

IJGS
**International
Journal of
General Studies**

Vol. 2, No. 2, July-September 2022

OPEN-ACCESS MULTIDISCIPLINARY JOURNAL



Disciplines featured in this Issue

Architecture | Engineering | Literary Criticism | Music |
Languages and Linguistics | Sociology | Public Health |
Management | Philosophy | Political Science



Volume 2, Number 2, July-September 2022

Published by

Klamidas Communications Ltd
No 42 Ajose Adeogun Street, Utako District, Abuja
Tel: (+234) 08033370200
Website: <https://klamidas.com/ijgs>
Email: ijgs@klamidas.com
© IJGS 2022

in partnership with

The Division of General Studies
Chukwuemeka Odumegwu Ojukwu University,
Anambra State, Nigeria

All Rights Reserved

No part of this publication shall be reproduced, stored
in a retrieval system, or transmitted in any form
by any means electronic, magnetic, or otherwise
without the prior permission of
the publishers.

Cover Image: Artwork of *Nkpokiti* Dancers by Idowu Biola
(Photo by Eneh and Eneh, 2018)



IJGS Editorial Board

Editor-in-Chief

Duve Nakolisa

Editors

Prof. Innocent Chijindu Ngangah

Prof. Charles Chudi Nwabachili

Francis Chuks Madukasi, PhD

Members of Editorial Advisory Board

Prof. Federico G. Settler	University of KwaZulu-Natal, South Africa
Prof. Maduabuchi Dukor	Nnamdi Azikiwe University, Awka, Nigeria
Prof. Sarojini Nadar	University of KwaZulu-Natal, South Africa
Prof. Roderick Hewitt	University of KwaZulu-Natal, South Africa
Prof. Jacob K. Ayantayo	University of Ibadan, Ibadan, Nigeria
Prof. Chika Moore	Nnamdi Azikiwe University, Awka, Nigeria
Prof. E. Nwigwe	University of Port-Harcourt, Nigeria
Prof. Jude E. Madu	Chukwuemeka Odumegwu Ojukwu University, Nigeria
Prof. Uduma Oji Uduma	National Open University, Abakiliki, Nigeria
Prof. O.B.C.Nwankwo	Chukwuemeka Odumegwu Ojukwu University, Nigeria
Dr. Nneka Ifeoma Okafor	University of Nigeria, Nsukka, Nigeria
Dr. Roseline Uzeh	University of Lagos, Lagos, Nigeria



Table of Contents

Concrete and Steel as Form-givers in Art, Architecture and Engineering	
Anselm E. O. Eneh and Emmanuel E. Eneh	7-17
An Assessment of the Multidimensional Pattern of Malaria Infection among Children under 0-5 Years in Anyigba, North-Central Nigeria	
Edward Ukwubile Egwuaba and Adaeze Linda Olisa	18-38
Swimming Against Binary Tides: The Gender Queer's Use of Religion, Family and Advocacy as Escape in Selected Narratives of Diriye <i>Osman's Fairytales for Lost Children</i>	
Cynthia Derx Techie, Philomena Yeboah, and Daniel Okyere-Darko	39-77
Resolving Violent Conflicts in Nigeria: Towards A Social Contract Approach	
Innocent C. Ngangah	78-87
Leadership Quality and Performance of Nigerian Polytechnics	
Florence Eguonor Omonzejele and Cyril Obiora Agu	88-102
The Effect of Sexual Harassment of Female Employees on the Level of Performance among Anambra State Civil Servants	

Chukwujekwu Charles Onwuka and Ignatius Sunday Ume	103-118
Recounting History through Pristine Settlements: A Study of Selected Basà Toponyms	
Philip Manda Imoh PhD and Friday Nyizo Dansabo	119-141
Ethnicity and Prebendal Politics: Implications for Democratic Consolidation in Nigeria	
Ihezue Okekwe and Ebelechukwu Lawretta Okiche	142-152
Strategizing Works of Selected Nigerian Musicians for the Actualization of Global Peace in 21st Century	
Stella N. Nwobu	153-171
User Education Programmes and the Use of the Library in Chukwuemeka Odumegwu Ojukwu University: the State of the Art	
Julius Okeke Ofordile and Udemezue Joseph Ogugua	172-183

CITING ARTICLES IN THIS JOURNAL

The following examples merely constitute a guide. Users are advised to adhere to citation styles and formats preferred by their affiliated institutions or publishing houses.

APA

Eneh, A. E. O. & Eneh, E. E. (2022). Concrete and Steel as Form-givers in Art, Architecture and Engineering. *International Journal of General Studies (IJGS)*, 2(2), 7-17. <https://klamidas.com/ijgs-v2n2-2022-01/>

MLA

Eneh, Anselm E. O. and Eneh, Emmanuel E. Eneh E. O. & Eneh, E. E. "Concrete and Steel as Form-givers in Art, Architecture and Engineering". *International Journal of General Studies (IJGS)*, Vol. 2, No. 2, 2022, pp. 7-17. <https://klamidas.com/ijgs-v2n2-2022-01/>

Concrete and Steel as Form-givers in Art, Architecture and Engineering

By

Anselm E. O. Eneh & Emmanuel E. Eneh*

Abstract

This paper contains selected sculptures and structures in the fields of Art, Architecture and Engineering, where concrete and steel have been used to express outstanding and evocative forms. The aim of this paper is to highlight how concrete and steel have been used to create forms and landmarks in Ahmadu Bello University, Zaria, that appease the senses of observers. They are the results of how artists, architects and engineers used concrete and steel to create forms in their areas of expertise. This study was achieved by studying existing artworks and structures to highlight their design elements. The paper is structured as follows: Introduction, Literature Review, Case Studies (with Discussions), Recommendations, Conclusion and References. It reviewed literature on works of concrete and steel, with examples from famous artists, architects and engineers around the world. The research methodology was based on visual survey and the internet, with appropriate case studies on the subject-matter. The tools employed in the study are working drawings, measuring instruments and the android camera. The paper made two (2) studies of art works from the Department of Fine Arts and two (2) other architectural/engineering works – one from the Department of Architecture and the other from the Institute of Agricultural Research (IAR), all in Ahmadu Bello University, Zaria. It concludes that concrete and steel have unique qualities and properties that assist artists, architects and engineers in achieving specific forms.

Keywords: architecture, art, concrete, engineering, form-givers, steel

Introduction

Art and architecture are subjective subjects and many readers may see and discuss the sculptures and buildings from viewpoints different from that of the authors. An artwork is about expressing the way the world is experienced; it is humanity's attempt to imitate natural forms as spotted in humans, animals and the landscape (Nieters and Everett, 2010). This can be in the form of paintwork or sculpture depicting one form in abstract or nature. Architecture is the art and science of designing and erecting

buildings. It makes use of science because it applies the latest technologies while doing so. Technology derives its strength from science (Gowans, Ackerman, Scruton and Collins, 2016). Form is the aesthetic or beauty aspect of architecture and art in modern structures and this can be attained by the use of steel and reinforced concrete. Fellabaum (2017) asserts that the flexibility of reinforced concrete means that artists, architects and engineers can use it in many numbers of ways to turn their visions into reality.

Encyclopedia Britannica (2020) confirmed that reinforced concrete or ferro concrete is a concrete in which steel is embedded in such a manner that the two materials act together in resisting forces. The reinforcing steel – rods, bars, or mesh – absorb the tensile, shear, and sometimes the compressive stresses in a concrete structure. Plain concrete does not easily withstand tensile and shear stresses caused by wind, earthquakes, vibrations, and other forces and is therefore unsuitable in most structural applications (Constructor, 2019). In reinforced concrete, the tensile strength of steel and the compressive strength of concrete work together to allow the member to sustain these stresses over considerable spans. The invention of reinforced concrete in the 19th century revolutionized the construction industry and concrete became one of the world's most common building materials. Properties of concrete are influenced by many factors mainly due to mix proportions of cement, sand, aggregates and water. Ratios of these materials control the various concrete properties.

The first fireproof mill was built in Derby, United Kingdom between 1792 and 1793, in cast iron. The use of cast iron was as a result of fire incidents resulting from wooden structures. By mid-19th century, wrought iron replaced cast iron due to failures of cast iron beams. Steel continued to improve and between 1856 and 1865, the Bessemer Converter made its production more efficient; converting wrought iron to steel (Steel LLC, 2018). This influenced the use of structural steel in buildings. By 1879, the 'Basic Process' which removed phosphorous from steel made it to be cheaply produced thereby increasing its quality and possibilities.

Prior to the use of concrete in structural framework, steel frames were the common trend in building structures. Concrete had only a limited importance for architecture until the invention of reinforced concrete in the 1860s. It was developed to add the

tensile strength of steel to the compressive strength of mass concrete (Encyclopedia Britannica, 2020). By 1940, shortage of steel due to the second world war led to an increase in the use of reinforced concrete, as a substitute, in framed structures. Reinforced concrete gained acceptance over steel because of its better resistance to fire, cheaper construction costs and its plasticity. Monolithically, it can be cast without joints in two or more directions.

Literature Review

Form-givers in Art and Architecture around the World:

The Balloon Dog and the Cloud Gate

Artist Jeff Koons made a name for himself with his reproductions of everyday objects, but one of the most notable is the Balloon Dog sculpture in Plate I. Tampasteel (2019) noted that the sculpture was modelled to look like a balloon animal, which was made of stainless steel with a mirrored finish and displayed in various locations throughout the late 1990s.



Plate I: The Balloon Dog
Source: New York Times, 2019



Plate II: The Cloud Gate
Source: New York Times, 2019

The structures varied but were each brightly coloured and at least 3.0 metres tall. To this day, Balloon Dog structures are referred to as one of the best pop art in history.

The Chicago's Cloud Gate sculpture (Plate II) was opened to the public on May 15, 2006, and since then, has become one of the most iconic pieces of artwork in the world. Created by British artist Anish Kapoor, Cloud Gate is a 100-tonne elliptical sculpture forged of a seamless series of stainless-steel plates (Millennium Park Foundation, 2022). The sculpture was inspired by liquid mercury and is one of the largest stainless-steel sculptures of its kind, measuring 10.0 metres high and 20.0 metres in length. The sculpture is a popular tourist attraction due to its reflective properties that make it a great photo-op.

The Gateway Arch, Mississippi and Caterpillar House, Chile

The Gateway Arch (Plate III) was designed by Finnish-born American architect, Eero Saarinen in 1948 and was constructed between 1963 and 1965. The strong, elegant shape of the arch represents a door to the western part of the country. The National Park Service (2022) indicates that the arch is 192 metres tall and the distance between its two legs is equal to its height. Inside are two trams, each of which consists of eight cars that each carry up to five seated people at a time. Visitors can take a four-minute tram ride to the viewing platform at the top of the arch. Sixteen windows face east, and the same number face west for views of the city, river, and surrounding land. At the base of the arch, the Museum of Westward Expansion features displays showing what life was like in the 1800s as well as exhibits on the construction of the arch.



Plate III: The Gateway Arch, South Mississippi
Source: Reid 2016.



Plate IV: Caterpillar House, Chile
Source: Irrázaval 2017.

On the Caterpillar House Chile, Plate IV, the architect, Sebastián Irrázaval, used eleven (11) shipping containers to build a home in Santiago, Chile. The "*Caterpillar House*", is named after the shipping container "legs" that stick out from the sides. The

building which is situated in the Andes Mountains, had some of the containers rested on the slope, blended with the mountain and acted as means of access to the building. Webb 2012, reported that construction of the 350-square-metre house took just eight months compared to a year or more, pointing this out as one of the many benefits of prefabricated construction. The architect also indicated that the structure cost a third less. The site was first cleared and concrete retaining walls were built at the base to enclose the living areas on the lowest level. Outdoor stairs at one end led up to a side deck, with an open container serving as a cantilevered lap pool. To support the upper level, a massive steel cross-beam and posts anchored the containers that line up in four side-by-side volumes, each with its own viewfinder window at either end. The containers were trucked to the site and then cut and welded before being craned into place. Polyurethane was sprayed on them and the entire structure was clad in steel plates.

Form-givers in Art and Architecture in Zaria

Nkpokiti Dancers

The artwork of *Nkpokiti Dancers* was by Idowu Biola and titled the “Rhythm of Africa”, was done in the year 2002. The artist used the medium of mild steel and the habitat was ABU Art Garden The height of the sculpture is 5.50 metres.



Plate V: *Nkpokiti Dancers*
Source: Chimezie 2007



Plate VI:
Back View of 5 Naira Note
Source: Chimezie 2007



Plate VII: Postage Stamp
Photo: Authors 2018

Discussion

The artwork was done completely in scrap mild steel rods and plates on a mass concrete base. Acrobatic dancers were connected between levels with mild steel rods and plates used to form the arms. The resultant arms rest on the stomachs of other acrobats

below to form a network of three acrobats in column formation, cantilevering and projecting their hands and feet as in Plate V. The work was finished in red oxide coating to prevent rusting.

This sculpture is a unique representation of the famous *Nkpokiti* cultural dance group which was instituted in 1959 at Umuoze, Anambra State, Nigeria. The popularity of this dance group motivated the sculptor to take a bold step in composing the profile of the group out as a sculpture. This cultural group mesmerized their audience with their outlandish and unique dance steps and stunts. They were and are still a joy to watch. Chimezie 2017 observed that the group overcame their local competitors in dance competitions with their incredible acrobatic and electrifying dance steps, which have remained their trademark. Owing to their incessant triumphs in national competitions, the Nigerian government decided to make them the country's ambassadors at world level. In the year 1978, *Nkpokiti* competed at Wembley, England, where they successfully beat off competitions from other cultural dance groups of the globe and returned to Nigeria with the "world cup". The feat established them as the greatest cultural dance group in the universe. Because of their performance, the Nigerian government graced them with spaces in the back of N5.00 note and on the then 40k postage stamp as illustrated in Plates VI and VII.

Ecstasy

Reuben Unwam Friday's work, *Ecstasy* (Plate VIII), was completed in 2013 on a reinforced concrete medium. The habitat is the Faculty of Environmental Design Car Park. The height of the project is 2.40 metres and the cantilevered left leg is 1.2 metres off the standing right leg.



Plate VIII: Ecstasy
Photo: Authors 2018



Plate IX: The Roman god Mercury
Source: Encyclopaedia Britannica 2019

Discussion

The artwork, Plate VIII, is in reinforced concrete on a cylindrical mass concrete podium. It depicts how the composition of steel and concrete was used to express cantilevers and projections in the arms and legs. The properties of plasticity of concrete was depicted as used in every aspect of the figure: head, neck, folded arm, bust and even the vest. The work is rendered in very smooth cement and plaster and finished in golden gloss paint. The colour gave the sculpture a unique shine that easily attracts the eye. Its location at the Faculty of Environmental Design, easily exposes it to the eyes of visitors and staff at the car park. It generates its unique elegance from its single support from the base; the human feet, which supports every part of the sculpture. The right-hand points to the sky while the left leg is cantilevered fully backwards at right angles: A magnificent work of art.

It seems to be a modification of the famous Roman god Mercury and the Greek god Hermes. Mercury was regarded as the god of shopkeepers and merchants, travellers and transporters of goods, thieves and tricksters (Mercury Transit, 2003). It is commonly identified with the Greek god Hermes, the fleet-footed messenger of the gods as illustrated in Plate IX.

Balarabe Tanimu Conference Centre

The entrance gate to Balarabe Tanimu Conference Centre, Institute of Agricultural Research (IAR), A.B.U, Zaria, Plate X, was designed by Dismanto Consultants, Zaria. The building is located at IAR, ABU, Zaria. The gate-concept is a “Cantilevered Entrance Gate Canopy Parapet”. The building project was completed in 2019 by Babale Nigeria Limited, Zaria, on reinforced concrete medium in modern architectural style.



Plate X: Balarabe Tanimu Conference Auditorium, IAR, ABU, Zaria. Photo: Authors 2021



Plate XI: Conference Gate at IAR, ABU, Zaria

The height of the gate is 5.0 metres, with a width of 4.5 metres. The gate canopy has a cantilever of 1.2 metres off the supports of the gate, as indicated in Plate XI.

Discussion

The gate is at the entrance to Balarabe Tanimu Conference Auditorium, which situates south of the IAR main gate, on Zaria-Funtua highway. The complex is a twin-auditoria each of seating capacity of four hundred and seventy-five (475), totaling nine hundred and fifty (950) capacity, with a central entrance lobby between the auditoria.

The attractive element is the entrance gate, which was cast in reinforced concrete. The architecture of the entrance gate depicts Expressionistic Style, which encourages curves to enhance the aesthetics of a structure. The architect exploited the plastic nature of concrete, to create curved surfaces and at the same time supported it with the strength of steel. With these properties of concrete and steel the engineer was able to cantilever the top of the structure, 1.2 metres forward, to create a romantic, inviting suspension that makes an observer want to keep the form in mind and have a memorable impression where to revisit or use as a photographic background .

Staircases in Department of Architecture, ABU, Zaria



Plate XII: Two Wings of Department of Architecture, ABU, Zaria
Photo: Authors 2020



Plate XIII: Cantilevered Staircase,
Department of Architecture, ABU
Photo: Authors 2020

The buildings, Plate XII, were designed by the Department of Architecture, ABU, Zaria in 1975, in Modern Architectural style and with a ‘Concept of Cantilevered Staircase’. The structures were completed in 1980, by Messrs B. Stabilini Limited, Kaduna. Located at the Department of Architecture, each structure has a total height of 16.0 metres, from the finished ground floor level to the tip of the roof of the pent-roof at the third-floor level.

Discussion

The Department of Architecture is part of the Faculty of Environmental Design, A.B.U, Zaria, at its northern front. It is

constructed in four (4) levels, in a Modern Architectural style, in two (2) wings, Plate XII. The right wing of the department, Plate XIII, is the subject of interest because of the topic of this paper. It houses the Faculty offices and boardroom at the ground floor; departmental studios, laboratories and classrooms on the remaining three (3) floors. The total height approximates to sixteen (16) metres.

Of interest are the cantilevered steps of the staircases at the ends of this wing of the department, which were equally used as expansion joints. The goings of each of the staircases were cantilevered off a 450-centimetre thick central reinforced concrete wall / spine, for 1.2 metres. The concrete wall spine bears the total weights of the staircase and at the same time gives the structure an impressive sight. To the observer, it is an impression of suspension. This was possible to be achieved by the architect and the structural engineer because of the qualities and properties of concrete and steel.

Recommendations

1. Artists, architects, and engineers should properly study the properties of concrete and steel in order to maximally utilize the materials singly or in composite, to produce aesthetically appealing designs.
2. The structural and materials engineers should be involved in the design and construction of sculptures and buildings whenever concrete and steel are required to prevent failures in the materials due to tensile and bending stresses.

Conclusion

1. There is an inherent quality in the use of concrete and steel in the field of art, architecture and engineering as a material for the creation of forms to achieve aesthetics and romantic impressions that compel passers-by, to stare and observe the creativity of the designers.
2. Concrete and steel have unique qualities and properties to offer to designers in achieving specific goals and targets.

References

Chimezie, A. (2017). *Nkpokiti Unique Cultural Dance Anambra, Nigeria*. Retrieved on September 21, 2019 from: <http://da247ads.blogspot.com/2017/06/nkpokiti-unique-cultural-dance-anambra.html>

Constructor. (2019). *10 Properties of Concrete and their Uses*. Retrieved on 12 September, 2020 from: <https://theconstructor.org/concrete/properties-of-concrete-3/1692/>

Department of Architecture, Ahmadu Bello University, Zaria. (1980). *Departmental Offices and Architectural Design Studios, Department of Architecture, ABU, Zaria*.

Dismanto Consultants. (2019). *Balarabe Tanimu Conference Centre, Institute of Agricultural Research (IAR), A.B.U, Zaria*.

Encyclopedia Britannica, Inc. (2020). *Reinforced Concrete*. Retrieved on November 15, 2020 from: <https://www.britannica.com/technology/reinforced-concrete>

Fellabaum, C. (2017). *The Past, Present and Future of Steel in the Construction industry*.

Retrieved on September 12, 2019 from: teampacesetter.com/Past-present-and-Future-of-Steel-in-the-Construction-Industry

Gowans, A., Ackerman, J. S., Scruton, R and Collins, P. (2016). *Architecture*. Retrieved on September 10, 2016 from: <https://britannica.com/topic/architecture/Utilities>

Idowu, B. (2002). *Rhythm of Africa*. MSc Project, Department of Fine Arts, Ahmadu Bello University, Zaria.

Mecury Transit. (2003). *Mercury and Mythology*. <https://www.eso.org/public/outreach/eduoff/vt-2004/mt-2003/mt-mercury-mythology.html>

Millennium Park Foundation. (2022). *The Cloud Gate*. Retrieved on February 4, 2022 from: <https://millenniumparkfoundation.org/art-architecture/cloud-gate/>

National Park Service, (2022). *The Gateway Arch, Mississippi*. Retrieved on October 24, 2021 from: <https://home.nps.gov/jeff/index.htm>

Nieters, J. and Everett, H. (2010). *What is Art? and/or What is Beauty*. Retrieved on September 12, 2019 from: https://pholosophynow.org/issues/108/What_is_Art_and_or_What_is_Beauty

Steel LLC. (2018). *A Brief History of Steel Construction*. Retrieved on July 23, 2019 from: steelincga.com/a-brief-history-of-steel-

construction

Tampasteel.com. (2019). *The Balloon Dog*. Retrieved on January 20, 2022 from: <https://tampasteel.com/famous-sculptures-made-of-stainless-steel/>

Unwam, R. F. (2013). *Ectasy*. MSc Project, Department of Fine Arts, Ahmadu Bello University, Zaria.

Webb, M. (2012). *Caterpillar House, Chile*. Retrieved on October 4, 2021 from: <https://www.archdaily.com/394846/caterpillar-house-sebastian-irrazaval-delpiano>

***About the Authors:** Arc. (Dr.) Anselm E. O. Eneh (arceneh2019@gmail.com) is of the Department of Architecture, Gregory University, Uturu, Abia State; Engr. Emmanuel E. Eneh is of the Department of Building, Ahmadu Bello University, Zaria, Nigeria.

An Assessment of the Multidimensional Pattern of Malaria Infection among Children under 0-5 Years in Anyigba, North-Central Nigeria

By

Edward Ukwubile Egwuaba & Adaeze Linda Olisa*

Abstract

Malaria is estimated to kill more than 1 million people annually, the majority of whom are young children. The study assessed the incidents of malaria infection among children aged 0-5 years in Anyigba. This study was hinged on four specific objectives which include: determining the incidence and prevalence level of malaria among children aged 0-5 years in Anyigba, identifying the contributory factors of malaria infection among children of 0-5 in the area studied, identifying strategies employed to combat the incidence of malaria among children of 0-5 years, and ascertaining the economic toll of both preventive and curative measures of malaria. The paper adopted the health belief model to explain the social phenomenon reviewed. The study adopted the survey research design with simple random sampling techniques to reach and elicit responses from 278 selected study participants. Structured questionnaire was used as the primary instrument of data collection. Data were analyzed using the Statistical Package for Social Sciences (SPSS) software. Findings, among others, shows that the incidence and prevalence of malaria among children within age 0-5 years, were very high in the study area. Contributory factors responsible for malaria infection were parasites of genus plasmodium, low use of insecticide treated net, unsanitary environmental condition, poverty, poor behavioural attitude, and ignorance. The study among others recommends that the Nigerian government should release funds for malaria research and control activities; the increasing severity of the threat of malaria to the Nigerian residents, especially in Anyigba among children aged 0-5 years, and the diminishing ability to counter it, should be addressed by a more comprehensive and better integrated approach to malaria research and control; and for malaria control, short/long term interventions should be undertaken to ameliorate this holoendemic crisis of malaria infections.

Keywords: assessment, children under 0-5, malaria, multidimensional pattern

Introduction

In sub-Saharan Africa, infectious diseases remain a serious public health threat (Marotta, Di Gennaro, Pizzol, Madeira, Monno, Saracino, Putoto, Casuccio, & Mazzucco, 2018). Malaria is one of

the commonest infections, disproportionately affecting children and pregnant women. In 2019, an estimated 409, 000 people died of malaria, out of which 274, 000 were young children, and 94% of the infections and deaths occurred in Africa (Communicable Disease Control [CDC], 2019; World Health Organization, 2020). Although several *plasmodium* species are responsible for malaria, only a few of them cause most infections. Each year, there are an estimated 300-500 million clinical cases. Malaria is estimated to kill more than 1 million people annually, the majority of whom are young children. Ninety per cent of malaria cases in the world occur in Africa south of the Sahara. Children under 5 years of age are the worst affected by malaria. It is one of the leading causes of death among young children, (Akindele, 2017).

Nigeria bears the world's greatest malaria burden with approximately 51 million cases and 207, 000 deaths reported annually (approximately 30% of the total malaria burden in Africa), while 97% of the total population (approximately 173 million) is at risk of infection (World Health Organization, 2014). Moreover, malaria accounts for 60% of out-patients visits to hospitals and led to approximately 11% maternal mortality and 30% child mortality, especially among children less than 5 years (WHO, 2014; Nigeria Federal Ministry of Health National Malaria Control Programme, [NFMHNMCP], 2013). Malaria is caused by *plasmodium falciparum*, and the mosquitoes *Anopheles gambiae*, *Anopheles funestus*, *Anopheles arabiensis*, and *Anopheles mouchetti* are the major vectors that cause year-round transmission (WHO, 2015; Kar, Kumar, Singh, Carlton & Nandu, 2014). The devastating disease affects the country's economic productivity, resulting in an estimated monetary loss of approximately 132 billion Naira (about 700 million USD) in treatment costs, prevention, and other indirect costs (Federal Ministry of Health, 2012; WHO, 2012).

Children under five years are one of the most vulnerable groups affected by malaria, severe anemia, hypoglycemia and cerebral malaria are features of severe malaria more commonly seen in children than in adults (WHO, 2019). Children's susceptibility to diarrhea, respiratory infections, and other illnesses increases when they develop repeated malaria infections (Greenwood, 2017). An estimated 2% of children who recover from cerebral malaria develop learning impairments and disabilities, including epilepsy and spasticity, resulting from the brain damage caused by the

infection (Murphy & Breman, 2011). In general, malaria could cause severe outcomes in children in three major ways: First, since children do not usually have acquired immunity, they are more likely to develop severe malaria manifested by seizures or coma (cerebral malaria), which can cause emergency death. Second, they are also likely to develop it through complications related to repeated infections such as anemia. Finally, it causes low birth weight when it happens during pregnancy and increases the risk of death in the first month of life (WHO, 2018).

Statement of the Problem

The degree of prevalence of malaria in Anyingba is high. The WHO measures the degree of endemicity of malaria based on the spleen rate in children aged 2-9 years. Simon-Oke et al (2019) sums up WHO's data as follows:

Hypoendemic malaria occurs when spleen rate in children is less than 10%, Mesoendemic occurs when the spleen rate is 11-50% in children, Hyperendemic occurs when spleen rate is 75% in children and greater than 25% in adults while Holoendemic occurs when spleen rate is greater than 75% in children but very low in adults.

They reported that "Malaria is holoendemic in Nigeria, with Plasmodium falciparum accounting for ninety five percent of all infections in the country".

The high prevalence rate of malaria in Anyigba town is attributed to the low use of ITN as only 75.6% of the population owned such nets (Ifatimehin *et al.*, 2012; Musa et al., 2012; Edillo et al, 2008; and Shililu, Ghebremeskel, Seulu, Mengistu, Fekadu, Zerom & Beier, 2003). Malaria incidence rate in the population of the town remained very high with epidemics in 2012, reaching 467. 2 per 1000 person as against the global average of 23.6 per 1000 persons as reported by Castro et al. (2004). Therefore, Anyigba town is an endemic town as in every 1000 persons, 467 have had at least one episode of malaria infection within the year. As 403 new cases are reported annually, the transmission and distribution of the vector (female *Anopheles* mosquito) is greatly influenced by climatic factors as reported by Minakawa, Sonye, Mogi, Githeko, & Yan (2002) as well as the complex interplay of these factors on the sporozoites rates as posited by Kyes, Horrocks, & Newbold (2001) in their works. The high prevalence of malaria and its risk in Anyigba town is collectively dependent on the number of individuals suffering from the disease, climatic variables such as

rainfall, maximum and minimum temperatures and humidity, low usage of ITN and environmental factors as supported by Ye-Ebiyo, Pollack, & Speilman, (2000), Munga, Minkawa, Zhou, Mushinzimana, & Barack (2006) and Krefis, Schwarz, Nkrumah, Acquah, Loag, Sarpong, & May (2010).

Malaria incidence and prevalence is reported to be on the increase among children under 5 years despite all measures of intervention put forward in Anyigba town. There are over 1000 children at risk every year in Anyigba and indeed, it is estimated that about 50% of adult population in Anyigba experiences at least one episode yearly while children under the age five have up to 2-4 attacks of malaria annually (Afolabi, Onayed, Sule, & Olayide, 2012). Therefore, this study was carried out in order to provide baseline information on the increasing infection of malaria among under 5 years children and how it relates to the increasing prevalence and incidence of malaria among the teeming population of Anyigba town.

Objectives of the Study

The aim of this study was to assess the multidimensional pattern of malaria infection among children from 0-5 years in Anyigba community. Specifically, the objectives are:

- i. To determine the Incidence and prevalence of malaria among children of 0-5 years in Anyigba
- ii. To identify the contributory factors of malaria infection among children of 0-5 years in Anyigba
- iii. To identify the indigenous strategies employed to combat the incidence of malaria infection among children of 0-5 years in Anyigba
- iv. To ascertain how the economic toll of both preventive and curative measures of malaria can be enhanced in the study area

Review of Related Literature

Incidents of Malaria infection in Sub Saharan Africa including Nigeria is a major impediment to health, the disease has its greatest toll among under-five children and remains the single biggest cause of death among young children in Africa (World Health Organization/ UNICEF, 2003 cited in Ashikeni, Envuladu & Zoakah, 2013). Apart from this, the malaria endemic is so serious that every 30 seconds, an under-five year old child dies from

malaria and many children who survive an episode of severe malaria suffer permanently from learning impairments or brain damage (World Health Organization, 2008 & UNICEF, 2004). It is also a major cause of anaemia in children and adults alike (Singh, Gupta, Acharya, Mahajan, & Verma, 2012 & Munthali, 2005). Malaria remains a huge public health problem in Sub-Saharan African countries and accounts for 10% of its disease burden even though it is both preventable and curable (World Health Report, 2014; Adetokunbo & Gilles, 2003).

Studies on Incidence and Prevalence of Malaria across Nigeria

Several researches have been done on the knowledge and prevalence of this disease in Sub-Saharan Africa. For instance in Nigeria Ashikeni, Envuladu & Zoakah (2013) studied the knowledge and prevalence of malaria amongst mothers in Kuje Area Council of the Federal Capital Territory, Abuja. Their study was a comparative community intervention study aimed at assessing the knowledge of malaria and practices related to its prevention and treatment among the women of Kuje Area Council. Using a sample of 232 mothers/ caregivers of under-five year old children, selected through a two staged sampling technique by balloting in Kuje and Rubochi community in Kuje Area Council of the Federal Capital Territory, their study found out that in entirety only 1.8% in the intervention group against the control group had good knowledge of the cause of malaria while 90.2% had fair knowledge which improved significantly after the intervention. Good knowledge of the preventive measures was also poor (5.4%) in the intervention group but increased significantly after 5 months of intervention. However, the control group showed no change. Their research then proved that Mothers of children under five in Kuje had poor knowledge of the cause of malaria and its prevention.

Oregba, Onajole, Olayemi, & Mabadeje (2004) also carried out a study to compare the awareness of malaria and treatment knowledge of malaria amongst caregivers of young children in urban and rural areas of Ado-ode/Ota local government area in Ogun state. Oregba et al (2004) used a structured questionnaire administered to caregivers of children under the age of five years in 1472 households using a multistage random sampling design. The found out that many respondents (65%) in Ado-Ode attributed the cause of malaria to mosquitoes meaning that at least more than half has knowledge of malaria. Although caregivers in the urban

area has more knowledge of malaria than rural area

Prevalence of Malaria Disease

Transmission of malaria disease is very high in Nigeria with an annual incidence of 31,913 per 100,000 populations; it is the leading cause of death in children aged under 5 years accounting for 20% of deaths among this group, closely followed by pneumonia and diarrhea diseases that accounted for 17 and 11% of deaths, respectively. Among adults, it is the second leading cause of death with a cause specific mortality rate of 131 deaths per 100,000 population compared to 132 deaths per 100,000 population from human immunodeficiency virus/acquired immune deficiency syndrome (HIV/AIDS) (World Health Organization (WHO), 2013). Available record ranks Sokoto State (the study area) among those with very high morbidity and mortality from malaria in Nigeria in 2006 (National Bureau of Statistics [NBS], 2016).

In most countries of sub-Sahara Africa, malaria is transmitted through the bite of infected female anopheles mosquitoes. The disease is endemic and a leading cause of morbidity and mortality in the sub-region, although people develop a certain degree of immunity to it (FMoH, 2014) during the first decade of life (Brabin, 2010). Despite this, repeated exposure to mosquito bites causes pregnant women, especially primigravidae, to have a high susceptibility to *Plasmodium falciparum* infection, manifested by a high prevalence and intensity of parasitaemia (Steketee, 2015). Every year, at least 30 million pregnancies occur among women in malarious areas of Africa. Most of these women reside in areas of relatively stable malaria transmission.

Nigeria is the most populous country in Africa, with an estimated population of over 168 million (World Bank, 2012). It therefore has the largest population of persons exposed to malaria infection in sub-Saharan Africa. In areas of Africa with stable malaria transmission, *P. falciparum* infection during pregnancy is estimated to cause as many as 10,000 maternal deaths each year, 8 to 14% of low birth weight babies, and 3 to 8% of all infant deaths (Guyat and Snow, 2011).

Theoretical Thrust

The Health Belief Model (HBM) was developed in the 1950s by Hochbaum, Rosenstock, Kegels & Leventhal while working as social psychologists in the US public health services; they were

inspired by a study on why people sought x-ray examination on tuberculosis (Green, 2008). These psychologists tried to understand why people would not accept disease preventive measures or early response to disease in terms of treatment (Rosenstock, 1974). Lately, the HBM has been adopted to explore a variety of health behaviours including access and utilisation of healthcare services (Boshamer & Bruce, 1999). HBM according to Rosenstock, Strecher & Becker (1974), has four major key variables which include: perceived sustainability, perceived severity, perceived benefits and perceived barriers. The model focuses on dimensions affecting an individual's control over a specific action and uses those same dimensions to predict behaviour. According to Champion & Becker (1974), the basic components of the HBM are derived from a well-established body of psychological and behavioural theories whose models hypothesized that behaviours depend mainly upon two variables: the value placed by the individual on a particular goal and the individual's estimate of the goal. When these variables are understood in health terms, the outcome is seen as:

1. The desire to avoid an unpleasant condition or to get done with it.
2. The belief that a particular health action will prevent or address a challenging health situation.

The model is applied to this study based on the understanding that as care-givers will take health related action, such as in the context of the present study, the Health Belief Model provides reasonable explanation to the phenomenon of malaria prevalence, causes and prevention. By adopting the Health Belief Model, malaria is seen as a public health threat; the model also explains the belief that a specific health action will prevent or cure an illness. That is, individual's course of action often depends on the person's perceptions of the benefits and barriers related to health behaviour. In effect, poor usage of ITN in the society is a result of individual choice or understanding of the importance of early adoption of preventive measures and its relationship with appreciating the actual or potential severity and cues to action that could ameliorate the effect on the family's finances.

However, the Health Belief Model has been criticized on a number of grounds because it does not account for a person's attitudes, beliefs, or other individual determinants that dictate a person's

acceptance of a health behavior. It does not take into account behaviors that are habitual (e.g., smoking) and thus may inform the decision-making process to accept a recommended action. It does not take into account behaviors that are performed for non-health related reasons such as social acceptability. The theory does not account for environmental or economic factors that may prohibit or promote the recommended action. It also assumes that everyone has access to equal amounts of information on the illness or disease. Furthermore the theory assumes that cues to action are widely prevalent in encouraging people to act and that "health" actions are the main goal in the decision-making process.

Methodology

Study Location/Population/Research Design

This study used descriptive survey research design with both quantitative and qualitative techniques. The study population comprises of 275 caregivers, including male and females from the age of 18 years and above in Anyigba, Kogi State, Nigeria. As regards sample size and sampling technique, the study utilizes two-stage sampling techniques. The first stage involves the selection of some hospitals (including Grimard Hospital, Christ the King Hospital, Kogi State University Teaching Hospital, Kogi State University School Clinic, and Zion Clinic and Maternity) in Anyigba district with each selected area allotted 55 samples bringing the total to 405. The second stage involves selection of sample of 55 respondents from each of the selected hospitals in the study area. The sample size of caregivers in the selected area is two hundred and seventy-five respondents (275), and they were all chosen as sample for the study using purposive sampling techniques.

Data were collected by means of structured questionnaire and through journals and textbooks. The questionnaire contained both open and closed-ended questions. It was divided into two sections. Section A consists of questions on socio-demographic characteristics of the respondents regarding their gender, age (in years), marital status, educational level, and religious affiliation. Section B focuses on other substantive issues bothering on the study and they were all determined statistically using Cochran (1977) formula below:

$$n = \frac{Z^2(pq)}{e^2}$$

where n = sample size, z = z score determined for a specific confidence level as desired by the researcher is 95% confidence level and is 1.96 in z test table, q = the compliment of P (proportion) that is $p-P = 50\%$, e = error margin or accuracy level of (0.05) %, p = proportion of occurrence or incidence which is used to measure how relatively varied a target population is.

Data for this study was analyzed quantitatively using descriptive statistics and chi-square analysis, and it was entered into a statistical package for social sciences (SPSS) version 22 database. The quantitative analysis of data resulted from a well-structured close-ended and open-ended questions which involve the production and interpretation of tables, numeric values and frequencies that describe the data.

Data Presentation/Analysis

A total of two hundred and seventy-five (275) questionnaires were administered with two hundred and twenty-five (225), representing (82%), were duly filled and returned for analysis. The analysis carried out in this paper is in two sections. Section A focuses on the analysis of the respondents socio-demographic characteristics, while section B centered on the analysis of the objectives of the study.

Variable	Category	Frequency	Total %
Sex	Male	49	21.7
	Female	176	78.2
Age	Less than 18	0	0
	18-25	23	10.2
	26-33	58	25.8
	34-41	44	19.6
	42-49	57	25.3
	50 and above	43	19.1
Educational Qualification	Diploma	102	45.3
	Bachelor's degree	44	19.6
	Master's degree	2	0.8
	Others	77	34.2
Marital Status	Single	107	47.6
	Married	108	48.0
	Divore	4	1.8
	Separated	6	2.7
Religion	Christianity	167	74.2
	Islam	58	5.8
	ATR	0	0
Occupation Rank	Assistant nursing officer	8	3.6
	Nursing officer	60	26.7
	Senior nursing officer	22	9.8

	Principal nursing officer	14	6.2
	Chief nursing officer	4	1.8
	Others	97	43.1
Years of Work Experience	Less than 1 year	19	8.4
	1-5 years	89	39.6
	6-10 years	69	30.7
	10 years and above	48	21.3
Household size	Less than 3	31	13.8
	3-4	91	40.4
	4+	103	45.7
Income level	20,000 - 30,000 Naira	131	58.2
	30,000 - 50,000 Naira	64	28.4
	50,000 - 70,000 Naira	23	10.2
	70,000 Naira and above	7	3.1

Field survey, 2022

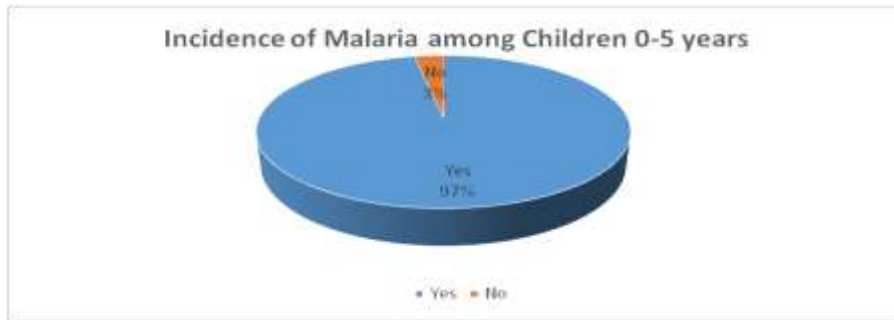
The table above provides the socio-demographic characteristics of the study respondents. It can be deduced from the findings that majority (80%) of the respondents were females. This may be due to the fact that nursing job is often assigned to women in Nigeria. Also, the age of the respondents indicates that most (25.8%) of the respondents were within the age range of 26-33 years and had diploma educational qualification. Over 40% of the respondents were married and single while only few were divorced and separated.

Regarding the educational qualification of respondents, the majority (45.3%) were diploma holders, 19.6% were B.Sc holders, 0.8% were M.Sc holders and 34.2% holds other certificates. Majority of the respondents (74.2%) were Christians while 25.8% were Moslems.

Furthermore, the result reveals that the majority of the nurses (43.1) held nursing positions other than Nursing officer (26.7%), senior nursing officer (9.8%), principal; nursing officer (6.2%), assistant nursing officer (3.6%), chief nursing officer (1.8%). Data contained in the table shows that most (39.6%) had 1-5 years of working experience which is relatively good for this study, 30.7% had 6-10 years' experience, and the least (8.4%) had not worked up to a year. Most of the respondents (45.7%) had a household size of four and more, 40.4% had 3-4 family household, and 13.8% of the respondents less than 3 family household. This shows that majority of study participants had children and must have encountered enough malaria incidents among their children to

contribute meaningfully to the study

Lastly, the monthly income data of the respondents showed that the majority (58.2%) earned between N20,000-N30,000.00, 28.4% earned between N30,000-N50,000, 10.2% earned between N50,000-N70,000 while 3.1% earned N70,000 and above.



Source: Field survey, 2022

The figure above shows that majority of the respondents (97%) agreed that the incidence of malaria is prevalent among children 0-5 years. This is in line with the view of Akindele (2017) who stated that globally the malaria situation is serious and getting worse. Each year, there are an estimated 300-500 million clinical cases of malaria. Malaria is estimated to kill more than 1 million people annually, the majority of whom are young children. Ninety per cent of malaria cases in the world occur in Africa south of the Sahara. Children under 5 years of age and pregnant women are the worst affected. It is one of the leading causes of death among young children (Akindele, 2017).

