMUEL IORAER ORTOM, GOVERNOR OF BENUE STATE, and OUR COLLECTIVE VISION FOR A NEW BENUE

In a similar way, in Number 4, para. 2 (lines 3) (STEAM) – based and CHANGE are employed to show emphasis.

(2)   Morphological Analysis:
a. Primary words: Primary words (monosyllabic words stem or free morphemes) are found everywhere in the speech e.g.
Number 1. (line 1) 'our' 'state', 'thank'
Number 2 (line 2) 'is', 'far', 'vision', 'yet', etc.

b. Affixation: This consists of a stem – primary or free morpheme and one or more bound morpheme(s).

i.   Numb. 3 (line 3) commit<u>ment</u> – suffix (class changing derivation) changes verb to noun

ii.   Numb. 6 (line 1): expect<u>ed</u> – suffix (inflectional ending)

iii.   Numb. 1 (line 1): <u>a</u>lmighty – prefix .

The speaker uses suffix far more than prefix due to the negative tendency of most prefixes.

c. Compounding: This involves the combination of two primary words or free morphs/stems to form a new word.

i.   Numb. 1 (line 1) 'milestone'

ii.   Numb. 4 para. 2 (line 3) (STEAM) – based

iii. Numb. 3 (line 7) 'self-seekers'

d. Diction: Due to the fact that the speaker is addressing both literate and illiterate audience, his diction is average to enhance understanding. Some few words that may pose difficulties include:

i.   Numb. 1 (line 10): Fountain – A rich source of supply of something.

ii.   Numb. 4 (line 4): Industrialization: to be industrially developed

iii. Numb. 6 (line 7): Numeracy: A good basic knowledge of mathematics

iv.   Numb. 8 (line 3): Landscape: A painting view of the country side.

Definitions adopted from Oxford Advanced Learners Dictionary, 9th Edition.

e. Political register: As earlier stated, every profession has its peculiar jargon – lexicon that is conversant with people of that profession. The speaker employs some political words to give the required political flavor. Some examples include:

i.   Numb. 1 (line 8): 'Predecessor'

ii. Numb. 1 (line 10): 'governance'
iii. Numb. 3 (line 6): 'Colony'
iv. Numb. 8 (line 6) 'politicians'
v.   Numb. 12 (line 15): 'party….power…ruling'\

(3) Syntactic Analysis
Syntax is the systematic study of the internal structure of the sentence. It is the correct arrangement of words in the sentence. It

is the study of sentence structure. Ndimele (2008:1)

The speaker employs the use of simple sentence, compound sentence, complex sentence and compound complex. He makes predominant use of the compound sentence and mostly complex sentence for detail explanation. To mention but a few, below are some examples:

a) Simple sentence: Numb. 1 (line 1)

"Today is a milestone in the history of our state"

b) Compound sentence:Numb. 2 (lines 1)

Our vision will not be realized by chance; we will remain focused and not be distracted.

c) Complex sentences: Numb. 2 (line 1)

Though we appreciate the achievement of the past 39 years, we acknowledge the fact that our state is far from reaching its potential.

d) Compound complex: Numb. 8 (line 17)

To teachers at all levels in the state, you are the key to unlocking the major challenges in education. We will not only support but rebuild the school system and enable you to take our schools to the next level.

(4)   Semantic Analysis

Semantics is a 'field of enquiry seeking the meaning of meaning as expressed in a language' Umera-Okeke (2015:1). This is the area where style as deviation comes to play. The speaker employs figurative expressions which mostly goes with connotative meanings thus deviates from the regular denotative meaning. Figures of speech refer to the use of words in a peculiar manner to achieve special effect and meaning. Ugwu (2001:13). Below are some good examples:

Repetition:
In a quest to lay emphasis and draw attention in a special way, the

speaker reproduces some words, phrases and clauses to pass his message. Examples include:

1) Numb. 3 (line 4-5): 'We will'

2) Numb. 7 (line 5-6) 'we shall'

3) Numb. 10 (line 1-3): 'I am the governor of those who voted for me, I am the governor of those who did not vote. I am governor of all'

The style of constant repetition employed introduces musicality (rhythm) into the speech making it to sound like a poem.

Linguistic Foregrounding:

Close to repetition is linguistic foregrounding. It is a kind of indirect replication to show emphasis and enhance musicality. Some examples include:

i.   Numb 1 (line 1-2): Our great party, the All Progressives Congress, APC', just our great party' is enough but he included the rest to lay emphasis.

ii.   Numb. 9 (line 1-3)

'I pledge to govern with the fear of God. this shall translate to core values including transparency, accountability, fairness, justice, humility, selflessness, discipline, integrity, forgiveness and reconciliation'.
Just 'fear of God' or 'core values' would have been enough!

Figurative expression:

'Figures of speech are extensively or effectively used to express the ideas and feelings of the speaker in an impressive manner' Murthy (2007:552).

    The speaker employs figures of speech to effectively sink home the point and give the speech its originality in its African setting.
i. Numb. 12 (line 15-16)

'For an opposition party to wrestle power from a ruling party is not a picnic in a garden. It has been a long marathon in the desert'.

This figurative expression contains both contrast (between picnic

and marathon with regards to the wrestling) and metaphor (as it compares the 'wrestling' to 'marathon in the desert).

(a) Metaphor: 'it is an implied simile in which the two things compared are treated as one'. Murthy (2007:552) the speaker extensively uses metaphor to clearly pass his message. Below are some excerpts:

i.   Numb. 4 (line 1) 'As midwives to the vision of a new Benue,' the speaker compared himself and his deputy to midwives.

ii.   Numb 8 (line 17): 'you are the keys to unlocking the major challenges…'. He compared the teachers to key.

iii.   Numb. 3 (line 6-7): 'No longer will a tiny colony of self-seekers deny us the urgency of this vision toda'. The 'tiny colony' refers to the few privileged and their selfish life-style – self seekers.

(b) Allusion: The speaker alluded to the Bible to tread the righteous path of speech. This is found in Numb. 8 (line 15): 'The Bible states that the worker deserves his wages'

(c) Imagery: This involves the stylistic use of words to paint mental picture .e.g Numb. 8 (line 11): 'my heart bleeds'. Heart doesn't bleed but it paints an image of the degree of the pain.

(d) Realism: In literature, it is the act of describing things the way they are. The speaker presents the horror unleashed by the ravaging Fulani herdsmen in Benue state and the 7 months unpaid salary. This is found in Numb. 7.

(e) Hyperbole: This is also called exaggeration or over statement. The speaker over blows the aftermath of his administration when he describes that 'Benue people will go on their kneels thanking God and celebrating' after his administration.

(f) Illusion: Illusion is a false idea or belief, especially about somebody or situation. Hornby (2015:783). The speaker supplies illusive assertions in his speech that even the audience

are aware that he was untying a goat he cannot catch .e.g. Numb. 6 (line 12-13)…'free, qualitative and compulsory education up to secondary school'

(g) Slogan: slogan is a word or phrase that is easy to remember, used for example by a political party or in advertising to attract people's attention or to suggest an idea quickly Hornby (2015:1468).

The speaker employs his party slogan, the motto of Benue State and his personal slogan to arouse his supporters e.g.

i.   Numb. 6 (line 1-2): 'Food Basket of the Nation'

ii.   Numb. 13 (line 3) 'CHANGE'

iii.   Numb. 13 (line 7) 'In God We Trust'

As a complement, the speaker stylistically refers to the indigenous people of Benue as citizens instead of indigenes. This he does to hike the status of the audience despite the fact that everything is happening within the state thus requires indigenes. This could be seen in Numb. 8 (line 9). More so, the speaker to show humility and buy over his audience puts his deputy first in order to acknowledgement. This makes him the first governor to do that in Nigeria. This is found in Numb. 11 (line 3-4): I…conferred on Engineer Benson Abounu and my humble self, the authority of Deputy and Governor respectively. The most striking feature of his speech is his strict usage of English language unlike African inaugural speeches that always carry one or more indigenous languages (vernacular) or pidgin top show native. The speaker skillfully avoided any of such because he is aware of the heterogeneous nature of Benue State. There exist three major languages and four minor languages excluding Igbo, Hausa, Yoruba, Edo etc Numb. 9 (line 22). In addition to Tiv, Idoma and Igede, there exist the Ebira, Ijaw, Jukun and Agatu. To show neutrality, the speaker stylistically employs the only neutral language which is English in order to be the governor of all as contained in his speech.

In conclusion, it is made obvious that the governor's speech is

indeed not only a vote of thanks giving, appreciation or a beautiful rhetoric but a stylistically unique speech in terms of language use due to stylistic use of figurative language, linguistic foregrounding, repetition, rhythm, etc, to drive his point home.

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The Role of Statistics and Sampling in Survey Research

Ihezie Okekwe

Department of Political Science,
Chukwuemeka Odumegwu Ojukwu University,
Igbariam, Anambra State, Nigeria
okekweihezie@gmail.com

Abstract

This work titled, "The Role of Statistics and Sampling in Survey Research," critically examines the place of statistics and sampling in survey research. The data collection was done through secondary sources. Our main objective was to interrogate the vital role played by the two concepts of statistics and sampling in survey research. Thomas Hobbes rightly asserted that lack of knowledge made the life of man "solitary, poor, nasty, brutish and short". It is knowledge that makes the life of man in society worth living and statistics and sampling are two of the most important tools used by man to generate information necessary for him to make and implement rational decisions. Programmes and actions hinged on the outcome of statistical and carefully sampled survey research usually deliver predictable outcomes. This paper looks into the ways statistics and sampling in survey research can be utilized as tools of enquiry and information gathering.

