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Onukwube Alex Alfred Anedo

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#### FROM EDITORIAL DESK

**Ideal International Journal** is one of the brain children of Igbo Scholars Forum born out of the zeal to get the young Igbo scholars together so as to start thinking like Igbo sons and daughters through paper publications, meetings and symposia. As a matter of fact, Igbo Scholars Forum was founded by Dr. Onukwube Alexander Alfred Anedo and born at the launching of a festschrift in honour of their life patron, Prof. Obed Muojekwu Anizoba (Ozonwa) on the 15<sup>th</sup> day of December, 2012. In his kind gesture, Prof O. M. Anizoba therefore established a website <http://www.igboscholarsforum.com.ng> for them to use in telling the world who the Igbo people are, about their life, what they believe in and their relationship with people and other cultures of the world outside theirs. Other journal outlets through which this Forum wants to let Igbo people and their culture out to the world are Igboscholars International Journal and Ekwe International Journal which is solely written only in Igbo language.

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## SEXISM IN NAMES: A CRITICAL ANALYSIS OF MALE AND FEMALE NAMES IN THE IGBO TRADITIONAL SOCIETY

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### Abstract

*Sexism is the belief that one sex is superior to the other. Sexism is manifest in language. Names are a significant part of culture which is expressed through language. It is observed that there is a bias in some names given to different sexes in the Igbo society. Such names affect both sexes, the men, positively and the women negatively. The negative effects on the women hinder them from self-actualization and positive contribution to the society at large. To find out the cause(s) behind this slant in language, the researcher adopted the survey research method. Through verbal interaction, data comprising ninety names was collected from native speakers of Igbo language. The data were analyzed. It was discovered that the main cause of sexism in Igbo names is because the Igbo society is patriarchal. The Igbo society value male children above the female. It was also discovered that the society is dynamic and so is language. All these equally reflect in some measure in given names which mark personal identities. The work recommends the reorientation of the society in giving sexist names as we are what we are named.*

**Keywords:** Names, Sexism, Self-actualization, Patriarchy

## Introduction

Naming is partly a way of identifying someone. Naming is purely human. Emeka-Nwobia (2015, P.1) argues that “Names are not just arbitrary labels but are socio-cultural tags that function as communicative tools. They carry a variety of semantic, pragmatic and socio-cultural information, and mete out the ethos of the people”. The definition shows that names tell a story about the bearer and his or her community. Onyekwere and Nnabuihe (2015, p. 242) aver that “In African societies names are believed to have some great deal of control on the bearer. There is universal contention also that personal names do influence attitude, behavior, success, failure, future and character”. This exposition calls for caution. There is need for one to be cautious in giving names as it affects the totality of a person’s life. Jahodin Ubahakwe (1982, p. 35) who worked on Ashanti names and their relationship to personality observes that ‘delinquent boys frequently have day-names that are associated with misfortune or ill-luck. It is as if the children were living up to the expectations of the ancestral spirit system of causation’. This finding corroborates the earlier statement that names affect the totality of the bearer’s life.

Observation and research findings have shown that there is a disparity in names given to men and women. Rapoo (2002) in Arua (2009, p. 67) observes that naming is a powerful ideological tool that is biased against females. Naming practices reinforce stereotypes. Maalej’s (2009, p. 58) research on naming in Tunisian Arabic shows that “there are hardly any derogatory FNMs (first names for males) while such names do exist among females in TA (Tunisian Arabic)”. Men’s names tend to connote and denote strength and power. In English for example, we have such names as *King, Young, Strong, Lyons, Alexandar* and such like but the reverse is the case when it comes to women.

The stereotype that the female is inferior manifests also in the value attached to the names given to girls. Nilsen (1977, p. 30) argues that though it is acceptable for a girl to take a boy’s name, it is regarded as unacceptable for a boy to take a girl’s name. Nilsen goes further to say that, because of the negative characterization of the female, when girls have taken names that were once acceptable for males like Evelyn, Carroll, Gayle, Hazel, Lynn, Beverly, Marian, Frances and Shirley, such lose their prestige by becoming less and less acceptable for males.

Naming practices have not been favourable on women. Women are renamed after marriage by taking their husband’s name. Only men have a right of permanency of their names. This makes it difficult to trace ‘her story’ but not ‘his story’ (history). The fact is that names are fundamental to our identities. Women have no identities separate from their father’s and later, their husband’s. Such unfair naming practices are part of the strategies with which the society renders women socially and politically invisible. Romaine (1994, p. 127) claims that practices such as taking a man’s family name or using titles such as *Mrs.* or *Miss* are symbolic of women’s position as men’s property and represent their status as sex objects, whose availability or non-availability due to ownership by another male has to be marked in a conspicuous way.

There is an element of sexism in the use of title for males and females in English language. The use of *Mr.* before a person’s name merely identifies that person as a male adult. For the females, the titles are *Mrs.* and *Miss*. These do not only identify the person addressed as a woman but also expose her marital status which is fundamentally no one’s business. If women and men are created equal, parallel language should be used to describe them.

Feminine titles of honour such as *Queen, Governess, Madam, Mistress, Lady* and *Dame* have been degraded and have all in one form or the other been associated with prostitution or fornication. Moreover, feminine terms such as old maid, spinster and heroine, have acquired negative connotations, because while the first two seem to be taken to suggest ill-luck in the domain of marriage, heroine is the name of a destructive drug. These naming practices reinforce stereotypes. According to Fromkin, Rodman and Hyams (2007, p. 450), ‘the Sapir-Whorf hypothesis... proposes that the way a language encodes –puts into words- different categories like male and female subtly affects the way speakers of the language think about those categories’.

## Methodology

The method used for data collection was interview questions which were administered to fifty adults, twenty-five males and twenty-five females. The researcher chose equal number of the two sexes in order to ensure equal representation of each sex group. The interviewees were from both urban and rural areas. They were also people from different educational backgrounds and different ages. Those in the rural areas were reached through the telephone. The sampled individuals were interviewed separately on different occasions. The interviewer tried to elicit from the interviewees, names of males and females in the Igbo society, the meanings, the reason(s) behind such name given, and the expected effect(s) of such names on the individual(s). The data are classified and analyzed under four headings.



## SEXISM IN IGBONAMES

The Igbo believe that there is something in a name. Every Igbo name has a myth it celebrates. Ubahakwe (1981, p. 103) notes that “names are part of personality dynamics of the individual”. Several works have been done on Igboonomastics (Ezeanya, 1967, Ubahakwe 1981, 1982, Onuoha, 1986, Iwundu, 1994, 2000, Emeka-Nwobia, 2015, Onyekere & Nnabuihe, 2015). These examined Igbo names from different perspectives, ranging from the structure to the meanings. The focus of this work is on sexism as it relates to Igbo names. The manifestation of sexism in Igbo names will be discussed under first names, renaming, general titles and occupational terms.

### i. First Names

First names in the Igbo society are usually given by the head of the family. Ubahakwe (1982) gives an insight that:

... Igbo personal names reflect what the family is deeply concerned with and... names are part of personality dynamics of the individual. It follows that the pattern and frequency of names reflect the social values among the people that bear the names, (p. 31).

Most Igbo first names depict a mark of distinction for males and a sign of subordination for females. Some Igbo female names project the woman as a commodity to be sold in order to make money. On names given to the girl child, Ikeonwu (2009, p. 30) asserts that such names indicate the following:

- The girl as an object of beauty and femininity.
- The girl as a chattel.
- Lamentation/disappointment it's a girl (lamentation labels)
- The girl as prospective mother and supreme caregiver.
- Market day names.

Table one shows names that depict women as commodities.

**Table 1: Names that Depict Women as Commodities**

	<b>Names</b>	<b>Gloss</b>
1.	Nwaànyibuàkù	Woman is wealth
2.	Unòàkù	House of wealth
3.	Ūjuàkù	Plenty of wealth
4.	Àkùebēōtù	Wealth is not only one
5.	Àkùebìngwa	Wealth does not finish in time
6.	Àkubūùgwù	Prestigious wealth
7.	Àkùàdili	Wealth is established
8.	Àkùàbia	Wealth has come
9.	Àkudīmmà	Wealth that is good
10.	Uzòàkù	The path to wealth
11.	Qdīàkù	It is wealth
12.	Àkùànata	Wealth has come back
13.	Àkùabàta	Wealth has come in
14.	Òbuteàkù	Carrier of wealth
15.	Àkuēkē	Wealth of Eke (market day)
16.	Àkùmjàèri	Wealth I will consume
17.	Àkùàzam	Wealth has answered me
18.	Ebìliomààwusaegō	One who is embraced for a fee.
19.	Ìgùguàkù	Flowering wealth
20.	Ubiegō	Field of money
21.	Ndàluàkù	Let me be favoured with wealth
22.	Ugboàkù	Boat of wealth
23.	Ihuàkù	Face of wealth
24.	Mmiliàkù	Water of wealth
25.	Ogbènyèanū	Not to be married by the poor
26.	Ugwòàkù	Debt of wealth

The first name in the examples states categorically that woman is wealth. The wealth comes in no other way than when the woman is given out in marriage. This is the wish of virtually every Igbo man for his daughter (at least in the recent past). The other names in the table in one way or another suggest that women are commodities that would be sold at one time or another to accrue great wealth for the family. The second to the last name in the example – Ogbènyèanū (not to be married by the poor) drives home the above point. The last example in the list shows that a woman is sometimes given out in marriage in order to settle a debt.