Percentage Distribution showing respondents rating of incidence of Malaria among children 0-5 years

Rating	Frequency (N=225)	Percentage (%)
Very low	13	5.7
Low	22	9.8
Normal	18	8.0
High	76	33.7
Very high	96	42.6

Source: Field survey, 2022

It can be deduced from table 4.2 that majority of the respondents considered incidence of malaria among children within age 0-5 years to be very high. This may be due to poor sanitation within Anyigba due to rising population. The rising population indicates

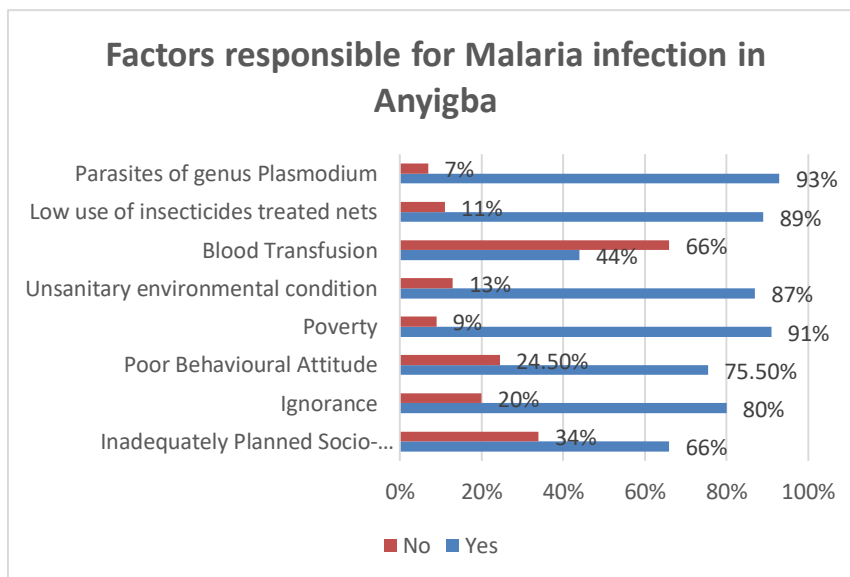
the increasing pressure on the Environment’s limited resource base. It also means that economics activities in the town are on the increase. But most importantly contributes to poor environmental sanitation management.

Distribution showing responses on Factors leading to Malaria Infection

Responses	Frequency (N=225)	Percentage (%)
Yes	225	100
No	0	0

Source: Field survey, 2022

Table above indicates that all the respondents accepted that there are factors that lead to the incidence of malaria infection among children 0-5 years in Anyigba. According to the report given by Roll Back Malaria (2010), Malaria is a public health problem in over 100 countries worldwide. It is estimated that the incidence of malaria in the world may be in the order of 300 million clinical cases each year (Roll Back Malaria, 2010), while countries in tropical Africa account for more than 90% of these.



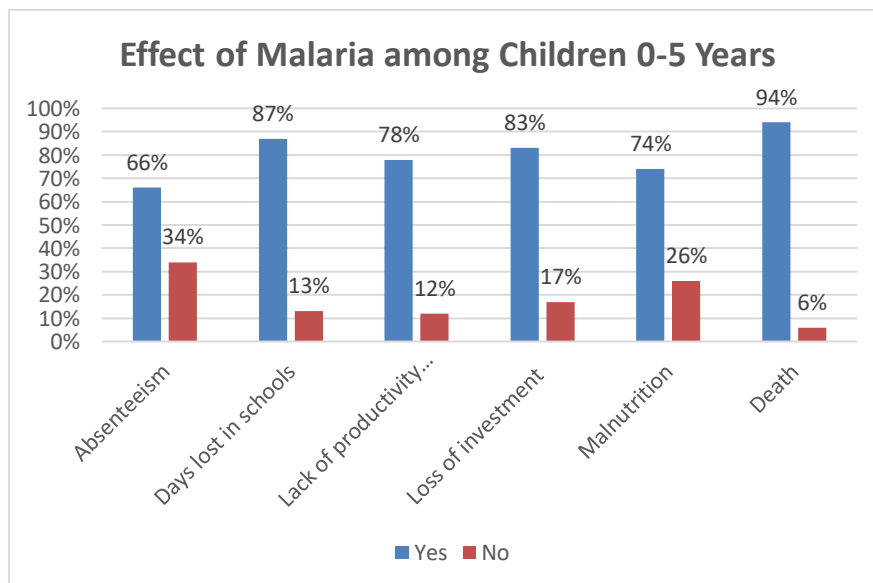
Source: Field survey, 2022

The above indicates factors that might be responsible for malaria infection in Anyigba. According to the National Institute of Health (2015), malaria is caused by a single-celled parasite from the genus Plasmodium. More than 100 different species of Plasmodium exist. They produce malaria in many types of animals and birds as well as in humans. Four species of Plasmodium commonly infect humans. Each one has a distinctive appearance under the

microscope, and each one produces a somewhat different pattern of symptoms. Two or more species can live in the same area and infect a single person at the same time. Plasmodium falciparum is responsible for most malaria deaths, especially in Africa (National Institutes of Health, 2015).

Eighty nine percent of the respondents identified low use of insecticide treated net as a factor that leads to malaria. Insecticide treated bed nets (ITNs) were introduced in Nigeria as an effective means of preventing mosquito bites and malaria transmission following the meeting of African Heads of States in Abuja, Nigeria, in the year 2000 (RBM, 2010).

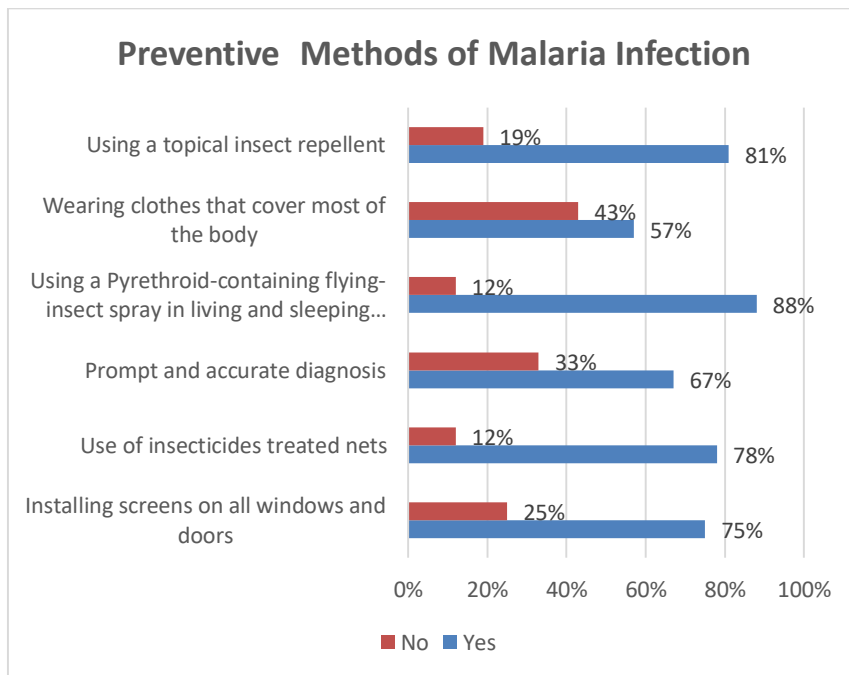
Blood transfusion was not recognized as a major factor leading to malaria as 66% of the respondents disagreed with this. According to the National Health Institution (2010), a person with asymptomatic (no symptoms) P. malariae, however, can infect others, either through blood donation or mosquito bites. P. malariae has been wiped out from temperate climates but it persists in Africa. Plasmodium ovale is rare, can cause relapses, and generally occurs in West Africa. Other factors leading to malaria were unsanitary environmental condition (87%), poverty (91%), poor behavioural attitude (75%), ignorance (87%) and inadequate planned socio-economic project. Although all this can be identified as indirect factors, in one way or another they contribute to malaria infection in Anyigba.



Source: Field survey, 2022

The effect of malaria infection on children 0-5 years identified as

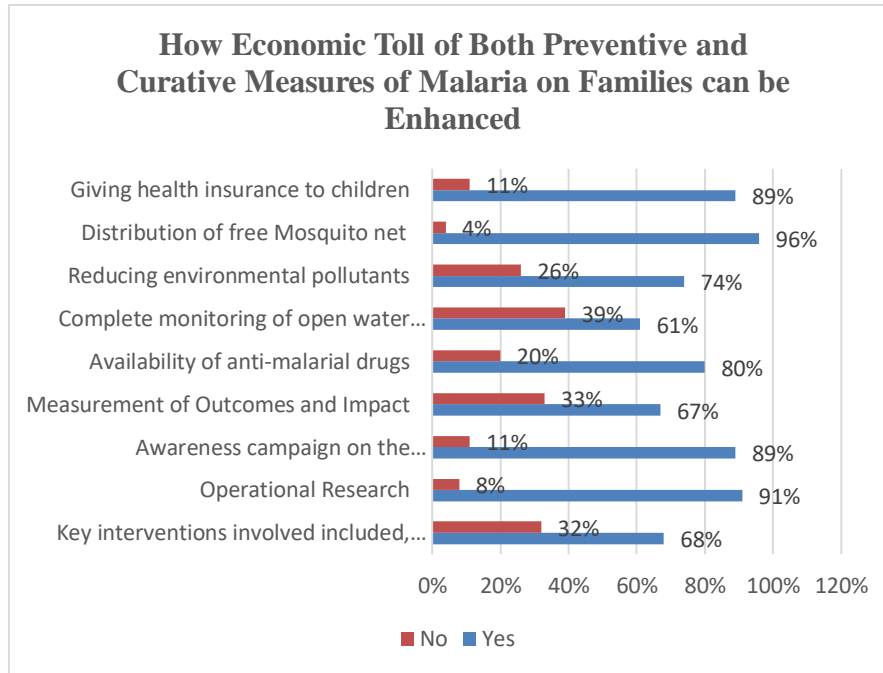
shown in figure 3 were absenteeism (66%), days lost in schools (87%), lack of productivity due to brain damage (78%), loss of investment (83%), malnutrition (74%) and most often times result to death (94%). According to the United Against Malaria, citing Gallup (2001), the economic impact of malaria is estimated to cost Africa \$12 billion every year; while Nigeria loses about N1 billion in economic value to the infection (Bukola, 2014). This figure factors in costs of health care, absenteeism, days lost in education, decreased productivity due to brain damage from cerebral malaria, and loss of investment and tourism. Furthermore, a 2011 Roll Back Malaria report found that in sub-Saharan Africa, 72% of companies reported a negative malaria impact, with 39% perceiving these impacts to be serious (WHO, 2009). Also findings by leading economists show that malaria causes an "economic growth penalty" of up to 1.3% per year in malaria endemic African countries, one of which is Nigeria (WHO, 2008).



Source: Field survey, 2022

From the figure above, the preventive methods identified were using a tropical repellent (81%), wearing clothes that cover most of the body (57%), and using a parathyroid containing flying insect spray in living and sleeping areas during evening and night time (88%), prompt and accurate diagnosis (67%), use of insecticides treated nets (78%), installing screens on all windows and doors (75%). In the absence of effective vaccine for malaria prevention and development of unacceptable levels of resistance to one drug

after another by the malaria parasite, coupled with the development of resistance to insecticides by mosquitoes that transmit the disease; prevention of mosquitoes bite through the use of insecticide treated nets remains a very important strategy for malaria control (Lengeler & Snow, 2000; TerKuile et al., 2003).



Source: Field survey, 2022

In enhancing the economic toll of both preventive and curative measures of malaria on families figure 5 showed that giving health insurance to children (89%), distribution of free mosquito net (96%), reducing environmental pollutants (74%), complete monitoring of open water sources in households (61%), availability of anti-malarial drugs (80%), measurement of outcomes and impact (67%), awareness campaign on the vulnerability of children to malaria infection (89%), operational research has regards malaria (91%) and key interventions involved included, effective case management (68%).

Discussion of Findings

The incidence and prevalence of malaria among children within age 0-5 years was considered to be very high. This may be due to poor sanitation within Anyigba due to rising population. The rising population indicates the increasing pressure on the environment's limited resource base. It also means that economic activities in the town are on the increase. These findings concur with the findings of Ifatimehin (2014) that poor sanitary conditions and poor

environmental sanitation management were contributory elements to high prevalence of malaria infection in Anyigba.

Consequently, investigating into the influencing factors of malaria infection among under 5 age children, findings from the study on contributory factors of malaria infection in Anyigba among others identified were parasites of genus plasmodium, low use of insecticide treated net, although blood transfusion was not recognized as a major factor leading to malaria but other factors identified leading to malaria were unsanitary environmental condition, poverty, poor behavioural attitude, ignorance and inadequate planned socio-economic project. This finding is in consonance with the findings of the National Institute of health (2015) that malaria is caused by a single-celled parasite from the genus Plasmodium. More than 100 different species of Plasmodium exist. They produce malaria in many types of animals and birds, as well as in humans. Four species of Plasmodium commonly infect humans. Each one has a distinctive appearance under the microscope, and each one produces a somewhat different pattern of symptoms. Two or more species can live in the same area and infect a single person at the same time. Plasmodium falciparum is responsible for most malaria deaths, especially in Africa (National Institutes of Health publication, 2015).

Result of field survey shows that the preventive methods identified for combating malaria infections among 0-5 years children were using tropical repellent, wearing clothes that cover most of the body, using a parathyroid containing flying insect spray in living and sleeping areas during evening and night time, prompt and accurate diagnosis, use of insecticides treated nets and installing screens on all windows and doors. In the absence of effective vaccine for malaria prevention and development of unacceptable levels of resistance to one drug after another by the malaria parasite, coupled with the development of resistance to insecticides by mosquitoes that transmit the disease; prevention of mosquito bites through the use of insecticide treated nets remains a very important strategy for malaria control (Lengeler and Snow, 2000; TerKuile et al., 2003).

On the economic toll of both preventive and curative measures of malaria on families in the study area, giving health insurance to children, distribution of free mosquito net, reducing environmental pollutants, complete monitoring of open water sources in

households, availability of anti-malarial drugs, measurement of outcomes and impact, awareness campaign on the vulnerability of children to malaria infection, effective case management, operational research regarding malaria and resultant key interventions, were identified.

Recommendations

Based on the above findings of the study, the following recommendations were made:

- i. The Nigerian government should release funds for malaria research and control activities. The increasing severity of the threat of malaria to Nigerian residents, especially in Anyigba among children 0-5 years, and the diminishing ability to counter it, should be addressed by a more comprehensive and better integrated approach to malaria research and control.
- ii. For malaria control, short-term interventions can be expected to produce only short-term results. The short-term interventions are justified only for emergency situations. Longer-term interventions should be undertaken only when there is a national commitment to support sustained malaria surveillance and control. Consequently, it is imperative to support research activities to develop new tools for malaria control. The greatest momentum for the development of new tools exists in vaccine and drug development, and it is essential that this momentum be maintained.
- iii. Children have low immunity and are at the risk of been infected with malaria. Proper examination should be given to children especially those within the age range of 0-5 years. They should be provided with antimalarial vaccine and given necessary prevention strategies.
- iv. Awareness campaign and seminars should be organized to orientate the community on the vulnerability of children 0-5 years and the preventive strategies that can be adopted to prevent malaria infection among children 0-5 years in Anyigba. Also, the economic toll of preventive and curative measures on families should be considered and efforts should be made to subsidize the cost of malaria treatment to reduce the economic cost on the family.

Conclusion

Malaria is indeed holoendemic and constitutes a global challenge to healthy living, particularly in sub-Saharan African countries. The causes of malaria infection among 0-5 year's children in Anyigba as discovered from this study ranges from poor sanitary conditions, poor environmental management, poor diagnosis, difficulty in accessing medical facilities due to poverty, and inadequate ITNs. These make children within age 0-5 years in Anyigba vulnerable to malaria infection. Apart from health hazards, households afflicted by malaria suffer socio-economic losses. Proactive measures need to be taken to curtail this disease.

References

- Afolabi, O. T., Onayede, A. A., Sule, S. S., & Olajide, F. O. (2012). Vectoral Control Synergy: Combined Use of ITN and Residual House Spray in Control of Malaria in South-Western Nigeria. *J. Community Med Health Educ.* 2: 161. Doi: 4172/2161. 1000161.
- Ashikeni, M.A, Envuladu, E.A, Zoakah, A.I. (2013). Malaria and the Use of the Insecticide-Treated Net (ITN) among Under-Five Children in Kuje Area Council of the Federal Capital Territory Abuja, Nigeria. *Journal of Mosquito Research*; 3(6): 45-53.
- Castro, M. C., Yamaguta, Y., Mtasiwaa, D., Tanner, M., & Utzinger, J. (2004). Integrated Urban Malaria Control: A case Study in Dar es Salaam, Tanzania. *Am. J. Trop Med Hyg*, 71, 103-117.
- Communicable Disease Control (CDC). (2019). *Malaria Impact of Malaria*. https://www.cdc.gov/malaria/malaria_worldwide /impact .html.
- Champion, V. & Skinner, C. S. (2008). The Health Belief Model. In: Glanz K, Rimer B, Viswanath K, editors. *Health behaviour and health education*. 4. San Francisco, CA: Jossey-Bass, 45–65.
- Edillo, F. E., Toure, Y. T., Lanzaro, G. C., Dolo, G., & Taylor, C. E. (2008). Spatial and Habitat Distribution of *Anopheles gambiae* and *Anopheles arabiensis* (Diptera:Culicidae) in Banambani village, Mali. *Journal of Medical Entomology*, 40, 921-929.

Greenwood, B. N. (2017). The Epidemiology of Malaria. *Annals of Tropical Medicine & Parasitology*, 2017: 91(7), 763-769. <https://doi.org/10.1080/00034983.2017.11813201>.

Guyatt, H. L., & Snow, R. W. (2011). Malaria in pregnancy as an indirect cause of infant mortality in sub-Saharan Africa. *Trans. R. Soc. Trop. Med. Hyg.* 95:569–576. (3) (PDF) *Impact of Malaria during Pregnancy on Low Birth Weight in Sub-Saharan Africa*. Available from: https://www.researchgate.net/publication/8228172_Impact_of_Malaria_during_Pregnancy_on_Low_Birth_Weight_in_Sub-Saharan_Africa. Accessed May 03 2022.

Ifatemehin, O. O., Falola, O. O., & Odogbo, E. V. (2012). An Analysis of the spatial Distribution of Plasmodium sprozoite and Effects of Climate Correlates on Malaria infections in Anyigba Town, Nigeria. *Global Journal of Health Science*, Vol. 6, No. 1, 2014, pp. 115-126

Krefis, A. C., Schwarz, N. G., Nkrumah, B., Acquah, S., Loag, W., Sarpong, N., & May, J. (2010). Principal component analysis of socioeconomic factors and their association with malaria in children from the Ashanti Region, Ghana. *Malaria Journal*, 9, 201-208. <http://dx.doi.org/10.1186/1475-2875-9-201>

Kyes, S., Horrocks, P., & Newbold, C. (2001). Antigenic Variation at the Infected Red Cell surface in Malaria. *Annual Review of Microbiology*, 55, 673-707. <http://dx.doi.org/10.1146/annurev.micro.55.1.673>

Marotta, C. D., Di Gennaro, F., Pizzol, D., Madeira, C. G., Monno, L., Saracino, A., Putoto, G., Casuccio, A., & Mazzucco, W. (2018). The At-Risk Child Clinic (ARCC): 3 Years of Health Activities in Support of the Most Vulnerable Children in Beira, Mozambique. *Int J Environ Res Public Health*, 2018; 15(7):1350. <https://doi.org/10.3390/ijerph1507.1350>
PMID: 29954117

Minakawa, N., Sonye, G., Mogi, M., Githeko, A., & Yan, G. (2002). The effects of climatic factors on the distribution and abundance of malaria vectors in Kenya. *J Med Entomol*, 39(6), 833-841.

Munga, S., Minkawa, N., Zhou, G., Mushinzimana, E., & Barack, O. O. (2006). Association between land cover and habitat productivity of malaria vectors in western Kenya highlands.

American Journal of Tropical Medicine and Hygiene, 74, 69-75.

Munthali, A. C. (2005). Managing Malaria in Under-Five Children in a Rural Malawian Village. *Nordic Journal of African Studies* 14(2): 127–146.64(1, 2 S): 57-67.

Murphy, S. C. & Breman, J. G. (2011). Gaps in the Childhood Malaria Burden in Africa: Cerebral Malaria, Neurological Sequelae, Anemia, Respiratory Distress, Hypoglycemia, and Complications of Pregnancy. *American Journal of Tropical Medicine and Hygiene*.

Musa, S. D., Ifatimehin, O. O., & Adeyemi, J. O. (2012). Climate variability and Malaria incidence in Lokoja, Kogi State. *Journal of Geography, Environment and Planning*, 8(2), 126-133.

Oregba, I., Onajole, A. T., Olayemi, S. O., & Mabadeje, A. F. B. (2004). Knowledge of malaria amongst caregivers of young children in rural and urban communities in Southwest Nigeria. *Tropical Journal of Pharmaceutical Research* 3(1) DOI: 10.4314/tjpr.v3i1.14613

Rosenstock, I. M. Strecher, V. & Becker, J. (1988). Social learning theory and the healthbelief model. *Health Education Quarterly*, 15:175–183. DOI: 10.1177/109019818801500203.

Shankar, A. H.(2010). Nutritional modulation of malaria morbidity and mortality. *J. Infect. Dis* 182: S37-S53.

Shililu, J., Ghebremeskel, T., Seulu, F., Mengistu, S., Fekadu, H., Zerom, M.,& Beier, J. C. (2003). Larval habitat diversity and ecology of anophiline larvae in Eritrea. *Journal of Medical Entomology*, 40, 921-929. <http://dx.doi.org/10.4269/ajmh.2009.090156>

Simon-Oke, I.A., Ogunseemi, M.F., Afolabi, O.J. and Awosolu, O.B. (2019). Prevalence of Malaria Parasites among Pregnant Women and Children under Five years in Ekiti State, Southwest Nigeria. *Journal of Biomedicine and Translational Research*, 5 (1) 2019, 5-11.

Singh, D; Gupta, V; Acharya, S; Mahajan, S; & Verma, A. (2012). A case of Plasmodium vivax Malaria associated with severe autoimmune hemolytic anaemia. *Annals of Tropical Medicine and*

Public Health; Accra Vol. 5, Iss. 2, (Mar 2012): 133-136.
DOI:10.4103/1755-6783.95972

UNICEF (2010) *Progress for children achieving the MDGs with equity*. New York.

United Nations (2015) *The Millennium Development Goals Report*. New York.

United Nations Children's Fund, World Health Organization, World Bank, United Nations Population Division (2015) *Levels & Trends in Child Mortality*. New York.

World Health Organization (WHO). *Fact Sheet Malaria*. 30 November 2020. <https://www.who.int/news-room/fact-sheets/detail/malaria>.

World Health Organization (WHO). *Malaria in Children Under-Five* 2019. https://www.who.int/malaria/areas/high_risk_groups/children/en/.

World Health Organization (WHO). *World Malaria Report*. 2016. <https://www.who.int/malaria/publications/world-malaria-report-2016/report/en/>.

World Health Organization. *The Multi-Country Evaluation of IMCI Effectiveness, Cost and Impact (MCE) -Progress Report*, May 2001-April 2002, WHO/FCH/CAH/02.16, Department of Child and Adolescent Health and Development, WHO, Geneva, 2002.

Ye-Ebiyo, Y., Pollack, R. J., & Speilman, A. (2000). Enhanced development in nature of larval *Anopheles arabiensis* mosquitoes feeding on maize pollen. *American Journal of Tropical Medicine and Hygiene*, 61(1-2), 90-93.

***About the Authors:** Dr Edward Ukwubile Egwuaba (edwardegwuaba@yahoo.com) & Adaeze Linda Olisa (onyinyeolisah@yahoo.com) are of the Department of Sociology, Chukwuemeka Odumegwu Ojukwu University, Igbariam, Anambra State, Nigeria.

**Swimming Against Binary Tides: The Gender
Queer's Use of Religion, Family and Advocacy as
Escape in Selected Narratives of Diriye Osman's
*Fairytales for Lost Children***

By

**Cynthia Derx Techie, Philomena Yeboah &
Daniel Okyere-Darko***

Abstract

The constraints that African youth go through in their attempt to optionally pursue and declare their gender/sexual orientation and identity in their heteronormative societies is an issue that calls for critical attention. Like the protagonists in Osman's *Fairytales for Lost Children* (2013), they face troubles and subsequent rejection by their family members. They must disguise themselves if they want to be religious and survive. And they must forever be at their wits end to defend themselves through advocacy in order to avoid harm or persecution. This paper examines the two-edged nature of queer people's strategies of escape through how Osman, fictionalizing his autobiography, depicts them, with his choice of characterization, plot types, motifs, symbols and language use, with tropes and elements like repetition, flashback, contrast and detailed description. Using Freud's psychoanalysis and Saunders' autobiografiction as lenses to examine and critique LGBTQ+ of a typical African society and culture and its youth in *Fairytales for Lost Children* (2013), the paper reasons that a critical analysis of Osman's narratives reveal his literary output. Hence, it concludes that such optional pursuance of gender/sexual orientation expression is not only perilous, but futile. Additionally, the paper suggests that as a people, Africans need to clearly distinguish between the non-binary or queer from non-conforming gender identities and sexual orientations. The findings of the paper have implications for policy makers in aiding them to formulate policies to protect the queer youth and demonstrate our stand as a people on gender matters.

Keywords: sexual/gender orientation, Diriye Osman, fictionalized autobiography, literary output

1.0 Introduction

On account of the fact that the concept of LGBTQ is unwelcome in most African societies, non-binary people (also known as queer) who are perceived as being associated with the movement are discriminated against. 'Homosexuality is viewed not as a human rights issue but as a form of social cancer that the entire society must vigorously combat' (Gyasi-Gyamerah et al., 2019). The United Nations define intersex people as those born with physical or biological sex characteristics, such as sexual anatomy, reproductive organs, hormonal patterns and/or chromosomal patterns, which do not fit the typical definitions of male or female. It explains that these characteristics may be apparent at birth or emerge later in life, often at puberty, and that such individuals can have any sexual orientation and gender identity (UN Free & Equal, 2013). These intersex/non-binary/queer individuals, a minority group, are marginalized. Because of their disposition and their non-conforming gender and sexual orientations that fall outside the heteronormative structure, queer or non-binary people form part of the LGBTQ+ community. Sometimes, for being queer, they face discrimination. According to the UN Free & Equal campaign, people whose gender expressions do not fit into society's norms and expectations such as men perceived as 'feminine' and women perceived as 'masculine' often face harsh sanctions including physical, sexual and psychological violence and bullying. As a result, in order to protect themselves and run away from humiliation and rejection, they adopt strategies, consciously or not, to escape being judged as non-conforming and thus avoid victimization.

This paper identifies advocacy, marriage and religion as some strategies employed by the queer to prevent other people from coming at them. Incidentally, members of the society can employ the same institutions to help and rehabilitate the queer. For, if the heteronormative misunderstands the intersex in Africa, like how the 'falcon cannot hear the falconer' (Yeats, 1944), things will fall apart, and there is bound to be chaos on the continent. Of the many strategies available to writers in achieving such aims, autobiography has little been exploited. Thus, it is important to create awareness in the area through research into queer literature and through the study of fictionalised autobiography. By analysing the narratives, 'Tell the Sun not to Shine', 'Shoga', 'Pavillion' and 'Your Silence will not Protect You', from Diriye Osman's

Fairytales for Lost Children (abbreviated to *FLC* in this paper), this research aims to demonstrate the writer's reformative and therapeutic motives as well as his literary output to readers, critics and researchers. The work seeks to:

- (i) critically explore Osman's literary techniques of fictionalizing his autobiography as a contemporary African Muslim Gay writer to inaugurate a form of reinterpretation and reconstitution of queer experiences that contest predominant myths and history in African literature.
- (ii) demonstrate how Osman's narrative strategies and rhetoric, when examined within the postulates of autobiografiction and classical psychoanalysis, reveal the queer person's use of religion, family and advocacy as strategies to survive in an antagonistic heteronormative African society.
- (iii) depict and explicate fictional diegeses, with reformative and therapeutic intents, to reveal murky sides of LGBTQ that represent Osman's scars and substantiate that the African queer youth's pursuance of sexual identity is futile and perilous.

2.0 The Problem

Queer/non-binary persons' non-conformity to known gender and sexual orientations has always been a puzzle to the binary/heterosexual world. While researchers like Duntun and C. Williams (2017) denounce LGBTQ+, support for the group is evident in such works as Akwaeke Emezi's *Freshwater* (2018), Chris Abani's *GraceLand* (2004), and Chinelo Oparnta's *Under the Udala Tree* (2015). None of the sides seem to be unbeaten. Hence, there is the need for a research that enlightens both the binary and non-binary using the common institutions that both sides adopt to defend their rights to demonstrate that from these same institutions a resolution can be obtained. This paper identifies marriage, religion and advocacy as important mechanisms that serve a double-sword purpose of resolving the LGBTQ issues in Africa. It analyses the metaphor of Diriye Osman, using his identity as a gay African writer in his *FLC* to warn African youth that optionally pursuing one's sexual orientation or identity is a perilous and futile adventure. In other words, the study examines Osman's narratives as a fictionalized autobiography in order to portray Osman's metaphoric queer identity in protagonists, while revealing the fictional strategies that enable the author to warn

readers of the perils of pursuing sexual orientation and identify.

By exploring style generally and fictional techniques specifically, this research will therefore demonstrate technically how Osman in his narratives overtly reveals himself for the benefit of others. The work will hence provide solution for individuals, families and even leaders who are at their wits end in tackling and answering questions concerning their stand on queer issues. It will also serve as an eye opener to alert people of the problems and plight of the queer in Africa. Again, it will help especially the youth to take a stand concerning LGBTQ. Osman's *Fairytales for Lost Children*, as fictionalized autobiography, is acclaimed for its informative role on LGBTQ but hardly for its reformatory role for the phenomenon. This work therefore comes to highlight the autobiographical novel, *FLC*, as a reformatory and therapeutic tool that worked to heal its author and hence can work to heal readers in similar predicaments.

3.0 Methodology

Since this research is a qualitative one, the data collection and organisation technique for the study was document analysis. A critical look at the contents of the novel showed that though the stories have seemingly different protagonists or narrators, they all culminated to tell and enact the life story of the author. This limited the choice of research design to the narrative method considering that the tenets of other qualitative designs such as ethnography, grounded theory, case study and phenomenology made demands that were in one way or the other impracticable for the research.

The choice of the narrative method is hinged on the fact that it is an interpretative method focused on understanding phenomenon in a comprehensive, holistic way. The approach weaves together a sequence of events, usually from just one or two individuals to form a cohesive story. To employ it in a qualitative research, one conducts in-depth interviews, reads documents and looks for themes and then tries to answer the question: how does an individual story illustrate the larger life influences that created it? Interviews with individuals in an identified persona can provide the details that help describe the culture whether it is a person living with multiple sclerosis, a working mother, or a gay African Muslim. When the method is employed, the final narrative, though not in chronological order, can reconcile conflicting stories and highlight tensions and challenges which can be opportunities for innovation.

Since the narrative approach can be an appropriate method for building a persona, it was applied in this study to portray the persona of Diriye Osman and or his protagonists. 'In qualitative research, and qualitative studies, the main instrument is the researcher himself or herself.' (Delamont, 2004). The researcher collects, measures and analyses data related to his subject and hence becomes the tool for the measurement. Since attempts to get personal interviews with the author proved futile, details that help describe his culture were hence obtained from articles in his blogs, namely, 'The Queering of Sleeping Beauty', 'Why We must Tell our own Stories', 'How to Weaponize Boredom', 'Resilience is King' and 'Chronicling Queer African Lives' in addition to the author's note dated August 5, 2013. Interviews he has granted, such as the one with Binyavanga Wainaina (2014), on literature and life in London, were accessed from YouTube. These served the purpose of an in-depth interview because they answered any questions concerning his life, career and writing that could possibly be probed. This option together with the narrative discourses offered the researcher and readers of this study enough sample size or detail to generalise and make recommendations based on the findings. Freud's classical psychoanalysis (2014) and Saunders' Autobiografiction theories (2009) served as theoretical framework for the analysis.

4.0 Autobiografiction and Psychoanalytic theories

Autobiografiction, a term coined in 1906 by the British writer, Stephen Reynolds (1881-1919) and adopted by Max Saunders to sufficiently describe the special connection between modernism and autobiography was adopted to help interpret discourses in this work. An autobiografictional novel is a novel that merges autobiographical and fictive elements. Because the autobiografictional novel is partly fiction, it has the following characteristics which Saunders has noted and which inform our analysis in this paper. In an autobiografictional novel, the author does not ask the reader to expect the text to fulfil the autobiographical pact. Names and locations are often changed and events are recreated to make them more dramatic but the story still bears a close semblance to that of the author's life. While the events of the author's life are recounted, there is no pretence of exact truth. Events may be exaggerated or altered for artistic or thematic purposes. There must be a protagonist modelled after the author and a central plot line that mirrors events in his/her life. The

emphasis is on the creation of a work that is essentially true; often in the context of an investigation into values or some other aspect of reality.

It is worth noting that Osman is one writer who, as Ellah Allfrey of *The Telegraph* describes, has moved from ‘East Africa. South London. Queer. Displaced. Mentally ill. ... and has the impossibility of categorisation.’ Consequently, his work of art reflects all those struggles in his life. Hence, adopting Saunders’ autobiografiction with Freud’s economic model of the psychoanalytic theory in analysing Osman’s fictionalized autobiography grants interpretation that is deep. It is a theoretical framework that permits our entering the subconscious of the protagonists to reveal the principles at war in their psyche, which inform their actions as demonstrated in his stories.

Employing the psychoanalytic theory as the theoretical framework for this research enabled the research to illuminate the deeper meaning of themes, characters, settings and language use, based on the author’s own concerns and conflicts. That way, the work’s aim – to use Diriye Osman’s motives, emotions and experiences to interpret his fictionalised autobiography, and to reveal its inherent reformative and therapeutic potentials – would duly be realized. Freud describes the form as an ‘economic model’, in that, discovering an author as a unique individual amounts to a discovery that puts a burden on us to reach out to recognize that uniqueness before we can fully comprehend an author’s writing. Since this work is preoccupied with examining D. Osman’s lifestyle in relation to his work and as it informs his choice of style, the approach is selected among others as a better option for the research.

We therefore employ Sigmund Freud’s economic model of the human psyche in psychoanalytic criticism, which we find relevant to the topic of this research because it best explains the phenomenon under study. Freud’s economic model of human psyche offers a means to understand the author in order to interpret his work, but leaves room for probing into the psyche of the author for a psychological investigation and interpretation. This is why Freud’s economic model of human psyche comes conveniently to support interpretation in this work. These two schools of thought (Freud’s and Saunder’s) combine as theoretical framework to show the fictional aspect of Osman’s narratives while deeply unveiling the psychological aspirations and idiosyncrasies of their characters.

5.0 Tell the Sun not to Shine

The first story with which D. Osman depicts the escape strategies of the queer is ‘Tell the Sun not to Shine’. In this story, the narrator/protagonist employs advocacy, while the antagonist escapes with religion and marriage. Advocacy is defined, for the purpose of this story, as a reason or explanation given to justify a fault or offence. It also means the practice of using action to achieve a result.

The story is the second of the collection and marks the genesis of the narrator’s life as gay. He employs contrastive or comparative literary tropes which enables him to indicate that there are two sides to everything in life and hence the bad person may get away with wrong doing whilst the innocent becomes a victim. Likewise, the non-binary is excused for their wrong doings while the queer person gets punished. This he does through his choice of the tragedy narrative, red herrings technique, vernacular language use and flashback.

The anonymous narrator leaves us to ratiocinate that he is the author. He begins by telling us how boredom from loneliness in the Eid season leads him to honour an invitation which takes him into a mosque at Peckham, London. At the mosque, he seems to be attracted to the worshipers’ clothes and his description of their colours appeals to our sense of sight. This, he does in order to prepare us for the contrast he wishes to achieve in the main part of the story. Emphasizing visual imagery in his description by contrasting bright, light colours with dull, dark colours, he says:

The Asian and Somalia men wore gray and white. The Nigerian men were dressed like sapeurs shirts the colours of flamingos, shoes made from crocodile skin. (Orange green and back) The Asian and Somali women were ... grey and black. The Nigerian ... dresses the colour of Fanta, shoes with clear heels. (P.7).

Contrasting bright colours (white, orange, green) with dark ones (black, grey) in the introduction or early parts of the narrative is the writer’s way of pointing to the effects of light against darkness, good against evil, predator against prey and victim against victor, themes which he hopes to share with readers. He then continues to draw our attention to details, especially of colours and race, which he emphasizes with repetition. This is shown in his description of the first person he meets at the mosque – the Asian kid who guided him to perform ablution. In the description, he alternates the action they take with what he perceives.

‘Go like this’, he said, washing his hands and wrists three times. I

noticed he had bite marks on his toffee-brown wrists. I copied him.
'Go like this, he said, rinsing his mouth three times. I noticed his bottom lip was purple and fat like a plum. I copied him.
...'Go', the boy said,
'Go like this', he said, drawing water into his nose and then blowing it out three times. I noticed his nose had a cut the colour of pastrami across the bridge. I copied him.
'Go like this, he said. So I went. (P.7)

With interest, we go along with him as he 'notices' the colours of the sensual parts of his guide's body during the ablution performance – brown-toffee wrists, fat purple bottom lip like a plum, nose bridge cut, the colour of pastrami. All of them are edible and tantalizing, suggesting that while the boy was preparing him for prayers, he was thinking of 'eating him'. The protector is prey. This is ironic. And in anaphoric frenzy, he repeats phrases that are identical in structure at the beginning of successive sentences, to highlight and present these lousy thoughts of his at the mosque.

The stylistic technique enables our narrator to convey, emphasize and reinforce the meaning that he actually had for the ablution. That, to him, the ablution process was meal time instead of cleansing time. Juxtaposing culinary and gustatory images with pictorialization and visual images is one of his peculiar ways of preparing us for the ironic blast to come at the climax of his narration. The effort he makes contrasting bright colours (white, orange, green) with dark ones (black, grey) in the introduction or early parts of the narrative is the narrator's way of pointing to the effects of light against darkness. This idea relates to that of good against evil, the present against the past and victim against aggressor which he hopes to share in the story. Even the atmosphere at the mosque was contrastive and suggested mystery. 'The mosque smelt of cologne and samosas' – two dissimilar scents; one, perfume the other, food. 'The carpets of the mosque felt like moss against the walls that were white'. Of course, mossy carpets and white walls contrast. All these were to prepare readers for the bombshell that was to come.

He then enters the mosque and, just when prayers begin, notices with unpleasant perturbation that the Imam leading prayers was Libaan, who was once a house boy for his family. Incidentally it was Libaan who had introduced him to smoking and homosexuality to which he has now become addicted. What an irony! As Libaan the Imam called out 'Allahu Akbar! Allahu Akbar!' the narrator recognized his voice instantly and, thereafter, the service was a tragic drama of painful re-recollections. He presents the recollections of past activities between him and the Imam, and the present activities as they unfold in the mosque with a rhythmic combination of anaphoric and epiphoric repetitions of the phrase, 'I remembered... he ...I ...' thus:

I remembered the first time we'd met...I was fourteen, he was eighteen.

...

I remembered him towering over me He introduced me to cigarettes

... Now I smoke twenty a day...

I remembered giving him my bed and sleeping on the floor ... he would tell me about being a goatherd in Somalia. I told him about my school in Somalia...

I remembered the first time I saw him naked. He was sleeping and his bed-sheet had slipped down... I leant closer... (p.8-9)

The repetition of 'I remembered....' is followed by eventful experiences in his life with Libaan, now Imam. All of the past events that he remembers were events that took him gradually away from innocence to venality. Libaan being older than him at the time should have known better than to lead him on to homosexuality and weed smoking. Osman employs the literary device of stream of consciousness to reveal the narrator's memories, against what he thinks and feels presently. A greater part of the action of this story takes place in the protagonist's mind, as descriptions of the narrator's reaction to internal and external impressions and memories.

In order to make readers feel the frustration he feels about the situations, occurrences and experiences in this story, Osman adopts a flashback narrative technique in the plot. By this the narrator takes the story back in time, and the events go back and forth between the past and the present. Again, he alternates the bad activities of the ungodly past experiences with present godly happenings. He describes Libaan the Imam as wearing an 'egg-white Khamiis and skullcap standing in front of the congregation' but he (narrator) could remember or rather sees only his dark skin as he towered over him in their Nairobi home back then. As the loudspeaker cracked with the Imam's recitation of Surah Al-fatiha, Osman only hears Libaan's baritone voice that was still as smooth as water; 'a voice sweeping and diving like a kite around the Arabic syllables'. And as Libaan recited Surah Lahab after Al-Fatiha, he hears him say 'You'll get there kid' as he (Osman) had choked on cigarette smoke when Libaan introduced him to them. When Imam says Allahu Akbar! and bows, narrator remembers and sees when he sat next to him on the bed and squeezed his buttocks gently. Osman is thinking of when Libaan had told him, 'Let's not mention this', at the time that he was afraid that Libaan would tell his parents the homosexual act that had happened between them.

And so when near the end of service, Libaan, now Imam, says 'Allah hears those who praise Him,' Osman remembers how he could not look him in the eye the day after they had sex, and responds in a low tone, 'Praise be to you our Lord' with a face that was heated up. When Imam booms Allahu Akbar! and the whole congregation prostrate, Osman remembers that night when Libaan had lowered himself onto his mattress, slid his hand under the blanket, gripped his penis, and stroked him until his thighs were

moist and his throat dry. He had gone to sleep satisfied and scared and hopeful. These recollections in the flashback technique help the author to explain his relationship with the Imam to readers, while demonstrating the deceptive nature of homosexuality.