Keywords: statistics, sampling, survey research

Introduction

The world is generally ruled by knowledge. Without knowledge man finds it difficult to live in the world. In fact, the life of man in the world would be akin to the picture painted by Thomas Hobbes who said that the lack of knowledge makes the life of man "solitary, poor, nasty, brutish and short" (2022).

In his quest for knowledge, man employs the method of research. According to Asika (1991), research implies the application of certain techniques of learning in particular areas requiring explanation or exposition. The process of acquiring knowledge involves certain techniques and these techniques are ordered. It is not a haphazard process but follows certain

procedures. It is through the process of research that one acquires knowledge to solve his numerous problems confronting him in society.

The world is full of problems and man must apply his knowledge of research in addressing the problems. Hence research is any organized inquiry that aims at providing information towards the solution of identified problems. It therefore follows from the above that the saying that any identified problem is half solved is very apt here. Research is a problem solving technique and it is useful to man in addressing issues confronting him in society.

This work adopts the analytical framework in this research and the major objective is to underscore the role of statistics and sampling in research. The work is divided into several parts. Part one is the Introduction. This is followed by meaning of concepts where the terms "statistics", "sampling" and "survey research" are explained. Part three is on the role of statistics in survey research while part four deals with the role of sampling in survey research.

Meaning of Concepts

Statistics

Statistics is the mathematical science involved in the application of quantitative principles to the collection, analysis and presentation of numerical data. According to Dudge (2006), statistics is the study of the collection, analysis, interpretation, presentation and organization of data. As a result of the quantum of issues that needed to be studied, it becomes expedient to delineate all those issues into a "manageable" category in order to arrive at conclusions that could stand the test of time. By making use of quantitative principles, information or data obtained would be reliable. And again reliability ensures that the conclusions arrived at would also be valid.

Furthermore, according to Obasi (2007), statistics is a discipline with far-reaching application in the social and behavioral sciences, and it is substantially concerned with the rule-governed translation of facts into numbers or numerals. In some cases, the use of symbols is equally applied in statistical manipulations or

computations. It further involves the determination of relative quantitative attributes of patterned phenomenon and their use in forecasting the outcomes of definite processes, often on the basis of hypothesis or generalizations produced by the samples thereof (Obasi 2007).

It is because one cannot study the universe or the entire population that social scientists usually resort to the delineation of their study into "manageable" levels through the process of "sampling". This work will delve shortly into the role of first Statistics and then Sampling in Survey Research with a view to finding their usefulness in survey research.

Sampling

Sampling is the method of selection of a unit for study. As I stated above, man needs to acquire knowledge in order to solve the numerous problems confronting him in society And because there are a lot of problems and many issues requiring man's attention, and because man does not have enough time and resources to devote adequate attention to all these issues, there is the need to select a sample of the issues or people/things representative of the given issue or subject of enquiry for study. Sampling is a process used in statistical analysis in which a predetermined number of observations will be taken from a larger population. This definition presupposes that because of the limitation of time, resources and vastness of the universe (or entire population) needed to be studied, a sample (which is a part of the universe or a given population) is taken for study.

It must be posited at the onset that the methodology used to sample from a larger population will depend on the type of analysis being performed. There is the Simple Random Sampling method, among other types of sampling methods. When taking a sample from a larger population it is important to consider how the sample will be drawn. To get a representative sample, the sample must be drawn randomly and encompass the entire population. An example may be germane here. A lottery system could be used to determine the average age of students in a university by sampling 10% of the students from each faculty.
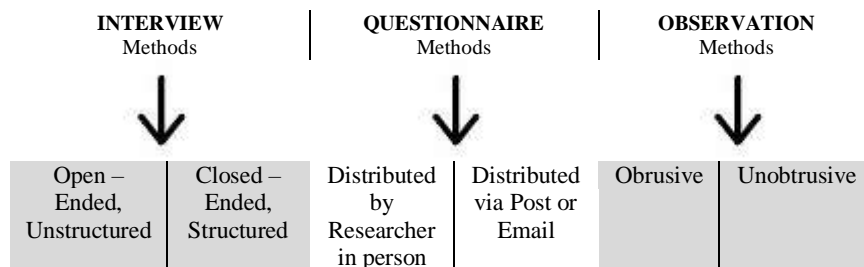
From the above, one can regard sampling as a method of studying a few selected items instead of the totality of given items or units. The small portion of the entire items or units selected for enquiry, study or analysis is called a Sample. The sum total of items of particular characteristics from where the sample is drawn is called the Population. Further examples will suffice. We can take a sample of rice to see whether the rice is well boiled or not. Or, we can check a sample of a given solution to know how much that given solution is concentrated. Thus, from the sample, we can infer about a Population.

Survey Research

Survey Research is a method of research in which a group of people or items is studied by collecting and analyzing data from only few people or items considered to be representative of the entire group. Survey research can also be conceptualized as a method of sociological investigation that uses question-based or statistical survey to collect information about how people think or act. For example, a possible application of survey research to a context might involve looking at how effective the mass media is in the formation of public opinion or in causing a shift in public opinion about a given matter.

In survey research, the sample selected is normally large while the variable(s) studied is (are) limited. When conducting a survey, the researcher utilizes certain instruments, like questionnaire, interviews and personal observations, to collect data. An example of survey research may be a research into the Incidence of Juvenile Delinquency in South Eastern Nigeria.

One can diagrammatically depict the tools to be employed in carrying out the above research thus:

INTERVIEW Methods		QUESTIONNAIRE Methods		OBSERVATION Methods	
↓		↓		↓	
Open – Ended, Unstructured	Closed – Ended, Structured	Distributed by Researcher in person	Distributed via Post or Email	Obrusive	Unobtrusive

For some social scientists, the survey method of research is limited

to interviews and questionnaire while some others include a third which is observation. Generally, the survey method is used when we want to find out information about a person's opinions, motivations, attitudes, behaviors, feelings, emotions or party political preferences.

Interview Techniques

Interview technique involves a verbal engagement between interviewer and interviewee in which the former tries to elicit information about particular situation or subject. It uses questionnaire but administered by the researcher or trained interviewers.

Types of interview method: There are two types of interview methods: open -ended and closed-ended Methods.

a. Open-Ended (Un-coded) Question: In un-coded questions, the respondent has the choice of expressing his views and opinions freely without any restrictions from the interviewer. This is also referred to as Unstructured Interview.

b. Closed-Ended (Coded) Method: This does not give the respondent the choice of expression, only allows him to respond in an expected or standardized manner. This is also called Structured Interview.

Advantages of the Interview Technique: One of the Advantages is that it allows for greater proportion of the population to be investigated so the question of whether one is educated or not is not a barrier. Again, it makes for a much better sample of the population because most people will like to participate in discussion section.

Furthermore, the interviewee is able to cope with the problem of misunderstanding of the question because the interviewer is there to explain or elaborate on it.

Above all, it is a more effective way for revealing information about complex emotionally laded subject and for probing the sentiments behind an expressed opinion.

Finally, gestures of the interviewee can be rightly interpreted.

Disadvantages of the Interview Technique: According to Akuezuilo et al (2003), the interview technique has some demerits. Apart from the fact that it is time consuming, it is one of the most difficult techniques to apply successfully. Above all, the danger of interview bias is very real and constant.

Questionnaire Method

The questionnaire method is a self-administered interview, so questions must be carefully designed and self-explanatory. This is because there is no interviewer or proctor to interpret the questions to the respondent.

Advantages of the Questionnaire Technique: First, it is relatively less expensive; may involve only travelling expenses. Closely related to the above is that it requires less skill than the interview technique.

Secondly, it can be administered to a large proportion of the population at the same time whereas interview technique has to deal with each person at a time. Furthermore, the questionnaire can be sent through post or email unlike the interview method.

More importantly, the impersonal nature of questionnaire, its standardized question plus its standardized instruction for response allows for uniformity of measurement from one situation to the other.

Finally, it provides anonymity for the respondent, allows him to express his feelings and opinions without any inhibitions arising from the presence of an interviewer
.

Disadvantages of the Questionnaire Technique: The questionnaire method takes a lot of time and might get lost in transit. If mailed, sometimes they are not returned at all.

This technique can only be used with a population that is highly educated. Furthermore, it has low rate of return from respondents because they have nothing at stake.

Moreover, there is the possibility of the misinterpretation of the question especially when the questions are ambiguous.

Additionally, the validity of the questionnaire depends on the

ability and the willingness of the respondent to provide the information requested.

Finally, it does not provide the researcher with sufficient opportunity for developing interest on the part of the respondent nor the rapport needed to permit him to ask questions of a personal or embarrassing nature.