Most other names for the woman project nothing more than their beauties. Such names include:

**Table 2: Names that Project Women's Beauty**

Names	Gloss
1. Qnàmmā	Ornament of beauty
2. Ūlionā	Beautiful ornament
3. Ūgòmmā	Beautiful eagle
4. Ūgònnwā/Nwaùgò	Eaglet
5. Ākwaùgò	Eagle's egg
6. Āgbòmmā	Beautiful daughter
7. Anyaàgwu	Beautiful all over
8. Nkilikā	Beholding is greater
9. Mkpulummā	Seed of beauty
10. Ōmammā	Continually beautiful
11. Ākwaekē	Python's egg
12. Ihummā	Beautiful face

The above names bring to the fore beauty in women as if that is all there is about their lives. The eagle stands for vision, strength and beauty. It should be noted that whenever the eagle is mentioned in reference to women as in names three to five, it refers to noting more than beauty. Strength and vision which are other attributes of the bird are exclusively reserved for men.

There exist other female names, which are more of regret or lamentation that it is a girl child. Consider the names in Table three.

**TABLE 3: Names for Women that Depict Lamentation**

Names	Gloss
1. Enūjìdòkè	The sharer is above(the creator)
2. Èjiakaèdo	No one choose for her-/himself
3. Ōnyejèlùbechī	Who went to God's house?
4. Akaekènnwa	A child is not created by human hands
5. Qnūèkènnwa	A child is not created by word of the mouth
6. Āhùlùenūānyā	Did anyone see above?
7. Āwàlùmwèlu	Did I take with force?
8. Èjìmakahalu	Did I choose by myself?
9. Nkèonyèlù	The one that was given.
10. Nkebīālùōnyèdòwèlu	You take what comes to you.
11. Nkeòbùnà	Anyone
12. Àjààtukwò	Will one reject?
13. Onuegbūnwā	(Words of the) mouth does not kill a child.
14. Nwaazūnāāshā	(A) Child is not sold in the market.
15. Nwaànyìèrie	Women have become surplus
16. Dimghàlum	My husband forgive me
17. Chigbàtalumoso	God come to my rescue
18. Chihàalum	God, choose for me

The above names are filled with regrets, excuses and pleas, all because it is a female. The first thirteen names push the blame of having a female child to the creator. For the woman, she is helpless. She tries exonerating herself by

claiming she did not choose by herself or force herself into having a girl child, rather, she accepted the one she was given (by God). The 14th name shows a strong limitation in determining the sex of the child. It is more of a lament. One would have preferred to go for a male child if children are sold in the market. 'Nwaanyierie' (women are surplus) expresses the disgust of a man whose wife have girls in quick succession. The name, 'Dimghalum' (my husband forgive me) summarizes the heartbeat of an Igbo woman who had a female child when everyone looked forward to a male. It is more of a plea that the husband should forgive her for having a girl. In a society like ours, the woman is made to take the blame for the sex of the child when the reverse should have been the case. It is clear the woman accepts the fault to be hers, hence, the plea. For the child, no one needs to tell her that she is not fully welcome into the family. The adverse effect of such a name on the girl child is innumerable. In the last two examples, the woman resorts to God to come to her rescue, by giving her the expected choice.

Interpretations so far reveal that names for women show that they are objects of beauty, sources of wealth for the family and in some cases, not really the desired sex, especially when they come in quick succession in the family.

Names can either affect one positively or negatively. The above names limit the vision of women from childhood. The girl child either sees herself as a source of wealth for the family when her hand is eventually given out in marriage or as not fully accepted as in some of the names in Table three. On the other hand, she might see herself just as a beautiful ornament meant to adorn the life of a man.

In contrast to the names given to women, names given to men make them have positive outlook in life. Strength and valour are extolled. Such names make even one who would have been a weakling to work extra hard to live up to his name. Consider the following names in Table 5.

**TABLE 4**

**Names for Men**

<b>NAMES</b>	<b>GLOSS</b>
1. Ikemēfūnà	My strength will not get lost.
2. Ikembà	Strength of the people
3. Ikennà	Father's strength
4. Ikeòhà	Strength of the people
5. Ikeòbī	Outhouse strength
6. Ikedi	There is strength
7. Ikeigbò	Strength of the Igbo
8. Ikechūkwūèrika	God's strength is quite plenteous
9. Ikeegbūnām	Let strength not kill me.
10. Nnàbūike	Father is strength
11. Ànànyèikē	Let the land give strength
12. Ahàmefūnà/Òbiefūnà	May my name not get lost
13. Onòchiebà	A replacement for the homestead
14. Obiàjulum	My heart is at rest/I am consoled.
15. Ntīnuòjūlū	When the ear hears, it will be calm
16. Òbidi	There is an outhouse
17. Mmadùàdichie	There is now a replacement
18. Mbààgunye	There is an additional member of the town.

The names show disparity. It should be noted that quite unlike women, men are always accepted when they come in quick succession. 'Nwaanyierie' (women are surplus) has no antonym. The male child is rather given the names: Ìgwèbūike (multitude is strength), Ìgwèòñù (plenty of joy), and Ùbakàmmā (it is better to multiply). Names for men show they surpass women in action and are more valuable than they (the women) are. The names of women suggest they are created for men. The names affect both sexes. Ude (2010, p. 23) asserts that 'naming has two important perspectives - the meaning of such names to the people and the revelation of such names about the culture of community and people'. It is very clear that the Igbo have preferential value for the male child over the female. The male child is seen as a source of continuity of the ancestral lineage. The societal expectation on the male child is to be strong, stand and defend the father's house hence names one to eleven center on strength. Names twelve and thirteen show the fulfillment of the inward desires of the Igbo man. The blessing of having a male child brought a psychological relief on the man -he did not break the lineage.

## ii. Renaming

Women are renamed at marriage. Her identity is subsumed under her husband's as she takes to her matrimonial family name. In most cases, she is referred to as the wife of whoever she is married to. Most often, when she gets her first child, she is addressed in conjunction with the name of the child. She answers 'NneEmeka' (Emeka's mother) if the child's name is Emeka. The man maintains his name after marriage and is less likely to be referred to as a husband to somebody. Umeh (2005, p. 281) remarks that "the first evidence of an Igbo woman's marginalization is the loss of identity".

## iii. Titles

There exists a disparity in the general titles for men and women in Igbo. While the man is referred to as "Maàzi" (Mr), age and marital status notwithstanding, a line is drawn for the woman. She is referred to as "Nwaāḍā" (Miss) if she is still 'nubile' and 'Nnàyà-ànu' (father will marry), *Àjàdumkpūkè* (a widow in the hut) or *Ònòchilìòbì* (one who occupies the outhouse) if she is assumed to have passed the age of marriage. 'Àjàdù' refers to a widow. Associating an aged spinster with it sounds bizarre. Furthermore, there is no such association as regards the males.

## iv. Occupational Names

Men are the only ones seen as achievers and professionals. This is explicitly clear with the use of 'Di' (husband), and not 'Nwunye' (wife) as a prefix for most Igbo professions and achievements even when a woman is into such a profession as the men. Table five corroborates the above claims.

**Table 5: Some Igbo Professions/Achievements**

Profession/Achievement	Gloss
1. Dintā	A hunter
2. Diòchì	A wine tapper
3. Dinkà	Master craftsman
4. Diòkà	An expert
5. Diegwū	A master musician
6. Dikē	A hero
7. Diji	A great yam farmer
8. Dibìà	A doctor/medicine man
9. Diègbè	A marksman/a sharp shooter
10. Dimgbā	An expert wrestler

The above examples show the dominance of the male over the female. It is worth noting that women are into traditional medicine. Many women are also into traditional music like Loolo Chinyereude. Some Igbo towns have records of women wrestlers.

Language changes in all its ramifications and so does names. The names of many people in biblical times like Jacob, Abram, and Sarai's were changed to reflect their new status. Some people in Igbo society have also changed their names either for religious or social reasons. Onyekwere and Nnabuihe (2015) aver that:

*Currently in Nigeria, quite a number of people have also changed their own names and the names of their parents and grandparents. The names of some villages have also been changed. There are also reasons to believe that names were changed in ancient Africa. This suggests strongly that there is the belief in the force and power of names in human existential commerce with the world. There is no doubt that some of these changes may have had positive result...this can open a flood gate of achievement. The Igbo are not left out in this universal human belief (p. 243).*

One will not deny the fact that there are some changes in female names in the Igbo society. Names like *Nwaanyibuihe* 'woman is something', *Ngozi* 'Blessing', *Obiageli* 'one who comes to eat' and so many others are now prevalent. This paper argues that hardly do any of these new names have to do with strength or other very positive attributes that spur one to achieve great heights in life.