Ironically, Libaan became a priest after he had introduced the then innocent boy into homosexuality. What makes the issue distressing and disquieting was the realization now that Libaan's actions at training him to be a homosexual were deliberate. This fact can be deduced from these lines: 'Every time he did this, he smiled a gold-toothed smile that said, "Nothing happened". He was trying to dodge a life of complications. But at night he would place his hands, lips, tongue inside my world of complications.' (p. 8).

It was indeed a life of complications for the fourteen year old Osman because at that stage he was only grappling with the problem of his classmates calling him refugee and had confided in Libaan expecting him to help in solving his problem. Again it hurts because Osman has become a victim for life after this experience. And Libaan the bad boy, of all professions or roles in the world, becomes an imam, a chief priest of a homosexual-intolerant sect who leads a congregation of high standing prominence as that of Peckham Mosque, London.

Therein lies the irony that the author has all along been preparing us for with his heap of contrasts. The contrasts he drew in the colours of male and female members of the congregation at the mosque, the detailed description and contrast drawn between the mosque guide's activities and that of the narrator's imaginations, and the flashback to characterize both protagonist and antagonist were all geared towards the shock that the realization of this irony brings. It is ironic that in life, the bad person or aggressor can go scot free while the victim rather suffers. The irony is that the person who introduced the narrator to homosexuality and drug abuse and who was expected to be an expert had rather turned out the very opposite of our expectations – a married priest with a child! The narrator is struck with shock and melancholy. And out of desolation, he bemoans:

I felt an urge to speak to Libaan.
I wanted to tell him that I once date an Irishman named Simon.
I wanted to tell him that I saw his face whenever I made love to Simon.
I wanted to tell him that my parents disowned me when I came out to them.
I wanted to vomit these words out. (p.10-11)

The incident is a freak of an irony and our author chooses another set of anaphoric repetition different from the others already employed to unleash the pain of the narrator. The sentences in succession here are piled up; they follow each other without a break for explanation. The effect is that, they overwhelm the reader just like the speaker. The irony in the incident is exclusive because it is three packed – it is made up of situational, dramatic and verbal

ironies. It is situational irony since readers learn at the same time as the narrator that the imam in egg-shell white khamiis and skullcap is Libaan the homosexual houseboy. Its dramatic irony begins when the man that the narrator crouches next to in the mosque says, 'I hope you find peace', to which he replies, 'I hope so too'. Little did he know that peace was what he would not find but, rather, will find its opposite. The assertion also passes for verbal irony. But the verbal irony is demonstrated more as the imam prays at the end of the mosque service and says: 'May Allah bless you and your family on this joyous day. May you find peace and comfort.' (p.10). The imam's prayer exhibits dramatic irony because as he prays for peace for all the worshipers, he does not know that his prayers and even his presence has been a living hell for one of his members. The imam's prayer is exactly the opposite of what Osman, our narrator, had been ushered into upon coming into contact with Libaan the Imam after many dormant years.

The narrator has not been blessed with a family as the prayer suggested, the day has been a very sad and tragic one, and peace, comfort and a sense of fulfilment are the exact opposite of what he has found. No wonder Osman employs all those contrastive literary elements to prepare readers for this tragic moment in a tragic irony. As a bombshell, it achieved its effect of devastating the characters concerned and extending the vicarious empathy to readers. Readers cannot help but commiserate with the narrator, who is a victim of circumstance. The effect of the traumatic revelation is invoked by the anaphora employed in relating his feelings.

The phrase, 'I wanted to tell him' is repeated in three consecutive anaphoric sentences to show emphasis of the urge he felt to get the pain he was feeling off his chest to the imam. To show him the fruit of the seed he had planted in him and left unattended for years. Finally, at the end of the anaphora is an eventuation – a metaphoric sentence that breaks off from the anaphora to end it: 'I wanted to vomit these words out'. This sentence begins with 'I wanted to...' just like the other sentences preceding it and hence gives the impression initially that the sequence continues. But the ending of this sentence is made different from the others to briefly give the reader a break. A break from the ride of wave of tensions: the mystery, suspense and conflict between protagonist and villain. The tension at this point has reached its peak, fuelled by the anaphora. Readers have their hearts in their mouths. The denouement, hence, comes to relax the reader a little. It is as though we have been holding our breath for the whole story and the denouement is our last chance to exhale. It's a metaphor that compares action to throwing up all the pent up frustration and pains. The break is not definite though. Readers still want to know what happened finally after the short break of 'vomiting'.

Osman's timely use of suspense in this narrative is remarkable. His success with the technique is dependent on his apt

use of red herrings technique. When he went on about the leaflet in his mailbox that invited him to the mosque on Eid day, we were made to think the story was going to be about Eid celebration but it was only a red herring. Then he raised our curiosity by talking colourfully and expansively about the Nigerians and Asians and Somali men and women again making us think the story was going to be about them. But no. He then recounts the steps that the 'Asian Kid' takes him through at the ablution area and how he felt about each step yet the story was not about him either. He goes on and on in the rest of the paragraphs that follow about how he knew the priest who was leading the service. Yet it was only at the last paragraph of the narrative that the issue he set out to address is laid bare.

The red herrings technique help prolong the mystery and suspense at the heart of this story. Like any plot twist, they keep the reader's attention by surprising them without ultimately revealing the secrets of the plot. Our initial response to each red herring is "Wow, I totally fell for it!" Because we as readers fall for the red herrings, we become more inclined to mistrust our own instincts, and so find it harder to make up our minds about what's truly going on in the story. Osman has very effectively used this for creating and sustaining tension which he required for a sustainable climax and resolution for the narrative. Employing red herrings as a literary technique in this narrative effectively leads or even lures readers gradually until they get to the crux of the matter; what upset our narrator so much as to break his defences and make him run.

The crux of the issue lies in the ending of the narrative (last paragraph) where the plot is at its falling action. A woman and a young boy walk up to Libaan, the imam; he hugs the woman and lifts the boy unto his shoulder, indicating that Libaan is now not just a high priest, but a family man as well. Only then does Libaan notice Osman, in the congregation, who has been watching him and wanting to talk to him. Libaan virtually begs Osman not to break the news that he has been his coach at homosexuality and weed smoking. He tried to smile a gold-toothed smile that said many things: 'not here, not now'; 'I'm sorry'; 'I'm scared'. (p. 11)

The contrasts between bright, light colours and dull, dark ones, of races of Nigerian, Somali and Asian men and women, or the meaning attached to religious activities all make sense now. Like the Imam, a bright, prominent person, ideology, or entity may have a dark side that may be hidden by the bright side. Queer people may have their gender identities and sexual orientations hidden by their professions, marriage, relations and or positions in society. And the psychic war between the conscious and unconscious of these queer people and their relations wages on to affect their personalities. The resolution of 'Tell the Sun not to Shine' is made up of a one sentence paragraph: I ran. (p.11).

Running is all Osman does. And that is all that most LGBTQ

victims do when they are not courageous enough to hide behind such social institutions as religion and marriage. For now, their main modes of escape are the social institutions and they can save their lives by hiding behind them.

One striking fact of this story is the time and effort that Osman devotes to the mosque scene. Obviously, he does that to draw our attention psychological implications the mosque and its experience has on the consciousness of the protagonist. In psychoanalytic considerations, we can say that the whole experience at the mosque serves as a free association therapy for Osman. This therapy, according to McLeod (2017), is a simple technology of psychoanalytic therapy in which the patient is made to associate with, or experience a number of words or scenarios and as the patient's memory identifies with issues in his subconscious, he/she immediately responds to them. With that, it is hoped that fragments of repressed memories will emerge in the course of free association.

Freud, the originator of the therapy, had reported that his free association patients occasionally experienced such an emotionally intense and vivid memory that they almost relived the experience. Such stressful memory that feels like it is happening again is called an abreaction. If such stressful memory occurred in a therapy and one felt better, relieved or cleansed later, it would be called catharsis. Unfortunately, Osman ran before the healing could take place – before he could break down and weep out his woes to be healed. Nevertheless, since this work is reformatory oriented, the experience shared by the narrator can be a lesson for readers who may be in similar situations but who might continue the process to experience a catharsis and be healed.

Psychological therapies such as this rather than conversion therapies could be encouraged for the queer. The term 'Conversion Therapy' refers to any form of treatment or psychotherapy which aims to change a person's sexual orientation or suppress a person's gender identity. It can range from electric shock treatment to religious teachings or talking therapies designed to change someone's sexuality. The practice is already outlawed in Switzerland and areas of Australia, Canada and the US. Since 2018, two UK prime ministers have promised to ban Conversion Therapy but campaigners are still waiting for action.

On 16th December 2020, Harry Farley reported on BBC News that more than 370 Religious Leaders from around the world are calling for a ban on Conversion Therapy – the attempt to change a person's sexual orientation or gender identity. The signatories to the declaration represent all the world's Major Faiths and many are known LGBT advocates. They include South African cleric Archbishop Desmond Tutu and former Chief Rabbi of Ireland David Resen. The Anglican Bishop of Liverpool, Paul Bayes, and Mary McAleese, the former president of Ireland, are also among those who have called for a declaration for a ban to be launched at

a conference sponsored by the Foreign, Commonwealth and Development Office (FCDO). The declaration calls for ‘all attempts to change, suppress or erase a person’s sexual orientation, gender identity or gender expression community known as “conversion therapy” to end, and for these harmful practices to be banned’.

However, many conservative religious groups across different faiths say that a ban could infringe on religious freedom. They are concerned that a ban would mean the government regulating what faith leaders can and cannot teach. Peter Lynas, UK Director of the Evangelical Alliance which represents 3,000 churches in the UK told the BBC a ban could risk ‘criminalising counsellors, pastors and even those asked to pray with people’. Other Religious figures said a ban could risk criminalising pastors. Prime Minister Boris Johnson has reported a promise to ban Conversion Therapy, saying that the practice was ‘absolutely abhorrent’ and has no place in the country.

One of the potential hold ups according to the BBC reporter concerns the definition of the term ‘Conversion Therapy’ and how it relates to all LGBT people. A 2018 Survey of 108,000 mentors of the LGBT Community in the UK suggested 2% have undergone the practice, with another 5% having offered it. While government figures have shown that trans-people undergo conversion therapy at the highest rate of any LGBT group, some campaigners fear that any government changes could exclude conversion therapy based on gender identity and only focus on sexuality. Others fear the changes will go too far.

All the same, per the tenets of autobiografiction which this work adopts, the emphasis is on the creation of a work that is essentially true often in the context of an investigation into values or some other aspect of reality. To that end, our narrator/protagonist/author, like a real person, is growing. Which means that he will have another opportunity in his life as the investigation continues, in another occasion, to undergo this catharsis therapy in which he may be healed. That being so, the war between his unconscious and the conscious is on-going at this stage of his life and is in line with Freud’s model of the human psyche. Till the unconscious reigns supreme in this psychic war for a reflection of it in the conscious, our analysis continues.

6.0 Shoga

Osman continues to demonstrate the war between the conscious and unconscious in ‘Shoga’ as well. In this narrative, unlike the previous analysed, the queer person escapes the complexities of life as gay not by running, but with advocacy. He gives reasons or explanations to justify his non-conformities or offences. Osman employs dialogues, flashback, alienation and detailed description to portray this attribute of the queer in Africa.

The narrator lives with Ayeeyo, his grandmother in

Nairobi, Kenya, after policemen had shot his parents and dumped their bodies in the Athi River. Ayeeyo makes frantic efforts to give good upbringing and care to her grandson because he is all she has. She is fond of him and ensures he behaves well. Yet the boy is also fond of being a 'lady-boy'. His old grandmother operates a small import-export business with part of the life insurance money that she inherited and uses the rest to educate her grandson. As the years pass, she realizes she could hardly bend over to clean and cook. She needs help around the house and she wants someone strong enough to carry water, clean, cook and also protect them from burglars. A woman could not fit the role; consequently, Boniface, a refugee from Burundi, is brought in to serve the purpose. Meanwhile, unknown to Ayeeyo and contrary to her norms and that of their society, Osman, her grandson, is homosexual. He says: 'My grandmother did not know that I was gay. I've always loved being gay. Sure, Kenya was not exactly queer nation but my sexuality gave me joy.' (p. 33).

This discrepancy in gender perception between the narrator and the grandmother and other characters forms the conflict on which the action of the narrative is hinged. And this paper illustrates the literary techniques employed by the author to portray how the protagonist uses advocacy as escape from the complexities of LGBTQ+. First, the dialogues. The dialogues between the narrator and his grandmother at the exposition and at the rising action stages of the plot reveal his strategy. Later, Ayeeyo finds out about her grandson's gay activities with Boniface, the houseboy and confronts him after sacking the houseboy. He still talks his way through. And this can be worked out in these lines:

'The man was a thief!' says grandmother.
'What did he steal?'
'Something that can't be replaced.'
'Like what?'
'Does it matter? The fact is the man is a thief and I don't tolerate thieves in my house. Or drug addicts for that matter.'
'Boniface is not a drug addict! What the hell are you talking about?'
'Then why were the two of you smoking weed in his room last night? And the night before?'
'We weren't smoking! We were just listening to music.'
'I can forgive a little marijuana but the two of you were doing something else in that room. Something that makes me want to retch!'
'Tell me, Ayeeyo, what were we doing in the room?'
'I will not let a fanys kazi corrupt you. You will not become a...a -'
'Go on, Ayeeyo, you can say it. I will not become a khaniis? A shoga? A faggot? Well, tough luck! My ass is a khaniis. I am a shoga. I am a faggot.'" (p.40-41)

Even without the introductory phrases or sentences, the dialogue between these two engages us as readers and infuses the story with drama. We can capture much information that is more meaningful since it is coming from the characters themselves. Through characterization and plot development, this dialogue is

ultimately a source of critical information in helping readers understand the story. Because the characters each have a distinctive voice, the dialogue introduces them to us in ways that show their most important attributes. Since it is the teenager who has been caught in a wrong act, we expect him to be apologetic. However, it is in the older grandmother's speech rather that we find short, clipped speech and slang during the interaction whilst the angry teenager rather asks her questions as though she is the offender. That shows how defensive the queer person can be with speech.

The dialogue gives us subtle hints about the characters' personalities, backgrounds and interests that continue to develop throughout the story. We know from the dialogue that the grandmother is deeply pained by her grandson's behaviour; to say the grandmother is disgusted by homosexuality is an understatement. Osman's behaviour of defending his homosexual acts and his subjecting the grandmother to psychological torture has psychological implications that can best be explained with psychoanalytic concepts. The psychoanalytic explanation that can be given is that the young man's subconscious fears of being found out by the grandmother have been outed into the conscious. Thus, he feels threatened and so is unconsciously applying a defence process of displacement and projection. In other words, he 'takes it out' on the grandmother who is less threatening than the one who caused his frustration and anger and hurt. He also tries to ascribe the problem and guilty desire to the poor grandmother and not even the boy, his accomplice, and then condemns her for it, in order to deny that he has the guilt himself.

The dialogue is also critical to the plot's advancement since the conversations between the two characters provide critical moments of conflict or turning point. What they talk about affect the decisions they make later on. It therefore increases the tension between grandmother and grandson, creating suspense about the story's possible outcomes. The two never get on well after the dialogue. Osman admits this fact as he says, 'My relationship with my grandmother was never the same again. She stopped speaking to me altogether and we became two strangers bound by blood and bad history'. (p.41)

Hence, the dialogue becomes also a tool of foreshadowing – the presentation of details that look forward to future events in the story. And the foreshadowing in the dialogue gives readers subtle hints about the characters and events while it paves the way for future action of this gay young man's escape strategies.

Apart from the dialogue, the author employs flashback and alienation effectively to portray how our protagonist hides behind his advocacy as a gay. This, he does, right after the exposition when he is just done introducing his setting, main characters and even the conflict to readers. At the time that he has given readers the reasons for loving to be gay, he suddenly breaks to take readers

back to his childhood with its awful experiences. In that event, he, in an authorial intrusion, addresses readers directly as he plunges into his history thus: ‘But I’ve missed a beat, my bambinos. A narrative without a back-story is like meat with no bone; there is no juice to it. So let me take two steps back’. (p.34)

Addressing his audience directly in an authorial intrusion – an interesting literary device wherein the author penning the story steps away from the text and speaks out to the reader – Osman establishes a one to one relationship between himself and the reader where the latter is no longer a secondary player or an indirect audience to the progress of the story but is the main subject of the author’s attention. Employing this device helps him to achieve his bid of exemplifying the art of escaping the complexities of LGBTQ through advocacy.

Consequently, he takes us back in time to tell us about the experiences of his childhood. He tells us how his family fled from the war in Somalia to Kenya and about how he witnessed the brutal killing of both parents by the police. According to him, the family were driving home from Tritoria restaurant one night when they got stopped by the police. They shot three times into the head to kill his father when he refused to get out of the car. And shot at his pregnant mother’s tummy to kill her for screaming. They found the bodies floating in the river the next day. With this flashback, he attempts to justify his inclination to his sexual orientation as gay. He even offers an explanation in an authorial mediation to rationalise the possibility of those traumatic experiences, being the cause of his gender orientation. He says, ‘it was years later that I learnt the precise term for what my family and millions of other Somalis had experienced during the war: post-traumatic stress’. (p. 34).

By this argument, he suggests to readers that like him, the African youth that undergoes traumatic stress could easily, for want of love and attention or care slip into homosexuality. The flashback, hence, serves the purpose as a literary strategy that portrays the ability of a gay or queer person to use advocacy for escape from post-traumatic stress effects.

Finally, Osman employs detailed description to talk his way out of the danger of being blacklisted for being gay. His description of how his parents died above is a typical example.

Pavilion

In this story, a comedy, the protagonist, Cat Power, uses advocacy and law as escape from his LGBTQ related issues, particularly of cross-dressing, discrimination and homophobia at the work place. Osman demonstrates how the protagonist/narrator gives reasons and explanations to justify his queer condition in order to defend him. Through his choice and exploitation of characterization, language use and plot type, Osman shows how the queer can use advocacy to escape adverse conditions, especially at their work

places. First, characterization. According to Gioia and Gwynn (2006), 'modern writers have tended to see characterization as an element of fiction that is equal to plot or even more important than it'. Osman has carefully portrayed his characters, primary and secondary alike, to develop the story as well as justify himself in order for readers to sympathize with the queer. He employs both direct characterization and indirect characterization and these enable him to develop the characters' personalities in the limited space and time of a short story.

With the direct characterisation, he develops the main characters through different methods of characterization, description, action and reaction. Through the voice of the narrator, he reveals aspects of himself that identify with the protagonist to us. By virtue of direct characterisation, Osman creates a narrator/central character, Cat Power, a transvestite nurse whose co-workers harass and which motivates him to take action or react to the maltreatment being meted out to him in order to achieve the purpose of showcasing defensive strategies of the queer. With such a character, he tries to appeal to readers to sympathise with the queer.

Nurse Cat Power is the narrator of the story and, thus, carries the meaning of the story. He is a character who has encountered several odds and places and has met a lot of people. This fact about him can be deduced from how he introduces himself to readers. He says, "I have been called **queen** and country." This short self-introduction suggests that when he is in some places, he is thought of as and, subsequently, addressed "queen." Such an honourable title as "queen," much probably comes from people who sympathise with his queer gender orientation. On the other hand, people who want to be sarcastic about his being a tranny may ironically call him "queen" to tease him. At some other quarters too, he is considered country and addressed as such. In other words, Power Cat is a thick-skinned character who has survived ridicule and which is why he can stand all names called him. Such a character is poised for 'mission advocacy for defence', and is aptly represented in the story. Osman builds the story around Cat in such a way that he is able, not just to change perceptions and experience epiphanies, but to take action. This is seen in the action he takes when Riley, the antihero in the narrative who keeps harassing him and overstepping his liberties, fondles Nurse Cat till he eventually fights back. He recounts:

I was preparing breakfast for the patients one morning when Riley snuck into the kitchen and grabbed my ass. I turned and faced him. He flicked his tongue. 'Wanna fuck me?' he said. I laughed, I don't fuck devil-spawn..." When I started serving breakfast, Riley entered the dining hall, bubbling with spite. "Fuck you, Gaylord! He shouted. I ignored him and handed out toast. Didn't you hear me, you fucking fag? You are the one who belongs in here. Not us! You look like a crazy bitch! At first it was all talk. But with each passing moment, he

took more liberties. "I didn't file a complaint when he put his hands in between my thighs. In fact I let him cop a feel. His tobacco stained fingers ruffled up my skirt. But I let him enjoy. I let him caress me like we were badly drawn lovers in a weird, psychosexual edition of Mills & Boon. I didn't cringe when I caught his whiff. I didn't curl up and die when he started touching himself. I let him. And when he was done smacking his salami, I smirked (as you do). He enjoyed a free-for-all piss-take, which pissed me off. As he enjoyed my chicken cutlet boobs, I began to calibrate my retaliation. Homeboy had to be put in check. The idea hit me while I was on night- duty. (p. 62).

The episode above shows readers the manner of living of a transvestite in order to help readers understand their way of life. Nurse Cat is in skirt, has make-up on, padded his breasts and probably in high heels. Yet, that does not prevent him from executing his duties as a psychiatric nurse at work. Cat is diligent at his duty as a psychiatric nurse. Even with the disturbances from the patients, he continues to do his work and ignores the bullying and insulting remarks from them. This scene also goes to support that transvestites are not baits or homosexuals as people generally assume. Encyclopaedia Britannica states emphatically that 'transvestism often was mistakenly associated with homosexuality'. It adds that most transvestites, in fact, are 'men who comfortably fill male roles in society and are satisfied with their biological sex'.

However, when some men see a man dressed in women's clothing with make-up and looking all feminine, they assume that they are homosexuals who cross-dress to attract other males. And so, like Riley, such men make moves at transvestites, resulting in embarrassment, frustration and humiliation. The scene above circumstantiates that a transvestite is not a homosexual and does not cross-dress to attract males or females. According to Nimbi, Ciocca, Limoncin et al. (2020), 'LG people show a variety of sexual expressions that are hard to categorise referring to the heteronormative sexual standards that permeate literature and clinical practice'.

In fact, Cat is angered by another man touching him. He makes us aware of this with the description he gives in the passage. Saying 'I didn't curl up and die when he started touching himself' may confuse the reader since we know Riley couldn't be touching himself and offending Cat. What it means is that Cat has no feelings whatsoever as Riley touched him. So it was just as though Riley was touching himself as he caressed him (Cat). He indicates that he could endure the insults, bullying and even the pinching and touching for the sake of duty. But to be sexually assaulted was a hit below the belt and so he gets enraged. With that, he says: 'he enjoyed a free-for-all piss-take, which pissed me off. As he enjoyed my chicken cutlet boobs, I began to calibrate my retaliation. Home boy had to be put in check.' (p. 62).

Being a round character, Cat the protagonist has the possibility of expressing emotions, is motivated to achieve a purpose and so

reacts and acts to achieve it. He endures the disrespect from Riley who is an inmate of the mental hospital where he works, but then, makes a decision to discipline not only Riley, but the entire group of workers that will make them stop harassing him. He says: ‘The idea hit me while I was on night duty. Riley refused to take pills from “a sket queer” and I figured it was time to correct him.’ Whereupon he waits till all others went to bed and, in the night, sneaks into Riley’s room with a syringe filled with water. He then sticks the needle against Riley’s neck and, shoving him awake, orders him not to make a sound. The frightened Riley complies. He then tells him that the syringe contains a poisonous chemical called Pavulun and that just a prick of it would kill him in three seconds. Cat goes on to warn him that he will be forced to kill him with a slow painful death if he continues to harass him. The petrified Riley hyperventilates and agrees to be of good behaviour. He even cleans his room when Cat requests him to do so. Action as a literary technique is realised in the narrative in this scenario and also in the interactions between Cat and madam Zippy.

Cat’s response to madam Zipporah is another episode of advocacy worth noting. This happens when Cat comes to work in his usual cross dressing – wearing stockings, weave, acrylic nails and walking around with an ‘ostentatious spirit’. That morning, Miss Zippy, in an effort to disgrace Nurse Cat asks him loudly, while smiling and to the hearing of the others, if his lipstick was not too much. She asks that on purpose, hoping the poor man bows his head in shame. But Cat takes control and retorts quickly to turn the situation around. He replies that ‘you can’t have too much of a good thing’. To this, Miss Zippy, bent on embarrassing him replies, ‘I think you can’, and this, by then, has attracted the attention of other workers. Cat then reaches for his lip gloss, smeared some more on his lipstick-coated lips and struts down the corridor as he does so, amidst catcalls from the co-workers. And then he calls out to Miss Zippy and says, ‘See? You can never have too much of a good thing.’ Miss Zipporah’s smile freezes. With his actions, Cat has demonstrated that when pushed to the wall, the queer can escape disgrace and/or humiliation from the homophobia by being defiant.

However, our protagonist in this story is tragically flawed or has imperfections of character. As readers, we wonder why a man should put on skirts, stockings, high-heels, lip-stick, lip gloss, weave and acrylic nails. We could turn a blind eye to some ladies’ trousers, shirt, shoes, thin voice etc. but it appears Cat takes his transvestite gender orientation too seriously. And that is what brings about all the hate, ridicule, bullying and harassment from the others. However, this flaw makes him convincing as a character, especially because the narrative is a fictionalized autobiography. It is only a make-believe character that is stereotyped and does everything perfectly with no faults. And this is one way Osman tries to endear this queer character to readers.

Through this character's character, Osman advocates for the queer because readers can identify with him as a normal human being with shortcomings, just like anyone else.

Miss Zipporah, another primary character through whom the defence strategies of the queer are exhibited via direct characterisation, is the head of the department who 'rules the roost'. She, on the other hand, is a thorn in the narrator's flesh. She is a 'dashiki-wearing earth-woman with soft hands but soulless eyes and a babyish voice'. She is always in opposition to Cat, the protagonist, and is actively hostile to him although we have been made to believe Cat is not necessarily a bad person. She is the antagonist that the narrator uses to build the conflict of the story. Her hostility towards Cat and his ways is spelt out by the narrator thus: 'she didn't like me. She disliked the idea of a man wearing stockings to work. She disliked my weave, acrylic nails and ostentatious spirit'. (p. 60). That is the narrator's nice way of informing us that Miss Zipporah dislikes Cat because of his transvestite sexual identification; this suggests that she may be homophobic. To limn Zipporah's character for his readers to appreciate and be convinced of her bad behaviour, Osman directly tells us that she is 'the ruler of the roost' (p. 59), 'a dreadlocked sadist' (p. 60), a carer/drug dealer (p.61).

She is said to be an earth woman who has soft hands and a babyish voice. These soft characteristics of hers which make her appear angelic are in oxymoron fashion sharply contrasted with harsh ones such as 'soulless eyes'. In the end she turns out to be a devil in disguise. Her name is biblical and denotes the wife of Moses, the holy Prophet of God who was said to have interceded for her husband when God wanted to kill him. (Exodus 4:20-26) Yet, in this narrative, this Zipporah discriminated amongst patients by calling those who obeyed her 'my little ponies' and those she didn't approve of 'my little Piggies'.

'Little ponies' were treated to extra servings of slop, cigarettes and sedatives while 'little piggies' were manhandled in the corridors, stripped and injected in the ass by Zipporah's goon squad. And after the 'little piggys' have been drugged and left lying on the floor, Zipporah would pat their heads, while smiling, and say, 'Rest well'.

Her hospital is similarly described as a heaven with a code of ethics dubbed 'Five Steps to Paradise' – Virtue, Discipline, Patience, Temperance, Reverence. These ethics are akin to the seven gifts of the Holy Spirit mentioned in Galatians 5:22 of the Bible – which are: love, joy, peace, patience, gentleness, goodness, and faith. Yet, this hospital, paradoxically, is described also as a place where not only patients, but workers, especially the queer, are harassed. In the words of the narrator, 'those who tripped on the way to Heaven landed on the "naughty step"'. For staff, naughty steps meant less hours, fewer holidays, night shifts, harsh reviews. Obedience was the trait Zipporah adored most in others.' (p. 60).

Yet she did not obey any of the rules that she herself has made. So through Osman's characterisation of her, we get to know that she is disobedient and disrespectful. She is also hard hearted and spiteful. This aspect of her character is indirectly done because we are led to deduce those personalities of her through what the narrator tells us, but he does not mention them in words to us. We can fold up on Miss Zipporah's characterization by saying that Osman employs both direct and indirect means to portray Zipporah as the antagonist in the story. This role makes it possible for Osman to show how some heads of departments and superiors at work places mistreat the queer, pushing them to the wall, in such a way that they have no choice but to fight back with one means they have: advocacy.

Riley, an 18-year old inmate of the clink, who doubles as Zipporah's lapdog, is the antihero in the narrative. His ability of acting and, reacting, expressing emotions and being motivated to achieve a purpose or goal makes him a round character. Osman explores in depth the background, personality, motives, actions of this character. That is why he necessarily tells us his history. Utilizing direct characterization, he informs us that,

Riley had a history of violence. He enjoyed dancing with snow white, which muddled his head. He started mistaking his mother for the Royal Mint and tied her from her ass like she was bricking blocks of gold. When she called the cops he grabbed a knife and sliced her salami-pink face. The police busted him. But the devil danced in his eyes. He pleaded insanity and landed here, where Zipporah served as the perfect carer/drug-dealer, plying him with all the Xanax, Ativan and Valium he could need.... Naturally, he had to earn his 'keep'. If an obstinate patient refused to leave their room, Riley was sent to harass them out. (p. 60-61).

He is also initially antagonistic towards Nurse Cat since he has ideals contrary to that of Cat. Being of a straight gender identity, he disapproved of Cat as nurse because of his transvestite gender identity. He goes through mental conflicts within himself and this fatal flaw impacts the decisions he makes. Because of his psychological problem, he needed drugs to soothe him. Zipporah was all forthcoming with his needs. He therefore teams up with her to get some rewards. To him, he was doing the right thing for personal reasons rather than for the greater good. Had Cat not come up with a plan to scare them away, the harassment would have continued unabated. The lesson that Cat teaches him and the others pay off. It convinces him that if a person is queer it does not mean they are dimwits.

Many months after he had been discharged from the hospital and was leading a well-balanced life, 'smelling good with a healthy glow in his cheeks', he meets Cat again in the street. 'Cat realizes he was trying to light his cigarette and holds out a lighted lighter for him. He thanks Cat, who replies with a smile, "mon plaisir".' Hence, ultimately, he comes to appreciate the ways, goals

and desires of the hero. He is the character that elicits sympathy from readers because they can connect with him on a more personal level since his tragic flaws resembles flaws that most readers may have from time to time in real life. He is hence an antihero in the narrative and his role helps to illustrate how some people harass the queer just to follow blindly what opinion leaders say but not because they themselves have anything against the queer.

Riley and Zipporah made good companions like the narrator describes them: 'they made for a surprisingly compatible duo. He was a rough skinhead from Stoke-on-Trent; she was a dreadlocked sadist who loved sycophants. He slobbered, she lengthened her leash' (p. 62). Osman pitches the duo against Cat to show how sometimes those who rise up against a queer person can be made of a team or group. The queer person can still, through the use of advocacy, stand up to them.

In applying indirect characterization, he reveals the personality of the secondary characters as well to readers, telling what their thoughts, feeling, and actions are by describing their appearance, actions, reactions and behaviours. The other nurses, namely, Blessing, Providence, Corinthians 13, and The Holy Bible, Dr Feldman, the chief-of-staff, and Riley's mother are all secondary characters who are part of the story, but not central to it. They are flat characters who follow and ensure they execute reverently Miss Zippy's orders in order to please her and maintain their jobs in the clinic. They are stand-ins for ideas and don't experience emotion, don't react, or take action. The only action of these other nurses is their making cat calls at the protagonist. Yet, Osman peopled the narrative with them to develop the story and does not spend a great deal of time describing them in the story. Though they chose Christian names to show how devoted they are to the Christian principles and creed of Zipporah and her hospital, they are very quiet about the injustice that goes on in there. That scene gives us the contemptuous impressions and feelings that the rest of the workers had for nurse Cat just because he was a tranny.

In a way, Osman creates these secondary characters in order to expose and criticize, though subtly, the hypocrisy of some self-acclaimed Christians who criticize LGBTQ as sinful and, yet, look on when wrong things are being perpetrated to their fellow humans. The irony in that paradox requires little explanation.

Language use is another technique that Osman employs to illustrate queer people's defence strategies. He manages the popular pronoun and titles of his queer protagonists so well that one can hardly realize the usual problem associated with talking about being queer or non-binary or gender nonconforming in English, a grammatically gendered language. This feat is commendable because as Miriam Berger, a staff writer reporting on foreign news for *The Washington Post*, asks, 'What pronoun do you use to identify yourself? He? She? They? Something

altogether different? It's a question asked increasingly often as acceptance of a spectrum of gender and sexual identities grows.'

Some languages, like Chinese, Persian, and Akan don't assign nouns a gender or already have a gender-neutral form for people built in. But in languages whose grammar is traditionally based on exclusively male or female options, the answer to this question can still require an explanation. And it can be dangerous; in the United States, hate crimes against the LGBTQ community have been rising the last three years, according to the FBI (USA Today, 2019). The paper goes ahead to look at some possible answers for English: 'They' as singular and gender-neutral English grammar doesn't distinguish between genders except in assigning a masculine or feminine singular pronoun. In 2019, the Merriam-Webster dictionary added 'they' as the pronoun to use for a 'single person whose gender identity is non-binary' (Merriam-Webster, 2019). Two years earlier, in 2017, 'they' as a gender-neutral form was added to the *Associated Press Stylebook* (Washington Post, 2017), the gold standard of sorts for journalists. The *Washington Post* itself made the style guide change in 2015 (Poynter, 2015). Critics of the change have argued that 'they' as both singular and plural can be confusing and muddy a sentence's syntax. Shakespeare and Jane Austen, among many other famed English writers, didn't think so. They used singular 'they' and 'their', as was the standard in English until Victorian-era grammarians shifted course and imposed 'he' above all (NPR, 2016).

Lera Boroditsky, a professor of Cognitive Science at UCSD, is quoted as saying, 'Even what might be deemed frivolous aspects of language can have far-reaching subconscious effects on how we see the world' (Ranka, 2021). In some languages, where all objects are classified as masculine or feminine, she has found that this classification actually impacts how people perceive the object.

Osman does not really subscribe to any of these gender precepts, yet he makes his case. Rather, dialogues, slang and organized discussions are accountable for this. The dialogues in the narrative are deliberately placed to expose the types of speeches and language that push the queer person to their farthest inconvenience. The dialogue between Riley and Nurse Cat, at the time Cat sneaked into Riley's room to frighten him, is different. It shows how the queer person can react when pushed to the wall.

"Don't move, (I hissed). Don't make a sound. In fact, don't breath".
What? You're a determined little fucker, aintcha? What do you want?"
(His voice was shaky)

"Poor baby, (I tutted) don't you like the other side of harassment? You disturb my peace, I return the favour."

"You won't get away with this."

"This needle is filled with Pavulon. One little prick of this bad boy and your heart will stop in three minutes. You my friend, will die a swift but agonising death." (He was petrified. He began to hyperventilate. I leant closer)

“If you remain a bad little piggy, I’ll be forced to kill you. Comprehende?”
(He nodded)
“Good. ,, I’d clean this room if I were you. It smells like death.”

The protagonist uses language that invokes danger. His choice of words likens him to a poisonous snake. He *hisses* his first command – Don’t move. I hissed. Hissing is an intimidating sound snakes make when they want to warn predators. Snakes have developed a number of defences to protect themselves. One of the most successful of these defensive tactics is the snake’s hiss. It is an auditory imagery that he invokes because we virtually hear the ‘ssss’ sound he makes in the dead of the night. Again, Cat informs Riley that he is only *attacking back* because he has disturbed him. (Just like snakes usually do). Also he has a needle filled with *poison the venom* of which will kill swiftly in three minutes just like a venomous snake. This episode in which Cat *sneaks stealthily* into Riley’s room at night to hiss his warning and promise of potential poison are vivid physical movements and actions meant to appeal not only to auditory senses of readers, but also to elicit the imagination of the reader to envision the scene or images based on the intensity of feelings and depth of meaning. It is hence a figurative kinaesthesia. The image and language used in this dialogue is very effective and it is little wonder that it achieves its aim of petrifying Riley.

This particular episode is important in this narrative because it enacts the strong statement the narrator author/protagonist wishes to impart about the queer person. The imagery is also symbolic in the sense that it captures and depicts the situation of the behaviour of a queer person when they find themselves in unwelcoming environment or society. The African LGBTQ situation is an example. It needs no scientific investigation to know that queer people are usually sensitive people trying to keep to themselves because of their peculiar sexual and gender identities and challenges. It stands to reason that when they feel too threatened beyond what they can bear, they may attack back to defend themselves just like the snake does. Under psychoanalytic considerations, we can best describe the defence mechanism as projection. That is, ascribing our fears, problems or guilt to the accusers and condemning or punishing them for it in order to deny that the problem comes from us. And Osman has been successful at illustrating this trait of the queer even as he demonstrates how the queer defend themselves through advocacy in the use of these literary devices.

He deploys dialogue in the episode to advance the story, reveal character, reveal conflict, and develop the plot. Adopting the dialogue further allows him to dramatize the story – to show readers what is happening, and not just tell them. This enables readers to gain a more vivid insight into the LGBTQ situation and

learn to be warned that coming out as queer is not easy.

The prevalent use of slang in this narrative also has a bearing on the use of language as a technique to exhibit advocacy as a defence mechanism. According to the 23rd October 2016 edition of *The Guardian*, slangs are words that are not part of standard vocabulary or language and which are used more commonly in speech than writing to identify members of a subculture. We find words in slang used especially by Cat, the protagonist, Riley and his mother. These incidentally are the characters, apart from Miss Zipporah, who wished to make a case on the queer. In the narrator's speech, he uses phrases such as 'dancing with snow white', 'tiefed from her ass', 'bricking blocks of gold', 'boy was now...', 'no one else gave a shit', 'don't fuck devil-spawn', 'cop a feel', 'homeboy had to be put in check', and 'shit-scared'.

In Riley's speech, we find 'wanna fuck me?', 'Fuck you, Gaylord!', 'you fucking fag', 'crazy bitch'. In the speeches of Mrs. Granger, Riley's mother, we find slang expressions such as, 'You fucking tranny!', 'the fuck are you on about', 'this bloody queen threatened to kill my son', 'You heard me, Titty La Rouge!', '... it's a hospital for fuck's sake!', 'what the fuck is...'.

Slang helps people belong. Slang is often used as a way to appear friendly to someone or to show that you belong with a certain group of people or that you understand popular culture. It shows that you are part of the "in crowd" and that the slang you share is part of your secret language. With these slang expressions, our narrator moves the story forward to its ending. It allows him to develop the characters – personality, views, opinions, thoughts, impressions. In its totality, Osman employs language use as a literary device to reveal the intensity with which people express their emotions when they argue about issues that concern the queer.

Osman also organizes discussions amongst the characters. And this gives opportunity to the protagonist to speak out in order to advocate for the queer. This occurs when he is summoned by authorities of the hospital to answer why he threatened an inmate. He shares his experience thus:

The next morning, I was summoned to the meeting room. There was a circle in the centre which consisted of chief of staff, Dr. Feldman, Zipporah, Riley and his mother. Dr Feldman tapped his note book. Zipporah was poised, pen at the ready. Riley's mother was sweaty with rage. Riley quivered at the sight of me... (p. 63)

Obviously, the house was as ready to pounce on him as would a hungry roost for an unlucky cockroach. This short interaction that ensued between the members of the meeting afterwards says it all.

What's the problem? (I said)
You fucking tranny! (Screamed Riley's mother,) I can't believe you'd allow a tranny to be a nurse!
Mrs Granger, please, (said Dr Feldman.) This is a circle of trust.

The fuck are you on about? She shouted. This bloody queen threatened to kill my son!
Excuse me? (I said)
You heard me, Titty La Rouge! I am not about to have my son sectioned for life because some homicidal transfanny tried to top him. It's a hospital for fuck's sake! And you're his nurse!
Look, (I turned to Dr Feldman) when I signed up for this job, I knew there would be challenges. But it didn't include transphobic slurs and murder accusations.
Nurse Cat – (began Dr Feldman, nervously.)
Admit it! (Burst out Zipporah)
Admit what?
That you tried to kill this boy! (Chimed the enraged mother.) Admit it.
What did I threaten to kill him with? (I asked) This stumped everyone for a second. (P.63)

But after Riley was unable to prove what he was threatened with, Cat jumped at the opportunity and says:

Not to make this anymore awkward for you. ... But not only will I take this incident to an employment tribunal, but I will also sue the bejeezus out of this hospital for transphobia. You have repeatedly victimised me. Why, because I wear tights and a bit of slap? You compromised my physical and emotional safety by encouraging an environment of naked hostility towards me. To then accuse me of trying to murder a patient is despicable and unjust. (p. 64).

With these discussions that ensue at the meeting, Osman demonstrates how mercilessly rude people can be to the queer even in organised systems. And then, he as well makes us see that the queer can really talk their way out of danger. Again, the organised discussions go to establish that the queer are not unintelligent people who can be taken for granted as many may think. That is why we find Cat, the transvestite nurse's speech containing particles of French here and there, especially when he speaks to Riley – 'comprende?', 'mon plaisir', etc. Osman does that in juxtaposition to the speeches of Riley and the mother which are full of curse words and slang. We can also notice that the language used by Cat before the hearing session is quite informal and contains some slangs too. But his language during and after the meeting changes to that of aplomb, bereft of any slang or traces of informality. This is an attempt by the author to establish that queer people may appear naïve on initial encounter but after interacting with them we may find that they may be intelligent, even learned folks who cannot be taken for granted.

Osman chooses to write this story as a comedy. On the surface, 'Pavilion' is a caricature on the lots of the transvestite but underlying this witty representation is an unnerving recognition of the reality of LGBTQ+. The story has the features of a comedy since Cat the happy fun protagonist finds a happy ending after triumphing over difficulties and adversities. The narrative focuses on the LGBTQ issues that ail the world. It exposes and ridicules stupidity and immorality but without wrath of the reformer.

The issue of harassment of the queer in work places is a sensitive one. Many people think queer persons do not even have the right to live. Expressing his sentiments about such a sensitive subject with a comedy takes away some of the tensions, which is a good foot on which to begin convincing an audience. It is a known fact that the queer are a minority within a minority group. This implies that Osman realises that most of his readers will be cisgender or even homophobic. Such people may have minds made up rigidly against the phenomenon. Due to this, advocating for LGBTQ+ rights with a tragic plot would have complicated their already unsympathetic feelings towards the subject.