Observational Method

This is used in eliciting information on the behavioral patternof a group. It is usually used when other methods are impossible. Example is information about children or schizophrenic people

The observational method is divided into two types:

a. Unobtrusive Method: This is also referred to as non-participant observation: here the researcher does not take part in the group being studied.

b. Obtrusive Method: This is also called participant observation.

This is one of the best methods of eliciting information about the behaviour of the population / subject being studied. It involves direct action by the researcher. It is not a simple method but rather it involves a combination of techniques such as direct observation, participant interviewing, informant interviewing, archival study and actual participation.

It involves a lot of stages:

1. Entry Point: The researcher decides on the group he wants to study and makes contact to be admitted. This is the most difficult stage.

2. Establishment of congenial relationship with the members of the group.

3. Compiling and analyzing data; this involves 3 sub-stages, namely: i.Making mental notes about the observed situation.

ii. Jotting down the interactions with the subject.

iii. Writing your formal report or what is called log of observation.

Disadvantages of Observation Method: Since the Observation technique is designed to study the behaviour of the population or subject, it is impossible to provide opinion, feelings, motivations, fear, anxiety, future anticipation etc. Above all, it cannot deal with

future behaviour or private behavior; for example, sexual activity and dreaming which are unfeasible or impossible to observe by the social scientist.

Moreover, there is the problem of bias which arises from two reasons. First the presence of the researcher may alter the behaviour of the subjects. Secondly, there is also the issue of subjective interpretation which the researcher might assign or impute to the observed situation – for instance, normative value. The disadvantages might however be overcome by the researcher cross-checking the various stages; by using ethnographic methods, this may be ameliorated.

The Role of Statistics in Survey Research

According to Montgomery et al (1994), the field of statistics deals with the collection, presentation, analysis and use of data to make decisions and solve problems. In fact, everyone both in professional careers and in everyday life through contact with newspapers, television and other media is presented with information in the form of data. We often need to draw some conclusions from the information in the data and so some understanding of statistics would be helpful to anyone.

From the above, therefore, a major role of statistics in survey research is that it ensures the collection, presentation, analysis and use of data to make decisions and solve problems. It was strongly posited in the introduction of this work that man needs to apply his knowledge to solve his numerous problems. This knowledge is acquired through the process of research.

It was also mentioned in passing that survey research involves the process of one-on-one contact between the researcher and the population (universe) being studied. As a result of this, data generated from the exercise through statistics is more often than not very reliable. Hence, it is again safe to argue that another role of statistics in survey research is that it ensures the production of what one could describe as data that is "trustworthy".

Closely related to the above is the question of validity. Here the question is, will this help answer the research question? (Yates et al 1994). According to Akuezuilo et al (2003), validity refers to the

degree to which an instrument measures what it is supposed to be measuring. Thus a major role of statistics in survey research is validity. Since data obtained through urvey research proves very successful when carefully carried out, the logical outcome is validity. This is a remarkable role played by statistics in survey research. So the first requirement of an experiment is that it is valid. Otherwise it is at best a waste of time and resources or misleading.

Efficiency is the next significant role of statistics in survey research. Is the experiment the correct size, making best use of resources? Surely, the use of experimental resources to get the most precise answer to the question being asked is not an absolute requirement but it is certainly desirable. Statistics (and statisticians) help to identify misleading abuses of data that may be portraying an inaccurate account of a situation.

Statistics is the science of learning from data and of measuring, controlling and communicating uncertainties; and it hereby provides the navigation essential for controlling the course of scientific and societal advances. This depicts that correct application of statistics helps through survey research to generate meaningful scientific discoveries and advancement; in this way, societal advancement and development, all things being equal, is maximized. There is then no doubt that man's avowed claim as an agent of societal change and development is greatly realized and enhanced through the role played by statistics in survey research.

Finally, Kadituwakk (2010) observed that statistical methods and analysis are often used to communicate research findings and to support hypotheses and give credibility to research methodology and conclusions. It is important for researchers and consumers of research to understand statistics so that they can be informed, and evaluate the credibility and usefulness of information and make appropriate decisions. Statistics plays a vital role in researches. For example, statistics can be used in data collection, analysis, interpretation and presentation. Use of statistics will guide researchers in research, for proper characterization, summarization, presentation and interpretation of the result of research, either to consider a sample or the whole population.

The Role of Sampling in Survey Research

Although sampling has been defined by many people, we need to note this definition by Obasi (2007) who defined sampling as:

> the careful and systematic selection of a smaller number of units from a universe or general population such that in terms of characteristics the smaller is a proportionate representation of the latter and may therefore be an effective basis of a study from which generalization can be needed to cover the whole.

Another important role of sampling in survey research relates to its usefulness with respect to coverage, cost savings and its effect on response rates (Iannacchione 2011). In fact, on the issue of saving time and money, Obasi (2007) did not agree less. He argues thus: "Clearly then sampling is a means of saving time and money, averting excess scope or over-distension, maintaining a practical span of control, minimizing problems and negative contradictions with the environment and achieving speedy results."

Before delving into the different types of sampling available to the researcher, it is instructive to highlight that sample facilitates the task facing the survey researcher by making it possible for him to study an acceptable population without indulging in the daunting task of studying the entire population or universe. This important role of sampling in survey research must not be lost because it would appear an effort in futility if the survey researcher is faced with unpleasant but challenging scenario of studying the whole universe.

Another role sampling plays in survey research is that it reduces considerably the element of bias in social science research. Because in sampling one or more techniques may be combined the chances are that the issue of bias that may occur from the researcher's opinion, motive, attitude, etc., will be drastically reduced or eliminated altogether.

Through the use of sampling, researchers are able to generate primary data (as opposed to secondary data) which are highly regarded in social science research. For instance, a researcher who wants to study community development in Ukpor, headquarters of Nnewi South Local Government Area, must come in contact with the people he wants to study. This is different from library research

which elicits only secondary data.

At this juncture, we look at the types of sampling technique social science researchers use. Broadly, there are two types of sampling, namely, probability sampling and non-probability sampling.

Under probability sampling, we have the following types:

1. Simple random sampling
2. Cluster (area) random sampling
3. Stratified random sampling

Under non-probability sampling there are:

1. Quota sampling
2. Accidental sampling
3. Purposive (or judgmental) sampling
4. Snow-ball sampling

The difference between non-probability sampling and probability sampling is that in the latter (that is probability), the researcher can specify the probability that each element of the population being studied are included in the sample. In other words, we can actually calculate that a particular unit of a particular element of the population being studied is included in the study.

On the other hand, in non-probability sampling, there is no way the researcher can determine that each or all of the elements of the population are included in the sample. However, the advantage of non-probability sample is simply a matter of convenience and economy. These advantages over-weigh the risk involved in ensuring that all elements of the population are included in the sample. This paper would have discussed the various types of sampling in greater detail but for lack of space.

Conclusion

Thus far, this work has been x-raying the role of statistics and sampling in survey research. The analysis points to the fact that these two variables have far-reaching effect on survey research. There is no doubt that the role played by these variables (of statistics and sampling) contribute greatly to the advancement of survey research and research generally. It also goes a long way in

utilizing these variables for acquisition of knowledge and effectively applying research to advance the course of knowledge

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Ilo-Muo Festival in Aguleri: A Study in Ancestor Veneration in Igbo Traditional Religion

Francis Chuks Madukasi
Department of Religion and Human Relations,
Chukwuemeka Odumegwu Ojukwu University,
Igbariam, Anambra State, Nigeria
frankmakson@gmail.com

Abstract

The ritual *Ilo-Muo* celebration is a festival for the veneration of ancestors that acknowledges their role as guardians as well as acts as a spiritual force that binds the clans and villages that constitute Aguleri in Eri kingdom. Through the mediation of ancestral worship and supportive rituals performed by the adherents of the traditional religion, the stability of the cultural brotherhood is secured. This festival is usually an occasion for jocundity and thanksgiving offered to ancestral spirits. People appear in their best and give of their best; the meals constitute an opportunity for communion between the ancestors and their "children". This paper focuses on how this renewal of covenant relationships celebrated in all clans and villages is done to reinforce the ancestral brotherhood and to show how the Aguleri community uses this festival to uphold its leadership of other communities. The ritual festival of *Ilo-Muo* in Aguleri, "the cradle of Igbo civilization", reawakens within Aguleri and the Igbo diaspora the culture and sustenance of ancestor veneration in Igbo Traditional Religion and cosmology.

Keywords: ancestor, brotherhood, deities, festival, *Ilo-Muo*, rituals

Introduction

The ritual festival of *Ilo-Muo* which is done yearly in July, called *Onwa Ise* by the indigenes, is an occasion for the commemoration and veneration of the ancestors as well as a spiritual conduit that binds or compensates the communities that constitute Aguleri kingdom. The festival offers every Aguleri person the opportunity of reestabling contact with their ancestral home through its customary mediatory rituals. Its traditional religious performances also renew the unity and security of the extended brotherhood. It is a three day festival. This festival is usually an occasion for jocundity and thanksgiving; people appear in their best and give of

their best. The offerings are mostly thank-offerings, and the meals constitute an opportunity of communion between divinity and his 'children'.

There is also a renewal of covenant relationships between communities during the event; this is done to reunite their intimate brotherhood and to show how the Igbo communities use this festival to show their gratitude to their gods and ancestors for various reasons. The festival also commemorates Eri as the great ancestor, thereby under sacred ordination reasserting Aguleri leadership over other Igbo communities as the head of the Igbo race in diaspora.