There is more than physical beauty in women. Women should not be seen as the *Other* in the Igbo society. More positive names should be given to women in order for them to self-actualize since the society believes that names affect the totality of a person's being. Life is not all about inheritance and continuity of lineage. Changes in the society have made adoption legal. One can now adopt a child with the sex of his or her choice. The Igbo culture

even allows a girl child that wants to remain and raise children in her father's house to do so. Despite these options, the name *Nkechinyere* 'the one god has given' which appears milder has come to replace names that depict lamentations (which appear on Table 2) but the message is still the same. This is not to say that women are competing with the men. The argument is that a fairer traditional Igbo naming practice will make for a better society.

## Conclusion

This work has tried to explore Igbo traditional names as a cultural and linguistic expression that is biased against women. The naming system reflects the culture of the Igbo people. The world is going unisex. The role of women in our present society cannot be over-emphasized. It is argued that the Igbo society is not static. Changes are taking place. For instance, twins are no longer a taboo neither is any involved in slavery. All these have been done away with. The writer advocates that sexist names be done completely away with, and be replaced by names that reflect the new spirit of women emancipation. The change will act as a catalyst in raising the aspirations of women to greater heights.

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## **Religion and Underdevelopment in Africa in a Critical Perspective**

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### **Abstract**

It is discovered that Africa has passed through sufferings. This is occasioned by underdevelopment that is prevalent in Africa. There are abundant human and natural resources, yet majority of people in Africa live in abject poverty if compared with the developed countries. Unfortunately, all the countries in Africa are known for being underdeveloped for so long without any improvement. There are bad roads, inadequate supply of electricity, poor infrastructure, hunger, low standard of Education, poor clothing, poor sanitation, diseases and so on. The writer covered Africa considering the fact that for Africa to come out of underdevelopment and become developed there must be a collaborating and collective effort to realize this age long aspiration. It is widely believed among Africans that religion has great influence on the society. There is need to ascertain whether religion is an obstacle to development in Africa or not. Therefore, the paper ascertained the role played by religion that poses an obstacle to the development of Africa in order to proffer solutions that will remove her from the present situation. The work used phenomenological approach. It was descriptive and analytical. The two sources used include primary and secondary sources. It used primary source like observation while the secondary sources include books, journals and dictionary. The work revealed that despite the positive role of religion in Africa, religion has contributed a lot to the underdevelopment of Africa.

### **Introduction**

Humans not only long for physical development, but also they desire spiritual development. Religion influences socio-economic, political and psychological sphere of human existence. Political leaders are influenced by their religious beliefs. There is no doubt that major political policies have religious undertones.

Religion is seen by some people as an obstacle to progress since it ensures sustainability of the status quo. The religious belief negates the much desired socio-political and economic change in Africa. There is an aspect of African culture that is anti-development and anti-social. The advent of Christianity in Africa paved way for the colonialists who exploited Africa and rendered her underdeveloped. It has to be stated that since the colonial rule, Africa has not recovered from the exploitation. This partly accounts for its perennial underdevelopment. Previous writers have written on underdevelopment from cultural, political, educational and economic perspectives. But, the work examined the role of religion in the underdevelopment of Africa in order to proffer solutions to its underdevelopment.

The work used phenomenological approach. It was descriptive and analytical. The two sources used include primary and secondary sources. It used primary source like observation while the secondary sources include books, journals and dictionary. Religion contributed to the underdevelopment of Africa which has given rise to the classification of Africa by the west among the underdeveloped continents of the world. It was discovered that religion is not inherently evil, but the colonialists and missionaries hide under the cloak of religion to impoverish Africa. The work revealed that despite the negative impact of religion on Africa, religion has contributed a lot for its development.

### **Conceptual framework**

#### **Religion**

It should be stated that religion is a term that is difficult to define. There are various definitions of religion; due to every person defines religion from his perspective. Madu (1996:19) observed that "religion denotes man's moral relations with God, relations of creatures to creator. In it, man internally and freely acknowledges his

dependence on God, as well as externally expresses acts of cult either individually or communally". It embodies moral requirements that enable humans to realize moral development. McGuire (1997:10) quoted Melford Spiro as saying that religion is "An Institution consisting of culturally patterned interaction with culturally postulated superhuman beings". Sociologically, religion consists of the way of life of a people. Muck (1993:28) quoted Emile Durkheim as saying "A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community called a church, all who adhere to them". Religion unites people of different political, ethnic and tribal affiliations. Nma (2008:13) asserted "Religion is a response to what is experienced as ultimate reality..." Religion offers man an opportunity to respond to the relationship initiated by the Supreme being. Tylor defined religion as 'a belief in spiritual beings'. Religion is a platform that enables adherents to depend on the spiritual beings believed to control the universe. Radcliffe-Brown stated that religion 'is everywhere an expression in one form or another of a sense of dependence on a power outside ourselves, a power of which we may speak as a spiritual or moral power' (Scharf, 1970:31-32). Religion endows life with meaning and purpose.

### **Underdevelopment**

According to Wehmeier (2006:1604), underdevelopment occurs when a country has few industries and low standard of living. Underdevelopment is characterized by diseases, indebtedness, chronic malnutrition, reduction in life expectancy, insecurity, high mortality rate, lack of access to Medicare, unemployment, inflation, poor infrastructure and so on. It is believed that development is natural while underdevelopment is unnatural. Agudosi (2007:82) asserted that underdevelopment corresponds to a situation where humans cease to grow or improve his environment and welfare. There is a perception by people that Africa is caught in a web of stagnation and quagmire. The pessimism of development of Africa is borne out of perennial underdevelopment which has led some people to think that Africa will never develop. Osunwokeh (2007:65) observed that Africa is a continent known for poverty. For him, Africa is a miserable continent. It is on that note that Okon (2008:126) opined that "there is no possibility of future improvement or development. Africans perpetually are to be protected, supervised and monitored by the "superior" races". The under rating of Africa has created a sense of hopelessness among Africa countries which has demoralized them to make efforts toward development.

### **Leadership**

Leadership is vital in every organization. The leader is a person who is appointed or elected to occupy the helms of affairs. He is in position to manage both human and natural resources. Iroegbu (2004 : 135) averred that leadership means the art of giving direction and guidance for a group of persons, organization or nation with the aim of achieving common objectives. For a leader to realize his objectives, he must exercise authority over the led. Ideyi (2007 :166) maintained that leadership occurs when a person exercises authority over a person or group of persons. Leadership can be formal or informal depending on the condition a leader finds himself. A leader exercises authority over others for the common good. Segun. J., Oni. S. and Agbude (2012:162-163) observed that leadership is a process in which the leader directs and motivates his followers to cooperate with him for the purpose of achieving his vision. Agha and Nwaoga (2012 :6) stated that leadership is the ability of a member of the structured group to have influence over other members. It is not only that a leader should have influence over others, but also he must be ready to carry the members of the organization along.

### **Corruption**

It should be stated that corruption is endemic in the society. Agha (2002 : x) averred that corruption is derived from a Latin word *corruptio* which literally means to decay, to be depleted, to rot, to degenerate, to desiccate, to waste away and to lose dignity and integrity. For him corruption thrives in a situation where there is a denial of justice, fairness and goodwill. Corruption covers every aspect of life. Coker (2006 : 92) asserted "corruption refers to the misuse of power for private benefit or advantage.... Besides money, the benefit can take the form of protection, special treatment, commendation, promotion or the favours of women or men". It takes the form of bribery when gift or gifts are offered with the ulterior motive of perverting due process in an administrative set up. Ikubaje (2006:11) quoted Nye that corruption is "a behaviour which deviates from the formal duties of a public role because of private-regarding (personal, close family, private clique) pecuniary or status gain; or violates rules against the exercise of certain types of private-regarding influence". Holistically, corruption has eaten deep into the fabric of the society.

## **Poverty**

Poverty is a miserable condition. Okwueze (2003 : 42) asserted that poverty takes place when there is lack of basic needs of life. It is a condition of wretchedness and scarce means of livelihood. Poverty occurs when there is absence of decent living condition. Chukwuemeka (2004: 21) sees poverty as lack of goods that are helpful for normal human living. Ntamu and Ikwun (2006:113) quipped that poverty is a state of lacking basic necessities of life that is occasioned by unavailability of resources. Poverty is a condition of human existence that is below standard of living. Kalagbor (2008:141) maintained that poverty is a situation in which a person is unable to satisfy his basic needs of life like food, clothing, shelter, health, transport, education and so on. It consists of deprivation of human basic needs that make life worth living. Ebuara and Akpaitan et al (2008:78) opined that poverty is a living condition in which the citizens of a country cannot afford economic, social, educational, political and environmental needs.