The gaiety that drives the plot serves his therapeutic purpose better. It makes us laugh over the plight of the queer in a heteronormative world, the way we would laugh at a politician in a circus. The narrative, 'Pavilion', is the sixth in the collection of narratives. It comes just after he has shared the first five stories that recount his ordeals as a gay person. It stands to make sense that the protagonist in this story is neither gay nor a lesbian as is the case in all the other stories. He is only a transvestite and is placed in the middle of gender identities. This narrative as a comedy gives readers a break from the readers' continuous exposure to harsh emotional episodes to make them laugh a little and to bring some relief.

Your Silence will not Protect You

'Your Silence will not Protect You', one of the few stories whose protagonist bears the author's name in the collection, is one in which we see a queer person use religion and family as an escape or defence mechanism. In this story, Osman gives us an insight into the life of a queer person from an angle, a bit unlike what we have seen in previous narratives analysed in this paper. This time, the gaze is not on a queer protagonist who replaces or represents the author but on a narrator who is the protagonist and at the same time the author. The story mentions the need to speak out in order to get help. An Akan (mfantse) proverb that says '*Se eton wo yarba a nna enya naano edur*' (literally meaning, 'If you put up for sale your illness, then you would get a remedy') best summarises the author's message. In other words, if by optionally pursuing one's sexual and gender orientation as queer they encounter problems, they must speak up to get help.

As a related theme, it also encourages us to support members of the family, no matter their gender and sexual identity. And then stresses that though family affinity and loyalty is critical to our existence, love of ourselves is even more crucial. Silence as opposed to advocacy is discouraged because as a defence mechanism for the queer person, it is dangerous since it weakens all other defences until the unconscious, exhausted goes overboard. Hence, it is advocacy that will grant a queer person the liberty to live freely to dream and soar.

Osman serves us this exotic sweet-sour narrative, applying dialogue, the motif of supplication or prayer and self-insertion. These themes are linked to Osman's ideology which he expresses about the propinquity of God to humanity. In explaining this position, he draws on the situation of a psychotic who, for fear of exposure, chooses silence as defence instead of advocacy. He likens his life situation to that of a person who refuses to open up to God for traditional reasons. He tells us his own experience as he employs self-insertion as a technique to demonstrate his point.

Right at the exposition, we encounter the protagonist/narrator, Diriye, a psychotic, experiencing a psychotic episode in his room. This condition of his is due to his withdrawal from the other members of his family and relations in an optional pursuance of his sexual and gender identity. Voices that he alone could hear torment him and make him sweat in anxiety. He says: 'as the voices grew louder, I began to tremble. I hadn't slept or eaten properly for weeks'. (p. 103). He was so weak that he needed strength to call somebody for a 'primal and urgent' help. So he prays a simple prayer: '*Allah, you have brought me here. Please help me*'. And instantly, he is able to get up. Presently, the ambulance people arrived and took him to the hospital.

This illustrates God's ability to answer heartfelt prayer which he talks about. We can pray to God in times of distress and God will grant us instant relief no matter our gender identity and condition. As long as he is the one who created us, he will hear and answer us in due time. In line with the focus of this thesis on the reformative and therapeutic concern of Osman's collection, this expression of belief in God is an advice to readers who are in one way or another affected by LGBTQ issues.

As regards LGBTQ, it is about the openness of queer persons about their sexuality to their close associates as their defence. The title he chooses for the narrative serves a good purpose for transporting this idea. "Your silence will not protect you", put in another way, can be, 'Speak up to defend yourself'. This implies that if your silence will not protect you, then your speaking out will defend you. If we think about the title on these lines then we realise that it is an appeal or request. And then we wonder who is being addressed or appealed to? Is it the queer person who is being requested to speak up to defend themselves or their relations who know about their sexual and gender identity but who are quiet or pretend not to know about it? The title is the first impression the story makes on us. So it is in order that Osman uses it in this narrative to create anticipation and expectation. Readers want to know what it is that the speaker will not be protected from when he keeps quiet. Titles usually lead us or give a clue to the theme of a piece. And the title of this narrative presents the theme of advocacy as a defence strategy for the queer.

Osman does not leave it at the title but continues to let the message of the title resound throughout the story as a motif. From

the very onset of the story, he recounts a period in his life when he needed urgent help and had to make a call – to speak out – in order to receive attention. He says: ‘It required strength to make the call... I closed my eyes and in the pitch-black babble of voices and hysteria I found myself getting up from the settee and picking up my mobile phone. I entered the number without thinking about it. 999.’ (p. 103). His effort at requesting for help yielded results, for the help came when his call was answered.

What’s your emergency? Asked the female operator. I’m having a psychotic episode, I replied in a shaky voice. How long have you been feeling this way? Two months. No, two weeks. Two days, I think. Okay. She sounded sceptical. What are your symptoms? I’m hearing voices, I’m anxious and I’m sweating. I need help. I choked on the last word. Do you have any knives or sharp objects lying around? I am not going to kill myself. I need help. What’s your address? I gave it to her. The ambulance is on its way. Remain calm and they will be with you shortly.

This interaction is the first representation of the motif of supplication or request for help, made in an earnest manner. Indeed from the above, we realize that speaking out and not keeping silent is what brought him relief which we can relate to as a form of protection. In the short interaction, we can count three of the clause, ‘I need help’. The repetition of ‘I need help’ is an appeal from our protagonist not only to the relief service that he called, but symbolically to the non-binary, who are a minority of the society. It is a statement which is a clarion call to queer persons and their relations to speak out for the course of the queer. Prayer, a solemn request for help, as a motif in the narrative is a literary technique Osman uses to illustrate how the queer use advocacy as defence mechanism.

This representation of request for help is re-echoed in the narrative as action rises. His sisters report his sexuality as gay to their other brothers. Thereupon, his elder brother threatens to have him killed. So he goes to the police to press charges against his family members for homophobic abuse. While at the police station, he reflects on his action in a stream of consciousness to reiterate the message or idea expressed in the title:

A few years earlier, I had been in the middle of a different kind of mental distress. I could barely talk and my life was spent in silence and imagined danger. But now, I was faced with the possibility of real danger and my voice had to come through. No word could be wasted. I had to express myself clearly and eloquently and I did. After I pressed charges, my brothers pulled a disappearing act. I realized then that the only way to deal with bullies is to hit them where it hurts. The police treated my case as a hate crime and put me in contact with the Victim Support Unit, who sent a locksmith to reinforce my door. My flat was turned into a fortress. (p. 112).

So, once again, just like the instance at the beginning of the story when he cried to God and received strength and also called

the health workers for help and received assistance, he calls on the police and receives support and security.

The next representation of the motif of supplication as advocacy takes place as Osman reflects upon his gay situation in an interior monologue. This happens right after he has separated himself from his family and is fully engaged with JT his lover. He thinks aloud: ‘As a gay man I had to learn that I live in a country where I don’t have to suffer in silence; that there are laws that protect my rights.’ (p. 113). He contemplates the rights that he has in foreign land as a gay person that gives him the right to press homophobic charges against his own siblings and succeed to have an injunction placed on them from the law court. By this reasoning, it becomes obvious that the advocacy which he talks about is limited to the queer in developed countries. How can the queer in other places where non-binary is not tolerated such as Africa use law and advocacy as defence?

Again, we wonder whether these ideas of liberation are really his. He appears not sure of himself but just parroting someone else’s ideas. For how can he be sad of what he is doing in one breath and be rebellious in another? That will be discussed when we analyse the scars being gay has left on our author.

Faced with the difficult situation of having to live without the usual company of his family members; a condition he has brought upon himself by choosing his gay lover over his family, he ponders over circumstances. He shares:

When I am faced with unpleasant experiences, I take a breath and listen to calming music. **And I pray. Not the prayer that my parents taught me, that I had been caned and cajoled into repeating when I was younger:** this prayer requires me to close my eyes and allow the thoughts to float around in my head until they turn into colours.” (p. 115).

The first part of this statement about prayer (highlighted for emphasis) is a twin to the one at the beginning of the story. Obviously, the twin statements about prayer are to draw attention to the request and answer motif that Osman hopes to emphasize. Incidentally, it is here that we realize the last of the representations of speaking up in prayer for attention as a motif demonstrated in this narrative. The repetition of the prayer scene in the narrative affords Osman a rhetorical technique to add emphasis, unity, and/or power to this statement about rote prayers that he makes. Bergan and Schwan (2004) have said that through repetitions we fine-tune our sensitivities to God. Repetition is also a common technique orators use to help us remember particular lines of a story. Thus, this kind of repetition has been an essential part of oral storytelling and can be found in legends, folk tales, and religious texts. Because of the work’s inclination to autobiografiction and also because of the reformative and therapeutic role of Osman’s narratives, the technique is significant. Repeating the motif of

supplication is hence Osman's appeal to the queer to adopt advocacy in the form of prayers in the struggles for survival.

This time, as a way of ending the narrative, he leads us to the source of the literary allusion from which he derives the title: the African-American, lesbian, feminist, poet, and essayist, Audre Lorde. He continues:

I remembered a quote by Audre Lorde that I had once read online and smiled. She had said: 'Your silence will not protect you'. In honour of that quote I created a little comic strip on my phone and posted it on Facebook that night. I went to bed afterwards tired but undefeated. The comic strip was an image of a toddler knelt in prayer and the caption I placed beneath it read: I didn't know I was here. But I am now. There's beauty in grace. I will continue to dream wide awake. I will continue to soar. (p. 114).

He goes on to share his life experiences in this vein:

I was the fourth child in a family of twelve, and even though I was creative and ambitious, even though I was studying on a prestigious course and trying to create a life for myself, my father had always harboured bigger dreams for me, dreams that I had always fallen short of fulfilling. Out of all my siblings, he had invested the most time, money and energy in me. When we were living in Nairobi I was the one who was sent to the expensive private school, whilst my more academically-gifted siblings were denied that privilege. During my teenage years, while my brothers and sisters were working hard at their studies, I was out getting drunk and smoking inordinate amounts of weed, stumbling home and vomiting on my bed. My father ... wanted me to succeed and the fact that I didn't frustrated him greatly. In a sense, he viewed my mental illness as yet another failure on my part. He didn't see my psychosis as illness, but as an inability to square up to reality and become a responsible adult. To him, even psychosis could be remedied with plenty of exercise, a healthy diet and unceasing activity. His pragmatism was an attempt to gain power over something that was simply beyond his control. (p.105).

His description of his childhood shows that he was somehow 'different' from his other siblings and probably other children. His father must have noticed this and that could explain his father's extra attention for him. Obviously, because he had not yet reached puberty stage, he ran around and got along without much trouble. The troubles started only during his teenage years. What we can make of this through the psychoanalytic lens of our analysis is that in his teenage years his secondary reproductive hormones develop with their corresponding feelings. He experiences these feelings that are contrary to binary male desire for the opposite gender. And because he does not understand nor is able to share them with anyone since it is contrary to the culture he knows, he lives in fear and imagined danger of his predicament being found out by other people. He keeps quiet about it and then takes to excessive smoking and drinking probably in order to drown those feelings. As with many drug abusers who do so in the hope that the drugs will help in relieving them of their frustrations for good, the

problems persists and because it becomes unbearable for him, he ends up with a psychotic break down.

His poor father does not understand and assigns a layman's interpretation and suggestions for solution. He blames his son's mental breakdown on his 'inability to square up to reality and become a responsible adult'. The solution he suggests: 'plenty of exercise, a healthy diet and unceasing activity'. That could serve for some child with a problem of laziness; not a queer child. Like Osman rightly says, 'his efforts were an attempt to gain power over something that was beyond his control'. One requires a good deal of empathy and psychoanalytic knowledge to understand a queer person.

Though his father's efforts at helping him get total relief are virtually useless, there is no doubt that his company and that of the other members of the family are essential to Osman's homoeopathy. He therefore admits that he needs his family and feels safe and secured with them. He tell us that he 'was raised in a culture where family was the most important thing'. (p. 113). So the queer person needs the family for companionship, to build his confidence, trust and solidarity that leads to their well-being. It therefore stands to reason that he feels threatened at losing his family through his behaviour. He says: "Even thou it was mentally and emotionally draining, what was more traumatic was the fact that I was losing my family. I grew up in very close –knit family where everything was shared and I was now an outcast in a very real sense." (p. 112).

The medications given him at the hospital for the desired relief and solution worked but only for a while because the psychological conditions that break his defences are still present. He feels shamed. He says "my father and my brother took me to the family home but I didn't want anyone to see my shame." His breakdown moves to the next level. He resorts to another escape mechanism: false perception and silence. This worsens his condition because the superego represented by their Somali culture that he tries to escape is unknown to him, ever present. He recounts:

Even my niece who is an adorable toddler, became a source of obscure resentment. The line between my conscious thoughts and the part of my subconscious that harboured unlimited secret was kicked over by false perception. Silence became my self-protection. I holed up in my flat in Peckham, threw my mobile phone away and stopped speaking to anyone. I gave strict orders to my family stop calling or visiting me as I wanted to recover without feeling any guilt or shame over my condition as I did so. In Somali culture, mental illness is a taboo subject and I wanted to hide, which I did. ... I went from being a gregarious apparently happy young man to recluse who didn't speak to anyone and was suspicious of everything. (p. 106).

From the description above, and from our deductions from the psychoanalytic theory, it is the shame he feels before members of his family that pushes him into his shell. His situation is

paradoxical in that he needs company especially when he has an attack and the most convenient company available is that of the family. Yet, it is the same family that become his source of disquietude.

He makes this fact known in subsequent utterances that he makes thus. 'I had always thought of a family as a fixed all powerful entity' and 'Interestingly, ever since I distanced myself from my family, the voices I used to hear in my head have stopped'. The question is: why does he feel shame before his own family? Answer: the family members are the ones who know that the destructing behaviour of homosexuality which he is suffering from is a taboo in their culture. This means that it is not really the family per se that generate the shame, it is his knowledge of their Somali culture which is common to the family that makes him feel the others look down on him. Hence he feels ashamed. The culture then becomes the superego.

Osman's psychological history begins in childhood experiences in the family, goes through a pattern of adolescent and adult behaviour that is the direct result of those early experiences. He knows he has a disorder but it is his not realizing when it is influencing his behaviour that gives it much control over him. According to Freud, the unconsciousness comes into being when we are very young through repression – the expunging from consciousness of these unhappy psychological events. So repression submerges our deepest psychological experiences and emotions or fears. However, it makes us organize our current experiences as we unconsciously behave in ways that will allow us to play out without admitting to ourselves our conflicted feelings about the painful experiences and emotions we express. And until we find a way to know and acknowledge to ourselves the true cause of our repressed wounds, fears, guilty desires and unresolved conflicts, we hang unto them in disguised, distorted and self-defeating ways.

It follows then that if Osman does not realize that he still longs for the non-binary intimacy that he could never have from his family relations, he is liable to stay aloof as a way of satisfying his desire. Even if he realizes that he has this kind of psychological issue with his family, it is difficult to recognize when he is acting it out on them. In other words, he will believe that what he really wants is for the relations to love him back. He reacts to the self-definition, 'I'm unlovable'. The point is, it is only by recognizing the psychological motivations for his destructive behaviour can he hope to begin to change that behaviour. Thus, his case is the psychological condition Freud calls displacement. That is, the condition of taking it out on someone or something less threatening (his family) than the real person or thing that causes his fear, hurt or frustration.

The Somali culture is the super ego that limits or controls his id and ego. "In Somali culture, mental illness is a taboo subject and

I wanted to hide, which I did.” (p. 108) and then ‘the Somali community is all about tradition and that sense of tradition comes with an air of secretiveness, suppression, puritanism. I had no desire to live in secrecy anymore’.

Another point that Osman seems to make with his choice of prayer or request for help as a motif is the controversy about whether queer people are accepted by God. That is why he repeats ‘I prayed on it. Not the usual prayer that my parents had taught me, that I had been caned and cajoled into practising when I was younger: this was more primal and urgent. ... It was a simple prayer’. (pp.103 & 115). He repeats *it* at the beginning and the end of the narrative to demonstrate that prayers are communication or requests to God by his creatures. A queer person is God’s creature too. So he says, ‘*Allah, you have brought me here*. Consequently, it is not the doing of non-binary or queer people to have appeared on earth the way they came. Therefore, the creator who made them and brought them here hears their prayers like any other creature of his. So it is not the rote prayers that children, especially, are forced to rehearse or recite that is necessarily answered by God. And also, that God hears our prayers depending on how urgent and primal the prayer is said.

This sentiment is shared by Chimamanda Adichie in her story, ‘The Shivering’ in *The Thing Around Your Neck* (Adichie, 2009). Chinedu, the gay person in the story shows great faith in God by praying and fasting when he makes a request to God. He says, ‘I know my God will deliver’. And then later, ‘God is faithful’. Ukamaka the binary female, on the other hand, shivers when she is in the presence of God. With the two portrayals of characters as they pray to God, Adichie attempts to make her readers think about how God reaches people and how people receive him. Whereas some shiver as they interact with God, others simply utter their words in deep thought. But all of them, gay or not, are God’s children. She draws our attention thus to the fact that God relates to the queer as well as the heteronormative person. By extension, she suggests that being of a third gender orientation does not offend God and is hence not a sin.

9.0 Conclusions, Findings and Recommendations

The psychic war between queer people’s conscious and unconscious selves and between them and their relations wages on to affect their personalities. As such, they may have their identities and their sexual orientation hidden by their professions, marriages, relations and/or positions in society. When they are unable to hide behind these institutions to save their lives, most queer people ‘run’. Thus, queer people need to be helped so that they can be absorbed within their societies and communities. They can be helped with psychological therapies such as the free association therapy, in which the individual is made to associate with or experience a number of words or scenarios so that as their memory

identifies with issues in their subconscious they immediately respond to them. With that, fragments of repressed memories may emerge in the course of the free association process leading to an abreaction (experiencing an emotionally intense and vivid memory that makes you relive the experience and then to catharsis) for the affected individual to be rehabbed.

As well, the queer person needs the family for companionship and to build their self-confidence, trust, solidarity and overall well-being. Though they can be defensive (with speeches like Osman's in 'Shoga,') when their unconscious fears of being found out as non-binary are outed, and though they feel threatened and unconsciously apply defence mechanisms of 'taking it out' on whoever they think threatens them, they need the support of their families. In other words, they attack the one who finds out about their sexual orientation rather than the behaviour that confronts them. Parents and guardians should support family members no matter their gender or sexual orientation.

Again, the queer require sympathy and empathy from the binary, especially the religious. A queer person is God's creation too. It is not their doing to have come to the world the way they are. God their creator hears their prayers just like any other creature of his. Therefore, being of a third gender does not offend God and is not a sin; rather, being lesbian, gay, bisexual or transgender is. The difference must be made clear and the later discouraged. Like the binary, the queer are humans just like all others. It is ironic for the religious to preach that we love all humans and protect the weak and vulnerable, yet, look on when wrong things are done to the queer and turn round to criticize them as being sinful. Instead of criticizing the queer, the religious should empathise and encourage people to sympathise with the queer. They should see them as their fellow humans and help them solve their problems.

Furthermore, society must sympathise particularly with the transvestite and desist from harassing them. They should recognise that not all such people are homosexuals and hence do not cross dress to attract males nor females.

The African youth that undergoes traumatic stress could easily, for want of love and attention or care, slip into homosexuality. If the non-binary can use advocacy to escape the effects of post-traumatic stress, then the same can be employed by the binary to rehabilitate them in their societies. Most transvestites for example are men who comfortably fill major roles in society and are satisfied with their biological sex. They do not cross dress to attract same sex nor others.

Activists and linguists around the world for example, have championed more inclusive language by creating entirely new non-binary terms and by retooling already existing words and grammar constructions. Trying to be more gender sensitive in everyday language use can help our unfortunate brothers and sisters.

References

Adichie, C. N. (2009). *The Thing Around Your Neck*. Fourth Estate.

Affram, A. A., Teye-Kwadjo, E., & Gyasi-Gyamerah, A. A. (2019). Influence of social stigma on subjective well-being of persons with albinism in Ghana. *Journal of Community & Applied Social Psychology*, 29(4), 323-335.

Beaulieu, M., Dunton, C., Williams, L. M., & Porter, J. L. (2017). The impact of sexual orientation on college student victimization: An examination of sexual minority and non-sexual minority student populations. *Psychology*, 8(11), 1728-1747.

Bergan, J., & Schwan, M. (2011). *Love: A Guide for Prayer*. Loyola Press.

Berger, M. (2019). A guide to how gender-neutral language is developing around the world. *The Washington Post*.
<https://www.washingtonpost.com/world/2019/12/15/guide-how-gender-neutral-language-is-developing-around-world/>

Ciocca, G., Robilotta, A., Fontanesi, L., Sansone, A., D'Antuono, L., Limoncin, E., ... & Jannini, E. A. (2020). Sexological aspects related to Tinder use: A comprehensive review of the literature. *Sexual Medicine Reviews*, 8(3), 367-378.

Delamont, S. (2004). Ethnography and participant observation. *Qualitative research practice*, 217(205-217).

Freud, S. (2014). A General Introduction to Psychoanalysis.
<https://eduardolbm.files.wordpress.com/2014/10/a-general-introduction-to-psychoanalysis-sigmund-freud.pdf>.

Gioia, D. & Gwynn, R. S. (Eds). (2006). *The Art of the Short Story*. Pearson Longman, 2006.

<https://www.forbes.com/sites/kimelsesser/2020/07/08/how-to-use-gender-neutral-language-and-why-its-important-to-try/?sh=953ea6026bab>

<https://www.npr.org/2016/01/13/462906419/everyone-uses-singular-they-whether-they-realize-it-or-not>

<https://www.poynter.org/reporting-editing/2015/the-washington-post-will-allow-singular-they/>

<https://www.usatoday.com/story/news/2019/06/28/anti-gay-hate-crimes-rise-fbi-says-and-they-likely-undercount/1582614001/>

<https://www.washingtonpost.com/news/morning-mix/wp/2017/03/28/the-singular-gender-neutral-they-added-to-the-associated-press-stylebook/>

<https://www.washingtonpost.com/dc-md-va/2019/09/17/merriam-webster-adds-non-binary-pronoun-they-dictionary/>

Magaqa, T., & Makombe, R. (2021). Decolonising Queer Sexualities: A Critical Reading of the Ogbanje Concept in Akwaeke Emezi's *Freshwater* (2018). *African Studies Quarterly*, 20(3).

Mason, L. (2014). Leaving Lagos: intertextuality and images in Chris Abani's *GraceLand*. *Research in African Literatures*, 45(3), 206-226.

Monk, I. R., Tree, J. J., Howden, B. P., Stinear, T. P., & Foster, T. J. (2015). Complete bypass of restriction systems for major *Staphylococcus aureus* lineages. *MBio*, 6(3), e00308-15.

Nimbi, F.M., Ciocca, G., Limoncin, E. *et al.* (2020) Sexual Desire and Fantasies in the LGBT+ Community: Focus on Lesbian Women and Gay Men. *Curr Sex Health Rep* 12, 153–161. <https://doi.org/10.1007/s11930-020-00263-7>

Osman, D. (2013). *Fairytales for Lost Children*. Team Angelica Pub

Ranka, P. (2021). The Problematic Universalisation Of The Pronouns 'He/Him'. <https://feminisminindia.com/2021/02/19/he-him-pronouns-sexist-language/#:~:text=Lera%20Boroditsky%2C%20a%20professor%20of,individual%20would%20perceive%20certain%20genders.>

Saunders, M. (2009). Autobiografiction: Experimental Life-Writing from the Turn of the Century to Modernism. *Literature Compass*, Volume 6(5), 1041-1059.

“UN Free & Equal campaign”. (2013). United Nations Human Rights Office. <https://www.unfe.org>

Wainaina, B. (2014, November). Binyavanga Wainaina and Diriye Osman - The London Session.

<https://www.youtube.com/watch?v=tSf0DfPcbI4>

Wainaina, B. (2014, December). Binyavanga Wainaina and Diriye Osman - The London Session.

<https://www.goodreads.com/videos/76548-binyavanga-wainaina-and-diriye-osman-the-london-session>

Yeats, W. B. (1944). *The Second Coming. The Collected Poems of W. B. Yeats*. New York: The Macmillan Company.

***About the Authors:** Cynthia Derx Techie (cynthiaderx477@gmail.com) is a Lecturer, Department of Liberal Studies, Cape Coast Technical University, Ghana; Philomena Yeboah (philookyeso@yahoo.ca) is a Senior Lecturer, Kwame Nkrumah University of Science and Technology, Ghana; Daniel Okyere-Darko (dan.okyere-darko@ucc.edu.gh) is a Lecturer, Department of English, University of Cape Coast, Ghana.

Resolving Violent Conflicts in Nigeria: Towards A Social Contract Approach

By

Innocent C. Ngangah*

Abstract

Following the independence of Nigeria in 1960, there were hopes that the culturally and linguistically diverse groups of people successfully welded together by the British in 1914 would quickly become an epitome of democracy, peace and prosperity. Those hopes were dashed within the first seven years of the country's existence as an independent nation. After 30 months of civil war, decades of military rule and various democratic experiments, this richly endowed country of over 200 million people is still caught in the web of incessant mutual distrust that often gives rise to violent conflicts across the country. Various conflict-management and peace-building measures put in place have not led to reduction in incidences of violent clashes among Nigerians. It is the position of this paper that a social-contract model of resolving conflicts can galvanize the people of Nigeria towards reaching common terms for peaceful co-existence and position Nigeria for durable peace and development.

Keywords: peace, security, Nigeria, social contract, political philosophy, conflict resolution

1. Introduction

Violent conflicts have become regular occurrences in Nigeria and they cut across all the political zones of the country. Since independence in 1960, Nigeria has tottered from one social or political crisis to another, most of which were preventable. She had barely spent seven years after independence when her three-year civil war erupted. For almost 30 years, Nigeria was ruled by the military. In spite of the restoration of democracy in 1999, mutual suspicion among the country's over 250 ethnic groups, bad governance, religious violence, communal clashes, proliferation of armed groups, terrorism, kidnapping, flagrant killings, and many other symptoms of bankrupt leadership, have marred Nigeria's stability.

Analysts have explored some of the reasons Nigeria has journeyed for so long as an independent country without visionary leadership, sustainable development, durable peace and security, and the capacity to effectively manage her recurring and divisive socio-political crises. Many observers have argued that the frequency of violent conflicts in the country is a result of Nigerian government's failure to adopt and implement effective conflict management measures. They consider as inadequate the government's apparent preference for and reliance on use of force as a means of quelling and managing violent conflicts. According to Akinwale (2010):

When conflicts erupt, the inability of the Nigerian mobile police to manage them usually prompts the Nigerian government to deploy the Nigerian military to the scene of violence where the military are usually mandated to 'shoot on sight.' This situation sometimes leads to serious human rights violations and escalation of violence.... The state's imposition of curfew and use of propaganda to douse public tension are part of the Nigerian government's regular strategies for conflict management in Nigeria.

It is fair to add that the Nigerian government has openly encouraged inter-religious dialogue and has since the early 1970s used its National Youth Service Scheme (NYSC) to compel young graduates to serve the nation, for almost a year, in parts of the country culturally and linguistically different from theirs. This and other measures aimed at building trust and unity across the nation appear not to have yielded positive results. Existing conflict management approaches have proved to be ineffective in sustaining peace in Nigeria.

In the next section, we will examine some of the major causes of violent conflicts in Nigeria because understanding the nature and dimensions of these conflicts might indicate why they are so difficult to resolve and why there is need to seek new approaches and strategies towards solving this great hindrance to the country's unity and speedy development. Nigerian governments at all levels need to animate the social contract they have with the people by creating platforms that would enable the people themselves to thrash out the various issues of contention. In section three of this paper, we will discuss the social contract model – a philosophical approach by which the direct engagement of the people involved in conflict situations in peace-building efforts is used to resolve underlying grievances and enthrone enduring peace and development.

2. Causes of Violence in Nigeria

Many reasons have been adduced for the incessant violence which has become the bane of Nigeria – a country greatly blessed in human and natural resources, namely, good climate, diverse agricultural produce, solid minerals, and petroleum, to mention but a few. Nigeria has a free market economy; it is the 7th largest exporter of petroleum in the world and Africa's most populated country and largest market. What might be the cause of frequent violent outbursts across the country?

Several causes have been identified, and they include legacy of divide and rule tactics of the colonial masters, ethnic rivalry, prolonged military rule, squabbles over election results, linguistic divisions, poverty, illiteracy, bad governance, religious intolerance, citizenship/indigene-settler issues, over-centralization of power at the centre, resource control wrangling, unemployment, injustice and unresolved long-standing grievances. To enable us understand the nature of some of these factors, let us examine three of the most recurrent ones as we cannot explore all of the above issues within the limited scope of this paper. The three we will discuss briefly are elections, religious intolerance, and ethnicity.

a. Elections: Nigeria has tried various forms of political systems: parliamentary democracy, military rule, and presidential democracy. There were violent conflicts during each period, but our focus here is election-related violence. Nigeria's pre-independence parliamentary elections were held on 12 December 1959 (Nohlen, Krennerich & Thibaut, 1999). Since then, violence has marred Nigerian elections:

The first general elections conducted in Nigeria was in 1959. Irrespective of the flaws noticed during the elections, the 1959 general elections remain one of the few relatively peaceful and violent-free elections in Nigeria, simply because the elections were conducted under the watchful eyes of the British colonial administration. Subsequent elections starting with the second general election in 1964...were all characterized by several electoral vices, including widespread violence involving the use of political thugs, manipulation of elections through multiple voting and rigging of votes, monetization of the electoral process through bribing of electoral officials and votes buying, extreme lawlessness, hooliganism and vandalism.... (Awofeso & Odeyemi, 2016)

The presidential election of 2011 is the bloodiest in terms of post-electoral violence in Nigeria. While the 2007 presidential election was "universally decried" (Bekoe, 2011), the 2011 election was

generally adjudged relatively free and fair. In spite of this, violence still erupted:

Deadly election-related and communal violence in northern Nigeria following the April 2011 presidential voting left more than 800 people dead, Human Rights Watch said today. The victims were killed in three days of rioting in 12 northern states.... The violence began with widespread protests by supporters of the main opposition candidate, Muhammadu Buhari, a northern Muslim from the Congress for Progressive Change, following the re-election of incumbent Goodluck Jonathan, a Christian from the Niger Delta in the south, who was the candidate for the ruling People's Democratic Party (Human Rights Watch, 2011).

The above *Human Rights Watch* report explained that the 2011 post-election protests degenerated into “violent riots or sectarian killings in the northern states of Adamawa, Bauchi, Borno, Gombe, Jigawa, Kaduna, Kano, Katsina, Niger, Sokoto, Yobe, and Zamfara.” It noted that “Relief officials estimate that more than 65,000 people have been displaced.” 2011’s record of over 800 deaths within three days, regardless of the fair conduct of the election, indicated that sometimes violence could still erupt in Nigeria in spite of skillful and accountable management of elections.

b. Religious Intolerance: Religious crises constitute one of the greatest threats to peace and unity in Nigeria. Although religious violence is mostly associated with northern Nigeria because of the frequency of religious eruptions in that part of the country, a few instances of religious intolerance have also been recorded in the south. Nigeria is officially a secular state but religious considerations tend to determine, to a large extent, political privileges and key public service appointments.

The squabble is usually between adherents of the two main religious groups in the country, Christianity and Islam. Often, the bone of contention is rarely clear as most religious fires, in the volatile zones, erupt suddenly, catching many on the opposite side of the religious divide unawares, and thereby making implementation of preemptive conflict-management measures extremely difficult. In some cases, where the provokers of the crisis aim at expelling by all means a given religious group from an area, even post conflict-management processes often yield little result.

Before the Boko Haram crisis that led to the death of 6664 persons as at 2014, a record that enabled Boko Haram to snatch the “the world’s deadliest terrorist organization” title from the Islamic State (IS) which had killed 6073 in the same year (Mutsvairo, Ogbondah, & Agbese, 2017), religious crisis in Nigeria was already the cause of massive destruction of lives and properties. Here is a narration of what happened in the 1980s:

Between 1980 and 1988, more than 5000 Nigerians lost their lives in religious riots in Maiduguri and other parts of the northern states of Nigeria (in 1980 and 1982) and in Kaduna and Kano (in 1982 and 1987). These cases of violence were also accompanied by large-scale destruction of property and the displacement of many Nigerians from their usual areas of residence. The severity of such violence tends to foster an atmosphere of communal insecurity and create an air of impending social disaster and collapse (Ogba, 1989).

While Nigeria may need to improve on her current conflict-management measures, it is the position of this paper that most of the conflicts demand a new set of approaches capable of tackling the problems at foundational levels.

c. Ethnicity: Major causes of conflict in Nigeria include ethnic, clannish, and indigene-settler squabbles – all of which are symptoms of a country that is still riddled with primitive divisions and that has done little to unite its over 250 ethnic and linguistic groups and give every part of the country, every part of its 36 states and 774 local governments, a sense of belonging. The squabbles are widespread and diverse: supremacy fights between neighbouring communities; fights over political and economic privileges between so-called indigenes and settlers within a community or across several communities; land and border disputes that cut across villages, towns and states; violent fights over grazing, farming and fishing rights; chieftaincy tussles; intense protests against government-backed companies degrading the local environment; and other forms of geo-political agitations.

To illustrate how widespread violent conflicts sparked off by ethnic and indigene-settler disagreements are in Nigeria, Nwagwu (2016) listed some of the clashes that led to “colossal loss of lives and properties...and millions of displaced people”; they include:

Zangon-Kataf crisis in Kaduna State (1992-2001) between the Atyaps (natives) and Hausa/Fulani tribes; the Tiv-Jukun-Wukari conflict in Taraba State (1999-2001); the Aguleri and

Umuleri conflict in Anambra State (which recurred in 30 years interval – 1936, 1966, and 1996); the Itsekiri-Urhobo-Warri inter-community conflict in Delta State (1999-2000); the Ezza-Ezillo communal conflict in Ebonyi State; the Ife-Modakeke communal conflict in Oyo State (from pre-colonial era till date); the Hausa/Fulani and Berom/Anaguta/Afizere crisis in Jos, Plateau State (2009 - date); the Niger Delta conflicts (which primarily borders on economic deprivation, environmental degradation, political marginalization, government-driven impoverishment and underdevelopment of the region);...the Tiv and Fulani herdsmen crisis in Makurdi, Benue State (2014); and a litany of other recorded and unrecorded incidents of indigenes and settlers conflicts in families, villages, and communities in Nigeria.

Akinwale (2010), giving an indication of how many lives were lost in some of these conflicts, and using a 2009 statistics released by the International Crisis Group, reported that “About 50 episodes of violent conflict, which culminated in the death of over 10000 persons and internal displacement of over 300000 people, were recorded in Nigeria between 1999 and 2003”. More deaths and more internal displacements have been recorded since then.

Nigeria’s current democratic dispensation began in 1999. If the deployment of conflict-management measures had made significant impact in minimizing the eruption of violent conflicts across the country, Nigeria ought to have known some measure of peace by 2022. During the military era, the military bore the blame for most of what went wrong during that period. But in spite of 21 years of uninterrupted civil rule, Nigeria’s crippling violence and instability has not abated. Is this lamentable state of the nation a result of bad leadership, ineffective conflict management strategies or the result of Nigeria’s failure to locate and apply more enduring panaceas?

3. Towards A Social Contract Approach to Peace Building in Nigeria

Nigeria needs to embrace the social contract model of conflict resolution in order to achieve lasting peace. The idea of organising society via the concept of “social contract” was first mooted by the political philosopher, Thomas Hobbes (1588-1679). But he wrongly concluded that the only way to avoid a “war of all against all” (Hobbes, 2002) was for society to be governed by an absolute Sovereign. John Locke (in his *Second Treatise of Government*) and Jean-Jacques Rousseau (in *The Social Contract*), while adopting Hobbes’ social contract doctrine as a means of legitimizing

governmental authority, differed from him on the nature of such authority, insisting that the powers of any civil ruler should be set and limited by the people. Rousseau was emphatic that sovereignty is the heritage of the people, not that of any ruler. As such, it cannot be delegated or transferred to any authority as laws should be made to secure the “general will” (Rousseau, 2017).

Capturing the central argument of all the social contract theorists, Brian Duignan (2022) notes:

The classic social-contract theorists of the 17th and 18th centuries—Thomas Hobbes (1588–1679), John Locke (1632–1704), and Jean-Jacques Rousseau (1712–78)—held that the social contract is the means by which civilized society, including government, arises from a historically or logically preexisting condition of stateless anarchy, or a “state of nature.” Because the state of nature is in certain respects unhappy or unsatisfactory or undesirable, or because increasingly complex social relations eventually require it, each person agrees to surrender some (or all) of his or her originally expansive rights and freedoms to a central authority on the condition that every other person does the same. In exchange, each person receives the benefits that supposedly only such a central authority can provide, notably including domestic peace.

The philosopher, R.J. Rummel (1981), adopted social contract principles in developing what he called “the social contract model” of the “just peace”. His model is applicable to dealing with issues that threaten global peace but his concepts can also be related to conflicts in sovereign nations. According to him, his objective was “to determine what principles of social justice individuals would adopt voluntarily and fairly were their judgments not biased by self interest”. Since most people’s judgments would be biased by self interest, Rummel stressed the need to ensure that the parties to a conflict are encouraged, as a primary basis to peace talks, to agree to just principles: “These ideal just principles constitute a social contract against which the justice of current institutions (and situations) can be assessed and to which social reforms can be directed...so as to minimize social violence.” (Bracketed words mine)

Rummel emphasizes the need to ensure equality, justice and fairplay in working out a framework for conflict resolution that would lead to a sustainable peaceful and progressive environment. Below are his thoughts on fairness, rightness, impartiality, and

justice:

Besides fairness, rightness, and impartiality, justice also implies order. A society in a constant state of social violence, insecurity, and war is hardly just. Justice must assume a prior state of law and order to which we can then apply questions of fairness, rightness, and the like.... It is contradictory to call a violent society just.

The social contract that defines a just peace must not only be just, therefore, but must also frame a relatively nonviolent system of relations. Accordingly, the peace *requirement*...of the social contract model means this. *A just peace is a just...social contract structuring a system of minimal social violence.*

Underlying Rummel's social contract model is his belief that enabling the parties to a conflict to agree voluntarily to terms of peace and peaceful co-existence would yield more lasting result than imposing "solutions" from governmental authorities or third parties. To make a voluntary agreement and commitment to that agreement possible, the parties to a conflict must be ready to make voluntary compromises. This is because, in the words of the political and social philosopher, John Rawls:

No society can, of course, be a scheme of cooperation which people enter voluntarily in a literal sense; each person finds himself placed at birth in some particular position in some particular society, and the nature of this position materially affects his life prospects. Yet a society satisfying the principles of justice as fairness comes as close as a society can to being a voluntary scheme, for it meets the principles which free and equal persons would assent to under circumstances that are fair. In this sense its members are autonomous and the obligations they recognize self-imposed. (Rawls, 1971:13)

To build lasting peace in Nigeria, there is need to reach out to various groups of Nigerians to harness their views on the critical issues that generate violence or create a sense of injustice, marginalization or oppression. Let us stop presuming that we know what the issues are. The actors or victims of violent conflict should be allowed to openly tell us what they feel and what they think is a way out of the problem. Whatever modalities this grassroots dialogue may take can be worked out by the Government and the National Assembly who themselves cannot be direct participants in this process but to whom the result of this process should be submitted for implementation.

The elite have already told us what they think about the best ways to stabilize this country: some recommend the continuation of the current unitary system they regard as “federalism”; some canvass for “fiscal federalism”; others are calling for a new constitution that will lead to decentralization of power via regional or zonal restructuring of the country; while some are making separatist demands. To enable “we the people” forge a binding social contract among Nigerians, it is high time we found a way of assessing and assembling the views of ordinary Nigerians.

4. Conclusion

It should be observed that, in recommending the social contract model of resolving chronic conflicts, this paper has avoided the urge to make prescriptions as to how the conference or dialogue of Nigerian groups should be held. If the idea is adopted in principle, the authorities, the media and civil society groups can be constructively engaged so that modalities that would ensure equal participation of all Nigerian groups can be worked out.

We have only briefly discussed Rummel’s exhaustive social contract model as a way of introducing to Nigerians this peace-building method which, he submits, can be further “developed through experience and thought and as imbued with the historical lessons embodied in our culture and society” (Rummel, 1981).

References

Akinwale, A. A. (2010). Integrating the traditional and the modern conflict management strategies in Nigeria. *AJCR*. <https://www.accord.org.za/ajcr-issues/integrating-the-traditional-and-the-modern-conflict-management-strategies-in-nigeria/>.

Awofeso, O. & Odeyemi, T. I. (2016, December). Violence, Security Challenges and the Electoral Process in Nigeria: A Futuristic Projection and Management Strategy. *Unilag Sociological Review (USR)*, Vol. XII (II), 85-108.

Bekoe, D. (2011, August). Nigeria’s 2011 Elections: Best Run, but Most Violent. *PeaceBrief 103*. United States Institute of Peace. <https://www.usip.org/publications/2011/08/nigerias-2011-elections- best-run-most-violent>.

Duignan, B. (2022). The Social Contract and Philosophy. *Encyclopedia Britannica*. <https://www.britannica.com/story/the->

social-contract-and-philosophy

Hobbes, Thomas. (2002). *Leviathan*. <https://www.gutenberg.org/ebooks/3207>

<https://www.hrw.org/news/2011/05/16/nigeria-post-election-violence-killed-800>

Locke, John. (2021). *Second Treatise of Government*. <https://www.gutenberg.org/ebooks/7370>

Mutsvairo, B., Ogbondah, C. W., & Agbese, P. O. (2017). Terrorists and Social Media Messages: A Critical Analysis of Boko Haram's Messages and Messaging Techniques. *The Palgrave Handbook of Media and Communication Research in Africa*. 313–345. doi: 10.1007/978-3-319-70443-2_18

Nohlen, D., Krennerich, M., & Thibaut, B. (1999). *Elections in Africa: A data handbook*, 707.

Nwagwu, E. J. (2016, July). Indigenes and Settlers Conflict in Nigeria: A Negation to National Integration and Nation Building. *Mediterranean Journal of Social Sciences*, Vol 7 (4), MCSER Publishing, Rome-Italy, 218-227. Doi:10.5901/mjss.2016.v7n4p.