Origin and Migration

Etymologically, the words *Ilo-Muo* is an Igbo coinage that means the veneration of the God(s) / ancestors and according to Nzewi (2000:25) the *Ilo-Muo* festival in which "it figures originated in Aguleri – a farming/fishing Igbo community on *Omambala* River basin of south-Eastern Nigeria". Isichei (1980:2) argues that "it is possible to visit Aguleri, and go away seeing almost nothing of the town at all. Most of the houses are set back from the road, and cover a wide area, in the classic Igbo pattern. And one may know the town well and never guesses its immense antiquity, for there is nothing visible to suggest it. Yet Aguleri, perhaps more than any other place, was the cradle of Igbo civilization. A long history, encapsulated in mythology, recalls a man called Eri, sent from God, who lived there". According to Idigo (1990), Aguleri is a very large town situated at the bank of the river Anambra called *Omanbala* by the indigenes and corruptly nicknamed Anambra by the European Settlers. Despite being a largely nautical people who regularly traveled downriver to trade (Borgatti, 2003), Aguleri people are basically farmers. Their traditional way of life was so good and satisfactory that in recent times they have often been reluctant to abandon the land and move into the modern sector of the Nigerian economy (Idigo, 1955:2).

Strictly speaking, no one actually knows when Aguleri was incepted as a town but the truth of the matter is that the history of Aguleri may have dated back to the early part of civilization and modernity in Nigeria. Since there were no written records, the

dates of events, origin and migration of Aguleri people depended heavily on time-honoured legends, oral tradition, recent archaeological discoveries and excavations (Omoregie, 1989). Aguleri is a community of "one people – one destiny" (Arkin, 1989: xi). The origin of Aguleri people would be linked to the migration of Igbo race to this present Nigeria as a nation. One school of thought traces the origin of the Igbo people to that of the Jews who were believed to have migrated from Egypt. The words Igbo, *Ibo, Ebo, Heebo* are said to be a corruption of the name, Hebrew. As D. J Wiseman pointed out through the mouth of Ikeanyibe (1999:10), "the word Hebrew in Jewish language meant wanderer or a people with no secure place in society", although Aguleri people are part of the larger Igbo group till date.

Settlement

Eri, the founder of Igbo race, was among the migrants and he was believed to have moved and settled temporarily with his followers in an area near the confluence of the Niger and Benue Rivers (Ikeanyibe, 1999:11 & Idigo, 2001:72). From there Eri moved to the Anambra valley and quickly settled near the bank of the River *Omanbala* [corruptly called Anambra by the Europeans] at a place known as *Eri-Aka* near *Odanduli* stream, which is presently today located between Ivite and Igboezunu Aguleri respectively. Over time, Eri went out on war raids and captured many men and women and his settlement began to grow exceedingly (Idigo, 1990:3). Eyisi (2010:4) asserts that "by the 1280 B. C they had fully established the first Igbo settlement in Aguleri with distinct culture, religion, tradition and language". Idigo (1990:3-4) argues that "after the death of Eri, his off springs grew in number. To avoid over-crowding and to prevent a situation where all of them could fall prey in an attack which was then the order of the day, the son's dispersed to different places of abode today. The children of Agulu, the first son, remained in their grandfather's [Eri] abode, and together with Adamgbo's children, evolved the town, Aguleri. To Agulu's name was appended to his father's name Eri, making Agulu-Eri. It is pertinent to mention here that scholars like Afigbo (1983:8) in his article titled, *"Traditions of Igbo Origins: A Comment",* claims that "this special creation of Eri was said to

have taken place in the area where Aguleri is now situated. This site should have been inherited by Nri, the first son of Eri but, for no reason mentioned in the legend, Nri moved out of the ancestral home that should be his right, and settled in an open plain named Agukwu".

Reviewing this assertion, I must say that this paragraph is highly mitigated; filled with fabricated lies, misinterpretations; misrepresentations and distortion of time honoured historical facts because in Igbo culture and tradition it is a known fact that Aguleri is the first son of ancestor Eri. It is also a known fact that under inheritance traditional laws and customs of the Igbo's that the first son who is the heir under its sacred ordination must take over his father's house (*Obu*) after the death of his father. Nonetheless, for Afigbo to claim that Nri is the first born of Eri is heinous, and fallacious, which constituted an academic fraud and it is totally unacceptable and it is advised that he should carry out his research properly. This is the reason why Ogbu (2002:6) comments that "the prominent nineteenth—century figure whose reputation has obscured the fact that he did not carry out any field work among the so called primitive peoples". No wonder Williams (1988:79) warns that this kind of wrong notion or formulation about the Igbo inheritance policy is "misguided and wrong, but that such crookedness must finally be rejected out of hand".

However, through the institutions and mediation of royal ordination and ceremonial rituals and spirit manifestation, Aguleri reasserted and repositioned in this way to her authority over other Igbo communities in diaspora to "represent the headship of Igbo race'' (Nnamah, 2002:9). Paul Nnamah (2002:9) again asserts that "it is also very vital to mention here that Aguleri is strategically located at the point of origin of Igbo land from where Igbo land spread further into the hinterland". As a point of emphasis, Aguleri has as an ancient cultural community has been commemorating this festival in honour of Eri but only recently that the *Ohanaeze Ndi Igbo*, a pan Igbo group seeking for identity construction has officially instituted this ritual festival in the lunar and ritual calendar of the Igbo custom and tradition in order to honour Eri as the progenitor of the Igbo race. In reaffirming this position,

Nnamah, (2002:9) comments that the significance is that Aguleri as a town represent the boundary of Igbo land from where Igbo land stretched eastwards to the rest of its heartland. Arguably, this hegemonic and cultural expression is only typical of the cradle and for a boundary community it makes a stronger claim to originality (Nnamah, 2002:9).

More so, till date, for the fact that Aguleri has retained the original Igbo form of writing that is compared with the Egyptian hieroglyphics is another good point to claim the originality for boundary community and all these marks Aguleri identity (Nnamah, 2002:9) which McAdams (1988:18) refers to as a well "structured self-image''.

Ancestral Worship

According to Idigo (1990:60), "Aguleri people have strong belief in the existence of one God, the creator of all things whom they call *Chi-Ukwu*, the Supreme Being, under whose control is the spirits both good and bad. Ancestor worship is also practiced and the people offer sacrifices to their dead fathers, where the King is believed to serve as an earthly representative between God and people, and this demonstrated convincingly that the concept of God was indigenous to the Igbo religious traditions (Metuh, 1981:7), which promises concrete blessings and protection (Isichei, 1980:4). Uchendu (1965:101) affirms that "the number of Igbo deities, spirits, and oracles is enormous and their anthropomorphous character is well recognized. He argues that "Igbo attitude towards the gods is not of fear but of friendship, a friendship that lasts as long as the reciprocal obligations are kept" (Uchendu, 1965:101). Besides, Idigo (1990:60) affirms that these deities owned in common there are individual deities whom each person keeps and worships through the carved wooden images or idols.

Who Are the Ancestors?

Ancestors are nearer to men than spirit and divinities. This is why they are referred to as living dead. They also have dual nature and dual languages i.e. they speak the language of the living and the

dead that is of the spiritual kingdom. Ancestors can be highly localized, that is when there are ancestors for a whole community or many homes or a whole tribe. There are ancestors for family e.g. in Isoko we have it as '*Esemo*' which takes care of the children or the whole family in the spiritual world. In Isoko land, a married woman must not have sex with another man outside her matrimonial home and if she does, the '*Esemo*' i.e. the ancestors of the family will catch her and if she fails to confess, she will or may even die in the process. No wonder in Isoko land a woman once married cannot have extra marital sex or behave in bad way because the ancestors commonly known as '*Esemo*' is watching her steps day in and day out.

Although the functions of the ancestors depended on the Supreme Being, but it does not mean that everybody that died becomes an ancestor automatically. There are some basic qualifications such as old age, good character, living children behind, dying good death etc. Peace and harmony in the society is believed to be made possible or maintained by these ancestors. This is so because ancestors are believed to be capable of sharing two natures i.e. the living and the death. They stand next to the spirit and are our representative before them. Although, they are invisible, they are believed to still bringing out effective power as the living. These ancestors help to maintain cohesion in the society and protect their people from danger. They are the overseers of the activities of their families on earth. Thus, the ancestors are called upon at any disaster like epidemic, disease or obstructs of enemies from other tribes.

An Analysis of Ancestor Cult
Ancestors are nearer to men than spirits and divinities. This is why they are referred to as the living-dead. They also have dual nature and dual language that is they speak the language of the living and the dead that is of the spiritual kingdom. Ancestors can be highly localized, that is when there is ancestor for a whole community or many homes or a whole tribe. There is ancestor for the family. They are ordinary human beings who had once lived and did a lot to improve their various communities, brought enlightenment

humanity, greatness and fame their people. In fact, those who had lived an extra-ordinary, holy, heroic, exemplary and mysterious life on earth and were so much highly respected and regarded that when they died, they were elevated from the level of just ordinary human beings or ancestors to that of divinities. They are known as the living dead.