## **Theoretical Framework**

The work used the theory of imperialism. The term imperialism became popular through the writing of Lenin in 1916. Lenin explained imperialism from economic perspective. For Lenin, imperialism was the highest stage of capitalism. Karl Kautsky (1854-1938) applied the term imperialism in describing the relationship between advanced nation and underdeveloped nation. There is imperialism when advanced countries politically dominate underdeveloped countries (Mcgrath 1993:27). This ugly scenario creates room for the underdeveloped nation to depend on the developed nation for survival. Keeling(1994:16) argued “the underdevelopment of the poor countries, as an overall social fact, appears in its true light - as the historical by – product of the development of other countries”. This is evident in a situation where rich countries in a bid to develop their countries exploit poor countries. It creates inequality between the rich and the poor countries. In this situation, there is a yawning gap between them. The rich countries become richer while the poor countries become poorer.

## **Religion and Governance**

The church intervenes in politics on the grounds of her belief in theocracy. There are cases where the church has supported political leaders in order to do the will of God. The Divine Right of kings emphasizes that political power is given by God which demands total allegiance. Political leaders are seen as mere representatives of God who rules the world. Therefore, failure to obey them is tantamount to disobeying God (Umoh, 2010:44, Ozumba, 2006:72). In African traditional religion, there is also a belief in Divine Right of kings. Booth (1977:54) averred that in Bantu-speaking Southern Africa, the king or chief (Mulopwe) was a recipient of authority from the ancestors. The problem that is associated with Divine Right of kings has to do with producing political dictators who extremely exercise power to the detriment of the led. No wonder Izibili (2004:16) asked “what of the powers of field marshal Idi Amin Dada when he was the undisputed ruler of Uganda? What do we say of the power of Emperor Bokassa, the sole ruler of the short – lived central African Empire? Were these also ordained of God? Perhaps, these autocratic rulers drew their inspiration from the Divine Right of kings that held sway then.

The Divine Right of kings does not influence political leaders alone, it also influences religious leaders. Historically, religion has influenced governance of empires, kingdoms and countries. Okere (2005: 94) maintained that “the popes became the highest authorities divine and human on earth, made and unmade Emperors and kings”. History has shown that popes of the Roman Catholic Church have abused the infallibility of pope in both political and religious matters. Ozumba (2006: 72) collaborating quipped

It is this tendency that led to papal dictatorship in the early church. The vestige of the wide scale abuse of the holy is still noticeable today. We thank God for the courage of Martin Luther who initiated the reformation in the 16<sup>th</sup> century and his courage to challenge the monster of autocracy in the church of the living God.

The reformation initiated by Martin Luther brought changes in the church that occasioned schism in Christianity.

It is pertinent to note that the advent of Christianity in Africa is traceable to Europe. Okere (2005: 103) noted that it was only Egypt that was excluded from the missionary endeavour of Europe. Unfortunately, Europe imposed Christianity on African people. There was no negotiation between Africa and Europe concerning the acceptance or rejection of Christian religion. Webster (1965:22) asserted that apart from some areas missionaries had treaties with Muslim kings like Malay States and Northern Nigeria, Africa was helpless in the face of imposition of foreign religion.



The missionaries came to Africa with ulterior motives. Okon (2008: 122) observed “early missionaries in west Africa had a dual purpose to promote legitimate trade between Africans and Europeans and to convert Africans to their own religion”. The receptivity and openness of African traditional religion worsened the situation. Gray (1978: 95) affirmed “with their eclectic insistence on practical results, African religions have been flexible, open to innovation and thoroughly capable of assimilating new concepts”. The missionaries took advantage of openness, flexibility and pragmatism of African traditional religion to destroy the religious heritage of Africa. There is no doubt that the missionaries resorted to attack African traditional religion and political structures in a bid to establish Christianity and colonial government.

It is worthy of note that there was no aspect of African culture that was not affected by colonial rule. Okon (2008: 121-122) opined that Jomo Kenyatta the first president of independent Kenya claimed that colonialism deprived Africa of their land, government, condemned their religious ideas and eroded their understanding of justice and morals. However, the colonialists find it difficult to admit that colonialism was a plan to impoverish Africa. Okon (2008: 120) further argued that Africa was in a state of underdevelopment prior to the advent of colonialism in Africa. Colonialists were attracted to Africa owing to their savage condition that needed urgent intervention. Prior to the colonial period, Africa had no defined boundaries. Mgbada (2007:118) quipped that it was the colonial masters who hastily created countries and boundaries in Africa. He further maintained that

Colonial boundaries in Africa date back to the Berlin west African conference of 1884 – 1885, which invariably climaxed the scramble and partition of the continent. The scramble is used to qualify the hasty and hectic struggle with which the European powers – Britain, France, Portugal, Spain, Germany, Belgium and Italy – carried out the partition or allocation of various parts of the African continent among themselves.

The colonial powers ruled Africa with cruelty and subjected her to perpetual bondage. It is discovered that the creation of boundaries and states has been a major obstacle to unity in Africa. Gwamna (2010: 78) asserted that colonial governments created perennial ethnic conflicts and antagonisms by creating artificial states and boundaries without considering ethnic, historical and cultural peculiarities.

### **Under development in Africa**

The high rate of underdevelopment in Africa has become worrisome. Gustavo (1973: 24) argued that in order to measure the level of development in Africa, her gross national product or its per capita income will be compared with developed countries. Okafor (2004:14) averred that per capita income is a strategy used by United Nations to determine the capacity of individuals to meet their basic needs based on their income. It should be stated that per capita income in Africa is at its lowest level if it is compared with the per capita income of advanced countries.

Nyerere (1997: 112) asserted that in United States, the income per capita is \$3,200 a year while Tanzania has \$80 income per capita a year. The resultant effect is that it will take a Tanzanian forty years to earn what an American earns in a year. He maintained that the developed countries increase the income per capita of their citizens with the sum of sixty dollars while Africans receive less than two dollars a year. This has created economic chasm between Africa and developed countries.

The rural nature of many African countries necessitates African people to depend largely on pasture and land for livelihood. This has caused environmental degradation. Mwikamba (2000:34) observes that Africa has witnessed environmental damage due to poverty and population growth. Some African countries like Burundi, Rwanda, Kenya, Lesotho, Liberia and Mauritania have witnessed 80% of damage in pasture. He further stated that;

A combination of high population densities and low investment has caused arable land per person to decline from 0.5 in 1965 to 0.3 hectares in 1987, especially in countries like Burundi, Lesotho and Kenya. In some African countries the standard of living is actually falling. Zaire’s population grew at an average of 3% annually while its GNP shrunk by 7% between 1973 and 1986.

It must be stated that Africa is a continent that is averse to population planning and statistics in order to control her population density. There is no gain saying that Africa has remained underdeveloped owing to too many mouths she feeds on daily basis. Until African culture that encourages production of too many children is dealt with, population explosion will continue to be one of the major challenges that confront Africa.

Africa has passed through ordeals due to underdevelopment. Obeng (2000:29) maintained that underdevelopment has made provision of basic needs impossible. He asserted that underdevelopment has occasioned oppressive injustices, corruption and terrorism. This has caused psychological stress that makes peace elusive in Africa. In order to survive harsh economic reality, people resort to alcohol while others engage in prostitution, thuggery and armed robbery. Getui (2000:48) opined that in African countries like Nairobi, there are uncollected garbage, traffic Jams, shortage of water supply, electric power failure, clearing of recreational park for building construction, inadequate supply of essential commodities and shanty dwellings. Those who dwell in shanties experience consistent overcrowding and congestion which may cause health hazards like epidemics.

### **Factors that are Responsible for underdevelopment**

**1. Neocolonialism:** Africa liberated herself from clutches of colonialism since fifty six years ago when many African countries gained independence. But, Africa is independent in principle not in practice. In collaboration with this statement, Uduma (2008:242) argued that Africa cannot be said to be independent when her economic system and political policy are directed from outside. Nyerere (1997:110) intoned that Africa sells her natural resources at a lower price and buys machines at higher cost in the international market. It becomes a problem when Africa claims to be independent politically but economically foreign countries control the means of livelihood of her citizens. For instance, many African countries like Nigeria is struggling to survive as a result of fall in oil price.

**2. Corruption:** Africa is a continent where corruption has dwindled her meagre income. Kanu (2012:493) observed that according to 2006 Transparency international corruption index, out of 25 most corrupt countries, 15 are African countries. Punch (2016) noted;

It is argued that giant spectre of corruption is arguably more harmful than terrorism as it siphons an estimated \$1 trillion from developing countries annually, wastes about \$40 billion in direct aid and kills an estimated 3.6 million of the world's poorest annually through inadequate health care and poor living conditions. A CBS TV report says at the extreme case, corruption causes people to lose faith in government, states to fail and violence to erupt in the form of organized crime and terrorism (p.20)

It should be stated that corruption is a clog in the wheel of development. In corrupt countries, money budgeted for development is diverted to private pockets. Misappropriation and stash of public funds to foreign banks become the order of the day.