Ogba, L. O. (1989, March). Violence and health in Nigeria. *Health Policy and Planning*, Vol. 4, No. 1, 82-84.

Rawls, John. (1971). *A Theory of Justice*. Harvard University Press.

Rousseau, Jean-Jacques. (2017). *The Social Contract*. <https://archive.org/details/in.ernet.dli.2015.203827>.

Rummel, R.J. (1981) "The Social Contract Model". In *Understanding Conflict and War*, Vol. 5. Beverly Hills, California: Sage Publications. <http://www.hawaii.edu/powerkills/NOTE14.HTM>.

***About the Author:** Prof. Innocent C. Ngangah (ic.ngangah@coou.edu.ng) is of the Department of Philosophy, Chukwuemeka Odumegwu Ojukwu University, Igbariam, Anambra State, Nigeria.

Leadership Quality and Performance of Nigerian Polytechnics

By

Florence Eguonor Omonzejele

&

Cyril Obiora Agu*

Abstract

This study was set out to review the relationship between leadership quality and performance of Nigerian Polytechnics, using Auchu Polytechnic, Auchu, as a case study. The spearman rank correlation statistics was used to test the relationship between the variables. The value of the correlation coefficient ($r = -0.99$) revealed a strong inverse relationship between the variables, implying that an increase in leadership quality leads to decrease in the rank value of the Polytechnic and increase in performance. The study concludes that a proactive and visionary leadership is needed in Nigerian Polytechnics to help meet their mandates. The study recommended, among others, an individual with the requisite qualifications (academic and professional); and management skills to occupy the 'Rector' position in all Polytechnics across Nigeria, at any point in time.

Keywords: leadership quality, institutional performance, polytechnic.

Introduction

It is no longer news that the Nigerian economy has continued to dwindle. This is not surprising because education, as a major pillar of the economy, is on the decline in terms of quality. George (2018) lamented that the quality of learning is pitiable and the standard of education offered in Nigeria disgraceful. This stance was supported by Olamide and Tobiloba (2020) who said "the quality of tertiary education in Nigeria is disgracefully low and Nigerian graduates are no match for their counterparts in other parts of the world".

Higher education plays a consequential role in sustainable development as it equips the "next generation of sustainability leaders with knowledge and essential skills" needed for proactive

leadership (France, Saito, Vanghter, Whereat, Kaine & Takemoto, 2018). Unfortunately, Nigerian higher educational institutions especially Polytechnics face a lot of challenges which have hindered development in the country. One of these challenges as noted by Asiyai (2017) is poor leadership; she cited “injudicious utilization of funds by implementation agencies” such as Government and Management as examples of how poor leadership has negatively affected development in Nigeria. Polytechnics have been treated as second fiddle in the Nigerian higher educational system. This is due to their poor performance (Chiemeké, Longe, Long & Shaib, 2019). This is disturbing, and especially so, since Polytechnics were set up to fill the technological needs of the country through self-dependence and self-sustainability.

There are many local and international studies on the effect of quality leadership on higher institutional performance. However, no known study has addressed this effect with respect to Polytechnics, using Auchi Polytechnic, Auchi as a case study; and covering the years 2011 to 2022. Thus, the purpose of this work was to show the relationship between quality leadership and Polytechnic performance in Nigerian using Auchi Polytechnic, Auchi as a case study.

The study covers a period of ten (10) years from 2011 – 2022. The hypothesis of the study is hereby stated as:

H₀: There is no relationship between leadership quality and institutional performance of Auchi, Polytechnic, Auchi.

Literature Review

Institutional Performance

Performance is the management of progress which ranges from measuring to reporting as to improve outcome at the individual and corporate levels (Marr, 2020). It is therefore a measure of value created by a group, individually or collectively to achieve stated objectives and gain competitive advantage.

Institutional performance is the actual results of an institution's performance in achieving its goals and objectives (Bashaer, Anigh & Sherine, 2016; and Kangal, 2021, 2021). It is an ideology viewing an organization or an institution as a “variety association of productive assets” (Carton, 2004), including all forms of resources whether human, capital or physical, with the aim of

achieving a shared purpose. The essence is value creation. Gavrea, (2011) listed leadership as one of the determinants of organizational/institutional performance. This is note worthy, as Asiyai (2017) later emphasized poor leadership as one of the major actors facing Polytechnics in Nigeria and hindering national development.

Leadership Quality

Hackman and Wageman (1995) viewed quality as the responsibility of top management. This implies that the achievement of management is based on the quality of leadership of the organization. McNair et al (2011) in Bashaer et al (2016) viewed leadership as the “art of motivating team or group of people so that they act appropriately to achieve a given common goal”. Leadership includes strategic orientation which according to Deshpande et al (2013) in Ahmed, Khuwaja, Brohi and Othman (2018), “represents the direction of an organization to create the proper organizational behavior which can achieve its shared goals”. Leadership, especially transformational leadership, has been viewed as a key element or success factor in organizational performance (Papanthymou & Darra, 2017; Edo, Chukwusa, & Uzoma, 2018). In an earlier work, Modanchian, Hussein, Noordin and Taherdoost (2016) had argued that transformational leadership could be categorized by “optimistic, trusted and positive leaders who emotionally encourage teamwork and set support innovations”. They felt that “transformational leaders create a strategic vision, communicate that vision through enclosing and use of symbol, model the vision by walking and acting consistently at building commitment toward the vision”. Therefore, one could agree that the performance of any organization depends in large, on the level of skills and competencies its leaders possess when it comes to implementing strategies (Bashaer et al, 2016).

Leadership competencies represent means of creating followers through skills and knowledge. Such competencies include monitoring and coaching, leading and motivating, problem solving and decision-making, proper communication, influencing and negotiating (Lee et al, 2015 in Bashaer et al, 2016; Tomal and Jones, 2015). The competencies of a leader also involve his or her abilities to persuade other people on behalf of the organization, to complete the task required to accomplish the objectives of the organization and to communicate its vision to others. A good leader must be inspirational, motivational, display honesty, have

integrity, visionary, possess good communication skills and have a good sense of humor. (Meraku, 2017)

Meraku (2017) emphasized top-down communication as a means a leader uses to communicate the policies, procedures and new offers that a company provides. He also described bottom-up communication as a means to communicate subscriber complaints, to present ideas and to express the problems faced by employees at work. Hence, the role of communication in leadership cannot be underscored.

Effectiveness is another critical function of a leader which determines, to a great extent, the performance of an organization. An organization is said to be effective if it meets the needs of all its stakeholders and strikes a balance in doing so (Meraku, 2017). Effectiveness of an organization depends on its efficiency and process reliability, human resources and relations, innovation and adaptation to environment (Yuki, 2016 in Karamat, 2013). In all of these, leadership plays a key role. According to Karamat (2013), the effective leader is one with an effective leadership style. In modern times, transformational, visionary leader is the focus. Effective leadership is essential not only in organizations that deliver products, but in institutions of higher learning which provides service delivery such as Polytechnics. Below are few empirical works on the effect of leadership on organizational /Institutional Performance.

Madanchian, Hussein, Noordin & Taherdoost (2016) explained the effect of leadership styles, with particular reference to transformational leadership, on increase in organizational performance using a qualitative approach. The study concluded that there is a positive relationship between the transformational leadership style and the performance of the organization. They recommended the analysis of the nature of the relationship between transformational leadership and organizational performance for future studies.

Papantymou and Darra (2017) presented a summary of 52 studies from 2006 to 2016 of quality management in higher educational institutions in developing countries such as Arabic Countries. The aim of the study was to submit evidence regarding the level of quality management in these institutions with a view to enhancing research in the field of TQM. The findings revealed that from 2013 onward, there has been an increased interest in items of TQM

such as the age and type of the university, transformational leadership, integration, respect of a person character, constructive conflict, orientation of employees and faculty as well as resource allocation. The study identified both obstacles and benefits of quality management in these institutions. The study recommended further study on comparison between Western developed countries and other developing countries of the world.

Edo, Chukwusa and Uzoma (2018) theoretically reviewed quality management strategies and students' academic performance in Nigerian Universities. The purpose of the study was to examine the population of quality management (quality of academic staff, quality of physical facilities, quality of students assessment, quality of teaching methods and quality of curriculum content) on the performance of these institutions. The study concluded that quality management reflected on monitoring, appraisal, supervision and evaluation of the various instructional programmes for the enhancement of students' academic performance in the universities. The study recommended constant monitoring of programmes, persistent supervision of physical facilities and personnel for the realization of the pre-determined objectives as well as accreditation of the available facilities and programmes for the determination of the strength and weaknesses of these institutions.

Mahamda (2019), in a research work titled: implementing total quality management in Palestine higher education institutions and its relationship to the institutional performance, carried out a survey using questionnaires from faculty deans of the institutions surveyed. The questionnaires were analyzed by SPSS to assess the level of TQM implementation and its relationship to the performance of these universities. The study found that there was strong positive linear relationship between information and analysis implementation and performance; a moderate positive relationship between performance and each of strategic planning and leadership, and finally a weak positive relationship between performance and process management.

Methods

This is a survey study of the descriptive research design. The study covered a period of ten years (2011 – 2020), showing whether there was a significant relationship between leadership quality and performance of Auchu Polytechnic, Auchu for the years

in question. Performance of the Polytechnic was gotten online from ranking of Auchu Polytechnic for the relevant years by Webometrics and other agencies responsible for the ranking of higher institutions of learning. The ranking of the Polytechnic shows its relative position (in terms of overall performance) to other higher institutions of learning in Nigeria (the lower its position, the better its performance in relation to others).

Questionnaire was administered to 323 staff of the Polytechnic, to assess the leadership quality of the institution for the relevant years. The questionnaire was divided into two sections: Section A covered the bio-data of respondents; while Section B covered the questions designed using 5 point Likert scale, for hypothesis testing. For leadership quality, the questionnaire was analyzed using weighted average to get a single figure for a particular year, in all the relevant years of study.

Questionnaire

Section A (Biodata of Respondents)

Kindly tick the appropriate option

1. Sex: Male () Female ()
2. Age:
30 – 40 years ()
41 – 50 years ()
51 – 60 years ()
61 years & above ()
3. Marital Status:
Single () Married () Separated () Divorced ()
Widow/Widower ()
4. Qualification:
OND/NCE ()
HND/BSc ()
Master Degree ()
PhD ()
Professional ()
Others ()
5. Length of Service:
10 – 20 years ()
21 – 30 years ()
31 years & above ()

Analysis of background characteristics of respondents

Simple percentages were used to analyze the background characteristics of the respondents such as age, sex, level of experience and qualification.

Table 1: Sex Distribution of Respondents

Option	No. of Respondents	Percentage
Male	206	64
Female	117	36
Total	323	100

Table 1 above shows that 206 (64%) of the respondents are males while 117 (36%) are females. Though there were more male respondents than female, the sex distribution is fair enough.

Table 2: Age Distribution of Respondents

Option	No. of Respondents	Percentage
30 – 40 years	60	18
41 – 50 years	249	54
51 – 60 years	77	24
61 years and above	12	4
Total	323	100

Table 2 above shows that the majority of the respondents (54%) are between 41 – 50 years of age. This age range is the most active of service years because it usually combines maturity and general experience in life and service in viewing and handling issues. Thus any response on the impact of leadership on the performance of Auchi Polytechnic, Auchi, from the respondents of this age bracket can be generally relied upon.

Table 3: Marital Status of Respondents

Option	No. of Respondents	Percentage
Single	54	17
Married	249	77
Separated	5	2
Divorced	2	-
Widow(er)	13	4
Total	323	100

Table 3 above shows that the majority of the respondents 249 (77%) are married with their spouses living with them. One could reasonably conclude that the respondents are psychologically stable enough to give reliable answers to the questions raised.

Table 4: Qualification of Respondents

Option	No. of Respondents	Percentage
OND/NCE only	15	7
HND/BSc only	122	37
Master Degree	155	47
PhD	27	8
Others	4	1
Total	323	100

Table 4 above shows that 92% of respondents have at least a first degree or its equivalent. In addition, 208 (64%) respondents have professional qualifications in their respective fields of study. Therefore, the respondents are both academically and professional qualified to contribute to issues of institutional performance especially as they relate to Auchi Polytechnic, Auchi where they work.

Table 5: Length of Service

Option	No. of Respondents	Percentage
10 – 20 years	96	30
21 – 30 years	206	64
31 years and above	21	6
Total	323	100

Table 5 above shows that most of the respondents have worked long enough in Auchi Polytechnic (about 70% of respondents have spent at least 21 years in service) to contribute meaningfully to the issue of leadership raised in this study.

Section B

Please tick the appropriate option.

NOTE: VG = Very Good, GD = Good, FR = Fair, PR = Poor, VP = Very Poor.

SA = Strongly Agree, A = Agree, U = Undecided,

D = Disagree, SD = Strongly Disagree.

1. The Management of Auchu Polytechnic, Auchu, diligently monitors its staff performance for enhanced quality delivery. SA [] A [] U [] D [] SD []
2. Management encourages good communication and teamwork among staff as a way of achieving the broad objective of the Polytechnic. SA [] A [] U [] D [] SD []
3. Management persistently supervises physical facilities as a means of ensuring ambient environment. SA [] A [] U [] D [] SD []
4. Management considers employees' contributions in reaching certain decisions. SA [] A [] U [] D [] SD []
5. Management anticipates public concerns about its services and puts in place mechanism that will help in reasonably meeting the demands of all its stakeholders. SA [] A [] U [] D [] SD []
6. The leadership style of the Rector at any point in time determines the leadership quality of the Institution. SA [] A [] U [] D [] SD []
7. In view of the above, how would you rate the leadership quality of Polytechnic Management as it relates to performance for the following years:
 - 2011 VG [] GD [] FR [] PR [] VP []
 - 2012 VG [] GD [] FR [] PR [] VP []
 - 2013 VG [] GD [] FR [] PR [] VP []
 - 2014 VG [] GD [] FR [] PR [] VP []
 - 2015 VG [] GD [] FR [] PR [] VP []
 - 2016 VG [] GD [] FR [] PR [] VP []
 - 2017 VG [] GD [] FR [] PR [] VP []
 - 2018 VG [] GD [] FR [] PR [] VP []
 - 2019 VG [] GD [] FR [] PR [] VP []
 - 2020 VG [] GD [] FR [] PR [] VP []

For the purpose of this study, the model is specified as:

$$IP = F(LQ) \dots\dots\dots (i)$$

where: *IP = Institutional Performance*

LQ = Leadership Quality

Based on the study objective, the spearman rank correlation coefficient (r) was used to estimate the statistical dependence between the ranking of the Polytechnic’s performance for the years under study and the rating of its leadership quality (from respondents) as seen in questionnaire above, for the same years. The spearman rank correlation statistics was used because the data for the study are ordinal and are based on ranking and ratings. The ‘r’ is expected to have a negative value showing an inverse relationship. This means that an increase in leadership quality (LQ) will lead to a decrease in the numerical value (ranking) of the Institutional Performance, suggesting an increased level of performance.

The spearman rank correlation coefficient is given by:

$$r = 1 - \frac{6\sum d^2}{n(n^2 - 1)}$$

where: r = the rank correlation coefficient

d = difference between the ranks of the paired observations

n = number of paired observations

Year	Y (IP)	X (LQ)	Ranking of X	Ranking of Y	d(x – y)	d ²
2011	11	94.53	7.0	3.5	3.5	12.25
2012	10	98.67	9.0	2.0	7.0	49.00
2013	8	101.73	10.0	1.0	9.0	81.00
2014	11	94.60	8.0	3.5	4.5	20.25
2015	21	91.73	6.0	5.0	1.0	1.00
2016	31	88.33	5.0	6.0	-1.0	1.00
2017	38	83.27	4.0	7.0	-3.0	9.00
2018	48	80.07	3.0	8.0	-5.0	25.00
2019	58	61.87	2.0	9.0	-7.0	49.00
2020	60	56.53	1.0	10.0	-9.0	<u>81.00</u>
						<u>328.50</u>

$$\text{Spearman rank correlation coefficient } (r) = \frac{1 - \frac{6\sum d^2}{n(n^2 - 1)}}{n(n^2 - 1)}$$

where $\sum d^2 = 328.50$; $n = 10$

$$r = \frac{1 - \frac{6(328.50)}{10(10^2 - 1)}}{10(10^2 - 1)}$$

$$r = \frac{1 - \frac{1971}{990}}{990}$$

$$r = 1 - 1.9909$$

$$r = -0.9909$$

$$r \approx -0.99$$

The hypothesis of the study is again stated as:

H₀: There is no relationship between LQ and IP of Auchi Polytechnic, Auchi.

The value of the spearman rank correlation coefficient ($r \approx -0.99$) shows a strong statistical relationship between leadership quality and institutional performance of Auchi Polytechnic, Auchi, in the period under study. An increase in the value of leadership quality leads to a decrease in the ranking position of the Polytechnic. The meaning of a low ranking position is actually an improvement in performance in relation to other institutions. The implication of this is that a positive change in leadership quality will lead to a positive change in performance of the Polytechnic. This is consistent with previous studies such by Bashaer et al 2016; Papanthymou and Daira 2017, who argued that leadership is a critical instrument of achieving effective and efficient organizational performance.

Summary

The leadership skills and competencies of any organization is a major determinant of its performance. In the Polytechnic setting, leadership theoretically lies with the management team. However, the case of Auchi Polytechnic, Auchi shows that leadership is majorly a function of the Chief Executive – The Rector. A Rector who is proactive, pragmatic, visionary and believes in team work often drives the institution to a greater height as was felt in the period 2008 – 2012. During this period, the Rector (Dr. Mrs. Idogho, Philipa) spelt out her vision to make Auchi Polytechnic the best in Africa. To achieve this, she encouraged employees to engage in further studies. Different kinds of academic training, workshops, conferences were made available for man power development. Both teaching and non-teaching staff were given the opportunity to engage in all forms of training and development locally and internationally. Approval for part time studies was never denied any staff.

In the period 2008 – 2012 different Professional bodies were invited to the Polytechnic to train staff and help them qualify professionally. Within this period, the increase in the level and quality of academic activities of Auchi Polytechnic could be felt within and outside the Polytechnic. Staff were encouraged to carryout innovative research and publish such in recognized and reputable journals. The level of ICT also increased as Auchi Polytechnic, thus ranking it high in webometrics. In fact, the per capital academic performance of the Polytechnic was the highest during this period. Sadly, the leaders after her (in the period under review) could not maintain the status quo. Thus, the Polytechnic suffered a setback between 2016 and 2020 as could be seen in its ranking for those years.

In view of the above, the importance of proactive and visionary leadership who can drive, push or compel Nigerian Polytechnics from their current position to the desired position, making them an instrument for change and national development through innovation and modern technology, cannot be over emphasized.

Conclusion

The study concludes as follows:

1. The questionnaire analysis of leadership quality revealed a decreased level in: supervision of resources by Management; good communication between Management and staff; teamwork among staff; and staff's involvement in decision making.
2. The leadership style of the Rector at any point plays a major role in the leadership quality of a Polytechnic as seen in the case of Auchi Polytechnic, Auchi.
3. Leadership quality is highly associated with the performance of Polytechnics in Nigeria as seen in the case of Auchi Polytechnic, Auchi.

Recommendations

The study recommends as follows:

1. The Federal Government, through the Federal Ministry of Education and other relevant regulatory bodies of the Nigerian Polytechnics, should ensure that the best suitable candidate at any point in time occupies the position of the Rector in any Polytechnic in the federation. This is very key, as the Rector of any Polytechnic is the symbol of

leadership in that institution. The Rector is charged with the general responsibility for matters relating to the day-to-day management of the Polytechnic and no doubt influences general performance.

2. Grant should be offered, on a yearly basis, to Polytechnic lecturers to improve their academic prowess through publication of scholarly articles in reputable local, national and International Journals.
3. Management of the various Polytechnics in Nigeria should train employees of their respective Polytechnics to acquire skills requiring the use of the fourth industrial revolution to enable them compete successfully with World renowned higher educational institutions.

References

- Ahmed, A. Khuwaja, F. M., Brohi, N. A. & Othman, I. L. (2018). Organizational factors and organizational performance: A resource-based view, social exchange theory view point. *International Journal of Academic Research in Social Science*, Vol. 8(3) 579 – 599
- Asiyai, R. I. (2017). Challenges of quality in higher education in Nigeria in the 21st century. *International Journal of Educational Planning and Administration*, Vol. 3(2) 159 – 172. Retrieved 16th March, 2021 from <https://www.ripublication.com/ijepa.htm>.
- Bashaer, A., Singh, S., & Sherine, (2016). Determinant of organizational performance: A proposed framework. *International Journal of Productivity & Performance Management*, Vol. 65(6), 844 – 859
- Carton, R. B. (2004). Measuring organizational performance: An exploratory study. Unpublished PhD Thesis, University of Georgia, Athens.
- Chiemeke, S., Longe, O. B., Longe, F., & Shaib, I. O. (2019). Research output from Nigerian tertiary institutions: An empirical appraisal. Retrieved 15th March, 2021 from <https://www.researchgae.net>publication>

Edo, B. L., Chukwusa, O. M. & Uzoma, F. O. (2018). Quality management strategies and students' academic performance in the Nigeria Universities. *International Journal of Innovative Development & Policy Studies* 6(1) 21-26. Retrieved 20th January, 2021 from <https://www.seahipaj.org>

Franco, I., Saito, O., Vaughter, P., Whereat, J., Kanie, N. & Takemoto, K. (2018). Higher education for sustainable development: Auctioning the global goals in policy, curriculum and practice. Retrieved 5th August, 2022 from <https://doi.org/10.1007/s11625-018-0628-4>

Gavrea, C., O'oes, L., & Segerean, R. (2011). Determinants of organizational performance: The case of Romania, *Management and Marketing Challenges for the Knowledge Society*, Vol. 6(2) 285 – 300

Hackman, J. & Wageman, R. (1995). Total quality management: Empirical conceptual and practical issues. *Administrative Science Quarterly*, 40(2), 309-342. Retrieved 10th February, 2021 from <https://www.DOI.10.2:07/2393640>

George, O. A. (2018). The causes and effects of falling standard of education among secondary students in Gwagwalada Area Council. Retrieved 25th February, 2021 from <https://www.afribary.com>works>the-cause-of>

Kangal, S. (2021). Organizational performance: Definitions, factors, and models. Retrieved 1st March, 2021 from <https://www.IEduNote.com>

Karamat, A. H. (2013). Impact of leadership on organizational performance. A case study of D & R Cambric Communication. University of Applied Sciences. Retrieved 20th January, 2021. Retrieved from <https://www.dokumen.tips>document>

Madanchian, A., Hussein, N., Noordin, F. & Taherdoost, H. (2016). Effect of Leadership on Organizational Performance: Economics and Education. Retrieved 5th August, 2022 from <https://www.scirp.org>reference>

Mahamda, M. K. (2019). Implementation of total quality management (TQM) in Palestinian higher education institutions (Birzeit University, An-Najah National University, Al-Quds University) and its relationship to the institution performance. *IOSR Journal of Business and Management (IOSR-JBM)*, Vol. 21(7), 65 – 82

Marr, B. (2020). Key tools and techniques for performance

management. Retrieved 20th February, 2021 from <https://www.bernardmarr.com>

Meraku, A. (2017). Role of leadership in organization effectiveness. *Journal of Economic, Business and Management, Vol. 5(11)*. 336-340. Retrieved 26th January, 2021 from DOI:1018178/joebm.2017.5.11.535

Olamide, L. & Tobiloba, A. (2020). Improving the quality of tertiary education in Nigeria. Retrieved 5th August, 2022 from <http://www.businesday.ng>

Papantymou, A., & Darra, N. (2017). Quality management in higher education: Review and perspectives. *Higher Education Students 7(3)*; 132. Retrieved 20th January, 2021 from <https://researchgate.net/publication>

Tomal, D. R. and Jones, K. J. (2015). A comparison of core competencies and men leaders in the manufacturing industry. *The Coastal Business Journal, Vol. 14(1)*, 13-25.

***About the Authors:** Dr Florence Eguonor Omonzejele (florence omonzejele@yahoo.com) & Cyril Obiora Agu (agu.cyril4life@gmail.com) are of Auchi Polytechnic, Auchi, Nigeria.

The Effect of Sexual Harassment of Female Employees on the Level of Performance among Anambra State Civil Servants

By

Chukwujekwu Charles Onwuka
&
Ignatius Sunday Ume*

Abstract

Sexual harassment has become an issue of global discourse. This singular act was adjudged to be very offensive and is targeted mostly at female employees which violates their fundamental human rights and reduces their dignity as women. Whenever sexual harassment occurs, it creates a negative scene which harms their level of performance in the workplace. To this end, this study focused on the effect of sexual harassment of female employees on the level of performance in the Anambra State Civil Service. The study adopted the descriptive cross-sectional survey research design. Four research questions guided the study. Role identity theory was adopted as the theoretical framework of the study. The sample size for the study was 180 female employees who were selected through the proportionate stratified random sampling technique. Data for the study were collected through questionnaire administration and data collected were processed using the SPSS software package. Data analysis was performed using descriptive statistics like simple percentages, and frequency tables. The hypotheses were tested using chi-square (χ^2) statistical inference. Findings of the study revealed that the female employees of Anambra State Civil Service at the lower cadre experience more sexual harassment and this affects the level of performance in their workplace. The study recommended the need for the Commission to come up with tough policies aimed at reducing the incidence of sexual harassment.

Keywords: environment, female employees, performance, sexual harassment, workplace

Introduction

Sexual harassment in the workplace has become an issue of a global discourse given the challenging role of female employees, especially in modern African societies. This social vice has eaten deep into the fabric of our societies, especially in the workplace. It

has been observed from several studies on sexual harassment that most cases of this menace seem to be perpetrated by men against women (Work Harassment, 2012). The issue of sexual harassment in the workplace tends to attract less attention because the victims are constrained to report their experiences for fear of further discrimination. Akanmu (2009) noted sexual harassment contaminates the work environment and has negative consequences on those concerned thus bringing about a decline in productivity, or reaching their full potential. Sexual harassment can also poison the environment for everyone else and if left unchecked in the workplace, tends to escalate to violent behaviour.

Women experience several challenges in their place of work. Otulayo (2000) noted that female employees in the lower cadre are often the target of sexual harassment by their superiors. Yusuf (2010) also observed that sexual harassment is one of the major constraints because the effect cuts across physical, psychological, emotional, social and economic dimensions. Also, employees' performance in the workplace is pertinent to organizational survival. Haralambos and Holborn (2013) argued that the extent of productivity in the workplace is considered more rather than goal accomplishment.

Sexual harassment takes various forms but happens especially when there is unanticipated conduct. Timmerman (2002) identified three clear dimensions of sexual harassment, namely unwanted sexual attention, sexual coercion and gender harassment. The International Trade Union Confederation (2008) observed that those who indulge in this act in the workplace span from colleagues, supervisors or management. Otite and Ogionwo (2006) are of the view that if a male boss maltreats a female employee, or derives her of promotion or appointment because she refuses to have sexual intercourse with him or if sexual intercourse is made a condition for such promotion or appointment, would be a case of sexual harassment. Otulayo (2000) equally noted that due to the high rate of unemployment in Anambra State in particular and Nigeria at large, sexual harassment renders the victims helpless and frustrated. This also includes the nature of jobs, placement of cadre wages and salary administration, promotion, staff welfare, and development of the victims. Hence, the organisation suffers a setback because of the compromise that will follow. The female employees will either not be serious because the strict recruitment procedures have been abused also those already employed will

experience a reduction in their performance because there will be no adequate supervision. The supposed supervisor will rather play to the gallery.

The Problem

Sexual harassment has been a tremendous problem to most African women, especially those in paid employment. This problem has greatly affected their performance in their paid employment. According to Mashingaidze (2006), sexual harassment has impacted women's self-esteem as well as their emotional, social and psychological wellbeing.

Sexual harassment has greatly posed a challenge in several places of employment. Research conducted on the different work environments in Nigeria has revealed the trends and nature of sexual harassment experienced by female employees. These include but are not limited to degrading verbal remarks, unwanted touching, winking of the eye, rolling off the tongue, and other types of gender-based violence (Abati, 2006; Ejiogu & Onyene, 2006).

The problem of sexual harassment in various places of work has not received the appropriate attention it deserved from the management. As a result of this many female employees have decided to be dying in silence instead of voicing out for fear of being harassed again or violated. Though studies found that there are now measures put in place for policy initiatives on sexual harassment but who is going to bear the cart first is the question on the lips of most women. They don't want to be seen as being responsible for the termination of the offenders' appointment. To this end, this study seeks to explore in detail, avenues of arresting the ugly incidence that has been on the increase in our society and in commission in particular which made female employees not to perform efficiently in their workplace.

Research questions

The following research questions guided the study:

1. What are the forms of sexual harassment experienced by female employees?
2. What are the effects of sexual harassment on the level of performance of female employees?
3. To what extent does sexual harassment affect the work performance of female employees?
4. What strategies can be used to reduce the incidence of sexual

harassment against female employees?

Research hypotheses

The following hypotheses were formulated in this study:

1. Female employees in the junior cadre seem to experience a high rate of sexual harassment than those in the senior cadre.
2. Female employees who earn less income seem to experience a high rate of sexual harassment than those with more income.

Review of Related Literature

Sexual harassment implies the verbal or physical act inflicted on the victim through body language, and verbal or non-verbal communication to compel women to sexual intercourse (Haralambos & Holborn, 2013). Yusuf (2010) saw sexual harassment as a form of behavioural patterns such as sexual teasing, jokes, comments or unwanted pressure for a sexual favour. Akanmu (2009) observes that sexual harassment pollutes the work environment and hurts those distressed thus bringing about a decline in performance. Ayodele (2021) observes that workplace sexual harassment is still a prevalent issue in Nigeria and females are more likely to be victims. Oluade (2001) observes that the banking sector has a high prevalence of sexual harassment because of extremely high targets to general definite sums of deposits to their banks or lose their jobs. Oluade (2001) admits that it is not only the banking sector that experiences this but almost all sectors of the economy ranging from education to communication, oil and gas, entertainment etc.

The United States courts identified two forms of sexual harassment which include “quid pro quo”, a situation where a supervisor demands from a worker sexual acts as a condition, or promises of work-related benefits in exchange for sexual acts and a “hostile work environment” where a pattern of sexual language, lewd posters, or sexual advances makes a worker so uncomfortable that it is difficult for her to perform (Reskin & Padevic, 1994). In a study conducted in Anambra State on sexual harassment, Okeke (2011) found that majority of the respondents had experienced one form of sexual harassment or the other, such as inappropriate touch, gestures and inappropriate jests expressed around them.

The common effects of sexual harassment include a decline in performance, stagnation, invasion of privacy, firing, resignation, defamation of character and reputation (Olowookere, 2010). He went further to say that sexual harassment could also result in

stigmatization of the victim as well as fear and guilt. The effects could equally include increased absenteeism, employee turnover time and capital expended on training and development of new employees, reduced performance and enhanced team conflict, and reduced job satisfaction (Moradeke, 2014). In a study carried out in the legal sector, Aina-Pelemo et al (2019) found that a decline in performance, and psychological and health challenges are among the effects of sexual harassment against female employees. McLaughlin, Uggen and Blackstone (2016) observed that sexual harassment forces some female employees out of their paid employment. They also noticed that there is a decline in productivity until a suitable replacement is gained.

To curb the menace of sexual harassment against the female folk in Nigeria, a bill passed in 2016 to prohibit sexual harassment which stipulated a 5-year jail term without an option of fine for culprits should be carried out without any favouritism (Adetutu & Iseoluwa, 2020). In line with this, the Senate of the Federal Republic of Nigeria passed a bill on sexual harassment against females (Adebayo, 2020). Irrespective of the stiff measures taken to curb the ugly incidence, sexual harassment against the female folk persist in workplaces in Anambra State in particular and Nigeria at large (Bello, 2020).

Theoretical Framework

To drive this study theoretically, the role identity theory was adopted as the theoretical framework. This theory was propounded by Sheldon Stryker in the year 1980. In Stryker's work, the core idea taken from Mead was that "society shapes self shapes social behaviour". According to Stryker, this theory postulates that when a person assumes any social role, he or she internalizes the socially constructed behavioural expectations associated with that status as part of his or her role identity. Also, according to Tajfel and Turner (1986), role identity is composed of the categorisation of the self as an occupant of a role. Negative outcomes occur when there is a lack of accord with meanings relevant to the self. If this state of affairs continues, the person becomes discomforted and suffers a contraction in self-effectiveness. Sexual harassment has been known to undercut an employee's work role identity by overemphasising the person's lower status (Collier, 1995). If allowed to prevail, it reduced the perceived competence and performance of female employees who experience it.

Methods

The study employed the descriptive cross-sectional survey research design. This research design assists in providing data that are used to describe the characteristic of a target population or to describe the relationship between variables in a study, within a specific point in time (Ihudiebube-Splendor & Chikeme, 2020). The study was conducted in the Anambra State Civil Service Commission (ASCSC). The target population is comprised of all the female employees within the Commission. A researcher-developed questionnaire was self-administered to 180 respondents within selected ministries in the commission, who were selected through the proportionate stratified random sampling technique. Data collected were coded into the statistical package for social sciences (SPSS) software version 21, which was used in processing all the relevant statistical data. The descriptive aspect of the analysis like percentages, frequency tables, etc. was used to describe and interpret the data collected from the field. Chi-square (χ^2) statistical inference was used to determine the relationship between variables in the study.

Findings

Table 1

Distribution of socio-demographic variables of the respondents

Socio-Demographic Variables	Frequency	Percent
Age categories		
20 – 29 years	52	28.9
30 – 39 years	113	62.8
40 – 49 years	9	5.0
50year and above	6	3.3
Total	180	100.0
Marital status		
Single	82	45.6
Married	12	6.7
Widowed	20	11.1
Separated	31	17.2
Divorced	35	19.4
Total	180	100.0
Official Rank		
Senior Staff	32	11.1
Intermediate	40	34.9
Junior Staff	70	30.2
Casual staff	38	23.8
Total	180	100.0

Income per annum (₦)		
300,000 – 499, 999	46	25.6
500,000 – 699,999	75	41.7
700,000 – 899,999	35	19.4
900,000 & above	24	13.3
Total	180	100.0

Table 1 above contains data on the analysis of the socio-demographic variables of the respondents. Results from the table indicated that the majority (62.8%) of the respondents agreed between 30 – 39 years old, while the least proportion (3.3%) of them were aged 50 years old and above. This implies that the majority of the female employees that have experienced sexual harassment in any form were of youthful adult age.

Concerning the marital status of the respondents, the data analysis showed that a majority (45.6%) of them were single compared to about a quarter proportions (19.4%) of them who were divorcees. The data also indicated that 11.1% of them were widowed, 17.2% of them were separated, and 6.7% of them were married. In terms of the respondents' ranks within the commission, data showed that the majority (38.9%) of the respondents were the junior staff. This was followed by 22.2% of those who were the intermediate staff. The casual staff comprised 21.1% of the samples, while the senior staff was the least proportion (17.8%) within the samples. In terms of the income per annum, data analysis showed that the highest proportion (41.7%) of the respondents earned between ₦500,000 - ₦699,999 per annum, 25.6% earned ₦300,000 - ₦499,999 per annum, 19.4% earned ₦700,000 - ₦899,999 per annum while 13.3% earned ₦900,000 and above. This finding implies that the majority of the respondents were relatively in the junior cadre.

Forms of sexual harassment of female employees

Six items were introduced to help identify forms of sexual harassment in the workplace. The questionnaire item reads “what are the forms of sexual harassment experienced by female employees”. The analysis conducted on the responses gathered is shown in table 2.

Table 2

Respondents' views on forms of sexual harassment

Response	Frequency	Percent
Admiring in a sexual manner	46	25.6
Inappropriate touching	42	23.3

Sexual advancement	35	19.4
Unwanted sexual remarks	23	12.8
Sexual coercion	19	10.6
Deceptive entertainment	15	8.3
Total	180	100.0

Table 2 revealed respondents' views on the forms of sexual harassment of female employees. The results showed that 46(25.6%) respondents indicated admiring someone sexually as a major form of sexual harassment of female employees, 42(23.3%) respondents said inappropriate touching, 35(19.4%) respondents said sexual advancement, 23(12.8%) said unwanted sexual remarks. On the other hand, 19(10.6%) respondents indicated sexual coercion while 15(8.3%) respondents indicated deceptive entertainment as among the forms of sexual harassment of female employees. This implies that admiring sexually, inappropriate touching and sexual advancement are among the major forms of sexual harassment against female employees.

Effect of sexual harassment on level of performance among female employees

In trying to look at the effect of sexual harassment on the level of performance among female employees, it was necessary to first analyse their commitment intentions amidst sexual harassment. The analysis conducted in this respect is shown in table 3.

Table 3

Respondents' views on the effects of sexual harassment among female employees

Response	Frequency	Percent
Low performance	54	30.0
Stagnation	35	19.4
Stigmatization	38	21.1
Resignation	19	10.6
Absenteeism	34	18.9
Total	180	100.0

Table 3 depicts respondents' views on the effect of sexual harassment on female employees. The results revealed that 54(30%) respondents indicated low performance as one of the effects of sexual harassment on female employees. 35(19.4%) respondents said stagnation, and 38(21.1%) respondents said stigmatization. On the other hand, 19(10.6%) respondents indicated resignation while 34(18.9%) indicated absenteeism as among the effects of sexual harassment on female employees. This implies that low performance, stigmatization and stagnation are

some of the major effects of sexual harassment on female employees.

Extent sexual harassment affects the work performance of female employees

The respondents were obliged to describe the extent sexual harassment affects the work performance of female employees, using three distinct questionnaire items. The analysis conducted on their responses was presented in table 4.

Table 4

Respondents' view on the extent sexual harassment affects the work performance of female employees

Response	Frequency	Percent
Large extent	140	77.8
Very little	26	14.4
Not at all	14	7.8
Total	180	100.0

Table 4 above shows respondents' views on the extent sexual harassment affects the work performance of female employees. Observations from the table reveal that majority of the respondents (77.8%) believed that sexual harassment of female employees affected their performance at work to a large extent. A reasonable proportion of the total respondents (14.4%) believed that sexual harassment of female employees affected their performance at work to a very little extent, while a fewer proportion of the total respondents (7.8%) agreed that sexual harassment of female employees did not affect their performance at work. This implies that sexual harassment of female employees affected their performance at work reasonably.

Strategies that will help to reduce the incidence of sexual harassment against female employees

The respondents were urged to offer strategies that will help to reduce the incidence of sexual harassment on female employees, using four distinct questionnaire items. The analysis conducted on their responses was presented in table 5.

Table 5

Respondents' views on strategies that will help to reduce the incidence of sexual harassment against female employees

Response	Frequency	Percent
Encourage the victim to report	40	22.2

every sexual harassment.		
Handling every report of sexual harassment judiciously.	50	27.8
Implementation of what the law stipulated without any favouritism.	66	36.7
Protection of the fundamental human right of the victim of sexual harassment	24	13.3
Total	180	100.0

Table 5 depicts respondents' views on strategies that will help to reduce the incidence of sexual harassment against female employees. The results revealed that the majority (36.7%) of the respondents suggested: "implementation of what the law stipulated without any favouritism" as one of the strategies that will help to reduce the incidence of sexual harassment against female employees. A reasonable proportion of the total respondents (27.8%) believed that handling every report of sexual harassment seriously will equally help to reduce the incidence of sexual harassment on female employees. This was equally followed by 27.8% of the respondents who said that handling every report of sexual harassment seriously will as well serve as a strategy that will help to reduce the incidence of sexual harassment on female employees, while the least proportion in the sample was 13.3% of those who indicated that protection of the fundamental human right of the victim of sexual harassment is among the strategies that will help to reduce the incidence of sexual harassment on female employees. This finding implies that the majority of the respondents agreed that implementation of what the law stipulated without any favouritism is the most effective strategy that will help to reduce the incidence of sexual harassment against female employees.

Test of Hypothesis

The following hypotheses were tested in this study:

Hypothesis one

- H₁: Female employees in the junior cadre seem to experience a high rate of sexual harassment than those in the senior cadre.
- H₀: Female employees in the junior cadre seem not to experience a high rate of sexual harassment than those in the senior cadre.

Table 6*Distribution of respondents on employment status*

Employment status	Frequency	Percent
Junior cadre	108	60.0
Senior cadre	72	40.0
Total	180	100.0

$$\chi^2 = 7.2; df = 1; p = 0.00$$

To test the above hypothesis, respondents' employment status was cross-tabulated with the rate of sexual harassment. The Table reveals that 108(60%) of the respondents were mostly junior staff while 72(40%) of the respondents were senior staff (Table 1). The hypothesis was tested with the use of the chi-square (χ^2) statistic at a .05 significant level.

The data were subjected to a chi-square test and with $\chi^2 = 7.2$; $df = 1$; $p = 0.00$, there appears to be an association between employment status and the rate of sexual harassment. Thus, the substantive hypothesis is accepted thereby implying that female employees in the junior cadre seem to experience a high rate of sexual harassment than those in the senior cadre.

Hypothesis two

H_1 : *Female employees who earn less income seem to experience a high rate of sexual harassment than those with more income.*

H_0 : *Female employees who earn less income seem not to experience a high rate of sexual harassment than those with more income.*

Table 7*Distribution of respondents on level of income*

Level of income	Frequency	Percent
Less income	121	67.2
More income	59	32.8
Total	180	100.0

$$\chi^2 = 21.4; df = 1; p = 0.00$$

To test the above hypothesis, respondents' level of income was

cross-tabulated with the rate of sexual harassment. The Table reveals that 121(67.2%) of the respondents were among the less income earners while 59(32.8%) of the respondents were among the more income earners (Table 1). The hypothesis was tested with the use of the chi-square (χ^2) statistic at a .05 significant level.

The data were subjected to a chi-square test and with $\chi^2 = 21.4$; $df = 1$; $p = 0.00$, there appears to be an association between the level of income and the rate of sexual harassment. Thus, the substantive hypothesis is accepted thereby implying that female employees who earn less income seem to experience a high rate of sexual harassment than those with more income.