The ancestors are still believed to be still living after the death of the person. For somebody to become an ancestor, there are certain qualifications, criteria's or even requirements he or she has to meet like living a good life, raising of children, dying at a very old age and so on. Those who died prematurely are not referred to as ancestor but if they die young while defending their nations, they would be regarded as ancestors after certain rituals must be performed. Nabofa (1994:37) affirms that through the mediation and assistance of the traditional and spiritual elders, "these kinds of rituals are rigidly and meticously followed so that they can retain their ancient, ritualistic and spiritual values as revealed and decreed by the divine in order to avoid sacrilege". Awolalu writes that "to qualify, such men and women must have lived well, attained an enviable old age before dying, and must have left behind good children and memory" (1976:54). Buttressing this point further, Metuh commented that:

In many others, the funeral rites are absolutely necessary because they regarded as 'rites of passage' by which the dead are installed as ancestors. To these four requirements – old age; offspring; good moral and funeral rites, some societies add a fifth requirement - good death. Death after ripe old age is regarded as good and natural death, and in some places it is called 'Gods death'. Deaths before this time are regarded as unnatural, for which various explanations are given. There are dome unnatural deaths which are known to be punishments from God for one's sin in his life or in his previous life periods. Deaths by suicide, accident, leprosy, dropsy, small pox, epilepsy etc are regarded as bad deaths. Victims of such deaths are not given the full funeral rites, and consequently cannot become ancestors (1987:137).

Roles of Ancestors

As the living dead, they have certain roles or functions they perform in the society. They are referred to as the custodian of morality. Africans generally believed that after death, the departed ones enter into the spiritual stage of existence. They are still actively part of the family which they have left physically by death. This belief is held because man is made up both perishable and imperishable nature and immediately man dies, the imperishable part of him which lives on after this physical body vacates the body. Africans believes that the ancestors are capable of living their normal life and maintain their physical features. In fact, because of the significance of the functional activities of ancestors in African cosmology, a special alter or house is designated for them for possible veneration. No wonder David Chidester stressed that "one way of organizing religious elements into a system has been to regard African religion as a symbolic maps (1992:4). This is why Mbiti (1970:10) comments that "after the invocation of the ancestors, the focus of ritual action moved to man house of the homestead. The house was not merely a home for the living, but also a sacred place inhibited by the dead, a domestic space in which the ancestor resided or visited".

Nonetheless, stand next to the spirits where they are the representatives of the living. In African society, harmony is believed to be made up of the living and the dead and in other to maintain this harmony and pursue a right with the departed spirits, many societies in Africa see to the performance of rites and ceremonies which constitutes a link with the dead. Thus, the ancestors help to maintain coercion in the Society and protect their people from danger. They are over-seers of the life and activities of their families. They come to the aid of their people during calamities such as families, draught, pestilence and so on. They are called on any disputes example boundary disputes so that they can make peace between the warring parties. They help their people to ward off evils. They represent their people before those divinities who are the messengers of the supreme God and because they control the characters of their people, they are believed to be the people's morality (Metuh, 1987).

They bless people when they are obeyed and punish them for

any misconduct. Therefore, their offspring make sure that they give attention to the observation of the rules and regulations binding their communities as dictated by the ancestors. They took them to a nice feast believing that the ancestors continue with the type of food they were eating while are on earth. With them as a result, the worshippers *Amadioha* divinity will now give to their ancestors who was a worshipper of *Amadioha* divinity what they eat while on earth. What the *Amadioha* does not like would not be given to those ancestors when he was alive and this is what we know as ancestral veneration (Mbiti, 1970).

The ancestors depend for their existence upon God. They are not of the same rank and file with God, they have no absolute existence of their own and they must definitely remain importantly connected or linked to HIM. They are intermediaries between God and man. They have become in course of time and space "the conventional channels through which God is approached" (Idowu, 1973. This had led to the assertion that Africans never approached God directly and that it is only in the moment of distress when all other aids have failed that Africans call on God. In fact, the correct interpretations of the position of the ancestors however is that they constitute a half way house in which man's soul cannot have what I can call 'complete litmus test' because sufficiency is only ascribed to God. Ancestors are also only means to an end and not ends in themselves, it is only priest craft and the weakness of man's mind that have tried to make the ends in themselves. (Idowu, 1973). John Mbiti described the roles of ancestors succinctly thus:

They return to their human families time to time to share meals with them, however, symbolically. They know and have interest in what is going on in their family... They are and guardians of family affairs, tradition, ethics and activities. Offence in these matters is ultimately offence against the forefathers who, in that capacity act as invisible police of the families and communities (1973:83).

Through this kind of "inner transformation" (Schipper, 1993:171), it is believed that ancestors have been "admitted into the community of elders" (Ozah, 2006:71). Here, it has been observed that the ancestors acts as an agent of social control in any

traditional community, no wonder Omoregbe (1993:62-63) writes that they "provide guides for human conduct indicating certain things or certain ways of behaviour, which should be avoided and other things or ways of behaviour which should be adopted'', by "reminding people of their responsibility to conform to the wishes of their society'' (Adejumo, 2013:44). Bloch (1987:278) argues that "because of the calendrical nature of the ritual, this social order became part of temporal and astrological order. This theme of social order is repeated again and again during the ritual''. Falola (2003:35) asserts that such ancestral social order invariably "serving as cultural agents to present African to Westerners while becoming a powerful tool to articulate the ideas of Pan Africanism that united blacks in different countries, also it received a wide affirmation as a socialist ideology based on long-established African values''.

Udo (2008:6) argues that "as character makes for good social relations, it is laid upon every members of community to act in such a way as to promote always the good of the whole body'', and "thereby partly creates the image of orderly antithesis'' (Bloch, 1987:287). Ekeke (2013:12) argues that ethics in African traditional society is what a person does in accordance with the established norms which contribute to the welfare of the whole community. Opoku (1978:168) affirms that at the same time, such misdeeds, however, can bring calamity to his immediate family, extended family, his lineage and the entire community, and to avoid the shame that his misdeeds would bring to the entire community, every African [Aguleri person] try as much as possible to live good life.

Ogbu (2010:19) affirms that from the injunctions and messages that it is believed to given by the ancestors through the mediation of the spiritual elders, it tries "to recover social credibility and wholesome impact on local community'' of the community and in this way it solves "the social and psychological well-being of individuals'' (MacGaffey, 1994:243), and by this method also, the ancestors "tells it as it is by asserting its social relevance in the community" (Adejumo, 2013:46). McAdams (1988:217) posits that it is through the ancestors that "personal and societal solutions

enable individuals and societies to take ontological, epistemological, and ethical stands in the face of ambiguity''. Young (2003:29) argues that "it can also be used more metaphorically, as a way of describing how the individual or group can be transformed by changing their sense of their own place in society''. Okafor (1994:189) affirms that Igbo people during the *Ilo-Muo* festival turn sacred place *Obu* "into metaphors for conveying their feelings and emotions and for giving oral spectrum description". Turner (1968:21) posits that such sacred place is regarded as a magnificent place "for expressing, maintaining, and periodically used in cleansing a secular order of society without strong political centralization and all too full of social conflict".

It is in this wise that Popkin & Stroll (1981:1) defines ethical code of conducts that are grounded in *Obu* as a sacred place where ancestors are venerated by Igbo people as "a code or set of principle by which men live''. The veneration of ancestors, promotes "social justice, peace, and strivings for harmonious coexistence'' (Daniel, 2010:24). Askew (2006:15) idiomatically describes ancestor veneration as "a silence that echoes loudly'', "which has become a primordial reservoir of moral obligations'' (Ekeh, 1975:100). Pinkerton (2011:191) asserts that "its unique transcendence is paradoxically grounded in an earthly embodiment, and the...is itself, somehow corporeal''. It therefore entails that the concept of ethics in traditional African society "is in living to avoid shame in any family or community (Ekeke, 2013:13). The main moral dilemma involved in Igbo society still continues to be ancestral belief. According to Nzewi et al (2001:93) the concept of encoding ethical lingual text on a music instrument derives from instituting authority voicing in a worldview that processes openly disseminated information for particular, cognitive audience. They argue that the essence is in its imperative transcendental attributes, which empower it to coerce conformity in issues of societal engineering and human management (Nzewi et al, 2001:93).

In African Traditional Religion, ancestor veneration provides "a symbolic system that supported the authority of elders and initiates in the homestead'' (Chidester, 1992:11). It is on this positions that

Nabofa (1994:19) connected/interpreted this ethical values to the notion that wisdom belongs to the elders and describes the ancestors as "the voice of the elders which invariably is the voice of wisdom'', that "reminds an initiate of his responsibilities and obligations to his fellow members'' (Nabofa, 1994:14). Writing from the context of traditional Igbo society Christopher Ejizu sees the ancestors as those "who assure the traditional Igbo hope of an after-life, as the most being ambassadors / intermediaries of their living members in the spirit-world" (1986:18). No wonder then (Idowu 1973, Mbiti, 1977 & Metuh, 1983) described the ancestors as the living dead.