**3. Indebtedness:** Most of the African countries are indebted to developed countries. It is

sad that corruption is a major factor that is responsible for indebtedness in Africa. Kanu (2012:493) maintained that in most cases, the indebted countries incurred debts by taking loans for projects that were never executed or completed. He further quipped;

Of 46 African countries, 8 have debt less than \$200 per capita, 22 have each a debt of between \$200 and \$500 per person.... Most heavily indebted are 10 countries that owe between \$500 and \$1,000 for each citizen, while cote d'ivoire, Angola, Tunisia and Mauritania owe between \$1,000 and \$1,500 per person.

Congo has an estimation of \$2,000 per person, and Gabon suffers from an estimated \$3,500 per person.

One of the resultant effects of this ugly situation is that the indebted countries spend national income on servicing loans alone which affects other sectors adversely.

**4. Bad Leadership:** It is pathetic to note that Africa has suffered in the hands of bad leaders. According to Iroegbu (2004:100), the major challenge that confronts Africa is sit tight on power, lack of political will and commitment to development. Adjei-Brenyah (1982:362) averred 'the State of non-development associated with most African States is directly attributable to the prevalence of the very lethargic, most unproductive political chieftains operating as "imperial-Lord" life- presidents". Many African countries that claim to practice democracy, deprive the citizens of an opportunity of benefiting from the dividends of democracy. Ongong'a (1999:12) maintained that some politicians abandon their campaign promises immediately they are elected into power. Some African leaders refuse to vacate offices at the expiration of their tenures due to political power offers an opportunity for amassing wealth, acquiring prestige and undue privileges.

**5. Ethnic Conflicts:** Ethnic conflicts have caused incessant unrests and wars in Africa where both human and material resources are lost. Anyacho (2009:80-81) opined that African countries that have experienced civil wars as a result of ethnic and political conflicts include Nigeria, Sierra-Leone, Angola, Burundi, Luganda, Liberia, Ivory Coasts, Congo, Sudan and so on. The breaking out of civil wars have resulted to the displacement of people. In South Sudan, it has been discovered that more than 326,000 people have been displaced from January to October 2011 as a result of conflict. There was inter-ethnic violence that took place between 2007 to 2008 that claimed 1,300 lives and 500,000 people displaced in Kenya. Consequently, many Kenyans were raped, property looted and arson committed (Crooks and Mouradian, 2012:6, Misolo 2013:5). Ethnic conflicts cause great losses to Africa and subject them into perennial poverty. It also creates ethnic and political tensions that stifle economic growth and national development.

### **Contributions of the Church to Development in Africa**

There is a wide belief that the church occupies a vital position in the development of any country. The pivotal role of the church is realized through her social services. It is the responsibility of the church to improve the welfare of the poor masses. Ekpunobi (1993:62) observed that the missionaries contributed a lot in the development of many countries in Africa by constructing roads and building hospitals for them. The church constructed roads to ease problem of transportation of goods and services from one place to another. It is unacceptable for the church to emphasize on other- worldly at the expense of this- worldly. Therefore, the church should strive to enhance people's social and economic status.

The church should emulate missionaries who made positive impact in Agriculture in order to save a lot of people from malnutrition. Ekpunobi (1993:62) further insisted that most of the improved varieties of fruits and seeds that have improved the economy of African countries were brought by the missionaries. The missionaries were role model in massive agricultural production that offered employment opportunities for the youths.

Missionaries invested in human development in Africa. Iroegbu (2004:178) argued that development that is not centred on human development is not worth it. This accounts for the establishment of schools by the missionaries in order to provide formal education for the people. Iwuagwu (1996:121-122) affirmed that the missionaries through mental and intellectual upliftment give Africa her Leaders and professionals who specialize in Medicine, Engineering, Law, Politics, education and economics. Some of the Nationalists who fought for the independence of African countries were products of missionary schools.

The missionaries used enlightenment to educate Africans on the need to get rid of some obnoxious culture that impedes development. In the past, killing of twins, albinos and human sacrifice were prevalent in Africa. But, today some of these ugly practices have become things of the past. Ugwu (2002:61) asserted that the church has curbed bribery, nepotism, authoritarianism and political crisis through preaching and open condemnation of these evil practices. The church has reduced the level of ethnic and political unrests by preaching peace and embarking on reconciliation to reconcile aggrieved parties, hence creating an enabling environment for economic activities to thrive in Africa.

The church has not lost sight of the reality of unemployment that has bedeviled the youths. Haselbarth (1976:37) opined that for the church to contribute in rural development, she has to take cognizance of high rate of unemployment and low agricultural production. The church is not resting on her oars. Efforts have been made by the church to eradicate unemployment by establishing skill-acquisition centres and processing industries, where greater number of youths are employed. The church is committed in empowering the youths through skill-acquisition centres to enable them be self-employed and self-sustained.

It has been discovered that the church has done a lot in alleviating the plight of poor people in society. In Nigeria, the church has built homes for widows and established orphanage homes. The church has paid hospital bills for the poor and awarded scholarships to indigent students. All these are done to alleviate the plight of the poor in society.

The church has intervened in politics by educating the citizens and politicians on the necessity of good governance. According to Misolo (2013:5), in Kenya, there is Ekklesia Foundation for Gender Education (EFOGE) that was founded to cater for gender Justice and equality in Africa. He maintained that with the partnership of Johannes Angela, Bishop of the Anglican Diocese of Bondo, a one-week civic and Leadership training was organized. It is observed that 160 church and community leaders attended the seminar.

The topics handled in the seminar include Peaceful elections, Leadership and Kenyan general elections, democracy and rule of law, devolution of power and new constitution. It must be noted that the organization ensures that there are good governance, rule of law, dividends of democracy, Justice, free and fair election and patriotism which are hall marks of development. Obeng (2000:30) quipped that a church has indicated interest in purchasing Kentucky Hotel in Harare. The church has also considered engaging in bus service. He further averred that the

church of the province of Kenya has established motor vehicle training institute at Murang'a for training of women as automobile mechanics. All these efforts are geared towards eradicating poverty and attracting development for the people.

### **Religion and underdevelopment in comparative analysis.**

Religion has caused doctrinal differences among churches. Uzoho (2006:115) observed that doctrinal differences ensue due to disagreement among churches on "burial of a dead member during or after burial, the doctrine of the Holy Trinity and infant baptism". There is no doubt that they have caused rivalry, disunity and schism in Christianity. Agueue (nd:12-13) maintained that disunity and hatred have gone to the extent that in Nigeria, particularly in Igboland it is difficult for a Roman catholic to marry an Anglican and vice versa. The prejudice and sentiment that exist between Roman Catholic Church and Anglican Church on marital grounds have deprived many people from marrying their lovers, thereby causing family problems.

Doctrinal differences resulted to the emergence of New Religious movements that have bedeviled Africa. The New Religious movements have spread heresy and syncretism. In most cases, fake Pastors engage in unethical and unwholesome practices with the ulterior motive of exploiting their victims and rendering them poor. It should be noted that world religions like Christianity and Islam emphasize other-worldliness and play down this-worldliness. Some religions condemn adherents who aspire to accomplish socio-economic and political ambitions. This has led people to become lazy dormant (Ugwu, 2002:64). It accounts for the high rate of poverty in Africa.

Church abolished barbaric cultural practices that held sway before the advent of Christianity. Although, some of the obnoxious cultures still persist till today. In many African societies, cannibalism and ritual killing are still going on despite Christian teaching that thou shall no kill. Some of the cultural practices that rear ugly heads are widow hood rites that subject women under torture and inhuman treatment. They are deprived the opportunity of inheriting their late husbands' property, thereby imposing poverty upon them. There is a culture that reduces women to mere chattels of the men. Uka (2013:12) decried the condition of women when he described them "as chattels who are given up, sold into marriage (and a man can purchase as many as he pleases), in a society in which the myths, the folklore, the proverbs, the taboos, all conspire to dehumanize and oppress womanhood...." There is no doubt that in patriarchal society; women are not given opportunity to contribute towards the development of the society.

Church has disorganized the African society by disrupting instruments of social control like divination and consultation of oracles (Aguene nd:10). It has condemned cleansing or purification rites (ikwa ala), ostracism, banishment of offenders, use of *ofo*, and payment of fines which hitherto were used to checkmate criminal offences like stealing, telling lies, murder and so on. There are anti-social acts that range from armed robbery, kidnapping, fraud, murder, bribery and corruption that are clog in the wheel of progress.