Discussion of findings

From the analysis of the generated data on the forms of sexual harassment of female employees, it was observed that more of the respondents (Table 2) believed that admiring someone sexually and inappropriate touching are some of the major forms of sexual harassment of female employees. The finding confirms the view of Okeke (2011) that the majority of female employees experienced one form of sexual harassment or the other, such as inappropriate touch, gestures and inappropriate jests expressed around them.

The findings of the study also revealed the effect of sexual harassment on female employees (Table 3). The majority of the respondents indicated that low performance and stigmatization are the major effects of sexual harassment on the work performance of female employees. This finding of this study is in agreement with the works of Olowookere (2010) that the common effects of sexual harassment include a decline in performance, stagnation, invasion of privacy, stigmatization, firing, resignation, defamation of character and reputation.

The findings of the study in Table 4 further revealed the extent sexual harassment affects the work performance of female employees. It was observed that the majority of the respondents (77.8%) believed that sexual harassment of female employees affected their performance at work to a large extent. The finding is also in consonance with the view of Ayodele (2021), who pointed out that workplace sexual harassment is still a prevalent issue in Nigeria and females are more likely to be victims.

Findings emanating from the study in Table 5 however revealed the strategies that will help to reduce the incidence of sexual harassment against female employees. It was observed that the majority of the respondents (36.7%) believe that

implementation of the law stipulated without any favouritism, closely followed by handling every report of sexual harassment seriously (50%) were among the strategies that will help to reduce the incidence of sexual harassment on female employees. This finding confirms the views of Bello (2020) who observed that irrespective of the stiff measures put in place to curb the ugly incidence, sexual harassment persists in workplaces.

Furthermore, the two hypotheses that guided the study were all tested. Findings from the test of hypothesis one as presented in Table 6 on employment status shows that majority of the respondents were mostly junior cadre. Thus, the substantive hypothesis (H1) is accepted thereby implying that female employees in the junior cadre seem to experience a high rate of sexual harassment than those in the senior cadre.

Finally, the result of hypothesis two as presented in Table 7 on level of income, shows that the majority of the respondents were mostly those who received less income. Thus, the substantive hypothesis (H1) is accepted thereby implying that female employees who earn less income seem to experience a high rate of sexual harassment than those with more income.

Conclusion/Recommendations

The study focused on the effect of sexual harassment of female employees on the level of performance among Anambra State Civil Servants. The findings of this study showed that admiring someone sexually and inappropriate touching was identified as among the forms of sexual harassment against female employees. Sexual harassment at workplaces needs to be avoided because its consequences are alarming, most often it leads to low productivity, stigmatization, stagnation, absenteeism and so many other negative outcomes.

Finally, the victims believed that sexual harassment can be prevented if only the management will get the culprits arrested and at the same time prosecute them without showing any form of favouritism. Against this backdrop, the following recommendations were articulated:

1. The commission should come up with tough policies aimed at reducing the incidence of sexual harassment.
2. There is a need for the commission to give sanctions on indecent dressing to serve as a deterrent for any involvement in sexual harassment in the workplace.
3. The commission should be willing to prosecute the

offenders not minding the rank of the staff to serve as a deterrent for any future culprits.

4. Employees especially females should be educated on their fundamental human rights by ensuring that they know what to do when there is a sexual harassment situation.

References

- Abati, R. (2013). 'Domestic violence in Nigeria'. *Guardian*, 16 April 2013.
- Adebayo, B. (2020). Nigerian Senate passes sexual harassment bill. CNN July 08, 2020. <https://edition.cnn.com/2020/07/08/africa/nigeria-sexual-harassment-bill/index.html>.
- Adetutu, A. & Iseoluwa, A. (2020). The trajectory of Nigerian law regarding sexual harassment in the workplace. *AJLHR* 4(2): 1-9.
- Akanmu, P.D. (2009). Student's perception of sexual harassment. *Gender and Development*, 10(1): 10-23.
- Akinfala, F.F. & Tunde, K. (2017). Sexual harassment as a predictor of organisational outcomes. *African Journal for the Psychological Study of Social Issues*, 20(1): 60-73.
- Ayodele, M. (2021). "Workplace sexual harassment still prevalent in Nigeria." *Business Day*.
- Bello, P.O. (2020). Combating sexual harassment in an ivory tower in Nigeria: Mixed feelings. *Bangladesh e-Journal of Sociology*, 17(1): 173-189.
- Collier, R. (1995). *Combating sexual harassment in the workplace*. Buckingham: Open University Press.
- Ejiogu, A. & Onyene, V. (2006). Deepening corporate integrity in the Nigerian university system. Department of educational administration, University of Lagos, Nigeria.
- Haralambos, M. & Holborn, M. (2013). *Sociology: Themes and perspectives*. 8th ed. London: Harper Collins Publishers Limited.

- Ihudiebube-Splendor, C.N. & Chikeme, P.C. (2020). A descriptive cross-sectional study: Practical and feasible design in investigating health care-seeking behaviour of undergraduates. In SAGE research methods cases.
- Moradeke, F.T. (2014). Gender differences in perceptions and experiences of sexual harassment in the workplace. *Global Journal of Management and Business*. 1(2): 036-044.
- Mushingaidze, T.M. (2006). Gender and higher education in post-colonial Zimbabwe: tentative reflections on policy issues. *OSSREA Bulletin*, 3(1): 33-39.
- Okeke, C.M.A. (2011). Impact of sexual harassment on women undergraduates' educational experience in Anambra State, Nigeria. Seton hall university dissertation and theses (ETDs), paper 6. <http://scholarship.shu.edu/ogi/viewcontent>.
- Olowookere, F. (2010). Violence against women in Nigeria: Implications for family life. *The social and management scientists*, 1(1): 109-129.
- Oluade, R. (2001). Sexual harassment in Nigeria universities: Exploring practice, ethics and agency. *The Nigerian Social Scientists*, 7(2): 2-11.
- Otite, O. & Ogionwo, W. (2006). *An introduction to sociological studies*. Ibadan: Heinemann Educational Books (Nig.) Plc.
- Otulayo, I. (2000). Violence against women in Africa: The case of Nigeria. LASU: Center for Planning Studies.
- Reskin, B. & Padavic, I. (1994). Women and men at work. Thousand Oaks C.A.: Pine Forge Press.
- Tajfel, H. & Turner, J.C. (1986). The social identity theory of inter-group behaviour. In S. Worchel & L.W. Austin (Eds.). *Psychology of Intergroup Relations*. Chicago: Nelson-Hall.
- Timmerman, G. (2002). A comparison between unwanted sexual behaviour by teachers and by peers in secondary schools. *Journal of youth adolescence*, 31, 397-404.
- Work Harassment (2012). Sexual harassment in the workplace. Retrieved from <http://www.workharassment.net/index.php/sexual-harassment-in-the-workplace.html> (accessed November 12, 2020).

Yusuf, N. (2010). Experience of sexual harassment at work by female employees in a Nigerian work environment. *Journal of Hum. Ecol.*, 30(3).

***About the Authors:** Dr Chukwujekwu Charles Onwuka (cc.onwuka@coou.edu.ng) & Dr Ignatius Sunday Ume (achcodes@gmail.com) are of the Department of Sociology, Chukwuemeka Odumegwu Ojukwu University, Igbariam, Anambra State, Nigeria.

Recounting History through Pristine Settlements: A Study of Selected Basà Toponyms in Nasarawa and Toto Local Governments of Nasarawa State

By

Philip Manda Imoh & Friday Nyizo Dansabo*

Abstract

This paper studies Basà toponyms in Toto and Nasarawa local government councils of Nasarawa State. Every place name in most Nigerian and African settlements has narratives which constitute the symbolic historical narrative behind it. The study seeks to answer the question: What are the motivations and the narratives behind toponyms in Toto and Nasarawa local government councils of Nasarawa state? Ethnographic data for the study were obtained through interviews and metalinguistic conversations in Basà speaking domains of Toto and Nasarawa local councils. The investigation adopted the linguistic descriptive method using the Leipzig Glossing Rule to interpret the data obtained. The facts in this study show that, while various approaches such as oral history, archaeology and other scientific methods can be used by researchers to study toponyms, a linguistic approach can also be adopted as an alternative complement. The findings from this study show that place names are historical preserving strategies and tools among the Basà ethnic group in Toto and Nasarawa local government areas. The linguistic approach used in the study revealed that the place names examined in the study involves various grammatical structures through complex morphological processes to derive their surface forms. The commonest sources of nomination of Basà toponyms are geographical features, water bodies, vegetations, animals, ideology, personal names, ideophones, transfer of settlement names and social factors. The investigation unearths, reminds, teaches and preserves unknown stories encapsulated in these toponyms.

Keywords: Basà, history, narrative, narrative, Nasarawa, place names, toponyms, toponymy and Toto

Introduction

Basà language is spoken in different locations in North Central Nigeria such as, the six area councils of the Federal Capital Territory; Kokona, Nasarawa, Toto and Doma Local Government

Councils of Nasarawa State; Bassa, Dekina, Ankpa and Kotonkarfe Local Government Areas of Kogi State; Kontagora Local Government of Niger State; Agatu and Markurdi Local Government Areas of Benue State. Some of these locations are characterized by different dialectal variants, each is identified by a distinct name, but all varieties are mutually intelligible. Basà language is classified as belonging to Western-Kainji of Kainji language family also referred to as Rubasa (Basa Benue) (Crozier and Blench, 1992:32).

Trends in African studies involve unveiling traces of African culture and heritage embedded in their naming traditions to recover and reconstruct the African heritage. In most parts of Africa, their names are sources of oral records that can be carefully studied to make some remarkable findings about them and their history. This study focuses on toponyms. Toponyms have durable or long life span which cannot be easily erased. Their durability makes them have fixed or permanent landmarks which, with time result in important information for cultural and historical studies. Batoma (2006) lists five facets of toponyms namely, geographical, historical, linguistic, symbolic and socio-political. This study focuses on the linguistic aspect.

Toponymy is the study of place names (David, 2011). Toponyms are mainly used to identify and distinguish certain places from others. Toponymic onomastics studies place names and examines the history of individual names or of the names found in particular social groups to uncover the original meanings to establish their social or geographical distributional patterns (Nuessel, 2012).

Generally, it reflects the nature of relationship language speakers entertain with space. People name virtually every portion of space regardless of shape, topography, location, etc. and grant it the status of an identified delimited entity. The choice of toponyms sometimes can be arbitrary or random but in most cases, intentionally and systematically motivated. The subjectivity of the practice is unveiled by different names given to different places which show association with concept, entities, geographical features, history, etc. Thus, place names most generally refer to different factors namely, natural features, fauna and flora, ethnicity, landscape, etc. Laaboudi & Marouane state that assigning names to places like cities, avenues and plazas is one of the widely adopted naming strategies that aim to establish a

relationship of appropriation, affiliation or delimitation between people and space. “When people’s names are given to a place, the intention is either to honour the person whose name is given to the place or show a kind of affiliation of the place by the people who named it” (p108).

Linguistically, place names are important because they unveil and preserve language identity of the communities who live or lived there. They indicate the language spoken in a particular area or region and show traces of the isoglosses between the communities and ethnic groups who speak different languages or dialects. This implies that the dominant place names from a particular language in a region or geographical area would show that inhabitants of such a place are or were members of that ethnic group or language. Also, toponyms from different languages show that different ethnic groups coexist or coexisted in the area. This can be supported by the claim of Curchi (2011) where he points out that toponyms tend to be conservative; remaining in use for centuries after their original meaning has been forgotten. He adds that they thus serve as linguistic fossils, preserving traces of all the language groups that settle there.

Toponymy is very significant because most people view toponyms as mere labels convenient for users to identify features on the map or as sign posts. Place names, however are established part of linguistic, ethnocultural and historical features of a region. Handcock holds that toponymy is concerned with the origins and meanings of all geographical names and with the changes these names have undergone, in form, spelling and pronunciation. He further argues that the latter places place names into field linguistics.

Generally, Africans commonly use various oral traditions such as culture, songs, narratives, language, names, naming traditions to preserve their history. This is very apt in the Basà toponymic situation.

The significance or relevance of this study is the need to preserve the culture, ethnonymy, history etc. of the Basà people which reflect in their geographical or place names. Collecting, studying and systematizing the corpus will help to preserve them and transmitting information to subsequent generations. More importantly is the fact that they are unexplored areas in North Central Nigeria. Furthermore, in a disputed land situation, this

information could serve as evidence that can be used to resolve the matter and determine the true owner. This study is important as it unearths and preserves the etymology of certain names that have survived over the years whose meanings were unknown. One unfortunate situation encountered in the course of our fieldwork was, some traditional leaders who are expected to be custodians of history, culture, tradition and customs do not know the meaning and history of their domains. This study will help to forestall such unfortunate trends.

This study attempts to answer the following questions:

- i. What are the motivations behind place names in Toto and Nasarawa LGCs?
- ii. What are the narratives behind the toponyms in Toto and Nasarawa LGCs?

Literature Review

Names exist as part of the socio-cultural setting of every society. Being part of the society that gives them, they act as a window through which the world is understood and appreciated (Mutunda, 2011). They are used as conduits of information, especially, on the society's attitudes or observation towards the named (Mapara et al, 2009:9). Musonda, Ngalande & Simwinga (2019) states that it is important that one has a good knowledge of the imagery and metaphor of the language under consideration to appreciate their names.

Toponymys include the names of all natural features such as rivers, mountains, islands, lakes, bays, etc. They also include man made places or features such as towns, cities, villages, parks, bridges, roads, etc. Handcock asserts that general categories such as families, places, such as islands or mountains are referred to as generics. Names of individual features (spoken, written or understood) are called specifics. This, he exemplifies thus, in the toponym 'Signal Hill' *Signal* is the specific part, whereas *Hill* is the generic. He says, the name *St. John's* uses only the specific part of the toponym but a listener or reader is expected to know that the name refers to the place of a settled community, in this case, a city. He reveals that naming convention vary by language. In French, the word order permits the generic to occur first, whereas, in English, it is most common to put it last, though names

which are of French in origin were adopted in English usage often retaining linguistic evidence of their initial form, e.g. *Harbour Grace* (originally, *la Harvre de Grace*) or *Port de Grace*.

Studies on personal names and toponyms have been carried out in the onomastic literature in different disciplines such as linguistics: Akinasa (1980), Ubahakwe (1981), Oduyoye (1982), Essien (1986), Aceto (2002), Agyekum (2006), Merkel & Yakovleva (2008), Hardcock, (2011), Klugah, (2013), Agbo (2014) Mensah (2013), (2015), and (2017), Mensah & Ishima (2020), Okon (2017), Laaboudi & Marouane (2018), etc.; Psychology: Steele (1988), Steele & Smith (1989) etc. ; Anthropology: Bean 1990, Obeng (1998), Anderson (2004 & 2005), Ukpong (2007), Author (2015) & (2017); Sociology: Ngade (2011), Suzman (1994), Author (2016); Geography: Villette & Purvea (2018), Tent & Blair (2009), Luo, John & Wang (2009), etc.

Imoh (2019) investigates the structure of Basà personal names, Imoh (2020) studies the ethnopragmatics of Basà personal names, Imoh & Dansabo (2020) ex-ray the sentential structure of Basà personal names, Imoh (2020) is on indirect communication strategy among the Basà people, Imoh (2021) studies the symbolism of Tìribì shrine naming practices and communication and Imoh & Dansabo (2021) investigate ethnopragmatics of death prevention names in Basà. The researchers carefully observed that most works are mainly in sociology, psychology, anthropology, geography, etc. though there are few on linguistics, both personal and toponymic, but none addresses any aspect of Basà toponyms. This serves as the motivating factor to fill the existing research gap and make a valuable contribution to the onomastic literature and scholarship in general.

Toponyms are geographical names or place names applied to geographical features and settlements on the earth's surface. Handcock (2011) states that place names occur in both spoken and written languages and represent an important reference system of individuals and societies throughout the world.

Specifically, toponymy refers to the study of geographical names of particular regions or territories. The term 'toponym' derives from the Greek word *topos* 'place' and *onoma* 'name'. Handcock states that a toponymist will not only look at the meaning of a given name but also at the history of the area. He further argues that "Doing so helps to reveal the story behind the names" just as it

is believed that “every name has a story to tell” (1).

The Concept of Pristine Settlements

The study on pristineness of place is quite scarce. Udoye (2017:33) claims that lack of interest in the study of pristineness is responsible for its dearth. Though scholarly studies on the subject matter were scanty, a few were found. The Advanced Learners Dictionary (2001) and Urban Dictionary define the concept as an adjective that means something that is fresh and clean as if new, not developed and changed in any way; left in its original condition. Other researchers define the concept as a place that is untouched or spotless (Nash 2012 and Paul 2013). This view is in support of Gibson (2011) who states that it is a place that is ancient, primitive, good, old, uncorrupted – an unspoiled beauty. Paul (2013) adds that ‘Pristine’ stands for an environment that is untouched by human hands and untouched over thousands of years. For the researcher, the conceptual relevanc of ‘pristineness’ is not the strict sense of spotlessnes as there is no place that is purely pristine; rather, it is pristineness in the context of the toponyms of the study areas.

Methodology

The methodological basis of this research is a complex linguistic approach to the study of regional toponymy. Techniques used in the study are: the method of scientific description, the method of semantic classification and etymological analysis without necessarily considering structural classification.

The work on the complex analysis of this aspect of the Basà toponymy includes gathering of toponyms in the study areas, the linguistic aspect of the investigation (which incorporates etymology, semantics and structure, where applicable) and aspects of extralinguistics of the survey, namely, georeferencing, culture and historical information.

The toponyms under study where collected from aborigines of Toto and Nasarawa local government councils of Nasarawa State, North Central Nigeria, through oral narratives. The study adopts a qualitative research method. We had to adopt this method only since there is no existing document where information can be retrieved either from missionary or ethnographic sources. The information was sourced by interviewing traditional leaders and elders who were purposefully sampled based on their knowledge

of the study areas and willingness to participate. The researchers prepared an interview guide to steer the course of the interview. The informants were contacted to arrange a possible rendezvous for interview. Probing questions were further asked where necessary in order to elicit further information and seek clarifications on issues that were not clear. Each interview session was recorded in our field notes. The informants and researchers spoke Basà, their native language which necessitated the need to transcribe the raw data for analysis.

Recording Toponyms

A major bottleneck in place names is recording names used in regions or communities by consulting older residents who either invented the names or inherited them from their older generations. Hancock (2011) states that once the names are recorded and defined by location (geo-positioned, given a geographical position reference) names are securely preserved and can be considered for official use. Toponymic records not only assist in expanding data bases for mapping and other practical purposes such as mining exploration, travel and recreational uses, search and rescue operation, emergency measures, national security and land use planning, it is also effective in preserving and securing vital information about culture, history which can be lost with the death of the elders who are custodians of history and the demise of traditional life orchestrated by modernity. This is one of the various reasons why the researchers regard the recording of toponyms as study that has to be undertaken now as an important aspect of cultural heritage and identity. This view agrees with the assertion of Hancock (2011) which argues that “Traditional names in their cultures had to do with survival, identifying hunting and fishing sites, sacred places and providing other important information about history of their respective areas” (3). He (Hancock) states that toponymy, thus, provides a main link to the ancestors and ancestral lands and is a central theme in the history of a people.

Analysis of Basà toponyms

Basà is a tonal language characterized by three register tone levels. Tones in the language are phonemic, that is, tone variations cause meaning change in the language and it is also grammatical. Thus, the high tone is marked with an acute tone, the low tone with grave tone and the mid tone unmarked.

This section discusses the processes of Basà place names in Toto and Nasarawa local government areas. Place names in these areas bear strong traces of the Basà language that transited through them. This supports the assertion of El Fassi (1984:18):

The various civilizations which succeed one another in Morocco did not leave any significant traces in its toponymy. It can even be said that at present, there are practically no names of foreign origin to be found, except those of Phoenician or Carthaginian origin. These languages are closely related to Berber. The names of many towns and villages were changed by the French, but as these changes were not spontaneous, being imposed by the colonial powers, foreign names disappeared as soon as independence was proclaimed and the places reverted to their old names, which had never been forgotten by the inhabitants.

Toponyms of foreign origin do not prominently feature among regions or places populated or dominated by the Basà ethnic group. In our search, even where some place names do not seem to have features of the Basà language or bear some linguistic affinity, going through their etymology, it was discovered that the distortion resulted from inability of either the government officials, the educated or settlers pronouncing them correctly.

All appellative aboriginal names in Basà feature their natural environment and geographical features, personalities, history etc. In what follow, data analysis and discussion of data are presented.

Table 1. Basà Toponyms as personal names

	Name	Meaning
i	Zásá bọtọ → Zàbọtọ	lonely
ii	Gídán Legeji	Legeji's house
iii	Ùgbá Wòdì	Wodi's camp
iv	Òdàkwò → Dàkwò	anthill
v	Ùgbá Shòkwó → Gbáshòkwó	Shokwo's camp

In Table 1, the toponyms are derived from personal names; Òdàkwò (ant hill) derives a personal name Dàkwò by eliding the initial sound. Most of the place names that are personal names are names of the first occupants of the named settlements. These names tell a lot of stories about the founder and the formation of the place. The story is preserved generations after the founder's death and it is passed from generation to generation. Tent & Blaire

(2009, 2013) call this type ‘eponyms’, that is, commemorating or honoring a person or other named entity by using a proper name as a place name. They exemplify this with names like Maria Island, Tryall Rocks, etc.

Fauna which refers to all the animal life present in a particular region or time is also used as a productive source of place names in the Basà toponyms. The choice of animal names as place names is contained in the story of the named place. This is also used to preserve the rich history of many places in the Basà areas and regions or villages. Examples of this category of Basà toponyms are in table 2 below.

Table 2. Basà Toponyms as animal names

	Name	Meaning
i	òkaròbana →Karòbana	antelope
ii	òdagba → Dagba	elephant
iii	Ègwègweri	kite
iv	ùgbá ègbèrèjì →Gbégbèrèjì	baboons’ camp
v	ùgbá ènemi→Gbénemi	buffalos’ camp
vi	Àkpàkwò	tortoises
vii	ùkatakpa→ Katakpa	tibia

Table 2 comprises names of animals used as toponyms. As earlier noted, toponyms are history preserving tools in the Basà ethnic group because they are used to mark important occurrences or contain certain narratives about the people, past events, etc. In table 2 (row i), Karòbana (antelope) is so named because the place had a dominant presence of antelopes before and during the early periods of settlement. This also applies to the data I rows ii-vi. The animal names used as toponyms in these settlements had a history of dominance of the animals concerned.

Katakpa in row vii has a different narrative. Our source gave a narrative of a hunter who shot an elephant. The elephant escaped with gunshot wounds and latter died. The hunter did not find it until it had decomposed. When he found the rotten body of the elephant, he cut the tibia as an evidence of his claim and marked a particular location where they eventually settled. The name Katakpa (tibia) became the name of the settlement.

The following examples (table 3) present place names based on vegetation species and these are called phytonyms

(phytotoponyms). This floral category comprises different trees and vegetations used for their economic value, fertility, spiritual protection, timber, etc.

Table 3. Basà Toponyms as plant names (phytonyms)

List of Basà Toponyms derived from names of plants			
i	ùsùlè → Èsùlè	ii	ùshèjé → Shèjé
iii	ùkpèkpèrè → Èkpèkpèrè	iv	ùwáwá → Àwáwá
v	ùndéshí → Èndéshí (locust bean tree)	vi	ùyíwàwà → Àyíwàwà
vii	ùbùbúma → Bòbóma	viii	ùgbàrómà → Àgbàrómà (plantain/banana)
ix	ùsóbù → Sebù	x	ùdùmbwà → Àdùmbwà
xi	ùsepi → Èsépi	xii	ùkòkòtò → Kòkòtò (forest)

All the data in table 3 are sourced from various economic trees. Èsùlè, Àwáwá, and Sebù are strong and quality economic trees used for timber; Shèjé is a local economic tree used for animal fertility, spiritual protection etc. It can render the user invisible against physical and spiritual forces or aggressors. It also serves as a spiritual herbicide against pest, especially yam pest. Èndéshí (locust bean tree) is an economic tree used to make local seasoning for preparing local delicacies which are said to be very nutritious and rich in protein. Èkpèkpèrè is a common fruit commonly known as ‘ogbono/ogbolo’ used to prepare slimy soup commonly called ‘draw soup’ in Africa. This tree is also a good source of timber. Àgbàrómà (plantain/banana) is a very common sweet and succulent fruit in Africa; Èsépi is a thorny shrub while Kòkòtò is a thick forest.

The vowel replacement or modification and elision are derivational processes used to derive proper names from common nouns in the language. The narratives behind the derivation of these names were that at the point of migration these were the dominant trees found in the named locations.

There is another category of names found during our field research. Those are names sourced from the water bodies found

around the named settlements. The Basà people value water a lot and water plays a major role in the choice of a settlement. This category can be exemplified in table 4 below.

Table 4. Toponyms as Hydronyms

List of some Basà Hydronyms			
i	Màrénjẹ	ii	Nwêzhì
iii	Àhwàché	iv	Ñyímwǎ
v	Ñyímwǎ Rẹfù	vi	Ùhúlò Àtayẹ
vii	Ìsese Zwẹ	viii	mèni mò òhilo →Mènimòhilo

Màrénjẹ in (i) is descriptive of the crystal nature of the water body in question used to name the settlement. Rénjẹ is an adjective that means clean, see-through or crystal. It derives a nominal by prefixing the base with a derivative affix mà-. The Basà language has different names for different water bodies. Nwêzhì and Ñyímwǎ are sources of water from where the toponyms are derived. Data (v-vii) are descriptive names that indicate the inherent characteristics of the water bodies. These compounds are endocentric because the leftmost elements are basic (which Handcock (2011) refers to as generics) described by the rightmost elements which (Handcok (2011) refer to as specifics). In (v), Rẹfù ‘river’ describes the largeness of Ñyímwǎ which is distinguished by its size and width or larger than the usual Ñyímwǎ. In Ùhúlò Àtayẹ ‘rocky stream’ Ùhúlò ‘stream’ is endocentrically described by Àtayẹ ‘rocks’ to typify or described the attribute of the named stream. These two reveal that toponyms can show association with a variety of referents such as time, event, certain physical features of the place etc. What is common in this corpus is that toponyms usually reflect what people perceive as the outstanding or important features of the place. Example (viii) Mènimòhilo ‘farm water’ shows the description of the basic word by another noun or what the possessive word possesses as its distinctive feature i.e. mèni is basic and generic but òhilo ‘farm’ is the possession. These are what Tent and Blair (2009;2011) in their taxonomy of toponyms classify as descriptive indicating inherent characteristics of the place name e.g. Wide Bay, Three Mile Creek etc. and associative i.e. referring to something which is always associated with the place name or its physical context e.g. Shark Bay Telegraph Point etc.

In our field work, we found a category of names that are ideophones. Ideophones are vividly depicted sensing experience with marked forms. They abound in most Nigerian and African languages (Niger-Congo, Afro Asiatic) and beyond; for instance, Dravidian, Austro-Asiatic as well as languages such as Japanese, Korean, Turkish and Basque. It is traced to Bantu linguistics but applicable to all languages. In Japanese linguistics, it is referred to as ‘mimetics’ and ‘expressive’ in South and Southeast Asian linguistics. In Basà, they have features of adjectives but are not purely adjectives. A common feature they share with adjectives is, they show attributes or describe things, texture, feelings, utterances etc. but differ in that they are used to imitate sounds or make onomatopoeic expressions etc. This category of names is not common, but a few were elicited in our field work.

Table 5. Toponyms as Ideophones

Examples of toponyms as ideophones			
i	Kòngbò	ii	Jérényá

Kòngbò is an ideophone used to make an expression of something heavy or imitate a heavy sound or explosion, or something unbelievable e.g. the demise of a powerful ruler, an unbearable and unbelievable happening, an explosive sound etc. Jérényá is used to express tightness, tininess, narrowness or firmness. These names have historical narratives that are passed from older generations to the younger ones. The people consulted have common understanding about the context of the names but the story responsible for their nomination were unknown, that is, the names are surviving but their histories are endangered or lost. This was an endangered aspect of names we encountered as some names exist without the knowledge of their meaning and etymology. What is responsible for this unfortunate loss is, custodians of the oral history of these settlements did not pass to the succeeding generations the information they inherited from their ancestors.

Indirect communication is also used to generate toponymic names. Indirect communication is acting out rather than directly saying what a person is thinking or feeling using facial expression, tone or voice and or gestures. It means, the speaker doesn’t explicitly state what their intentions or feeling are; instead, they rely on other forms. Indirect communication in Basà Onomastics is very productive, especially in zoonyms and toponyms (see Imoh 2020).

This category can be furnished with data in table 6. Most of them are in sentential forms especial statement and command.

Table 6. Toponyms as indirect communication

- i Yă bọ nje, yă bọ gwomane
If 3SG do if 3SG offended
'If it happened to you, if you are offended'
- ii Nda ině bọ
do poss 2SG
'Do your own'
- iii Shishìngèn-shi→ Shishìngènshi
Push-NEG 'not pushable'
- iv ọgbá ọ lásò→ Gbàlásò
camp AGR win
'It is the camp that is important'
- v ùwẹ tọ sǎñ→ Ùwẹtọsǎñ
thing/issue of uselessness
'a worthless activity'

The statement in data (i) is made by the founder of the settlement who equally named it. It has a deep meaning which is 'whatever someone says is based on their experience or what happened to them, which may be unknown to others' It implies that the ones that left their old settlement know what is responsible for their migration and relocation.

Data (ii) is an imperative. It is in response to an unknown antagonist who probably spites the protagonist. The construal of this sentence does not have a predetermined meaning, rather, it is open ended, but one common interpretation to it is the fact that the protagonist uses the name to respond to those who are jealous or an antagonist.

Datum (iii) (Shishìngènshi) indirectly addresses the antagonist or aggressor's hostility. The story underlying the name as was narrated is that, two ethnic groups contested two settlements. The perlocutionary statement made by the avenger or protagonist is directed to the antagonist/aggressor warning them that their patience which had been taken for granted is exhausted; any further contempt/aggression shall be meted with stiff resistance. It indirectly draws a battle line between two warring parties dishing out a stern warning as a threat.

(iv) ògbá stands for a number of camps in Basà. In this context, it stands for a fighting ring or a battle ground. From the narrative, the speaker is likely to be the protagonist and the statement targeted at the antagonist. It is meant to caution the antagonist who underrates the capacity of the protagonist that one's bragging can only be determined on the battle ground where physical conflict or fight takes place.

The name Ûwètòsàñ in (v) derives from a disagreement between an antagonist and a protagonist. The name is clearly characterized by contempt and an indirectly communication either to offend or vindicate. Our informants were not certain whether or not it was the antagonist or protagonist that generated the name, but share the same understanding that the name implies a verbal contempt meant to vindicate an antagonist.

Geographical features such as mountains, valleys, plains, deserts, basins, rivers, soil, natural vegetations etc. as demonstration in the foregoing discussion are a rich sources of Basà toponyms. Most of these names are evaluative in nature as they reflect a strong connotation associated with the place. Examples of geographical features can be shown in table 7 below:

Table 7. Toponyms as Geographical Features and Description of Locations

	Name	Meaning
i	Ìshẹmẹ	mountain
ii	Ìshẹmẹ Bíyìbwó (mount white men)	white missionary lodge
iii	Úwapà Bọzà stream boza	Boza forest
iv	Kpákpátá	threshing floor
v	Ríngéní ma → Ríngéníma turn 2PL.O	crescent
vi	Gàùrọ → Gàùrá	ridges /gutters (on a hill/mountain resulting from erosion)
vii	Ndàsọ → Àdàsọ	plain land
viii	Ọhwọla	salt tone

Example (i) means mountain, the settlement is located on a hilly place or close to a mountain or hill which is higher above the surroundings. The place name derives from the geographical feature or the topography of the place. Example (ii) is eponymous in nature because it commemorates or honours the person (white

man) by using their identity to show the attributes of *isheme* 'maintain'. This could result from the reverence the Basà people have for white people. *Úwapà Bòzà* in (iii) shows association with a referent in *wapà* 'stream' which is compounded with an endocentric component *Bòzà*; a kind of tree which bears a red fruit used by young women to make cosmetic tattoo and beatification. It was also reported that the milky liquid from the fruit can be mixed with soap for bathing. It makes the skin fresh and beautiful. The narrative from the field states that this particular tree was common in the area at the time of settling. The place also has a stream (*Úwapà*), but the stream featuring as the head of the compound stands for forest (of *Bòzà*) which is used to show the attribute of the head word. In (iv), *Kpákpátá* 'threshing floor' it is a hard, level surface on which farm produce, especially grains are threshed with a flail. It is a place of separation where the harvest is prepared by separating the grain from the chaff. This settlement is so called following the attributes of the land i.e. being hard and level surface. Data (v) *Ríngéníma* 'turn', an imperative addressed to second person plural is named following the geographical nature or the topography and physical features of the place i.e. being a crescent.

Example (vi), *Gaurá* 'ridge' or 'gutters' is so named considering the ridge-like nature or gulleys on the mountain caused by erosion. The name of the settlement derived from the physical impression erosion made on the mountain. *Àdàsò* 'plain land' derived from *ndàsò* which is an ideophone describing a plain topography. The place is occupied by another ethnic group whose phonotactics requires vowel insertion for proper names that are non-indigenous beginning with an onset. The narrative from our field report claims that this factor was responsible for the corruption of the original name which was eventually adopted and gazetted. Finally, *Òhwòla* in (ix) is 'salt stone' which always attracts animals like antelopes, rabbits and other animals that leek it. It is so named considering the predominance of this mineral resource in the area.

There was a category of names elicited during our field work which were names of deities. This category was very scanty and uncommon. They are not normal or conventional settlements like others but sacred places where priests dwell to consult spirits, ancestors or deities. These people dwell here to serve as intermediaries between mortal men and spirits, ancestors or deities. They are highly pristine because they are guided by ancestral rules

that are not concerned or affected by modernity and civilization. Examples:

Table 8. Toponyms as names of deities

	Name	Meaning
i	Ùwapà Jile	family/ancestral deity
ii	Àhangwò Jile	family/ancestral deity

The two examples in table (8) are sacred places made up of endocentric compounds. In Basà, the compound is headed by the leftmost element which also determines headedness (see Imoh 2017). Thus, the basic element is the leftmost element whereas the satellite at the rightmost edge. What they have in common in the fact that they are dedicated to specific deities or ancestors and are highly venerated sites. In the Basà language, the word ùwapà means ‘water body’ in general or could mean ‘forest’. In Africa, secret places are located in the forest and by the side of a water body. In (i), it refers to both. In (ii), Àhangwò refers to a sacred camp which is located not too far from general human settlement and not necessarily by the river or water side. Both of these sacred places are settlements of family ancestral deities meant for family protection. They only differ in that (i) is only owned and usable within by the family or extended family whereas, (ii) can be extended to matrilineal family members.

Some place names can be transferred from their original base to a new settlement when a segment or the entire people of the old settlement move to a new location. In this instance, the name of the original place is reduplicated or morphologically modified or extended to make a little contrast with the original location. Instances of this category are demonstrated in table 9.

Table 9. Toponyms as transferred names

	Name	Meaning
i	Àkpàkwó	tortoise
ii	Sàrdauna Gbèmgbè	named after a northern political leader

The principle of shift i.e. using a toponym in whole or part from another location or remote place e.g. New Orleans, New England etc. (Laabondi & Maronane 2018:177) is also practised in Basà

toponyms. The ethnic group has a very rich migratory history and some families or settlements moved with their old place names. In a situation where a section of people remains in their original ancestral land and another section moves out, it usually results in a duplication of the original ancestral place name, but where all occupants move together, the name is transferred to the new location, either with slight modification or none. A good example of this are toponyms like *Àkpàkwó* ‘tortoise’, in (i) which means, at the time of founding the original settlement, there were many tortoises and *Sàrdauna Gbèmgbè* in (ii) taken from *Sàrdauna* etc with slight modificatio. The original etymological factors may not be applicable to the new location. The main intention is to preserve identity and history or those factors for which they are known.

Conclusion

This study has researched into the motivation for toponyms and their typological categorization. The Basà toponyms as demonstrated in this study are oral records which contain the historical information about the people, migration, challenges, struggles, belief etc. These names can scarcely be extricated from the people and their history. For some, toponyms are part of not only their history but their culture, experience, politics, and identity as they constitute fossilized landmarks whose durability make them important sources of data and information about their ancestry.

In the study, the commonest morphological processes toponyms are constructed in this study are elision (of the initial vowel sound of the source lexeme before deriving the surface form) and compounding. Only few transfers are attested. This study discovered that the commonest sources of nomination of Basà toponyms in the study areas are: features of geographical areas, i.e. the characteristics of the area named; water bodies; vegetation or plant species; animals (flora and fauna); ideological and social factors; personal names, ideophones, deities and transferred names. These are the main sources where topo-lexemes are generated. In general, the nomination of these names is within the dynamics of the society or community in question. The understanding of these names can lead to the appreciation of the history of the named place and the people.

This work can be replicated in other languages as a way of obtaining vital information, make input to the onomastics literature

and preserve the ancestral history that may be lost with the demise of the custodians of oral and traditional history.

References

Aceto, Michael. (2002). Ethnic personal names and multiple identities in anglophone Caribbean speech communities in Latin America. *Language in Society*.31, 57-608

Agyekum, Kofi. 2006. The sociolinguistic of Akan personal names. *Nordic Journal of African Studies* 15 (2) 206-235.

Akinnaso, Niyi F. 1980. The sociolinguistic basis of Yoruba personal names. *Anthropological Linguistics*. 22(7), 275-304.

Akung, Jonas. and Abang, Oshega. (2019). I cannot baptize satan: The communicative import of Mbube death-prevention names. *Sociolinguistic Study* 13 (2-4)295-311.

Anderson, John. (2004). On the grammatical status of names. *Language*. 80, 435-474.

Atoma Batoma (2006). African ethnonyms and toponyms: An annotated bibliography. *Electronic journal of Africana bibliography*. 10 (1), 1- 40.

Bean, Susan. (1990). Ethnology and the study of proper names. *Anthropological Linguistics*, 22 (7), 305-316.

Beattie, John M. (1957). *Nyoro personal names*. *Uganda Journal* 21.348-47.

Croizer, David. H. & Blench, Roger. M. (1992). *An index of Nigerian languages* (2nd edition). Dallas: SIL.

Crystal, D. (2008). *A dictionary of linguistics and phonetics*. Oxford: Blackwell.

Curchin, L. A. (2011). Naming the provincial landscape: settlement and toponymy in ancient Catalunya. *Hispania Antiqua* XXXV, 301-320.

Daouia Laaboudi and Mohamed Marouane (2018). Ait and Oulad toponyms: Geographical distribution and linguistic implication. *Journal of applied language and culture studies*. 1, 107- 131.

David, J. (2011). Commemorative place names: Their speciality and problems. *Names journal of onomastics*. 59 (4) 214-228

Diala, Isidore. (2012). Colonial mimicry and postcolonial remembering in Isidore Okpewho's *Call me by my rightful name*. *Journal of Modern Literature*, 36 (4) 77-95.

Dixon, R. (1964). On formal and contextual meaning. *ActaLinguistica* 14, 23- 46.

Epstein, Edmund. and Kole, Robert. (1998). *The language of African literature*. Trenton, NJ: African World Press.

Elema Merkel and Lyubov Yakovleva (2008). Experiment of South Yakutia toponym's lexicographic description. *EDP science*. Available at: <https://doi.org/10.1051>.

El Fassi, M. (1984). Toponymy and ethnonymy as scientific aids to history. *African ethnonym and toponyms*. Paris: the united nations educational, scientific and cultural organization.

Essien, Okon. (1986). *Ibibio Names: Their structure and their meanings*. Ibadan: Day Star Press

Finnegan, Ruth. (1976). *Oral literature in Africa*. Oxford: Oxford University Press.

Gordon Handcock (2011). An introduction to geographical names and the Newfoundland and Labrador geographical names board. Unpublished report.

Haviland, William, Prince Harald. and McBride, Bunny. (2013). *Cultural anthropology: The human challenge*. Stanford, CA: Cengage Learning.

Hussein, Riyad. (1997). A sociolinguistic study of family names in Jordan. *Grazer linguistisches studien* 4, 25-41.

Imoh, Philip Manda and Dansabo, Friday. N (2020). The ethnopragmatics of Basà personal names. *The Griot*. 3, 182-202.

Imoh, Philip Manda. (2019). An onomastic study of the structure of Basà personal names *ANSU Journal of Language and Literary Studies (AJLLS)*. 1 (5) 56-72.

Imoh Philip Manda. (2020) Onomastics: An indirect communicative strategy among the Basà people. *Journal of the*

Linguistics Association of Nigeria Supplement iv, 214-232.

Imoh Philip Manda and Friady Nyizo Dansabo (2021). Basà sentential names: A brief descriptive study. *Journal of the institute for Nigerian languages*. 83-98.

Imoh Philip Manda and Friady Nyizo Dansabo (2021). Personal names: An ethno-pragmatic study of Basà death prevention names. *Nasara journal of humanities*. 10(i), 146-157.

Jauro, Barnabas L., Ngamsa, John. & Wappa. John Peter. (2013). A morphosemantic analysis of the Kamue personal names. *International Journal of English Language and Linguistics* 1, 1-.12.

Julia Villette and Rose S. Purves (2018). Exploring microtoponyms through linguistics and geographic perspectives. *Agile*. 2-4.

Koopman, Andrian. (1990). Some notes on the morphology of Zulu clan names. *South African Journal of African Languages*. 4.1: 333-37.

Lacastro, Virginia (2012). *Pragmatics for language educators: A sociolinguistic perspective*. New York: Routledge.

Lyons, John. (1977). *Semantics*. Cambridge: Cambridge University Press.

Maenetsha, Kholofelo. (2014). *To the black woman we all Know*. Cape Town: Modjaji Books.

Mandende, Itani Peter. (2009). *The study of Tshivenda personal names*. Pretoria: University of South Africa.

Mapara Jacob (2009). The indigenous knowledge system in Zimbabwe: juxtaposing post-colonial theory. *The Journal of Pan African Studies*, 3, 139-155.

Mapara, Jacob. (2013). *Shona sentential names: A brief overview*. Mankon, Bamenda: Langaa Research and Publishing.

Mashiri Pedzisai, Chabata, Emmanuel and Chitando, Ezra. (2013). A sociocultural and sociolinguistic analysis of postcolonial naming practices in Zimbabwe. *Journal for Studies in Humanities and Social Sciences*. 2, 163-173.