Significance of *Ilo-Muo* Festival in Connection With Ancestral Veneration

Coming to the ritual importance of *Ilo-Muo* which is the ritual commemoration of ancestor worship in Aguleri, Igbo religion, it is very significant to reiterate here that the festival is a celebration of yam feast. After its celebration, yam becomes the chief food or in many cases the only food-stuff of the people. The festival lasts for about three months and any family which takes cassava or potato during this period is regarded not only as being very poor but as going against a vital custom of the town (Idigo, 1990). This is a type of festival in which members of Aguleri community have a yearly thanksgiving celebration for good and bumper harvests and they commemorate good yields in food crops especially yam because traditionally, cultivation of yam is associated with Anambra – Aguleri people (Onwuejeogwu, 1981:22 & Isichei, 1983:24) in which they are classified as "yam zone" (Coursey & Coursey, 1971:447). In Igbo land as a whole, it is believed that yam is the king of all the food crops (Achebe, 1958:26-32) while Basden (1966:389-390) describes it as "Igbo staff of life". According to Nti (1990:2 & Idigo, 1990:62) such festivals that are celebrated by other Igbo communities to show that yam is the core food stuff in Igbo land are *ifejoku*, *Iwaji* or *Otite* and such festivals usually takes place in August yearly. Adelowo (1990:166) argues that the main difference between worship on the sacred day and worship during the annual festival is that, there are more pronounced and elaborate programmes connected with annual

celebrations. Buttressing this further, Adelowo affirms that:

This is usually an occasion for jocundity and thanksgiving; people appear in their best and give of their best. The offerings are mostly thank-offerings, and the meals constitute an opportunity of communion between the divinity and his 'children' on the one hand, and then among the 'children themselves on the other'. It is a period for special renewal of covenant relationships. On such occasion, the head of the community, the priest-king, the *Pontifex Maximus*, is usually involved. It is he who is ultimately responsible for all that happens during the festivals. He also has a special ritual, which, personally or by proxy, he must perform during each festival (1990:166).

It is very important to reiterate here that Aguleri as an ancient kingdom since immemorial does not commemorate the *Iwa-ji* festival because it is a new cultural development introduce in Igbo ritual calendar by other Igbo towns that does not have real kingship institution. But in other to accommodate the Christians, the name *Ilo-Muo* in Aguleri cosmology have been Christened "*Ilu-Ubi*" meaning to clear the farm by the Christians in their midst in other to be part of the cultural festival. It is on this position that Neuman (1980:12) argues that ancient town like Aguleri is "the birth place, ancestral home, and a historical centre of culture. Other areas, important as some have now become, are nevertheless derivative from tradition''. Insofar as some of the areas deriving their cultural ritualism from the great tradition of Aguleri as the cradle of Igbo race became themselves, great centre's for the dissemination of culture, though geographically distant from its original place and surrounded by different local traditions, other areas remained little centre's of the great tradition.

It is during this period *Ilo-Muo* festival that the adherents of traditional religious initiates, *Ndichie* and *Ojiana* whom Shelton (1971:xix) refers to as "spiritualized forefathers'', "in the precise order of their position within the social hierarchy'' (Lincoln, 1989:55) performs certain rituals that surround the *Ilo-Muo* in the ritual conclave '*Obu*' which is symbolically the centre of the place, "where the ultimate power of the community rests''. In this kind of ritual *Ndichie* and *Ojiana* acts as the father or elder to his subjects,

and he actually says so during the ceremony, which depicts the "paradox of the general symbolism of authority" (Bloch, 1987:285). Nicholls (1988:199) affirms that it is during this period that a "chicken is sacrificed and its blood and feathers are daubed on the instrument and it is fed with the fresh blood of animals" and placing some portions of food on the wooden symbol (*Okposi*) that represents the ancestors with the belief that this will maintain the relationship between the living and the dead and the messages it convey may be shrouded in secrecy.

In this form; the *Ilo-Muo* festival is commemorated liturgically through an orderly sacrifice. Hubert & Mauss (1964:97) comments that "sacrifice is a procedure which mediates in establishing a communication between the sacred and the profane worlds, by the intermediary of a victim, that is, a consecrated thing which is destroyed in the course of the ceremony". Robbins (1998:289) argues that "in every sacrifice an object passes from the common into the religious domain, it is consecrated. The subject who sacrifices communicates with the divine. Sacrifice modifies the condition of the person who performs it". Drewal (1975:17) asserts that "the ritual process is dominated by symbolic movements and sound and the participants take their cues visually as the ceremony unfolds''. This might mean that the ritual elders would have been the appropriate person to perform this ritual. Price (1987:57) asserts that "the ceremony is an important part of the symbolism that defined the imperial house and rooted its power in tradition" of the Aguleri people.

In Aguleri culture, *Ndichie* and *Ojiana* are not only political leader, but also ritual functionaries. In other places, their positions are seen as that of the head of a family. They are the head of the clan. They are the mouth-piece of the ancestors. The living sees then as the representative of the ancestors who were the founders of the society and custodians of its traditions and customs. In this capacity, they "mediates between the living and their ancestors, and presides at the ancestral rites in honour of the founders of the society'' (Metuh, 1987:210). Ukpong (1983:198) asserts that on such occasions "it must be accepted then that these sacrifices are meant for the spirits. And if evil spirits can demand and have

sacrifices for themselves, good spirits must likewise be thought to be capable of demanding and having sacrifices themselves''. For Gusdorf (1948:87 & 67) in this sense, "sacrifice realizes a kind of commerce between man and the gods, but the economic sense of this commerce masks in reality a deeper sense", or "sacrifice puts us in the presence of a paradoxical form of exchange". Robbins (1998:289) argues that "there is a tendency to think of primitive religion as economic in nature, which modern religious sensibility, even as it projects its own conception of commercial exchange onto primitive culture, claims to go beyond". Van Beek (1994:221) asserts that "the rites performed may be simple, but often are not, and in any case their application calls for specialized and secret knowledge. Even if the rites are simple, it may be much safer to have a specialist performed them'', in order to "consider the validity of this formulation'' (Turner, 1968:269). Lugira (1999:74) argues that "rituals take place during celebrations and festivals for the purpose of thanksgiving, purification and communion. Their performance helps to link humanity with super humanity''.

Puett (2005:82) argues that "regardless of what existed before the sacrifices, the consequence of sacrifice is the creation of a hierarchy of ancestral and divine forces defined by living humans''. He posits that "belief is crucial here, and belief in the efficacy of the rites is crucial as well. But the belief in what pre-existed the rituals is not the belief that is relevant. What is relevant is the belief that ritual is a product of humans: human sages created it, and order of divine power is thus a result of that creation'' (Puett, 2005:82). Gilbert (1987:302-303) notes that for the elders and ritual specialists "such ritual expresses the cosmic order on earth; and on that account, to the people of … the performance of rituals pertaining to Kingship must be seen to be unchanging and so confirm to their sense of ethnic identity and history, the past that validates the present". By this approach, the traditional Aguleri culture, hegemony and symbolism are shaped into a ceremony in which the primary objective and philosophical leadership were annually reinvigorated, rejuvenated and reaffirmed through the institutionalization of the *Ilo-Muo* festival in Aguleri. *Ilo-Muo* festival is aimed at returning Aguleri to its time-honoured

attributes of being a peaceful and peace loving community, an attribute for which she has been associated with from time immemorial.

In fact, from a careful observation of African ideologies and ways of life, there seems to be a divided approach and loyalty among the Christians and Muslims, a clear case is that, as Africans, the Africanness bestowed in us by God will spur us to act as Africans by omission or commission, no wonder Nabofa (1994:110) argues that many of these people who claim to be professing only either of these two foreign religions are at heart still attached to their indigenous beliefs. That is the reason why Udobata Onunwa (2002:67) writes that "the death of the traditional religion is not yet in view, despite previous military onslaught against it. The story of the missionary activities in Nigeria, and particularly in Igbo land could be said to be that success, yet the religious situation in the society creates the impression in the mind of a critical analyst that most people accepted Christianity consciously or otherwise without understanding the deeper implication of their actions''. Onunwa (2002:87) again comments that the Igbo therefore had become socially enlightened but superficially converted to Christianity and their rate of absorption of the teaching of Christ and application of the same to life is poor. He further argues that the Igbos benefited materially from the missionaries but did not benefit sufficiently from the spiritual values they impacted.

Nonetheless, the deeper spiritual roots were not greatly touched which made some traditional beliefs to be retained, but no formal cult exists in many places (Onunwa, 2002:87). No wonder Leith-Ross (1965:293) made an observation that "an Igbo attends communion at the same time as he believes in the potency of traditional magic; he ties up in the same handkerchief the Rosary and the traditional talisman and plants side by side in the garden around his new cement and pan-roofed house the hibiscus of civilization and the *ogirisi* tree of pagan family rites". According to Idigo:

Ancestor worship is also practiced in Aguleri and the people offer sacrifices to their dead fathers. Besides these deities owned in

common, there are individuals deities which each person keeps and worships through the carved wooden images or idols. Each man has his *Ikenga* which the god of luck, *Chi* which protects the owner from harm, *Ukwu* which is to safeguard travelers and Agu a god from one's parents-in-law which will make the son-in-law wealthy (1990:60-61).