It must be noted that when the missionaries introduced western education, not everybody had the opportunity of acquiring western education. The African traditional religion has made it possible for young girls to enter into forced and early marriages. Apart from early marriage depriving women the opportunity of choosing their husbands, it has deprived them the opportunity of acquiring formal education. As a result of lack of basic skills for employment, many women are unemployed, backward and poor. The African culture has reduced the dignity of human beings to nothing by institutionalizing the outcast system. It is difficult for the outcasts to contribute meaningfully to the growth and development of their communities. They suffer discrimination, segregation, abuse, insults, mockery and humiliation.

### **Recommendations**

1. Adherents of religions in Africa should emphasize more on peace which will help to reduce incessant political and ethnic tensions.
2. Religious Leaders should partner with government to provide basic amenities for the people.
3. Religious Leaders should make moral development their priority which will contribute in no small measure in increasing and sustaining development in Africa.
4. Religious Leaders should encourage tested and trusted members to participate in politics with the aim of producing political Leaders who have fear of God.
5. The religious Leaders should act as watchdogs of political Leaders in order to checkmate political excesses.
6. Political Leaders in Africa should make integrity and accountability their watchwords.

### **Conclusion**

Africa has witnessed underdevelopment not due to lack of human and natural resources, but as a result of bad leadership. The underdevelopment in Africa is attributed to both internal and external factors. It is internal in the sense that some political leaders in Africa are corrupt. They divert public funds to their private accounts, thereby

depriving the masses the opportunity of having basic amenities of life. The external factor is visible in the manner in which the developed countries exploit the underdeveloped countries for their enrichment. However, religion in Africa has played crucial role in providing basic amenities, skill-acquisition centre and formal education that have helped to develop Africa.

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## Corruption, Poverty, Apathy and Disillusionment in Nigerian Literature (The Fourth Democratic Era)

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### Abstract

The return of Nigerians to democracy at the dawn of 29 May, 1999 has created a new basis for the assessment of literature outputs since then. In seventeen years of civilian administration, how do writers respond to the socio-political changes in the country? The upsurge of political cum religious conflicts, ethnic rivalries and new international relations would have naturally attracted literary artists to more creative works, but the reverse appears to be the case. This situation is very critical, especially in a discipline like literature where writers are regarded as the mirrors of the society. This paper examines the case of corruption, poverty, apathy and disillusionment in Nigerian literature. It traces corruption to the Nigerian colonial legacy and links the globalization factors (especially the internet social and professional media and other computer software) as some factors of neo-colonialism posing serious threats to the Nigerian democracy.

### Introduction

When I began to think about writers in my own country, I saw that the reasons why many of them have written as they have are centred more in the social situation they share than in their individual differences of talent and temperament. Nadine Gordimer "The Novel and the Nation in South Africa"

Corruption is a negative term that connotes general decay and moral laxity in the society. Corruption thrives where there is no discipline and strong moral principles. It is aided by a society with majority of ignorant citizens and loose moral values. The terms immoral, depravity, dishonesty and impurity of thoughts are often associated with corruption. This is often seen in the cases where offering and acceptance of bribes exist as well as sexual exploitations, unhealthy rivalry, gossiping, unnecessary gluttony, illiteracy, ignorance, easy virtues and nepotism. Corruption generally weakens the economy and creates an opportunity for mass poverty and disparity among citizens of a nation, working peers and people of a social leaning or affiliation. Only few individuals enjoy affluence in a corrupt atmosphere, while others who are in the majority suffer and are made dependents.

The history of Nigeria is replete with strong evidences of bad leadership. Starting from 1960 when the country gained her independence to the present, corruption has continued to manifest in the novels and other genres of Nigerian literature. These include Chinua Achebe's *A Man of the People* and *Anthills of the Savannah*, Festus Iyayi's *Violence*, Wole Soyinka's *Madmen and Specialists*, *The Interpreters* and his autobiographical novel *The Man Died*, among others. Corruption and Poverty are strongly influenced by materialism and other imperialistic attitudes inherited from the British colonial system of administration. This is more evident in the periods succeeding the independence of Nigeria. Chinua Achebe created a picture of the materialistic society indicative of its kin brother corruption in his novel *A Man of the People*. According to Odili who was the narrator in the novel

The first thing critics tell you about our ministers' official residences is that each has seven bedrooms and seven bathrooms, one for every day of the week. All I can say is that on that night there was no room in my mind for criticism. I was simply hypnotized by the luxury of the great suite assigned to me. When I lay down in the double bed that seemed to ride on a cushion of air, and switched on that reading lamp and saw all the beautiful furniture anew from the lying down position and looked beyond the door to the gleaming bathroom and the towels as large as a *lappa*. I had to confess that if I were at that moment made a minister I would be most anxious to remain one for ever. (36-37)

What really prompted Odili to rise to a position of affluence overnight was the fact that the protagonist in the novel, Chief Nanga "has risen overnight from poverty and insignificance to his present opulence. " (37).



This state of corruption and poverty far reaches all the segments of the Nigerian society. The increase in cases of political violence, prostitution, sorting, armed robbery, kidnapping, ritual murders, gangsterism and cultism are the results of what the society see as the glories and bounties of such nefarious and dubious activities. The church is not left out. Priests and laity members hoodwink at and often commend such sudden rise to affluence of members of their congregations without asking the sources of such wealth. Among the religious groups themselves, there is no love for their members who fail to occasionally share the booties of office or occasionally award contracts to the influential members of his denomination. Even when the truth is known about the sources of wealth, the church easily hides under the umbrella of rationalization claiming that God has really blessed their members. Corruption has risen to so much magnitude in Nigeria today that the country is now rated as the third most corrupt nation on earth.(Adeodi: NigeriaNews. Com). The situation is such a worrisome one that an average literature scholar could compare corruption now in Nigeria to what was obtainable in Ghana which Ayi Kwei Armah portrayed in his novel *the Beautiful Ones Are Not Yet Born* as 'dirty and smelling'. An upright man is regarded in Nigeria today as a big fool because he does not 'shine like the others'. The obvious manifestation of this evil wind is seen in the high rate of poverty of citizens and a society without conscience or sense of direction.

The term *Poverty* as a noun defines a state of being poor, lacking the basic necessities of life and suffering from inferiority as a result of this condition. A person suffering from poverty lacks access to basic necessities of life. These necessities include food, shelter, clothing, portable water, health care, education and enabling opportunity to enjoy a decent living. The negative result of poverty is suffering, violence, sickness, dehumanization and in some cases death. The two states of corruption and poverty were depicted by Festus Iyayi in his novel *Violence*. While the protagonist in the novel, Queen already owned two modern storey buildings in New Benin and was setting up her own hotel along Sakpoba Road, at the same time building another house at Ugbowo, - outside her husband's own hotel building; Idemudia could not afford to feed himself and his wife Adisa, not to talk of providing the shelter and clothing required of a husband. Iyayi presents a picture of a hopeless state of poverty as follows

Idemudia shook himself free of this thought. If his house fell, he knew he would lose nothing except perhaps his own life. He wouldn't lose much property. He hadn't any to lose.

He knelt down on the bed and made a short prayer to God.

'You should be praying in the church, not here,' Adisa told him coldly.

'Anywhere you can pray is a church,' Idemudia flung back.' I am hungry. I want something to eat. ' He felt back on the bed with a groan. The bed shrieked. (2)

In the midst of this situation, Idemudia could still engage in menial labourer's job, carrying blocks for masons to build homes for politicians, prostitutes like Queen, and swindlers, and equally selling his blood occasionally to blood dealers so as to earn money 'to feed'. Poverty is a common disease in Nigerian nation so much that it has assumed a part of the government system in the forty-nine years of nationhood of Nigeria. The World Bank report of 2000 states that Nigeria's Gross Domestic Product (GDP) at the end of 1999 is US \$800 per capita at 1995 purchasing power parity. In the words of Chukwujekwe, "whilst Mauritius had a GDP per capita of US \$9800, Nigeria's GDP per capita in 1975 was US \$1000 whilst that of Mauritius was US \$3500 for 1975. Thus whilst the average Nigerian became poorer by 20 percent the average Mauritian became richer by 150 percent." (2) Other factors like the infant mortality rate and adult literacy show that Nigerians are below the average in poverty while "the UNDP believes that 70 percent of Nigerians live below the poverty line of US \$1 per day," (op cit).

The resultant effects of corruption and poverty in Nigeria are general apathy and disillusionment in Nigerian literature, indicating that democracy is elusive to the people. These developments have continued to reflect as major themes in the Nigerian literature that writers have chosen to address these issues, not only as critics, but as leaders of their own standing, teachers, moralists, unacknowledged legislators, prophets and even instructors. According to Achebe, the writer's duty is "to explore in depth the human condition. In Africa he cannot perform this task unless he has a proper sense of history." (8)

While the Nigerian novels published in the 1950s show strong evidence of colonial contacts between Nigerians and Europeans, the novels of the 60s and 70s show serious increase in corruption and poverty in the Nigerian political scene as a result of this contact. The resultant effects of these are general apathy and

disillusionment on the side of the citizens. Starting from the 1980's to the present, there is a general down turn in the enthusiasm of authors in Nigeria to write books. Where books are written, they are published with commercial gain as a primary interest of the writers. What are the factors that can be attributed to be the cause of this problem?