Mensah, Eyo. (2013). The structure of Ibibio death prevention

names. *Anthropological Notebooks*.19, 41-59.

Mensah, Eyo and Offong, Imeobong. (2013). The structure of Ibibio death prevention names. *Anthropological Notebook*, 19 (3): 41-59.

Mensah, Eyo. (2015). Frog, Where are you?: The ethnopragmatics of Ibibio death prevention names. *Journal of African Cultural Studies* 27, 115-132.

Mensah, Eyo. (2017). Proverbial nicknames among rural youth in Nigeria. *Anthropological Linguistics*. 59, 414-439.

Mensah, Eyo. (2020). Name this child: Religious identity and ideology in Tiv personal names. *A Journal of Onomastics* 68. 1, 1-15.

Mercy Adzo Klugah (2013). Recounting history through linguistics: A toponymic analysis of Asogli migration narratives. *African journal of history and culture*. 5(8), 151-159.

Musonda Chola, Ngalande Sande and Simwinga John. (2019). Daring death among the Tumbuka: a socio-semantic analysis of death-related personal names. *International Journal of Humanities Science and Education (IJHSSE)*. 6,7: 109-120.

Mutunda, Sylvesta. (2011) *Personal names in Lunda culture milieu*. Arizona: university of Arizona.

Moyo, Thema. (1996). Personal names and naming practices in Northern Malawi. *Nomina African*. 10.1 & 2: 10-19.

Mwangi, Kinyanjui Peter. (2015). What's in a name?: An exploration of Gikuyu grammar through personal names. *International Journal of Humanities and Social Science*.5,259-267.

Nash, J. (2012). Pristine toponyms and embedded place names on islands. *Names journals of onomastics*. 23, 259-271.

Ngade, Ivo. (2011). Bakossi names, naming culture and identity, *Journal of Africa Cultural Studies*. 23(2) 111-20.

Nuessel, F. (1992). The study of names: A guide to the principle and topics. Westport, CT: Green Press.

Obeng, Samuel G. (1998). Akan death-prevention names: A pragmatic and structural analysis *name* 46, 163 -187.

Oduyoye, Modukpe. (1982). *Yoruba names: their structures and naming*. London: Karnak House .

Olawale, F. (2005). *News journal community advisory board*. Ibadan: Heinemann.

Omachonu, G.S. & Onogu W. S. (2012). Determining compoundhood in Ígálà: From universal to language specific focus, *Journal of Universal Language* 13-2, 91-117.

Raymond Yahaya opega (2018). Structure pragmatics and meaning of Igala personal names. A PhD thesis submitted to the Dept of English language, University of Nigeria, Nnsuka.

Plank, Frans. (2011). Differential time stability in categorical change: Family names from nouns and adjectives illustrated from German. *Journal of Historical Linguistics* 1,269-292.

Sagna, Serge and Bassene, Emmanuel. (2016). Why are they named after death? Name giving, name changing and death prevention names in Gújjolaay Eegimaa (Bangul). *African Language Documentation and Conservation*, 10: 40-70.

Searle, John. (1958). Proper names. *Mind*. 67:166-173.

Steele, Claude M. (1988). The psychology of self-affirmation: Sustaining the integrity of the self. *Advances in experimental social psychology*. 21, 261-301

Steele, Kenneth & Smithwick, Laura. (1989). First names and first impression: *A fragile relationship*. 21:517-523.

Suzman Susan M. (1994). Names as pointers: Zulu personal naming practices. *Language in society* 23, 253–72.

Tent, J. and Blair, D. (2009). *Motivations for naming: A toponymic typology*. ANPS Technical paper II. South Turramurra, NSW: Australian National Place names Survey.

Ubahakwe Ebo. (1981). *Igbo names their structures and their meanings*. Ibadan: Day Star Press.

Udo, Edet (1983). *Who are the Ibibio?* Onitsha: FEB Publishers Limited.

Udoye, Ifeoma Emmanuella (2017). Anthronomastics study of Igbo toponyms in pristine and non-pristine areas of

Anambra state. A PhD thesis submitted to the Department of Languages and Linguistics, Nasarawa State University, Keffi.

Ukpong, Edet. (2007). *An inquiry into culture: Ibibio names*. Uyo: Dorrard Publisher.

Wei Luo, John F. Hartmann & Fahui Wang (2009). Terrain characteristics and Tai toponyms: A GIS analysis of Mang, Chiang and Viang. *Geojournal*. DOI 10.1007/s10708-009-929-8

***About the Authors:** Dr Philip Manda Imoh (philipmanda@nsuk.edu.ng) & Friday Nyizo Dansabo (fridaydansabon@nsuk.edu.ng) are of the Department of Languages & Linguistics, Nasarawa State University, Keffi, Nasarawa State, Nigeria.

Ethnicity and Prebendal Politics: Implications for Democratic Consolidation in Nigeria

By

**Ihezie Okekwe &
Ebelechukwu Lawretta Okiche***

Abstract

Nigeria is a heterogeneous society comprising diverse ethnic, linguistic and cultural groups. Contact with the colonialists suddenly changed the peaceful co-existence of the groups and threw up ethnic loyalty and ethnocentrism. The fear of domination by some ethnic groups heightened the struggle for scarce resources and quest for control of power. The competition for power and resources which gullible politicians and public office holders believe are easily gotten from the state culminated in prebendalism. The paper examines the implications of the two variables of ethnicity and prebendal politics on democratic consolidation in Nigeria and recommends good governance as a way of addressing their negative effects. This study is hinged on the Talcott Parsons' pattern variables as theoretical framework of analysis.

Keywords: prebendalism, ethnicity, democratic consolidation, pattern variables

Introduction

Nigeria, without doubt is a heterogeneous society made up of two hundred and fifty ethnic groups (Almond, G.A et al 2011). These ethnic groups have different languages, religion, cultural and other differences. These other differences manifest in form of dress, diet etc. In the light of these differences and diversity which the country is noted for, the effect these have for democracy and sustainable development generally is better imagined than discussed. Furthermore, the consequence of these also for politics in the country is quite grave. Thus work, arising from the foregoing looks at the impact of the cancer-worm of ethnicity and the

hydra-headed malaise of prebendal politics on democratic consolidation and or substance in Nigeria. The position this country finds itself in is not an enviable one. A country blessed with both human and material resources that stand tall amongst all the other countries in African cannot boast of a commensurate economic standing judging from its vast resources. Rather than rank amongst the most prosperous, its gross domestic product (GDP) is ranked amongst the lowest in the continent. No thanks to the plague of corruption (and prebendalism) that is the hallmark of Nigerian politics. In spite of being the most populous country in Africa, this asset (population) has not been converted to advantage like other countries in this category such as China, India, America, etc.

At this juncture, the poser is: what are the implications of these variables-Ethnicity and prebendal politics-to the consolidation of democracy in Nigeria? By extension, this work attempts to provide answers to the following questions also, namely: What is ethnicity? How do we conceptualize prebendal politics? What is democratic consolidation? Is it right for a progressive society, especially when it is considered that ethnicity can generate healthy rivalry? These and more are some of the questions which this work would try to proffer answers to.

More importantly, this paper is very relevant in so far as the consolidation of democracy is concerned because it goes a long way in dissecting and laying bare the effects of ethnicity and prebendal politics in enhancing or hindering the sustenance of democracy. After over sixty-two years of independence, the citizens of the country still see themselves as strange bed fellows. They more easily identify themselves as Igbos, Yorubas, Hausa, Fulani or Ijaws rather than as Nigerians. According to Salawu (2011),

A consequence of this is that many of the citizens may never develop a proper concept of nation. This kind of ethnic group relation signifies negative dimensions and which may mean much for the Nigerian political system.

Aside from the above negativity, the country is the worst for it because the development and consolidation of democracy have definitely been stultified and retarded. Salawu .B (2011) goes further to paint a gloomy picture of the scenario as he further states:

Against this diverse background, many ethnic problems abound in Nigeria, which arise principally from the hostility that derives from competition between ethnically different peoples for wealth and power.

It is at this juncture that the Nigerian culture of struggle for power, that is acquisition of political power, rears its ugly head. As Claude Ake in Richard Joseph (1983) observed:

The crux of the problem is the over-politicization of social life... We are intoxicated with politics: the premium on political power is so high that we are prone to take the most extreme measures to win and to maintain political power.

Richard Joseph elsewhere (1987) expounds the analytical tool (which is usually associated with him) where he describes the political culture prevalent in Nigeria as one akin to patron-client relationship. This work analyses these variables with a view to underlining their implication for democratic consolidation.

This work is divided into several parts. Part one is the introduction, part two deals with the clarification of concepts, namely ethnicity, prebendal politics and democratic consolidation. Part three examines the implications of the variables for democratic consolidation while part four is the conclusion.

Clarification of Concepts

Ethnicity- A careful perusal of relevant literature has shown that ethnicity is amongst the most problematic variables to conceptualize (Joseph, R.A, 1987; Salawu, B., 1983). In fact, Richard Joseph successfully tied the two variables of ethnicity and prebendal politics when he observed:

In order to come to grips with the essentials of Nigerian politics, it is necessary to develop a clearer formulation of the dynamic interaction between these two social categories. Moreover, the most problematic aspect... will be the delineation of ethnicity, since the ways in which class interest are pursued will be shown to involve, to an important degree, the emphasizing of ethnicity symbols and boundaries with the struggle for wealth and power. (Richard, 1987).

But to fully grasp the concept of ethnicity, it is germane to define a related concept, namely, ethnic group. In line with Cohen (1974), Salawu B. et al (2011) saw ethnic group as an informal interest group whose members are distinct from the members of other ethnic groups within the larger society because they share kinship,

religious and linguistics ties. According to Nnoli (1978, p.5), ethnic groups are social formations distinguished by the communal character of their boundaries. He went further to posit that the most crucial variable in ethnic identity is language. In most cases, those who are themselves alike by virtue of their common ancestry, language and culture and who are so regarded by others belong to the same ethnic group.

Arising from the fore-going Nnoli (1978) said that what actually makes ethnicity insidious is the element of ethnic loyalty which carries with it the willingness to support, act or even die on behalf of the ethnic group – what Peil (1977) called ethnocentrism. It should be immediately noted from the above that ethnicity per se does not pose any serious danger or threat to societal development since it involves merely interaction among members of diverse groups. It is actually ethnic loyalty (or ethnicism) which both Salawum, B. (1983) and Peil (1977) agree involves a degree of obligation and it is often accompanied by a rejective attitude towards those regarded as outsiders, that is members of other ethnic groups. This is the crux of the matter; this is the bane of Nigerian politics and political life of Nigerians. This has plagued Nigerian politics for many decades. However, it must be conceded – and Nnoli (1978) and Salawu (1983) concurred – that the phenomenon of ethnicity was found among Nigerians before the coming of the colonialists, while the fact of ethnicism or ethnic loyalty is a product of competition for both economic and political resources. We shall shortly attempt an explanation of this scenario using a suitable theoretical framework. At this juncture let us pause and take another variable worth conceptualizing in this work.

Prebendal Politics: The concept of prebendal politics or prebendalism is usually associated with Richard A. Joseph (1987). He had aptly used the concept to describe vividly a very vital aspect of Nigeria's politics. He observed that everyone who understands and speaks perceptively about the struggle for economic and political power in Nigeria can be said to be talking about prebendal politics. He went further to state that the roots or origins of the concept can be traced to certain feudal states. He noted that the adjective, prebendal, refer to patterns of political behaviour which rest on the primordial belief that political offices should be competed for and then utilized for the personal benefit of office holders as well as of their reference or support group. The official public purpose of the office often becomes a secondary

concern however much that purpose might have been originally cited in its creation or during the periodic competition to fill it. (1987, p.8).

For the Catholic Encyclopedia, prebend was defined as the “right of member of chapter”. For Richard A.J (1996) the term, prebendalism was used to describe the sense of entitlement that many people in Nigeria feel they have to the revenues of the Nigerian state. Elected officials, government workers, and members of the ethnic and religious group to which they belong feel they have a right to a share of government revenues. He continued, according to the theory of prebendalism, that what mattered was what can be appropriated by office holders, who use what they grab to generate material benefit for themselves and their constituents and kin groups.

From the above, it is now very clear why for instance public office holders see the need to maximize economic benefit from the public purse. This equally explains why politicians and their cohorts steal public funds which of course they view as their own share of the national cake. People who are privileged to be appointed into public office are usually applauded by their kith and kin because they see such opportunities as their own turn.

At this point, we turn our search light to the third variable, democratic consolidation.

Democratic Consolidation: Democracy has been defined as a form of political system in which citizens change, through competitive elections, the occupants of the top political offices of a state. (Bratton and Van de Walle 1997B in Ogundaya 2011:3) Having defined democracy, we can now discuss democratic consolidation. Linz and Stephen, as cited in Babatope 2012, has this to say about democratic consolidation:

Behaviourally, democracy becomes the only game in town when no significant political opposition seriously attempt to overthrow the democratic regime or to promote domestic or international violence in order to secede from the state... Attitudinally, democracy becomes the only game in town when, even in the face of severe political and economic crisis, the overwhelming majority of the people believe that any further change must emerge from within the parameters of democratic procedures. Constitutionally, democracy becomes the only game in town when all the factors in the

polity become habituated to the fact that political conflict within the state will be resolved according to established norms...

It should be stressed that democratic consolidation is about regime maintenance and about regarding the key political institution as the only legitimate framework of political contestation and adherence to the democratic rules of the game (Ogundiya 2009 cited in Babatope 2012).

There seems to be from the literature some elements of confusion as to when one can safely describe democracy as having been consolidated. O' Donnell (1996:37) considers democracy as consolidated when democratic governments endure in a given state. All said, democratic consolidation in transitional societies definitely cannot be what they mean in more stable and established democracies. To use the same yardstick in evaluating them is definitely unfair to societies (like Nigeria) that are working hard to achieve consolidation. For instance, Nigeria, in comparison with Ghana, has rarely been able to transit from one democratic rule to an opposition party democratic rule, whereas Ghana has achieved this feat several times.

A basic ingredient for democratic consolidation or sustenance is the legitimacy which democracy enjoys as a system of governance. Ogundiya (2011) notes that for democracy to be legitimized, it must make sense to the people and that the process of legitimizing democracy is often times referred to as consolidation. This is determined by a number of factors which include social factors like societal cohesion, homogeneity, integration and religious harmony existing in the society, all of which help in maintaining stable and enduring democracy.

Furthermore, there are political institutions deemed vital to the consolidation of democracy. These include: parliaments, the presidency, judiciary, political parties, interest associations and the role of the armed forces to mention but a few Ogundiya, (2011,pp 9-10)

It goes without saying that the prevalence of political institutions goes a long way in actualizing democratic consolidation since they provide viable channels of reconciling divergent interests. A vibrant and fearless judiciary and equally strong executive arm are good pluses for democratic consolidation Impartial and independent electoral process and well institutionalized party

system are all indispensable to democratic consolidation.

Theoretical Framework of Analysis

Before delving into implications of these two variables, ethnicity and prebendism, for democratic consolidation, it is vital to proffer an explanation for the traits of ethnicity and even prebendal politics in the political behaviour of Nigerians. This negativity can be hinged on the theoretical framework of Talcott Parsons' pattern variables.

The theory argues that developed countries are characterized by the pattern variables of universalism, achievement orientation and functional specificity whereas underdeveloped ones are marked by the opposites, namely particularism, ascription and functional diffusion. So for the underdeveloped countries to develop, they must imbibe the pattern variables of the developed countries. It goes without saying that ethnicity manifests strongly the pattern variables of particularism, ascription and functional diffusion. In the next part of this paper, we will examine the implications of these variables for consolidating democracy in Nigeria?

Implications of Ethnicity and Prebendal Politics for Democratic Consolidation

This work thus far has been grappling with how ethnicity and prebendal politics have been affecting democratic consolidation through competition for wealth and power amongst various ethnic groups in Nigeria. Ethnicity and prebendalism have grossly hampered democratic consolidation in Nigeria. Both variables have continued to feed fat on the gullibility of Nigerian politicians and ordinary citizens.

Again the attitude of the Nigerian political elites, especially their pendant for not accepting election results, had also become a source of worry. This has given rise to a lot of political assassinations to settle score especially against those they perceive to have stolen their mandate.

Ake (1996) had earlier observed that the stakes are so high that politics in Nigeria is seen as a do or die struggle. The reason as Joseph (1987) observed above is because political office is usually seen as a big goldmine where the occupant of such high office hopes to make it. In most cases even if the occupant has a selfless disposition, the society goads him to convert public resources for his private use so that the crumbs will trick down to his kith and

kin. From the above, it is clear that the name of the game is “winner takes all”. The Igbo saying that he who climbs an Iroko tree shall do well to collect not only firewood and fodder but any other item because he would not know when such an opportunity would beckon again is very apt here.

At the risk of sounding lame or even begging the question, the seed of ethnicity or ethnic politics was shown during the colonial era (Salawu et al., 2011; Okekwe, 1999). The joining of Lagos colony and the protectorate of Southern Nigeria and the amalgamation of the North and South in 1914 provided the impetus for ethnicism. The colonialists were only interested in their economic benefits and not in fashioning out a novel administrative structure for the emerging country. With the panel beating of the country or what has been described as political restructuring in the literature, Salawu et al. (2011) have observed that... ‘the seed of mutual suspicion and fear of domination has germinated and was fast growing among the major ethnic groups in the Country...’ (31).

The above position was thrown up by the legacy bequeathed to Nigerians by the colonialists and the situation also ensured that the three regions became the base for the political parties that emerged. These were the Northern people congress for the Hausa/fulani North, the national Council of Nigeria and the Citizen (NCNC) for the Igbo East and the Action Group for the Yoruba West. Nigeria stood on a tripod with the resultant effect that party affiliation or coalition easily gave rise to instability. This is one of the inherent dangers posed by ethnicity with respect to consolidating democracy in Nigeria.

Prebendalism is the bane of politics in Nigeria. Commenting on this Nwafor Orizu (2012) noted that politicians consist of political office hunters and selfish contractors whose goals are personal enrichment. He further noted that it is for this reason that the ruling party is not effectively challenged by a responsible and effective opposition party. Again there is no ideology and therefore one can hardly distinguish one party from the other except of course by their names. Given this situation, how can democracy be consolidated?

Summary, Conclusion and Recommendation

We have thus looked at the implication of ethnicity and prebendal politics and democratic consolidation in Nigeria. From the analysis, we established that prior to the coming of the Europeans

Nigerians lived in peace with their neighbours in spite of the multifarious ethnic groups and linguistic differences. But with the coming of the white man the seed of ethnicity was sown with the heightening of ethnic loyalty and ethnocentrism

Again it was shown that the cancer worm of prebendal politics that saw every office as an avenue for amassing wealth ensured that the political landscape of Nigeria was engulfed with the burning fire of inordinate ambition and quest for material gains at the expense of service to the masses. The above scenario culminated in the poor and weak democratic consolidation in the country. Further to the above, the nature of the state inherited by the political elites is responsible for their crude and cruel political behavior. In this connection, it is important that our political actors should change their orientation from seeing the state and by extension political office as instrument through which they can accumulate wealth and exploit others. Politicians with this proclivity to stain their hands by helping themselves from the public purse should be prosecuted especially with the proposed political amendment that will remove the immunity clause that shields such office holders. This was turned down eventually.

The structural imbalance of the federation which breeds fear of domination and mistrust among the constituents groups should be addressed through the proposed creation of more states (especially from the South East) and recognition of the six zones in the constitution. Politics should equally be made less attractive by streamlining the benefits and salaries of political office holders, so politics will actually be seen as what it is service to the people and not an avenue to amass wealth and lord it over the people. This will abolish the winner takes all syndrome and make political office less attractive.

In addition, the federal character principle which is expected to address social justice, equality and equity issues should be strengthened and reviewed in such a way that merit is not compromised and mediocrity is not enthroned.

The place of good leadership which has been the bane of this country, according to Chinua Achebe, must be addressed. This should be done through good governance and strong political parties. According to Mark (2012):

In our contemporary constitutional arrangement, political parties are not only the engine of democracy, but also the key to consolidation and institutionalizing it. Unfortunately however, most of our political parties are weak. Even the big ones are not immune to strife. They are often times assailed by internal convulsions, lack of ideology, indiscipline and a deficit of internal democracy.

Finally the Centre for Democratic Studies (CDS) and National Orientation Agency (NOA) should be alive to their responsibility by intensifying their public enlightenment and education of the electorates not to see politics as do or die affair or an avenue for wealth accumulation. If this is properly done, communities will no longer goad and “push” their sons and daughters into betraying the trust reposed in them by the voters.

References

- Almond, G., Bingham, G., Dalton, R., and Strom, K. (eds) 2011). Comparative Politics Today: A World View. PEARSON Publishers.
- Babatope, O (2012). Party Conflicts And Democratic Consolidation In Nigeria: Bumpy Past, Shaky Future In Journal of Research In Arts and Social Sciences Vol No 1 June 2012
- Mark, A. (2012). Democracy And Democratization In Nigeria : The Journey So Far. A Lecture Presented at the 4th Convocation of ANSU, 23rd Nov 2012
- Nnoli, O. (1978). Ethnic Politics In Nigeria Enugu Fourth Dimension Publishing Co. Ltd
- NwaforOrizu, O. (2012). Political Party And Democratic Consolidation In Nigeria <http://www.ganji.com/article5000/NEWS5618.htm>
- Ogundiya, S. (2011). Political Parties Institutionalized And Democratic Consolidation: Theoretical Nexus And Nigeria's Experience In the Fourth Republic (ed) Political Parties And Democratic Consolidation In Nigeria. Ibadan, Codat Publisher
- Peil, M. (1977). Consensus And Conflict In African Societies: An Introduction to Sociology, Longman Ltd.

Richard, A. Joseph (1983). Class, State, Journal of Commonwealth and Comparative Politics Vol 21, Issues 3 1983.

Richard A. Joseph (1987). Democracy and Prebendal Politics In Nigeria: The Rise And Fall of The Second Republic. Spectrum Book Ltd.

Richard, A. Joseph (1996). 'Nigeria Inside the Dismal tunnel' Current history

Salawu, B and Hassan A. (2011). Ethnic Politics And Its Implication for the Survival of Democracy In Nigeria. In Journal of Public Administration And Policy Research Vol3 (2), pp 28-33 February, 2011.

The Catholic Encyclopedia, <http://www.newadvent.org/cathn/1237/a.htm>

***About the Authors:** Ihezio Okekwe (iheziokekwe4@gmail.com) is of the Department of Political Science, Chukwuemeka Odumegwu Ojukwu University, Igbariam, Anambra State; Dr Ebelechukwu Lawretta Okiche (ebele.okiche@unn.edu.ng) is a Lecturer, Faculty of Law, University of Nigeria.

Strategizing Works of Selected Nigerian Musicians for the Actualization of Global Peace in the 21st Century

By

Stella N. Nwobu*

Abstract

Global volatility, conflicts, crisis, divergence, resentment, antagonism, misdemeanor, terrorism, war and other negative social trends proliferate as a result of ethnic, religious, political tensions and mostly human behavior. Many attempts made by various countries of the world and many world organizations to decrease, reduce and defuse these negative social trends acquiesced with little or no positive result because what is required is to work on human mind to achieve peace. The defenses of peace must be constructed in the minds of men, since wars normally begin in the minds of men. The aim of this paper therefore is to do collection of works of selected Nigerian musicians' geared towards actualizing global peace in this 21st Century. Selected relevant texts from the works of Chief Osita Osadebe , Chief Dr. Oliver De Coque, Majek Fashek, Ojiaikor Patrick among others were interpreted and analyzed under five categories: Admonition, Appeal, Advice, Impression and Revelation. Information was elicited by collection of some of their relevant records, through internet sources and review of some related literature. It revealed music as a tool through which awareness is created, "*metanoia*" achieved, with power to inspire and generate peace. These musicians through their music with inspiring lyrics are building peace, stopping violence, saving lives, and healing shattered communities. Strategizing their works entails collecting, notating, annotating their works, packaging them and putting them on the internet, television, radio, CD and use them as ringing tunes for the propagation in addition to life performances. It suggested that more encouragement should be given to these musicians for them to focus on promoting individual inner peace, love, compassion and forgiveness. This paper would open people's minds and souls to follow the right parts, to embrace peace through right music which when evaluated, will be music that has immense worth for our societies and universal.

Keywords: strategizing, musicians, actualization, global, peace

Introduction

Peace is the process of progress and prosperity. It is the key ingredient to happiness. It is not merely the absence of war and

hatred but also the presence of cooperation, compassion and worldwide justice. It is an interest to avoid conflict, tension, frustration, violence and war. Peace is vastly greater concept than lack of war, violence, poverty and inner turmoil. Peace is the combination of bodily peace, family peace, local peace, natural peace, inner peace and world peace. (World Peace Newsletter FaceBook community, 2011). Peace like reading or writing are learned skills that improve our knowledge, maturity, health, happiness and longevity. It is the most important lesson we should learn during our lives. Through knowledge, peace will evolve. Knowledge is power and knowledge combined with enlightenment leads to wisdom and wisdom is peace. The heart desire of Jesus Christ is that the world should be a peaceful one- full of peacemakers hence his greetings “Peace be with you”, “Peace I leave with you, my peace I give you” (John 14:27). In Matthew 5:5, He told us that blessed are the peace makers for they shall be called the children of God. Jesus Christ revealed the importance of peace to the world.

We all want peace, we desire for peace and happiness. The basic human feelings are at the roots of achieving real, lasting world peace. To achieve this, individual responsibility is important. An atmosphere of peace must be created first within ourselves, then gradually expand to include our families, our communities and ultimately the whole planet. There are many ways to promote peace in this world but the best way is to promote it within ourselves. We can achieve peace on earth first and utmost, by finding it within ourselves. By sharing our inner peace with others, peace will spread. The most important key to peace is inner peace because of true love for both self and world, faith, meditation, self-esteem, compassion, hope, kindness, gratitude and wisdom which will make peace to spread to those around us.

Through inner peace, genuine world peace can be achieved. Inner peace (or peace of mind) refers to the state of being mentally and spiritually at peace, with enough knowledge and understanding to keep oneself strong in the face of discord or stress. Peace of mind, serenity and calmness are descriptions of a disposition free from the effects of stress. In some cultures, inner peace is considered a state of consciousness or enlightenment that may be cultivated by various forms of training such as prayer, meditation, singing etc. World Peace Newsletter Face Book Community in October 2011 said:

World peace is achieved by combining all the peace together to create hot peace- which is the absolute presence of worldwide justice, freedom, cooperation, negotiation,(working with both friends and enemies), education, mutual respect, sharing, compassion, kindness, happiness, joy, equanimity, human dignity and harmony with nature, animals and mother earth.

Peace needs to surround us in the form of local safety and security which is best achieved through communication and negotiation with neighbors to attain mutual trust and respect for one another. Through love, world peace not only becomes possible, peace becomes probable.

Functions of Music and Musicians in the Creation of Peace

Music is the language of the soul, an indispensable companion in all circumstances. Music is indispensable in time of war, hardship, in time of sorrow, in time of frustration among others. Music has many functions. It is the social, emotional and cognition vehicle of society, reflecting the imprint of our present identity and the always – evolving identity. Nwobu (2015a) avers that:

Music is certainly a true companion of humans as it works quite efficiently in mirroring behaviors, needs, and emotions. Music has been an efficient carrier of information that has been used for centuries as a vehicle to communicate and teach; because it effectively taps into memory (p. 9).

Music is very useful to the society. It guides the society, reflects the society, records the society and watchdogs the society. Nwobu (2015a) noted that “music has immense worth. People learn many important and necessary values for life as it enhances their mind, their expressive ability and a host of other qualities” (p. 2). Music plays lots of role in the life of people. It plays a great role in keeping up the spirits of human being. Music since the 18th Century has been viewed as an ally of human solidarities and reconciliation and an instrument of peace. Music can arouse the same feeling in one person as in another- a feeling which is not however expressed by the same words. Music could bind and heal where words and images could not. As the truly universal means of communication, music became logical enemy of conflict and war and the natural instrument of peace. Emotionally, music portrays methods of shaping personality and / or patterning moral concepts. In the social sphere, music attempt to socialize the listeners by transmitting worthwhile roles in particular, emphasizing interpersonal relationship for the good of mankind.

According to Nwobu (2015b), music is very useful in preventing conflict, promoting conflict resolution and sustaining peace (p. 207). Music works on the mind of people, in inner places of the soul, making a very powerful effect on them. Peace and understanding among nations are projected through music whose context is properly structured. Music is a unifying agent that promotes peace, harmony and co-operation among societies. It is a vehicle that promotes peace and builds awareness of the necessity of peace and avoids future conflict. With the flow of music that pours freely from the heart, people are united. Music with its power promotes respect and tolerance among people and community. It creates a peaceful global society. Music creates mutual understanding and respect when used in areas of severe ethnic tensions. It creates moments of inspiration and interconnection that can deeply affect the listeners and performers. Music saves lives when listened to and its power inspires compassion and faster understanding between cultures while deepening the bond that form our communities. With music, people can think about peace, talk about peace and promote peace.

Music making and music performance offer critical spaces of human interaction as nonviolent means to pursue peace in profound ways. Songs are more powerful than bombs. “One good song with a message can bring a point more deeply to more people than a thousand rallies” says Phil Ochs. The power of music is the power of the heart. Music is the voice of the human spirit. It can go beyond language, beyond age or race or gender or nationality, beyond religious or political differences. Music is universal. Every culture on earth uses music, even the most isolated tribe. Music has been in use for thousands of years preceding the written and spoken word.

On the other hand, music is connected with musicians. Without musicians, there is no way to pressure music and to have music performed and heard by people. Nwobu (2015a) noted that:

Musicians especially musicologists devote most of their time creating music, making use of the best of their talents, the best of their techniques, the best of their imagination, the best of their experience to make music. They create and perform music that enhanced and manifest emotion, used as a carrier of information, stimulate the minds of a society and energize their spirit. A musician is a relevant and necessary institution in the society who uses the medium in which he is proficient to express the societal values in a language the people

understand and appreciate (p. 9).

Musicians are very useful members of the society that contribute to the functioning of the societal activities. Any person that is involved with music making whether as a composer, a performer, dancer, instrumentalist etc, is considered as a musician. Ibekwe (2010) noted that “musicians are great thinkers, or better described as philosophers who take cognizance of the events of the past, live up to the expectation of the present, and equip the mind for the future” (p. 33). Okafor (2005) identified three different categories of musicians and one of the categories is the musicians who perform music as their total profession. He described them as popular musicians whose music moves audiences and markets around the world.

Musicians use the power of music to promote respect and tolerance among people and communities and to help create a peaceful, global society. In the areas where there are severe ethnic tensions, musicians use music in order to help create mutual understanding and respect. They believe that music has the power to inspire compassion and faster understanding between cultures while deepening the bond that form our communities. They believe in the power of music to create moments of inspiration and interconnection that can deeply affect both listeners and performers.

Musicians initiate projects that bridge differences of culture, ethnicity, and ideology and help create a culture of peace. Musicians’ make global efforts to fill the world with music, as a call for peace and justice that will create a global celebration of peace and provides a voice for the vibrant community that believes in peaceful solutions for the future. Musicians create some songs with the intention to encourage people to think about peace, talk about peace and promote peace, cultural acceptance and understanding, for those who work towards peace throughout the world. Musicians through their music, direct, educate, mobilize, criticize and redirect the minds of people to move towards the right paths. Norman Vincent Peale says “change your thoughts and change your world”. A change in perception leads to a change in behavior which leads to a change in the world.

Content Analysis of Songs on Peace by Nigerian Musicians

Nigerian music has indeed played many roles in objectifying and unifying the philosophy and religious tenets of the Nigerian

communities. Some Nigerian music presents a wealth of knowledge and stimulates learning experience among its audience. It is often well worded in proverbs, idioms, and metaphor so that audience is always given food for thought. The composer also makes use of parables to stimulate audience imagination in acquiring dedicative meaning from the performance communication. Agbese (as cited in Olesegun 2014:25) argues that “music has always been the most visible attempt employed by ourselves to listen to ourselves”.

Music is a powerful medium of communication through which human actions and reactions are expressed. It provides a forum to mirror the society so that members could understand things better and learn more about life. Some of Nigerian music focuses on the teaching of morality and building restraints into the psyche of the public which leads to a change in perception and change in perception leads to a change in attitude which leads to a change in behavior and a change in behavior leads to a change in the world. Songs in Nigeria draw on kinds of themes related to the people’s way of life as records of their histories, belief and values which are easily seen in their texts. Okpala (2015) revealed that “song texts are powerful transformation tool that aids in shaping the life of man positively” (p. 204). Song text is an effective means of inculcating what is considered to be proper behavior into the lives of people. We shall consider the sample texts recorded in this paper and discuss the contents under the following: Admonition, Advice, Appeal, Revelation, and Impression.

Admonition

The term ‘admonition’ is used here to connote songs that give caution, caveat about the danger of war, about the danger of not being in peace. The texts of the selected musicians are seen as educative and created awareness on the danger of not being in peace and erroneous behavior. Examples of songs in this category include *Ka Anyi Bili N’Udo* a highlife song by Chef Dr. Oliver Sunday Akanike popularly referred to as Oliver De Coque from Ezinifite, Nnewi South Local Government Area, Anambra State. He was a Nigerian highlife musician and guitarist who recorded more than 73 albums to his credit. One of his songs titled *Ka Anyi Bili N’Udo* has the texts written thus:

Oliver De Coque's Lyrics	English Translation
Ka Anyi Bili N'Udo	Let's Live in Peace
<p>Christians and Moslems let's unite Allah God Allah We are praying to one God, lets' unite We are praying to one God, we are one <i>Ka anyi kpebe ekpere ka anyi kpebe</i> <i>Onye aluna ogu ka anyi kpebe ekpere</i> <i>Ndi Christians bi n'uwa</i> <i>Ka anyi kpebe ekpere onye aluna ogu</i> <i>Ndi Moslems bi n'uwa</i> <i>Ka anyi kpebe ekpere onye aluna ogu</i> <i>Messiah, Alleluia, Jesu Kristi,</i> <i>Hossana</i> <i>Onye esogbuzina mgbomgbo</i> <i>Alleluia, N'afa Nna na Nwa na Muo</i> <i>Nso</i> <i>Otiito diri Jesu Kristi na ndu ebebe</i> <i>Jah Jehova, Chukwu nulu olu anyi</i> <i>Mili n'elu n'igwe</i> <i>Ma Chukwu ekwena ka ozo</i> <i>Chukwu nna abiama, bia nuru akwa</i> <i>anyi</i> <i>Onye obuna kpesibe ekpere ike, agwo</i> <i>no n'akirika</i> <i>Chukwu nna biko ekwena ka agha di</i> <i>n'uka</i> <i>Ka ogu di n'uka bata obodo anyi</i> <i>Maka na agha di n'uka bata obodo</i> <i>anyi</i> <i>I mana agha adigo</i> <i>Oso ndu agwu ike, anyi ga agbaje</i> <i>ebee</i> <i>Bishop na-agwa anyi okwu Chukwu</i> <i>Mana ufodu achoro inu okwu ona</i> <i>agwa anyi</i> <i>Ikpe ekwughi ekwu mara onu</i> <i>Ikpe ejeghi eje mara ukwu</i> <i>Ikpe anughi anu mara nti</i> <i>Chukwu sere aka n'elu uwa</i> <i>Iche na mmadu ga-afo n'uwa</i> <i>Nwanne m okwu osebuluwa</i> <i>ka anyi na ekperenu na anyi bu ofu</i> <i>Ka anyi bili n'udo umunne m</i> <i>Ma ibu Christian ma ibu Moslem</i> <i>Aru anyi choro udo</i> <i>Ina ago muo ma ina eje uka</i> <i>Ahu anyi choro udo, k'anyi bili n'udo</i> <i>Nigeria ka anyi bili n'udo</i> <i>Africa ka anyi bili n'udo</i> <i>N'afa Nna na nwa na Muo Nso</i></p>	<p>Christians and Moslems let's unite Allah God Allah We are praying to one God, lets' unite We are praying to one God, we are one Lets' all pray No one should fight, just let's pray All Christians in the whole world Lets' all pray, no fighting All the Moslems in the whole world Lets' all pray, no fighting Messiah, Alleluia, Jesus Christ, Hossana No one should be worried In the name of the Father, Son & the Holy Spirit Glory to Jesus, both now and forever Jah Jehova, God hear our cries Dangers are looming around God please don't let it rain upon us Heavenly Father, come and hear us Every one pray, for there is danger God please don't let church war, Religious war to enter into our nation If religious war turn into societal war Then there is real world war Where then do we run to Bishop preaches to us Some people don't listen Mouth has the blame of not speaking Leg has the blame of not walking Ear has the blame of not hearing If God turns against this world Will human beings still be alive The word of God my brother Let's pray, we are one Let's live in peace Whether a Christian or Moslem We need peace Whether pagans or church goers We need peace, lets' live in peace Nigeria, let's live in peace Africa, let's live in peace in the name of the Father, Son & the Holy Spirit</p>

Oliver De Coque in this song above explicates as one of the core reasons for instability, crisis and conflicts in this world as

“religious war”. He decided to address this issue, urging both Christians and Moslems to unite, to pray and not to fight. He warned everyone of the danger looming around which he believed that only prayer can prevent the danger of religious war which can easily turn into societal war. He advised that whether as a Christian, Moslem, Pagan or a Church goer, all needed is peace, that all should live in peace.

Another song on this situation is captured in the song titled Uwa Obu Nke Onye by Chief Stephen Osita Osadebe also known as the doctor of hypertension, an Igbo Nigerian highlife musician from Atani, Anambra State, Nigeria. He was a singer, song writer and record producer who was active between the year 1958-2007 with so many albums to his credit. In this track, Osadebe reminded us that no one owns this world, it is not mine neither is it yours. Therefore we should do things with caution; we should act accordingly for the interest of peace because peace is still the best. He sang:

Stephen Osita Osadebe's Lyrics	English Translation
Uwa O Bu Nke Onye	Who Owns the World
<i>Adi enwe uwa enwe na obu uwa nwe onwe ya</i>	The world is not owned by anybody, it owns itself
<i>Onye nwe uwa nwanne m uwa obu nke onye?</i>	Who owns the world? The world is whose?
<i>Na adi enwe uwa enwe</i>	The world is not owned by anybody
<i>Umu uwa wenata aka k'ofe loro alo zuoro anyi nri</i>	People of the world, mind how you do things
<i>If afo ga-eri n'elu uwa ka ukwu na achu</i>	Food for stomach is searched for with leg
<i>Olisa kere uwa tinye aka na uwa ga adi mma</i>	God created and sanctioned world to be good
<i>Udo udo ka mma ka anyi n'eche</i>	We all proclaim that peace is the best
<i>Na udo ga adi, makana ebe ifunanya di</i>	There will be peace, where love is
<i>Ka udo di nwanne m</i>	There is peace
<i>Umu uwa wenete aka ka ofe lolo alo zuoro anyi nri</i>	Let's do things with caution

Advice

This category of texts gives a form of personal or institutional opinions, belief, system values, recommendations or guidance as it relates to peace. This is fully packaged in the song by Rev. Fr. Patrick Orjiako, a Catholic priest of the Arch Diocese of Onitsha and a teacher in All Hallow Seminary, Onitsha. In his song titled *Egbe Belu Ugo Belu* Fr. Patrick recommends to the public an advice generated from Igbo proverb, that both kite and eagle should be allowed to perch. He related the importance of unity, as

brothers and sisters we need to unite because united we stand and divided we fall. Your brother or sister is rare to find and a tree does not make a forest. He advised that should be peace among all and we should avoid quarrel, and our actions should be peaceful.

Patrick Orjiako's Lyrics	English Translation
<i>Egbe Belu Ugo Belu</i>	Let Kite Perch, Let Eagle Perch
<i>Egbe belu ugo belu</i> <i>(Egbe belu ugo belu)</i> <i>Egbe belu ugo belu - o ewo</i> <i>Egbe belu ugo belu</i> <i>Nke siri ibe ya ebela</i> <i>ya gosi ya ebe o ga-ebe doo ewo</i> <i>Onye ahozina ibe ya okwu</i> <i>Onye ahozina nwanne ya okwu</i> <i>n'ih na nwanne di uko</i> <i>Onye ahozina ibe ya okwu</i> <i>Onye ahozina nwanne ya okwu</i> <i>n'ih na nwanne di uko – ewo</i> <i>Egbe belu ugo belu</i> <i>Ofu osisi anaghi eme ohia</i> <i>Gidigidi bukwanu ugwu eze</i> <i>Bunu bunu ibu anyi danda</i> <i>N'ih na nwanne enwe bu edi</i> <i>Onye aghana nwanne ya</i> <i>Anyi nile bukwanu umunne</i> <i>Anyi bu ofu umunne</i> <i>Anyi nile bukwanu umunne e wo</i>	Let the kite perch, let the eagle perch Let the kite perch, let the eagle perch Let the kite perch, let the eagle perch Let the kite perch, let the eagle perch Whichever tells its fellow not to perch should show it where to perch Don't antagonize your neighbour Don't antagonize your family member because a family member is rare Don't upset your neighbour Don't upset your family member because a family member is rare Let the kite perch, let the eagle perch A tree does not make a forest The great bustle surrounding his presence glorifies the king By acting together, little ants move a heavy load For even the monkey is a brother to the civet Let no one abandon a family member We are all related We are one family We are all one family indeed

Still in this situation, Osadebe in this track titled 'Do Good', advised that one who does well does it for oneself. He said when you do badly, you do it for yourself. If you cheat somebody, you are also cheating yourself. He told us that we are one and we should therefore act as one, live as one, eat as one, drink as one, talk as one so that there will be no division- meaning there is peace. He sang:

Do Good

If you do good, you deh do for yourself
When you deh do badly, na yourself you deh do
When you deh cheat somebody God deh see you
When you deh chop you no remember brother
You go feel na you alone God created
If you do badly, if you do well na for yourself alone
When you do well na yourself you deh do

Another song in this category is captured in a track titled *Obi*

Nwanne by Prince Morocco Maduka from Umugama Ukwulu in Dunukofia Local Government Area of Anambra State, Nigeria. His ideas and societal values of brotherhood was expressed in this song below:

Morocco Maduka's Lyrics	English Translation
<i>Obi Nwanne</i>	Brotherhood
<i>Umunne m na umunna m</i>	My brothers and sisters
<i>Ndi obodo anyi Nigeria</i>	People of our country Nigeria
<i>Kedu ife bu nsogbu</i>	What is the problem?
<i>Ajuju anyi na aju</i>	The question we are asking is
<i>Obu gini bu nsogbu anyi</i>	What is our problem?
<i>Ebe anyi na fight War Against</i>	Where we fight War Against
<i>Indiscipline na nwanne ya corruption</i>	Indiscipline and their corruption
<i>Gini bu nsogbua e</i>	What is then our problem?
<i>Ka m najuo</i>	I am asking
<i>Kama ineruo nime ya</i>	If you observe well
<i>N'Eze malu iwu n'onye</i>	A king advocates
<i>Kachali kpata aku na be ya</i>	Whoever acquires wealth
<i>Onye asikwala na mu siligi</i>	Let no body say I told you
<i>Makana isikwa na mu siligi</i>	For if you say anything
<i>Ikwuo ebe ndi wesi</i>	You go on gossiping
<i>Echi nile siwa siwa</i>	Tomorrow gossip gossip
<i>Nwanne echi kolu kolu kolu</i>	Next tomorrow story story
<i>Ona buzii gini bu nsogbu</i>	What is then the problem?
<i>Kanyi choba obi nwanne</i>	Let's embrace brotherhood

Prince Morocco was calling on people of Nigeria to appreciate each other as people of the same blood, country and race and as people of worth. He calls people to excuse bitterness and seeks for people and brotherly love. Morocco through this song preaches to people to search for unity, love and progress of our Nation and State.