But it is very significant to note here that this *Ilo-Muo* festival is solely practiced by pagans (Idigo, 1977). *Ilo-Muo* is a festival of ancestor worship or veneration which stands as a thing of pride both for the town and for the deity...thus a visible reminder of the covenant between the villagers and their god (Ray, 2000:31). This is why Marleen de Witte (2008:702) comments that *Ilo-Muo* festival "as a traditional religious practice of place making, the festival reinforces people's bond to territory and safeguards land fertility and urban safety by pacifying the local deities with prayers and ceremonial offerings". This is why Idigo wrote that it was Eri who introduced the cultivation of yam in Igbo land according to Igbo traditional metaphysics (2001:119).

Conclusion

Through the annual festival of the coming of *Ilo-Muo*, an ancestor veneration, and through the sacred ordination of Aguleri as the first son of Eri, Aguleri has taken her rightful position as the true head of Igbo race as it regards the tradition and culture of the Igbo's in diaspora. *Ilo-Muo* is a ritual festival that reintegrates, reunites and reinforces the binding spiritual forces which ecumenism has not succeeded in breaking its wall Jericho wise in Aguleri, although other Igbo communities have changed it to *Iwa-ji* festival in other to accommodate the Christians so to say invariably, buttressing the notion that the god(s) in African Traditional Religion have returned. Reinforcing this notion, it is very significant to note that there is a struggle over sonic and sacred space in this kind of ritual festival between the adherents of African Traditional Religion and that of Christianity. Equally significant is the fact that the death of African Traditional Religion is not near because this kind of ritual festival where the notion of brotherhood is cemented among the Igbo race which invariably depict and sustains their quest for identity construction is contained and managed ritually. *Ilo-Muo*

festival is an avenue to showcase a nations culture, norms and lifestyles to the outside world which in turn brings about socio-religious and socio-political integration among the stakeholders.

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Corporate Social Responsibility and Organizational Performance in Nigeria

Obinna Solomon Eboh

Department of Business Administration,

Chukwuemeka Odumegwu Ojukwu University,

Anambra State, Nigeria

ebohobinna1652@gmail.com

Obiora Anthony Uzor

Department of Public Administration,

Chukwuemeka Odumegwu Ojukwu University,

Igbariam, Nigeria

obiorauzor2@gmail.com

Abstract

Attaining organizational goals and maximum organization performance and effectiveness requires giving complete attention to corporate social responsibility (CSR). The location of a business, the society in which it thrives, is crucial in determining its corporate culture, internal structure, processes and organisational behaviour as well as its overall performance. This paper examines corporate social responsibility and organizational performance in Nigeria. The study's aim is to determine the effect of environmental issues, cost of doing business, competitive advantage, and corporate social responsibility on organizational performance. Relevant conceptual, theoretical and empirical literature were examined. Resource-Based View and Kohlberg's Model of Cognitive Moral Development were employed as the theoretical framework. This paper is a qualitative research that relied so much on documentary method. The study found out that environmental issue has a significant effect on an organization's performance, and that social initiatives and competitive advantage have significant effects on organizational performance. The study recommends that government should put in place policies that will create a good business environment for firms operating in the country and that organizations should be socially responsible in order to strengthen their legitimacy, competitive advantage, and realize their long-term goals.

Keywords: corporate social responsibility, business environment, policies, organizational performance.

Introduction

Due to globalisation, widespread internet connectivity and instant flow of information across the world, consumers are increasingly mounting pressure on businesses to demonstrate corporate social responsibility. The practice of corporate social responsibility and other issues is now a global phenomenon. There is a growing need for firms operating in various communities to be in harmony with their host communities (Ukpabi, Ikaba, Enyindah, Orji and Idatoru, 2014). This practice of ensuring that divergent needs of the host communities are reasonably addressed in order to ensure smooth and harmonious business operations is called corporate social responsibility (Amit, Gayatril, Vipul and Shraddha, 2012). Nationally and globally, there is an enhanced need for corporate managers to build new relationships between their business organisations and the physical environment of their enterprises as a means of mitigating the impact of the negative effects of their businesses on the environment (Bhattacharya, Korschun, and Sen, 2009). The main objective of this study is to assess the impact of corporate social responsibility on the performance of organizations. The paper will rely much on the documentary method of research.

Review of Concepts and Related Literature

Corporate Social Responsibility

Corporate social responsibility is being used to establish good rapport with the public according to Nolan, Norton and Co (2009). It is a pre-emptive strategy used by corporations to save their skin from unforeseen risks and corporate scandals, possible environmental accidents, governmental rules and regulations, protect eye-catching profits, brand differentiation, and better relationship with employees. Corporations today now consciously publish their corporate social responsibility activities on their websites. They also publish sustainability reports and their advertising campaigns in order to get the sympathy of the customer

(Nolan, Norton and Co 2009).

Corporate social responsibility is practised because customers as well as governments today are demanding more ethical behaviors from organizations. In response, corporations are volunteering themselves to incorporate corporate social responsibility as part of their business strategies, mission statement and values in multiple domains, respecting labor and environmental laws, while taking care of the contradictory interest of various stake holders (Kashyap 2006). Another justification in favor of corporate social responsibility actions by the leading corporations today is to gain competitive advantage which may not be enjoyed by the peer corporations. Corporate social responsibility actions in this respect also help corporations to attract and retain not only customers but also motivated employees, which in turn ensure long-term survival of the corporation.

Madu (2000) argued that it is the intelligent and objective concern for the welfare of the society which restrains individual and corporate behaviour from ultimate destructive activities, no matter how immediately profitable, and which leads in the direction of positive contribution to human betterment. Mgbemena (2006) noted that corporate social responsibility of business can be seen in terms of business acting in a way of being responsive to the entire social environment in which it operates. It is an attempt by a business organization to compensate as well as live up to its obligations to those who have helped it in one way or the other. Ndubisi and Ubanagu (2004) defined corporate social responsibility as the accountability for the activities through which an organization can contribute to the society's wellbeing. It means the acceptance of an obligation for proper functioning of the environment in which the organization operates. Corporate social responsibility has to do with an organization going out of his way to initiate actions that will impact positively on its host community, its environment and the people generally. It can be seen as a way of acknowledging the fact that some business fallouts have adverse effects on the citizens and society and making efforts to ensure that such negative impact are corrected. Dirk and Jeremy (2004) believe that corporate social responsibility

means that a corporation should be held accountable for any of its actions that affect people, communities, and its environment. It implies that negative business impacts on people and society should be acknowledged and corrected, if possible.

Macmillan (2005) sees corporate social responsibility as a term describing a company's obligation to be accountable to all its stakeholders in all its operations and activities. Socially responsible companies will consider the full scope of their impact on communities and the environment when making decisions, balancing the need of stakeholders with their need to make a profit. "Corporate social responsibility is concerned with treating the stakeholders of the firm ethically or in a socially responsible manner. Since stakeholders exist both within a firm and outside a firm, hence, behaving socially and responsibly will increase the human development of stakeholders both within and outside the corporation" (Clarkson, 1995).

Carrol (2003) defines corporate social responsibility, corporate responsibility, corporate citizenship, responsible business, sustainable responsible business or corporate social performance as a sense of responsibility towards the community and environment (both ecological and social) in which it operates. Companies express this citizenship through their waste and pollution reduction processes, by contributing educational and social programs, and by earning adequate returns on the employed resources. The triple bottom line approach to CSR emphasizes a company's commitment to operating in an economically, socially and environmentally sustainable manner. The emerging concept of CSR advocates moving away from a 'shareholder alone' focus to a 'multi-stakeholder' focus. This would include investors, employees, business partners, customers, regulators, supply chain, local communities, the environment and society at large.

Organizational Performance

Organisation performance has been the most important issues for every organisation be it profit or non-profit one. It has been very important for managers to know which factors influence an organisation's performance in order for them to take appropriate

steps to initiate them. However, defining, conceptualising and measuring performance have not been easy task. Researchers among themselves have different opinions and definitions of performance, which remains to be a contentious issue among organisational researchers (Barney, 2008).

Organizational performance as a concept suffers from problems of conceptual clarifications. The term performance is often used indiscriminately to describe everything from efficiency, effectiveness to improvement. McCloy, Campbell and Cudeck (1994) ascertain that performance has to do with those behaviours or actions which are regarded relevant to those goals of the organization in question. They further argued that performance itself cannot be said to be the outcome itself, consequences or the result of behaviors or action but rather performance can be said to be the action itself. Thus they argued that performance tends to be multidimensional, a situation whereby for any specific-type of job, there tends to be a number of substantive performance components that are distinguished in terms of their inter correlations and patterns on co-variation with other variables. However, there is no one definition of organizational performance. The primary reason for this is that researches from different fields of study such as psychology, human resource management, public administration and organizational behaviour have dealt with the concept based on their field of study. Hence, it is no surprise that the literature accommodates a variety of different definitions related to organizational performance.

Organizational performance is an important construct in leadership that determines how to manage organizations. Previous literature reviews reveal that organizational performance is a multidimensional concept that reflects the heterogeneous nature, circumstances and objectives of organizations at a given period. This compelled Kirby (2005) to comment that the .definition and meaning of organizational performance is an open subject for further inquiry.