### **Theoretical Framework**

Corruption and poverty can be so destructive to a system that they could cause all sorts of danger and damage if not properly addressed. It is on this assumption that this research is based on the different critical viewpoints in literature. As a conceptual issue, exponents of the theories give different interpretations to the root causes of corruption and poverty. Since these theories are limitless in scope, this paper is limited to the topic's facial meanings, while concentrating on the resultant effects of corruption and poverty, which in this context covers apathy and disillusionment in Nigerian literature. This incidence rates the assessment of democracy in Nigeria very low.

The theoretical dimension in this paper is channeled on the holistic approach to literature. It is therefore pre-supposed that corruption is a developed habit in man largely caused by a materialistic society. A materialistic society like Nigeria where the masses believe strongly in the outward appearances or on wealth acquisition at all cost is bound to have problems of corruption, poverty, apathy and disillusionment. The secondary result is all sorts of social ills seen within individuals and the entire society.

### **Corruption and Poverty in the Nigerian Literature: Historical Origin**

The history of Nigerian literature cannot be complete without tracing the origin of written literature in the country. Before the advent of written literature, Nigerians were making do with traditions of oral literature. The advent of slave trade and colonialism exposed Nigerians to Islam and Christian religions. Western and Arabic education, literacy and other new forms of administration thereafter took hold in the Nigerian nation.

This reference point is necessary as it reminds the world of the 'primitive' Nigeria, with its innocence, ethnic norms and mores, religions, methods of justice and orientations. The story of Olaudah Equiano in 1789 on his life as a slave, the reports of Richard and John Landers on their explorations of River Niger before 1830 cum J.F. Schon versus Samuel Crowther's reports on the history of slave trade, all testified to the innocence and purity of Nigerians in politics before the arrival of the white man. Although Chinua Achebe made an analogy which depicted Nigerians as being innately corrupt, when he said that

Anyone who has given any thought to our society must be concerned by the brazen materialism one sees all around. I have heard people blame it on Europe. That is utter rubbish. In fact the Nigerian society I know best - the Ibo society - has always been materialistic...All the four titles in my village were taken-not given- and each one had its price. (*African Writers on African Writing*: 12)

The above view is to say the least defensive of the colonial masters. It is the opinion of this paper that the high level of materialism in Nigeria is a recent development that became well pronounced after the coming of the white man and not a part of our culture, as the same Achebe affirmed this view in the character of Okonkwo of Umuofia who had to work hard to make his wealth by throwing Amalinze the cat in a wrestling match and taking his titles after that incidence in Achebe's *Things Fall Apart*. According to Achebe in that book, "Okonkwo was well known throughout the nine villages and even beyond. His fame rested on solid personal achievements. As a young man of eighteen he had brought honour to his village by throwing Amalinze the Cat. "(3) Hard work was the yardstick for measuring success in the pre-colonial period of Igbo land and a man's wealth was measured by the size of his barns and a number of wives he married. It is therefore logical to say that the introduction of currency into the Nigerian economy created grounds for corruption. Armed robbery, swindling, exploitation of masses and bribery became easy and rife due to the fact that the means of economic exchange turned from *trade by barter* to the use of currency. These factors were very alien to the Igbo of Nigeria where Achebe came from, but these became the new order of the day after the coming of the white man. Today, this factor has grown to higher proportion.

In the 1950s, Nigerian written literature came into existence with the publication of Amos Tutuola's *The Palm Wine Drinkard* in 1952. The work was a big surprise to the Western World, but later lost most of its glory when it was discovered to have developed from the Yoruba mythologies. Cyprian Ekwensi in 1954 published his novel, *People of the City* and based his narrative on the problems of urban life, as found in a place like Lagos in the early fifties. This novel and many of those he wrote later are however not very successful in technical sense, as they

failed to master the formal aspects of fiction like form, characterization, dialogue and themes. Chinua Achebe's *Things Fall Apart* (1958) really opened the eyes of the world to the Nigerian literature. The work qualifies as both anthropological and classical literature of Nigerian traditional village life and equally has its essence in technical sense.

### **Democracy and Disillusionment: the Post Independent Nigerian Literature.**

The aftermath of independence in the history of Nigerian literature was marked by disillusionment in the whole aspects of living in the society. Evidence abound where the colonial legacies inherited by Nigerians manifested a large scale corruption, abuse of offices, lawlessness and other types of negative tendencies detrimental to the stability and progress of the nation. Nigerians took stock of the period and reflected on the failure of independence to bring individual freedom and social equality. Some of the novels published in this period are Chinua Achebe's *A Man of the People*, Wole Soyinka's *The Interpreters*, Gabriel Okara's *The Voice* and T.M. Aluko's *Chief the Honourable Minister*. Democracy connotes the participation of the ruled in the government; as such, it is obvious that Nigerian writers lost interest in the whole essence of the new styled democracy introduced into the country by the Western world.

### **Narcissism in Nigerian Literature**

Since the early seventies, the thematic concern of the Nigerian literature has taken various new dimensions. A random survey of the literatures of nineteen seventies, eighties and nineties show that while some of the writers' project new political thoughts and ideas, embracing Marxism, socialism, feminism, psycho-analysis, structuralism and surrealism, others embrace the romantic visionary reconstruction of the Nigerian landscape. Unlike the pioneers and early Nigerian writers who were consciously or unconsciously inspired by the negritude movement, the modern / new Nigerian writers lost their central focus early, with each individual veering off into any area of their interest. These areas of interests peculiar to the individual writers and their peculiarity of styles, themes and settings have been classified under narcissism.

### **The Fourth Democratic Era and the Nigerian Literature**

The word democracy has many definitions. Out of these definitions, one obvious factor is that democracy has to do with the people and government. According to Pious in *Microsoft Encarta Premium 2009*, "democracy is a political system in which the people of a country rule through any form of government they choose to establish." The Oxford Advanced Learner's Dictionary of Current English defines democracy as "government in which all adult citizens share through their elected representatives." (229)

According to the *Encyclopedia Britannica*, the word democracy literally means, "rule by the people. The term is derived from Greek *demokratia*, which was coined from *demos* ("people") and *kratos* ("rule") in the middle of the 5<sup>th</sup> century BC to denote the political systems then existing in some Greek city - states, notably Athens."

A careful study of the Nigerian polity reveals that history repeats itself in the development of the Nigerian literature. Looking back at Achebe's *A Man of the People* and *Anthills of the Savannah*, there is an immediate knowledge of events revealing them selves in the socio-political scene of the Nigerian literature. Being subjects to the societal demands of get-rich-quick syndrome, the era of censorship in the Nigerian literature has died. One can hardly see such works that passed through the thorough hands of the editors of the African Writers Series (AWS). Such renowned publishers like the Heinemann, Longman, Africana Fep., University Press, Ethiope and Fourth Dimension Publishers among others have gone aground, if not totally moribund. A careful selection of literature works published between 1999 and 2009 shows that there is no uniformity in what the authors are writing. Five novels that are studied within the said period have different themes and each of this novel's publication was sponsored by their authors. The poor quality of editing these novels, coupled with their poor binding qualities show that poverty is a contributing factor to these deficiencies. Out of these five novels; *Money is not Everything* by Ndidi Chukwuemeka, *The Tangle* by Donatus Iloanya, *A Tourney to Hell* by Gentle Ejiofor, *My Hero* by Ikechukwu Asika and *Dame and the Den* by Gentle Ejiofor, only the last one has a quality cover and reputable binding, plus printing because of the particular theme it handled and the personality projected in the novel. There is a new development in the history of the Nigerian literature - that of praise singing, which the last novel *Dame and the Den* explored and gave some returns to its author. The novel projected the achievements of the then incumbent Governor of Anambra State, Dame Virgy Etiaba, who found herself in the Governor's seat by chance or circumstance. Of the novels listed, almost all of them underwent 'launching ceremonies' to raise money, where the authors could afford

to organize such. This is good evidence that the writers of these novels had aims of making money out of their works instead of correcting the ills in the society. Where the novels were not launched, the authors made serious efforts to have them recommended for students in schools so that they could make some gains out of their works. No matter what, every writer has the right to choose the line of action to take in life. It could be to make much money (i.e. commercial writing), to make name or to contribute to the development of society in which he is a part of. Amuta says that, "in certain social situations, some writers end up being irrelevant or plain traitors of their people." (29). The issues discussed in the five novels mentioned earlier are not very relevant to the socio-political scene of the present Nigeria nation, but best qualify as narcissistic writings embracing religion, friendship, child development, growth and superstitious beliefs. Only Ndidi Chukwuemeka's *Money is Not Everything* addressed the problem of materialism and its dire consequences. The book uses its protagonist Obinna to expose the evil consequences of get-rich-quick syndrome which has bedeviled the Igbo society from where the author came. Obinna who suffered because of the syndrome of get-rich-quick, came to realize the evils of this problem and their dire consequences to the people and their society and tried to change the mind sets of the young ones in his society towards educational pursuit before other things.