Revelation

This category of texts discloses facts, reveals the importance of peace in this present world. Hidden facts about peace are revealed through such texts. Examples of songs in this category include *Ka Anyi Bili N'Udo* a highlife song by Chef Stephen Osita Osadebe. He revealed to all that peace is the paramount thing in this world and we cannot look for better thing than peace, all that matters is peace. He revealed that it is God's desire that the world he created should be in peace, and where peace is, there is joy, there is love, and there is progress. Everything is complete in this world of peace. If we want victory, we must have peace, long life shall be ours, and good health shall be ours. Therefore there is need that we unite so that we will live in this world of peace. He sang:

Stephen Osita Osadebe's Lyrics	English Translation
<i>Ka Anyi Bili N'Udo</i>	Let's Live in Peace
<i>Ogini ka anyi na-acho n'uwa</i>	What are we looking for in this
<i>N'obu udo</i>	world?
<i>Makana udo kasinu</i>	It is peace
<i>Lee na Chi kere anyi n'elu uwanu</i>	Because peace is great
<i>Lee na ogwara anyi na gboonu</i>	God the creator of this world
<i>Anyi bilizienu n'udo</i>	He told us to live in peace
<i>Mana udo kasinu</i>	Because peace is the best
<i>Ebe udo di n'uwa ka anuri n'adi</i>	Where peace is, there is joy
<i>Ebe udo di n'uwa ka ifunanya dio</i>	Where there is peace, there is love
<i>Ebe udo di ka oganiru na aka adi</i>	Where there is peace, progress is
<i>Biko ka anyi bili n'udo makana udo</i>	there
<i>kasi</i>	more
<i>Onye aghakwana nwanne ya n'uwa</i>	Please let's live in peace for it is the
<i>Oghara nwanne ya, onyezi ka iga-</i>	best
<i>agbakulu n'uwa</i>	Let's not abandon one another in this
<i>Osi na egwu na atu ya</i>	world
<i>Ogini na atu ya egwu nwanne m</i>	If you do, whom do you turn to
<i>Osi na obu onwu na atunu ya egwu</i>	If he say he is afraid
<i>Mana onye obuna ga-anwu anwu</i>	What is making him to be afraid
<i>Onwu na-emeli anyi</i>	If he says he is afraid of death
<i>O bu gini ka anyi na arionu Chukwu</i>	But we will all die
<i>Ka anyi bili n'udo</i>	Death is victorious over us
<i>Oji nwanne ya alu uka</i>	What are we asking God
<i>Obu so gi ga ebi n'elu uwa</i>	That we all might live in peace
<i>Oji nwanne ya anu nkwu</i>	One who smears his brother
<i>O bu so gi ga ebi n'elu uwa</i>	Are you going to live alone
<i>Makana onye amaro ife amaro na</i>	One who slanders his brother
<i>nwanne ya bialu be ya n'obuzi</i>	Are you going to live alone
<i>obia</i>	Because a fool does not know that
<i>na be ya</i>	his brother is a visitor in his
<i>Were oji iga echee onye ozo chere ya</i>	house
<i>nwanne gi</i>	Present him the kola meant for
<i>Makana na onye obia ka obu</i>	another
<i>Umu Igbo unu ekewakwana</i>	Because he is also a visitor
<i>Onye aghana nwanne ya</i>	Igbo people let's unite
<i>Anyi chonu mmeri anyi ga enwe udo</i>	We should not abandon one another
<i>Umunne m ka anyi bili n'udo</i>	If we want victory, we must have
<i>Ogologo ndu na aru ike na obu nke</i>	peace
<i>anyi</i>	My brother, let's live in peace
<i>Unu mana udo ka</i>	Long life and health shall be ours
<i>Ifunanya kasi akasi ebe udo dinu</i>	You know that peace is best
<i>Udo kasi aka, onye aghana nwanne</i>	Love is more where there is peace
<i>ya</i>	Let's unite for peace is the best

Chief Osita Osadebe in another song titled *Ezi Omume Di Mkpá* revealed to the audience the importance of having a judicious person, truthful and excellent person in the society and why good behavior is important. In a society where you have elites, aristocrats without truthful and well behaved persons who can give good suggestions for the Nation even on how to make use of the money and giving direction to the elites, everything will be unproductive. He sang:

<i>Stephen Osita Osadebe's Lyrics</i>	English Translation
<i>Ezi Omume Di Mkpa</i>	Good Behaviour is Imperative
<i>Umunne m na Umunna m</i>	Brothers and sisters
<i>Ma nwoke ma nwanyi</i>	Both male and female
<i>Unu makwa n'elu uwa nke a anyi nonu</i>	Do you know that in this world we are
<i>ife di n'ime ya buru ibu</i>	There are many things
<i>Anyi nwesiri ndi gulu akwukwo</i>	We have learned people
<i>Anyi nwesiri ndi kpara ego bulu aka ijaku</i>	We have rich people
<i>Mana omenani adi anwu anwu</i>	But tradition never dies
<i>Omenani bu ezigbo omume - onye eziokwu</i>	Tradition is good behavior- truthful person
<i>Onye ga-atuta alo ife obodo anyi ga-eji di mma</i>	One who gives the town good advice
<i>Mana onye ahu mara akwukwo, aka ji aku na onye amamihie</i>	But that learned person, the rich person and the wise person
<i>Ndia nile bara anyi uru</i>	They are all important
<i>mana ife kasi mkpa bu ezigbo omume</i>	But the most important is good behaviour
<i>Makana obodo zukota na aga akpa alo</i>	Because when people gather to discuss the progress of the town
<i>otu obodo ga esi dim ma</i>	Rich person will be there
<i>Aka ji aku ga-ano na ya, ndi mara akwukwo ga anokwazi</i>	The learned people shall be there
<i>Mana afuozikwanu onye ezionume, ife nine akwuru</i>	If there is no good person
<i>Makana okalibazienu, aka ji aku weputezienu</i>	Everything will stand still
<i>Mmadu ana eje olu</i>	But through discussion, the rich brings money
<i>Onye amakwukwo edelibezienu</i>	People will work
<i>Ya bunu ana m asinu ka nyi jikota onu</i>	The learned will then write
<i>Nke onye na-alu ya weputanu</i>	That is why I say lets unite
<i>Makana amamakwukwo di iche</i>	Contribute accordingly
<i>Enwere m ego di iche</i>	Being learned is different
<i>Amamihie dikwara onwe ya</i>	Being rich is different
<i>Ma ife ndia nile bu nwanne</i>	Wisdom is also different
<i>Mana onye amamife adiazinu</i>	But all are related
<i>Ife nile ndia buna nkiti</i>	But without wise person
<i>Owetara ego, ode akwukwonu</i>	All these are in vain
<i>Alo ka akparakwulununu ego ya ji luolu</i>	The money provider, the writer
<i>Onye ga-ede akwukwo edebezienu</i>	Is as a result of suggestion that money worked
<i>Ife nile ndia buna ezigbo omume kasi mkpa</i>	The writer then writes
	In all, good behavior is most valuable

Another song on this situation is captured in this track titled “The Spirit of Love” by Majekodunmi Fasheke, popularly known as Majek Fashek, a Nigerian reggae singer, song writer and guitarist. He is best known for the v1989 album- ‘Prisoner of Conscience’ which included the single track Let the Rightous Take Over the Earth. Below are the song texts of this track:

Spirit of Love by Majek Fashek

Heaven and earth will pass away
 Moon and stars will pass away
 The spirit of love will never go away
 The spirit of love shall always be the same
 Silver and gold will pass away
 Oil and coal will pass away
 But the spirit of love will never go away
 The spirit of love shall always be the same
 Some are saying I am a crazy boy
 The spirit of love will never go away
 The spirit of love will never lead us astray
 The spirit of love shall always be the same

Majek Fashek through this track revealed that only the spirit of love shall prevail. The heaven and earth, moon and stars, silver and gold, oil and coal shall all pass away but only the spirit of love shall never pass. He tried to change peoples’ perception towards things that are not important, that shall pass away- the change that will lead to change in attitude, change in behavior and a change in the world. Through love, world peace not only becomes possible, peace becomes probable.

Impression

This is another category of song texts with right inspiring lyrics, motivates ones feeling, ideas, opinion to accomplish one’s goal or just a reminder about appreciating the beauty of the world that we live in. Oliver De Coque in his song *Ibili Ka m Bili* gave the impression that the world will contain everybody. That there is no need to struggle, all shall live- the elders, the children, the leaders- all will live; he gave us the impression that the advent of science and technology to our Nation will turn things from good to best but it requires patience.

Oliver De Coque’s Lyrics	English Translation
<i>Ibili Ka m Bili</i>	Live and Let Me Live
<i>Ibili o ibili ka m bili</i> <i>Onye azona uwa azo, uwa gabata</i> <i>onye obuna</i> <i>Ibili o ibili ka m bili</i> <i>Okwa mmadu nwe ogodo ewu na ata</i> <i>Ukwu na ama ogodo adiro mma igba</i> <i>oto</i> <i>Onye bili ibe ya bili</i> <i>Nwata ga eto n’iru nne ya too n’iru</i> <i>nna ya</i> <i>Ndi okenye ga- ebi umu aka ebili</i> <i>Leaders of tomorrow ga- ebili</i>	Live and let me live Let no one be grabby, the world will contain everyone Live and let me live Who owns something being destroyed Clothed hip is not supposed to be naked One should live, another should live A child will grow in the presence of the parents Elders will live and children will live

<i>Umu aka anyi ji nwe nchekwube n'uwa ga-ebi</i>	Leaders of tomorrow will live Children our future hope in this world will live
<i>Umu Nigeria nwenu ndidi</i>	People of Nigeria, be patient
<i>Ndi na-achi Nigeria nwenu ndidi</i>	Leaders of Nigeria, be patient
<i>Jisienu ike na anyi kwu unu n'azu</i>	Be courageous, we are supporting you
<i>Chukwu enyego anyi ndi na-alu sayence</i>	God has given us the scientists Science and technology are in our country
<i>Science na technology abatago obodo anyi</i>	We have our own industries We have our own factories
<i>Industry adigo anyi na aluzi nke anyi</i>	Go to the market things are happening
<i>Factory adigo na anyi na aluzi nke anyi</i>	Go inside towns, things are happening
<i>Jekene n'afia k'ifu ife ndi be anyi na- alu n'aka</i>	We have hope that things will be alright
<i>Baa n'ime obodo k'ifu ife ndi be anyi na-alu n'aka</i>	Things will become better but with patience
<i>Anyi nwere nchekwube na ife ga adi mma</i>	
<i>Ife di oku ga-aju oyi mana ochoro ndidi</i>	

Appeal

This category of song texts appeals to either God or human for help and support, an attempt to make God or someone do or accept something as right or proper by saying things that are directed at a person's feeling; Majek Fashek in this situation had a song he titled 'Let Righteousness Take Over The Earth'.

Let Righteousness Take over the Earth

Let the righteous take over the earth
 Let the righteous take over this wicked world
 Let the workers of iniquity be chased out of creation
 O Lord, you are righteous
 O Jah, you are truly righteous
 The way everything's are going, anything might happen now
 Unrighteous people turning things up side down
 Oh what a great confusion in this kind of generation
 Oh Lord, wipe away confusion
 O Jah, wipe away tribulations
 Praying to God- Jah
 Let the righteous people take over the earth
 Righteous water, take over the sea
 Righteousness in the sky, take over the earth
 Cover the earth, oh righteousness
 Cover the world, oh righteousness
 Take over the earth, oh righteousness

Majek Fashek through this song appeals to God-Jah to let the righteous people take over the earth, to let righteousness take over the earth. He prayed that righteous water should take over the sea and the righteousness in the sky should cover the earth. He prayed that the workers of iniquity be chased out of creation because,

unrighteous people are turning things up side down , great confusion everywhere and he believe only Jah can wipe away such confusion and such tribulations.

Strategizing Works of Selected Nigerian Musicians for the Actualization of Global Peace

Man is not the ultimate measure of all things, rather he can only himself by reaching beyond himself. Hazrat Inayat Khan says “the solution to the problem of the day is the awakening of the consciousness of humanity to the divinity within”. Without proper spiritual idea, humanism would become phenomenon incapable of constructing adequate solutions to mans’ most essential problem and therefore incapable of helping man to attain his perfect fulfillment.

Inner peace creates world peace. The power of music can be utilized to further the goal of peace on earth. There is no language required in the musical world for the power of music is the power of the heart. The global environment can survive only if we learn to live in peace and harmony with our fellow human beings. Some Nigerian musicians through their music focus on promoting individual inner peace, love, compassion and forgiveness. Their music showcases international, national, and ethnic with subjects ranging from the human condition to sustainability and the environment, with a mission to expand the definition of peace beyond anti-war ideology, activism or specific causes.

Some Nigerian musicians’ help in actualization of global peace through voluntary service and love for the music profession, since most of them know the cultural, moral values which are imbedded in their music. It is therefore imperative to do a collection of their songs that relate to peace, notate and annotate them, package them and put them on the internet, television, radio, CD and use them as ringing tunes for many people to always hear them in addition to life performance. Music is a language of the soul. Musicians that have love for this profession should sacrifice their money, time to enhance the viability of the profession. They can use their music to educate the society by setting out messages they want to pass across to the society into music because words may not prevail, music does and that quite easier because it soars into the spirit.

Considering the negative modern trends in Nigerian music, where some of the Nigerian musicians record and perform songs which show pointless/meaningless/corrupt lyrics, there is great need to

split musicians just as we have different styles of such as highlife, pop, reggae, rock and others. They should be divided according to the issues they address such as “Peace musicians”; “Moral musicians”, “Sexual musicians”, “Theological musicians “and so on. They can also be divided into two: “Spiritual Texts Musicians and Social Texts Musicians”. All musicians that record and perform songs with sacred texts should belong to the spiritual group and all musicians with secular texts should belong to social group. This will serve as a point of direction to many musicians in choosing their contents properly. It will help to call to order, some of our musicians who are leading people astray through their music in the name of making money, whose music is full of pointless, meaningless/corrupt lyrics, who are not doing the proper work of a musician. As pointed by Ipere (2002:50), “the musician is by nature a moralist and great preacher”. These musicians offer nothing except corruption. Worthy texts musicians, through their music, direct, educate, mobilize, instigate, criticize and redirect the minds of people to move towards the right paths. They produce good music good melody, good instrumentation, meaningful lyrics, good sound, good tones; good vocal, written and sung by people who have experience what they are singing.

Musicians through their music evangelize people, they met criteria for effective evangelization which are *metanoia* - radical change of heart and mind where the mind seeks the truth and the heart opened to life through love, conversion, be evangelized and be convinced. They are convinced and that is the essence of preaching to people to convince them too of the essence of peace in our society. Through their music, they disseminate information; they educate, criticize, mobilize, make social commentaries, direct and redirect the mind of people towards the rights paths.

These selected works should be used for many things. TV/ Film producers should focus on acting themes related to peace and using such music in their film productions. NGOs and humanitarian organizations should engage the services of these musicians and their well structured songs contextually to project peace and understanding among nations. Global thought leaders, social enterprise and technology innovators through worldwide concerts can create transformational entertainment experience that empower, educate humanity by using these musicians for music promotion.

Conclusion and Recommendations

This paper has discussed the issues related to peace. Selected texts of Nigerian music that bother on peace has been analyzed and evaluated with a view of discovering what factors are responsible for the direction, interpreting the messages of the texts and to determine the significance of these songs in our troubled world. The song texts illuminated the different issues relating to peace and their needs in this era of instability and intolerance, and needs to promote better understanding through the power of music. “When the power of love overcomes the love of power, the world will know peace” said Jimi Hendrix.

Music has the power to speak directly to the heart. It makes anger to melt, hatred dissolves and peace dawns. It can inspire enlightened awareness and lovingly empower us to see and treat each other as brother and sister. When our souls know such liberation, we then know it will end and peace on earth will prevail. The global environment can survive only if we learn to live in peace and harmony with our fellow human beings. We need the inspiration of music to help fulfill the dream of world peace. Music encourages us to transcend our petty differences. Music lifts us beyond ourselves and brings us together in awe, reverence and delight. It is medicine for the body and soul. Music has the ability to communicate deeply and bring people together. “Singing together helps us experience in the body our connection to each other and the planet, summons our collective courage, enlivens us and inspires us to play our part in creating a life sustaining society” says Gretched Sleicher.

Some of the Nigerian musicians’ who help in actualization of global peace through their music should be encouraged to create more songs of peace and social change. The idea to showcase songs that inspire peace is to encourage the musicians who use their creativity to inspire positive change. The internet should be powerful tool through which songs that inspire peace around the world and beyond can be spread. We hope that by spreading the vibration of peace music, we can help to heal the world from war and destruction and separation.

References

Adedeji, F. (2011). Singing as an outcry for socio-economic emancipation and transformation in Africa: A textual analysis of selected Nigerian gospel songs. *Obodom Journal of Music*

and Aesthetics. 1 (2). 47-57. Akwa Ibom: University of Uyo.

Clingendael, (2013). UNESCO and the Culture of Peace. Retrieved from <https://www.clingendael.nl/sites/default/files/UNESCO-and-the-culture-of-peace.pdf>

Efurhievwe, M. (2010). Textual interpretation of indigenous communicative music used in trade advertisement. *Awka Journal of Research in Music and the Arts* (7). Pp. 22-31. Awka: Department of Music Nnamdi Azikiwe University

Forchu, I. (2012). Nigerian hip hopp music: An analytical description of its forms. *Journal of the Association of Nigerian Musicologists* (6). Pp. 74-87. Nigeria: Association of Nigerian Musicologists

Ibekwe, E.U. (2010). Musicians and the Philosophical Dimension of African Man. *Awka Journal of Research in Music and the Arts (AJRMA)* 7, 33-45.

Ipere, D. *Facts and Illusions*. pp. 46-53. Ibadan: Stirling-Horden.

Nwobu, S. N. (2015a). The leadership role of a musicologist in the 21st century Africa. *African research Review: An International Multi-disciplinary Journal, bahir Dar, Ethiopia*. 9(2) 2002). Music and Musicians in the Broadcasting Industry. In E. Idolor (ed). *Music in Africa* No.37 (Pp. 1-12).

Nwobu, S. N. (2015b). A 21st century reformation: Music as an agent of global reconciliation. *Ansu Journal of Arts and Humanities*. 2(2). Pp. 205-213. Igbariam: Faculty of Arts Anambra State University

Nzewi, M.. (1991). *Musical Practice and Creativity: An African Traditional Perspective*. Germany: Iwalewa-Haus, University of Bayreuth

Ogidan, P. D. (2012). Music as Political Activism: A case Study of Fela Anikulapo Kuti's Afro Beat. (A project submitted to the department of political science, faculty of social science, university of Lagos, in partial fulfillment of the requirement for the award of B.Sc: Political Science department).

Okafor, R. C. (2005). *Music in Nigerian Society*. Enugu: New

Generation Books

Okafor and Okafor (2009). *Music and National Development in Nigeria*. Enugu: New Generation Books.

Okpala, H. N. (2015). Song texts- a tool for global reconciliation: A study of selected Igbo songs. *Ansu Journal of Arts and Humanities*. 2(2). Pp. 199-204. Igbariam: Faculty of Arts Anambra State University.

Olesegun, T. (2014). Textual analysis of selected songs that address issues of food security awareness in Nigeria. *Nigerian Music Review* (13). Pp. 24 – 36. Ile-Ife: Obafemi Awolowo University.

Onyeji C. (2002). Popular Music: Facts About the Music and Musicians . In E. Idolor (ed.,. *Music in Africa. Facts and Illusions* (pp. 24 -37). Ibadan: Stirling-Horden.

Ubani, A. (2004). The compositional techniques of Igbo minstrel singers in Anambra State: An analytical study. *Awka Journal of Research in Music and the Arts* Pp. 114-126. Awka: Department of Music, Nnamdi Azikiwe University.

Oziegbe, M. (2015). *Nigerian biography*. Retrieved from <http://www.authorityngr.com>

Theresa Joseph (n.d). Global peace movement: Peace initiatives. Retrieved from <http://www.theresajoseph.com/peaceinitiatives.php>

World Peace Newsletter Face Book Community (2011). Peace definition. Retrieved from <http://www.worldpeacenewsletter.com>

***About the Author:** Dr Stella N. Nwobu (sn.nwobu@coou.edu.ng) is of the Department of Music, Chukwuemeka Odumegwu Ojukwu University, Igbariam, Anambra State, Nigeria.

User Education Programmes and the Use of the Library in Chukwuemeka Odumegwu Ojukwu University: the State of the Art

By

Julius Okeke Ofordile & Udemezue Joseph Ogugua*

Abstract

This paper sets to emphasize the user education programme and the use of the library and study skills as obtainable in Chukwuemeka Odumegwu Ojukwu University and the strong need to introduce comprehensive and systematic library instruction and user education programmes in Nigerian universities with special reference to Chukwuemeka Odumegwu Ojukwu University. The nature and challenges of user education in Chukwuemeka Ojukwu University are carefully highlighted. The article outlines the various roles that should be played by the university administrations, teaching staff, and the library professionals in making user education programmes and library instructions effective and efficient. The paper equally attempts to establish what impact a user education programme or use of library and study skills should have on student academic life and even after university education. This paper also advocates ways of making user education or use of library and study skills being taught under the General Studies Unit compulsory and examinable, and credit earning, to encourage students' active participation and seriousness. The paper equally advocates the urgent need for active support and encouragement from the faculty members and teaching staff. Finally, the paper suggests the strategies for improving upon the teaching of user education in Nigerian Universities with special attention/reference to Chukwuemeka Odumegwu Ojukwu University.

Keywords: user education programme, library instruction, Nigerian universities, university administration, university libraries, library orientation, freshmen.

Introduction

Most Nigerian students enter universities without having used a library. Not only are they bewildered by the sheer size of the university library collection, but also they are usually at a loss on how to locate any material in the library. This acquisition of knowledge on how to find information or to locate any desired document for oneself is an educational experience whose value extends beyond the walls of a university. Therefore, university students must be taught by the professional librarians how to effectively use basic bibliographic tools of the library, such as the card catalogues, indexes, and abstracts, reference

books and how to conduct in-depth literature searching in undergraduate specific subject fields. Even the academic staff of the university would automatically benefit from subject bibliographic instruction in their fields by the librarians with necessary subject and bibliographic knowledge.

Adeyemi (2000) sees user education as concerned with helping readers to make the best use of a library. He maintains that this is carried out when fresh students or undergraduates are introduced into library system at the beginning of every academic year. He argues that students cannot be taught the use of library in isolation but must be trained to see it as a continuous process of education. In other words, user education should be a continuous process starting with school and public libraries and with the possibility of extension into academic and specialized libraries. No wonder the use of the library is one of the added courses as directed by the National Universities Commission (NUC) who saw the strong need for students in the universities to have a better understanding of the library and how to use it for optimal output. It is equally introduced in the universities in order to produce students who can engage in quality research and produce quality papers that are of high standard or quality. It guides the students in systematic investigation, appropriate resources to use, and to articulate their findings.

Lwehabura (1999) states that user education is a device by librarians to educate users on how to use library resources effectively. He opines that user education aims at changing an individual's behaviour and experience towards the use of library and other information sources. He posits that in many developed countries, user education and information skills are taught right from the primary school level. He, however, laments that in spite of the importance of user education, it has not been given its due recognition in many developing countries. This is why we maintain that lack of meaningful user education programmes in many developing countries have contributed to incompetence in the effective use of library resources by the students. Tiefel (1995) argues that user education teaches users how to make the most effective use of the library system. She believes that user education encompasses all activities undertaken to help students become efficient users of information, that is, how to identify their information needs and then how to find, evaluate, and select the best information to meet their needs.

There are obvious challenges facing the university system in Nigeria, namely, increasing enrolment of students, shortage of staff, frequent change in curricula, cut in finances, and information explosion. Any librarian with personal experience and contact with students would recount the following questions that students of various levels, including postgraduate students and lecturers, sometimes ask: How do I use author/title catalogue? Where can I get chemical engineering textbooks?

Therefore, it follows from such questions that there is an obvious functional defect in the methodology and content of user education programmes organized for students in many Nigerian Universities, Chukwuemeka Odumegwu Ojukwu University inclusive. In his study, Akinyode (1992) validates this finding by acknowledging that user education is a flop in Nigerian Universities, because its impact is not evident in the day-to-day use of library resources by undergraduate and postgraduate students. In the same vein, Aguolu & Aguolu (2002) have it that Nigerian Universities have been very slow or inexplicably hesitant about accepting the responsibility for instructing students on the methods of library use beyond the traditional but superficial orientation programmes. Hence, the common practice of user education in Nigerian Universities and more specifically, in Chukwuemeka Odumegwu Ojukwu University, is to have a library orientation week programme at the end of which it is assumed that the students would have imbibed the techniques of effective use of library to last a lifetime. But the unfortunate defeat of such programme is that they only limit themselves to the orientation component of a user education programme and completely neglect the other aspect which is the instruction.

The general format of the orientation programme offered in Nigerian Universities including Chukwuemeka Odumegwu Ojukwu University consists of the introduction of the University Librarian or his representative to new students, explanation of the library collection, presentation on the organizational layout of the library, guided tour of the university library in groups, distribution of written pamphlets that give details of existing library rules and regulations if available. On this note, some universities do not have up to one week orientation but a day, in which students disperse to their departments to resume normal lectures - Chukwuemeka Odumegwu Ojukwu University practises this one-day orientation. It should be noted that the majority of students coming into universities do not have the simplest user education before their admission. Moreover, when it is time to come for introductory talks, they seldom show up, and when they do, the interest displayed is usually very low because they believe that the library is just a custodian of materials and an environment where they can always come to read their textbooks or notebooks.

Impression from personal experiences and encounters with students of the Chukwuemeka Odumegwu Ojukwu University suggest that the orientation programme currently run in the University does not inculcate the required knowledge of how to judiciously and effectively use the resources in the libraries as they are supposed to be used. There is no doubt that the type of user education given to the students of Chukwuemeka Odumegwu is grossly inadequate and urgently calls for attention.

Research has shown that undergraduates, and even postgraduates and lecturers, need to know how to use a library if they are going to be academically successful. Hence, without adequate training, the students would be unable to make efficient use of the information or materials available in the library. Thanks to the National Universities Commission (NUC) that made it mandatory that all professional librarians in Nigerian universities should introduce and teach the use of library and study skills to their students. These directives have not totally been put in place in Chukwuemeka Odumegwu Ojukwu University as the lecturers in the Department of English and Literary Studies claim that they are the people to teach the course. It was in the 2020/2021 and 2021/2022 academic sessions that the two successive General Studies Directors of Chukwuemeka Odumegwu Ojukwu University observed the inadequacies in our students academically, especially in the effective and efficient use of the library and decided to call back the professional librarians to handle the course. Thus, the professional librarians are gradually taking over the course “Use of the Library and Study Skills,” however, under the course “Use of English and Study Skills”, and being taught for only one semester and not even the normal two semesters.

Types of user education

At this juncture, it is pertinent to discuss the two aspects or types of user education that should be taught in universities. Several authors such as Aguolu & Aguolu (2002), Adeyemi (2000), Lwehabura (1999), Edem and Lawal (1996), and Tiefel (1995) identify two types of user education as follows:

- Library orientation
- Library instruction

Library orientation is primarily concerned with ways of introducing the users to the general techniques of library use and services available, and the organizational layout and facilities of a particular library. It aims at creating the right kind of atmosphere for effective communication between users and librarians, as well as users and library resources or materials. This is also in order to present an image of the library as a pleasant and friendly institution where help can be obtained.

On the other hand, **library instruction** focuses on learning how to make effective and efficient use of the information resources available within specific subject disciplines for quality education and academic success. It is effective only at a time of need, and learning how to use a library is a continuous process.

Importance of user education programmes in tertiary institutions

In principle, education aims at changing an individual's behaviour, attitude, and mental discipline towards the acquisition of desired

knowledge. User education, therefore, aims at changing the students' behaviour and experience towards the use of library and other vital information sources. Library users should be educated in searching and mastering every information source that suits their individual needs and meets their academic needs (Adeyemi, 2000).

Tiefel (1995) opines that another aspect that makes user education programme important in academic institutions is the change in education philosophy that has shifted from being teacher-centered to student or learner-centred. This philosophy is intended to encourage critical thinking and independent learning. Students are, therefore, required to undertake project work, tutorials, and seminars and long essay writing. In view of the above facts, user education programme is needed to enable students to comprehend researching, and using the wide range of information sources more effectively and efficiently, not only for passing their examinations with good grades, but also for preparing them for life-long learning. It is from such premises that the Library Association (1982) stresses the strong need for libraries to conduct user education programmes by pointing out that: the library is one of the university's largest single educational resources, and it is also a complex network of sophisticated system. Students can derive full benefit from it only if they are taught how to use it, and the literature of their parent discipline effectively.

In the same vein, Tiefel (1995) refers to the Boyer Report of 1987 which states the importance of library instruction by saying that: The university library must be viewed as a vital part of the undergraduate experience. Students should be given bibliographic instruction and be encouraged to spend at least as much time in the library using its wide range of resources as they spend in class. The library staff (librarians) should be considered as important to teaching as are classroom teachers. The report also recommends that every undergraduate be introduced carefully to the range of resources for learning on campus.

Challenges facing user education programme and the teaching of Use of the Library and Study Skills in Chukwuemeka Odumegwu Ojukwu University

Adeyemi (2000) maintains that the problems of user education programme in Nigerian universities, Chukwuemeka Odumegwu Ojukwu inclusive, stem from the background of library services in Nigeria. In the university libraries, an information service, of which library services are a part, has no solid base. At various school levels, the literature indicates the nearest absence of libraries, reading materials and qualified staff to provide effective and efficient library services. Nlayidozi (1984) summarizes this situation by noting that ... most students come from rural environment with poor learning facilities which do not include the library as an integral part of learning experience. At least, where libraries

exist, they are quiet rooms for study, frequently poorly staffed with materials either outdated or not related to the curriculum.

Again, lack of commitment from the library and institutional administrations, poor co-operation from the faculty and department, lack of adequate planning and insufficient evaluation studies are some of the challenges experienced in user education. Other factors are lack of adequate funding and failure of the libraries to plan, prepare, implement, and evaluate carefully their instruction programmes.

Specifically, the challenges being faced in Chukwuemeka Odumegwu Ojukwu University with regard to user education programme are many as follows:

- lack of recognition of the importance of library in the life of a student by both the university administration and the faculty.
- unnecessary struggle by the English lecturers to teach “Use of the Library and Study Skills.”
- unnecessary infusion of “Use of the Library and Study Skills” and “Use of English and Study Skills” in the curriculum of the university
- the Use of the Library and Study Skills is being taught only in the first semester of a session
- general lack of knowledge of the importance of library by the university community
- negligence by students and staff and so on.
- lack of co-ordination by the coordinators especially of the GS 101 Use of English and Study Skills who usually emerge from the Department of English Language and Literary Studies.

Furthermore, Alemna (1990) and Zaki (1991) note that the inadequacies of user education in African universities stem from the two most popular programmes which do not constitute the necessary skills required for effective use of library resources. They also point at the insufficient time spent for introducing library resources, bad timing of orientation, lack of students’ motivation, and large number of students for a single group being given the orientation as among the weakness of the user education programme in African Universities.

In line with the above argument, Edem and Lawal (1996) summarize the challenges of user education as follows:

- scarcity of funds
- paucity of professional librarians
- lack of faculty cooperation

- poor or non-integration of user education in the university curriculum
- students' inability to use resources of the library
- poor time allocation for teaching and practical work
- lack of theory and methodology
- poor evaluation methods in many Nigerian universities, Chukwuemeka Odumegwu Ojukwu inclusive.

Having seen the problems associated with user education programmes in Chukwuemeka Odumegwu Ojukwu University, this study would not be complete if we do not delve into the ways of finding lasting solutions to the problems and suggest ways for improvement.

Strategies for improving user education programme in Chukwuemeka Odumegwu Ojukwu University

In assessing suggestions on how to improve user education programme, Edem and Lawal (1996) assert that:

- ❖ Qualified personnel should be recruited for effective teaching of the programme. They further suggest that where such personnel are not available or found, part-time professional librarians should be employed, and that such tutors should be given adequate remunerations as motivational incentive.
- ❖ Adequate time for teaching and practical work should be allocated for the course. Time should be properly allocated for theory and valuable practical sessions. Importantly, the course should be a compulsory credit earning course if it has to be taken seriously by students.
- ❖ As the custodian of all academic and non-academic activities of the university, the university administration has to strongly recognize the importance of the library as “the heart of the university” in supporting the academic activities of the university. The university administration should also recognize the essential roles that can be played by user education for students' effective learning and quality education. It should therefore play a supportive role for all members to be taken by various organs in the process of introducing and strengthening user education programmes. One important aspect that needs support from the university administration is the proper integration of user education programmes into the university curriculum and making it a *compulsory* and *examinable* component of the curriculum as pointed out by some authors above.
- ❖ Since user education programme is essentially a library-based

activity, professional librarians must be able to persuade the teaching staff and the entire university community that the educated person needs to possess an understanding of the structure and value of knowledge. This means convincing them of the value of user education. This would be achieved by building and developing a close partnership with other teaching staff for every step taken in introducing user education programmes.

- ❖ The teaching staff can positively influence the success of user education. The reason is that they have a powerful influence on students' behaviour. However, it is pertinent to state that the roles required for the teaching staff can only be achieved if teachers recognize their importance and are ready to participate in facilitating such programmes.
- ❖ Furthermore, academic librarians must strive to have impact on the curricula of their institutions, and therefore, become more assertive and political in their actions. This can be achieved in several ways among which are:
 - Appointment to curriculum committees
 - Appointment as coordinators of GS courses especially that of the Use of the Library and Study Skills.
 - Meeting with individual faculty members
 - Meeting with the administration, deans, and heads of department
- ❖ Moreso, a situation where most institutions embed their library instruction or user education in the course "Use of English" is not only despicable but ineffective and should not be allowed.
- ❖ Also, the increase in complexity of the information environment requires that librarians should be proactive and not reactive in teaching information skills. Librarians should maximize the use of technology to teach more skills to greater members of library users. The emphasis would be on problem-solving and on obtaining and accessing information. The user education programmes would need to provide students and faculty with basic, intermediate and advanced guidance in use of the library.
- ❖ Measuring the immense benefits of the use of library or user education, the authors also see the urgent need for part-time students of Chukwuemeka Odumegwu University to benefit from the "Use of the Library and Study Skills." This would surely improve their research attitude or behaviour, hence, research productivity and quality. After all, they are part and parcel of the university community.

- ❖ The library should advertise its activities and services to the university community. This would keep them abreast of the development within the library.
- ❖ The usual orientation exercise for fresh students should be organized more elaborately in order to ensure that the academic advantages derivable from the proper use of the library are driven home to them.
- ❖ It is very pertinent to note that the relevance of making user education *compulsory* and *examinable* is echoed by Nedosa (1991) who observed that Nigerian students are examination-oriented.
- ❖ Thus, unless the programme is credit earning, there would be for a long time the problem of poor attendance, he maintains. In view of the above, Adeyemi (2000) advocates that the involvement of faculty members who are in position to exert enormous influence on students' attitude is of important concern. He posits that without the active support and encouragement of faculty members, students would not actively use the library or pay very serious attention to library use. Similarly, the teaching staff should involve the professional librarians right from the curriculum or course planning stages to ensure effective provision of learning materials and user education programmes.

In conclusion, one other way of remedying the current defects is to introduce a three-year library instruction programme, which would go beyond the usual Freshmen Orientation Week and be self-paced with emphasis on the individual student. Its implementation could be in three *phases* such as:

- ❖ **Phase I** of the programme should be planned to acquaint the first year students with the physical layout of the library indicating the general location of all major resources housed. They should also be introduced to the rules and regulations on library usage as well as to the library staff at the reference and circulation desks. The thrust of this phase is generally to provide information on the “why,” “what,” and “who,” of the library rather on how to use it.
- ❖ **Phase II** should begin in the last semester of the students' second or third year in the university. The focus here should be on methodical instruction on the use of library. Detailed instruction should be given on the use of card catalogues, and especially the subject catalogues. Other areas that should be covered include filing rules, periodicals, indexes, abstracts,

selected reference works and reference sources.

- ❖ **Phase III** instruction should be for the final year, that is 400-Level students and above. It would be a continuation of phase II but geared towards the needs of advanced students. The commencement of the phase is the period when students are at the peak of their needs for advanced reference tools to facilitate independent study and preparation of the terminal and research papers. It is, therefore, essential at this stage to emphasize the use of specialized reference tools in their major fields or areas, as well as the required knowledge for research into interdisciplinary areas.

Recommendations

Libraries have long been recognized as the “hearts” of their institutions. University libraries are solely established in the universities to meet the information needs of the members of the community. This indicates that students, lecturers, and other users within the parent institution should be able to get the required information resources from these libraries as they fulfil their mission of supporting the educational objectives of their parent bodies, which include teaching, learning, research and cultural development. This study is an effort to fill the gap in understanding the importance of the use of the library and user education in the university by students for effective use of the library. Based on the findings of the study, the following recommendations were made to improve the efficiency, effectiveness and academic quality of the students in the conduct of their research:

1. Adequate time for teaching and practical work should be allocated for user education programme in the university system.
2. The university administration should, as a matter of urgency, recognize the importance of the library in supporting the academic activities of the university and the positive impact of the use of library to the students.
3. Integration of user education programme and library instruction into the university curriculum and making it compulsory and examinable component of the curriculum and as credit earning course.
4. Chukwuemeka Odumegwu Ojukwu University should not embed/subsume its library instruction or user education programmes under the course “Use of English” (It should have its own credit unit for students to participate actively).
5. The strong need for cooperation and joint efforts of the academic staff and academic librarians.
6. The strong need to urgently involve the part-time and JUPEB

students of COOU to benefit from the ample advantages of the course “Use of Library and Study Skills.”

7. If these are religiously applied in COOU, they will go a long way towards fulfilling the students’ academic dreams of life-long learning, research quality and productivity.
8. The library should advertise its activities and services to the university community.
9. It should be noted clearly that if the above facts are met, there would be a wonderful bridge of gap in the wheel of progress in the teaching of user education programmes/library instruction in Chukwuemeka Odumegwu University.
10. The three phases suggested by the authors to cushion the defects through the introduction of a three-year library instruction programme should be strictly and religiously followed.

References

- Adeyemi, B. M. (2000). User education programme in Nigerian university libraries: A need for restructuring. *FILS 1*, (1) 23-31.
- Agbanu, N. A., Ofordile, J. O. & Okeji, C. C. (2011). *Introduction to the use of the library: A fundamental approach*. Enugu: Rhyce-Kerex Publishers.
- Agbanu, N. A., Ofordile, J. O. & Okeji, C. C. (2011). The use of the library and study skills: A study of Anambra State University, *ANSU Journal of Integrated Knowledge: A Publication of Division of General Studies, Anambra State University*, 1(1) 67-75.
- Aguolu, C. C. & Aguolu, I. E. (2002). *Libraries and information management in Nigeria*. Maiduguri: ED-LINFORM Services. 383-405.
- Akinyode, S. A. (1992). Planning user education for university libraries. *Journal of Library and Information Science*, 1(2) 32-39.
- Alemna, A. A. (1992). User education in university libraries in Ghana. *Education Library Journal*, 33(1) 46-47
- Boyer, E. L. (1987). *College: The undergraduate experience in America*. New York: Harper & Row
- Edem, U. S. & Lawal, O. O. (1996). Towards improved user education programme in Nigerian university libraries. *African Journal of Library Archives and Information Science*, 9(2) 13-26.

Library Association (1982). *College libraries: Guidelines for professional services and provision*. London: Library Association.

Lwehabura, M. J. F. (1999). User education and information skill: A need for systematic programme in african university libraries. *African Journal of Library, Archives and Information Science*, 9(2) 129-141.

Nedosa, P. S. (1991). Formatting instructional package for use in the university library: Suggested course outline for schools. *International Library Movement*, 13(3) 149-155.

Nlayidzi, B. J. (1984). *The University of Botswana library: A study of its services vis-a-vis the information needs of its clientele in library studies* (Postgraduate diploma dissertation). University of Botswana, Botswana.

Tiefel, V. (1995). Library user education: Examining its part, projecting its future. *Library Trends*, 44(2) 318-338.

Zaki, N. (1991). User education in Nigeria university: The need for new approach. *International Library Movement*, 13(1) 27-43.

***About the Authors:** Julius Okeke Ofordile (ofordilejulius16@gmail.com) is Senior librarian/Lecturer, Chukwuemeka Odumegwu Ojukwu University, Anambra State, Nigeria, while Udemezue Joseph Ogugua (joeogugs2095@yahoo.com) is Librarian I/Lecturer in the same university.