Lebans and Euske (2006) say that defining organizational performance requires sound judgment and interpretation of how current actions will affect future results. The writers also contend

that depending on the background of the assessor, performance may be understood indifferent ways. Corvellec (1995) maintained that the concept of performance is relative to period, organizational goals and type of instruments used to measure performance.

In spite of the difficulty in defining the concept of organizational performance and identifying the accompanying measurement parameters, Lebans and Euske (2006) mentioned that performance of establishments and businesses is made up of economic and non-economic factors. Similarly, Choi and Mueller (1992) considered financial and non-financial indices as the composite variables for evaluating organizational performance. In a landmark research, Venkatraman and Ramanujam (1986) concluded that business, financial and organizational effectiveness are important elements for assessing organizational performance. Researches and scholars have acknowledged the importance of fiscal and non-fiscal factors in assessing the operations of organizations.

According to Daft (2000), organizational performance is defined as an organization's ability to attain its goals by using resources in an efficient and effective manner. Consequently, it is an evidence of the output of members of an organization measured in terms of revenue, profit, growth, development and expansion of the organization. In the same vein, organizational performance refers to the ability of an enterprise to achieve such objectives as high profit, quality product, large market share, good financial results, and survival at pre-determined time using relevant strategy for action (Koontz and Donnell, 1993). Organizational performance can be used to view how an enterprise is doing in terms of level of profit, market share and product quality in relation to other enterprises in the same industry. Accordingly, it is a reflection of productivity of members of an enterprise measured in terms of revenue, profit, growth, development and expansion of the organization (Kehinde, Jegede, and Akinlabi, 2012).

The Study's Theoretical Framework

This paper is anchored on the theory of the Kohlberg's Model of Cognitive Moral Development. The Model of Cognitive Moral

Development proposed by Kohlberg (1969) focuses on the aspect of cognition during the process of making ethical-oriented decisions within a firm. It is a tried and tested instrument applicable in examining inquiries concerning how firms deal with concerns and decisions related to ethics, primarily pointing towards the things that are ethical or unethical. In that regard, this model can be utilized in the study for determining whether the employee's perception of the value of ethics is dependent on the employee's age, position, and gender. Furthermore, if there is indeed a relationship, the framework can help determine the degree of ethics as it varies among different age groups, genders, and job positions held. This model has been chosen by the researcher as it focuses on the cognitive aspect of making decisions based on the perception on ethics, while addressing the complexity and the sophistication of each situation. In that light, this framework would delve closely on the underlying reasons that people utilize in the justification of an ethical decision, as opposed to the choice taken or the results (Ferrell and Gresham, 1985).

It is important to note that one's moral judgement exhibits one's evaluation based on what is perceived as what is right or wrong. Judging moral inhibitions is based on value, which involves the stakeholders involved, as well as concerned with the consideration of responsibilities and rights. The chosen model's validity relies on the correlation between people's capacity to make ethical decisions and their behaviour (Ferrell and Gresham, 1985).

Elements of Corporate Social Responsibility

Corporate social responsibility consists of transparent business practices that are based on ethical values, compliance with legal requirements and respect for people, communities and the environment (Chandler, 2001). Contemporarily, CSR is a concept whereby business organisations consider the interest of society by taking responsibility for the impact of their activities on customers, suppliers, employees, shareholders, communities and other shareholders as well as the environment (Bhattacharya, Korschun, and Sen, 2009). Because CSR is practised by corporate bodies, it is imperative to evaluate its contributions to the attainment of

organizational effectiveness.

Cierna (2015) maintained that corporate social responsibility allows companies to show that they acknowledge their part in the state and and in the functionality of a society. Based on the basic concept of corporate social responsibility, companies enlarge their traditional economic goals by adding goals that focus on environmental, social and ethical issues. As explained by Fernando (2022), "The key idea behind CSR is for corporations to pursue other pro-social objectives, in addition to maximizing profits. Examples of common CSR objectives include minimizing environmental externalities, promoting volunteerism among company employees, and donating to charity." He goes further to clarify that CSR should be incorporated into all aspects of a company's operations:

Corporate social responsibility (CSR) is a self-regulating business model that helps a company be socially accountable to itself, its stakeholders, and the public. By practicing corporate social responsibility, also called corporate citizenship, companies can be conscious of the kind of impact they are having on all aspects of society, including economic, social, and environmental.

To engage in CSR means that, in the ordinary course of business, a company is operating in ways that enhance society and the environment instead of contributing negatively to them (Fernando 2022).

The process of corporate social responsibility tries to identify what it means for a corporation to be ethical and to understand and report productivity in in terms of its inbuilt ethical framework (Cierna, 2015). Most companies today, particularly large ones, have in place some sort of formal or systematic mechanisms designed to promote communal understanding and goodwill towards the business establishment and its products and services. These efforts, known as corporate ethics programs, are designed to create organizational cultures that both make people sensitive to potentially unethical behavior and discourage them from engaging in them. Omeje (2006) lays emphasis on what contributions organisations can make to reduce the effect of environmental degradation and to minimize racial or social discrimination. In striving to satisfy its corporate goals and achieve its objectives the organization cannot operate in isolation from its environment. The

performance of corporate social responsibility is not undertaken to boost profit in the short run but to meet some social needs and aspirations in order to secure the company's profit in the long run. Organisations who hold this view of corporate social responsibility believe that once they do what is expected of them by law and are friendly towards their host communities, their future business stability and long-term interests are guaranteed.

In today's competitive world, companies and organisations have realized that maximizing profits at any cost is no longer the most beneficial way to operate their business or to maintain and improve their competitive advantage (Welford, 1998). Supported by the instrumental stakeholder theory, which says that "companies with superior social performance tend to perform better financially than their competitors" (Jones, 1995), a greater percentage of companies believe the development of a corporate social responsibility strategy can deliver real business benefits.

Waddock (2004) has noted that many firms and organizations are faced with increasing pressure for corporate accountability from their stakeholders (managers, employees, customer, government, shareholders). In the light of this, Baruch (2013) and Andabai (2010) have observed that every company or organization focusing mainly on profit making should also be ready to include environmental issues, social issues, adherence to corporate governance rules, shareholders' value, competitive advantage, financial crisis, the firm's long-term value and capital/structure factors that affect the performance of the organization. Other problems are spillages, pollutions, degradation, and essential needs/demands of their host communities. Ikuli (2006) opined that if these societal problems are not met, the outcome will be social crises. Nwanna (2008) points out the social impacts of such crises may include used-up resources and inability to secure raw materials, all of which will frustrate management's efforts.

While several empirical evidence has supported this proposition, critics of the same have shown that corporate social responsibility is a business cost and hence its development reduces business overall profitability levels. While supporting development in corporate social responsibility, Baron (2001), Ortlitzki, Chmidt

and Rynes (2003), Bagnoli and Watts (2003), Lev, Petrovits, and Radhakrishnan (2008), Mutasim and Salah (2012), Amole, Adebiyi, and Awolaja (2012) have shown that socially responsible firms are focused not only on increasing current profits but also on fostering future relationships with stakeholders. However, critics of the same argue that trying to satisfy the conflicting objectives of different stakeholders might result in inefficient use of resources and eventual deterioration of financial performance, and that the costs incurred from socially responsible actions may put firms at an economic disadvantage (Aupperle, Carroll (1985); Ullmann (1985); Barnea and Rubin (2005); Lopez, Garcia and Rodriguez (2007); and Babalola (2013)).

Despite those conflicting views, on whether an organization should involve itself in corporate social responsibility or not, further evidence shows it is not possible to determine the relation between corporate social responsibility and organizational performance objectively (McWilliams and Siegel, (2000); Mittal, Sinha, and Singh, (2008); Iqbal, Ahmad, Basheer, and Nadeem, (2012)). This is because there are so many intervening variables between corporate social responsibility and corporate performance that are hard to control. This paper tries to evaluate corporate social responsibility activities on organizational performance.

Findings of the Study

The findings of the study can be summarized as follows:

1. That environmental issue has a significant effect on organizations performance in Nigeria.

2. Social initiatives competitive advantage has significant effect on organizational performance in Nigeria.

Recommendations and Conclusion

The following recommendations would result in a movement towards a greater acknowledgment of corporate social responsibility which could lead to increased organizational performance in Nigeria.

1. Since environmental issues have significant effect on

organizational performance, government as part of their responsibility should put in place policies that will create a good business environment for firms operating in the country.

2. Organizations should engage in corporate social responsibility policies and strategies not only to improve their performance but also to strengthen their legitimacy and long-term business interests.

The aim of this study was to empirically examine the effect of corporate social responsibility on organizational performance in Nigeria. In pursuing this aim, the study obtained data on variables which were believed to have relationship with corporate social responsibility and organizational performance. These variables included environmental issue, cost structure/capital, competitive advantage and shareholders' values. From the analysis it was discovered that environmental issue has significant effect on organizations performance in South –South zone of Nigeria. Most manufacturing firms in the south-south are performing under the pressure of environmental issues. The study also found out that cost structure/capital extracts significant effect on organizational performance, which means that cost structure/capital affect corporate social responsibility which in turn reduces organizational performance in manufacturing firms in the south-south zone. The study also observed that generally there is a significant relationship between competitive advantage and organizational performance vis-à-vis corporate social responsibility.

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