D.S. Izevbaye said that "the critic requires some training in discrimination to enable him to accept or reject, and to praise or blame." (3) From personal points of view, it is observed that almost all the five novelists studied in the fourth democratic era had little or no training in the field of literature before delving into writing their novels. There is equally poor editing of those works, outside the problem of poor handling of themes by the authors. Only Chukwuemeka had her M.A. in English from the University of Nigeria, Nsukka before writing her novels. Apart from her educational qualifications, Chukwuemeka has worked in the government circle for years before writing. The only problem with her novel is that it has a foreword written by the then Governor of Anambra State whose administration was not well accepted by the citizens, due to the arrears of salary he owed workers in the state and the teachers in general. Izevbaye further states that, "if a literary culture has not a critical tradition in which its critics can be trained, the critic must receive training in an existing tradition elsewhere." (3) The novels studied in this writing lacked such critical traditions, except one. There is therefore problem of paucity of books as there is few or no literary culture that existed in the fourth democratic era.

### **The Modern Nigerian Writer and the International Market**

From the inception of nationhood, Nigerian writers have been confronting one problem or the other. Starting with the colonial legacy left behind by the European world, the writer has to contend with the problem of political tussles occasioned by the ethnic differences and opposing regions of Southern and Northern parts of the country. The different poles of Nigeria and the various ethnic and historical backgrounds of the Hausa and other Nigerians created margin and room for occasional political cum religious conflicts, ethnic rivalries and all sorts of marginalization. To worsen the situation, the recent circulation of knowledge of computer components and the internet uses has turned the world into a global village thereby enhancing exploitation and deprivation of basic rights of citizens.

The average Nigerian is still battling with meeting the modern demands of aesthetics in literature and educational concepts and is further thrown off balance by the new scientific and technological discoveries. This seriously places the Nigerian writer at a serious disadvantage in the world - wide politics and activities. In all these situations, much is still expected of the writer. According to Chinua Achebe, "the writer cannot expect to be excused from the task of re -education and regeneration that must be done. In fact he should march right in front. For he is after all... the sensitive point of his community." (*African Writers on African Writing*: 4).

The point is that the Nigerian writer is a being fixed to time and space. As an individual with limited knowledge of global events, he cannot offer what he does not have. Emenyonu suggests that, "whether we select for the Nigerian student what he reads or leave him to select by himself we should be familiar with some strategies that would make it possible for him to derive from his reading a considerable amount of knowledge and pleasure." (17)

While Nigerians wait for the time when her citizens will meet up with the modern global scientific and technological advancement, writers as part of the society are moving along with others. The corruption that prevails in the country is caused by human beings as well as poverty and other social factors. Apathy is a psychological state of being indifferent to the society due to the negative tendencies prevalent in that society. It can be experienced by the writer while reacting to the contemporary issues, as well as felt by the masses against the leadership of their nation or against a literary artist. Disillusionment on its own part is a state where one's mind is free from illusions.

Nigerians have followed the white people blindly to a high degree that their minds are no longer illusioned. There is an awareness that a big gap still exists between the whites and the black men. Although most blacks feel that colonialism has ended, there is a new consciousness that the blackman is still enslaved and highly exploited through the modern global economic systems. This act of advanced free exploitations can best be described as neo-colonialism. As Powell states, "it is doubtful if a unit as large as a nation can work as a pure democracy. The relevant national experiences today are found in political systems where representative leaders are chosen through competitive elections." (3)

## Conclusion

From the analysis carried out, there is every indication that corruption and poverty developed out of the colonial encounter of Nigerians with Europe and the after effects of this encounter. Before the advent of colonialism, Nigerians were known for egalitarianism. Exposure to the European ideas made each postcolonial Nigerian to struggle to make his wealth through self struggle. There was little or no corruption in the pre-colonial Nigeria because the means of exchange then was physical substances vis-a-viz staple food, livestock, labour and at some time later cowries were introduced to aid the means of exchange. A poor man then was distinguished from a lazy man. Only when somebody refused to work hard to earn a living did he become poor. Such example was cited by Achebe in a character like Unoka in *Things Fall Apart*, whose son Okonkwo struggled hard and "washed his hands to join the elders on the table." This paper is strongly of the view that the introduction of European monetary system made it easier for people of Nigeria to steal and cheat. Armed robbery, trade in human beings, assassinations, election rigging, swindling (i.e. 419) and other negative social and religious life became rife as cheating, exploitation and extortion of money was made easier by the simple act of rascalism and playing tricks on figures. Lazy people, outcasts and even slaves started taking up the positions of authorities like that of traditional rulers, opinion leaders, business magnates and village heads in Igbo land and some other parts of Nigeria because of this easy means of economic exchange anchored on cash nexus. Unemployment and poverty became higher everyday as only few individuals that closely transact business with the civilized countries get richer daily. A system of monopoly was introduced in Nigeria where only few people are rich and large number of others is made poor. While Nigeria and other developing countries get poorer everyday through the introduction of the international monetary exchange, the civilized countries get richer through measures and fiscal policies that reduce their dependants to mere beggars.

The paper therefore suggests that originality of ideas and one's contentment over the values of his achievements in life is the starting point to maturity and wealthiness. While it is not the opinion of the writer that Nigerians should dissociate themselves from the international market, the paper recommends a pragmatic approach to the problem of Nigerians, - that is to say use of 'number six' in every situation. In this case, there should be some level of political, religious, psychological, philosophical and economic independence on the side of Nigerians, as well as their re-visitation of their sense of values, in order to abate the problem of corruption, poverty, apathy and disillusionment. Leaders on their own part should try to reach a high level of maturity before aspiring to that position and equally maintain transparent honesty to re-gain the confidence of the masses. This equally applies to literature authors as they too are leaders. Nigerians should learn to be creative, innovative and hard working to overcome the shackles of poverty. That is a good ground for restoring confidence in them and in the leadership of the nation.

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## Effects of Divorce on Igbo African Children

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### Abstract:

Marriage among the Igbo of Nigeria is a rite of passage which everyone, man or woman must undergo once or more in a life time. When a girls passed the age of “whose daughter the Igbo say, she gets to the age of whose wife.” It is same to a boy who has gone through adolescence rites of passage after which beautiful maidens will be making attempts to be his chosen one. To the Igbo, marriage is for life. Unfortunately, for one reason or the other, some couples are seen getting divorced. The question now is where was the love before marriage? What is the fate of such separated family? It beats people’s imagination that two would come together to make children all to abandon such product of theirs to the mercy of hardship. The study was carried out in Igbo land of Nigeria in Africa. The Igbo people believed to have migrated from among the Jews are lovers of children. Abandoning their children to suffer is a taboo which their ancestors frown at. Unfortunately, as a result of Western influence, they seem have shifted from their traditional life to practice what they learnt from the white man hence the enormous problems facing them. In view of this, the paper tried to highlight the causes of divorce among the couples and the consequences of such misdeeds. The study therefore suggests that couples should try and settle whatever differences that may arise in their marriage so as to avoid abandoning the product of their marriage to waste and become a problem to world peace.

**Key words:** Effect, Divorce, Igbo, African, Children

### Introduction:

In the process of Igbo African rites of passage, there gets a stage in one’s life time where one is expected to perform a rite of separation from adolescence and initiation into adulthood. The rite is celebrated by male and female with different nomenclatures. The names vary according to locality in Igbo land. Among Omabala Igbo, the rite for female is called *ineezi* while other parts of Igbo land especially; the Imo and Abia areas know it as *irumgbede*. This is for grown up girls and it is a rite which a mother performs for her daughter to appreciate her for keeping her virginity till the time her age mates are ripe for marriage. It is a ceremony whereby the girls are prepared for marriage. It is therefore a ceremony after which suitors start to come for the girls of their choices. Sometimes when a girl gets married before the turn of her age mates to perform the rite, the husband has to do it for her in conjunction with the mother. In this case, the girl is honored for not bring shame to the family. Among the Igbo people of Africa, it is a thing of joy for a female child to preserve her virginity for whomever that may become her husband even if she is betrothed to a man.

On the other hand, before a male child could be said to be taken as a man among the Igbo, he performs the rite of separation from adolescence and the rite of initiation into adulthood. These rites are two in one rite known as *ibammanwu*, *ima akwa* or *iwa akwa* depending on the dialect area of Igbo. It is after this rite that a male child is set to join or form age grade through which one gets involved in the affairs of one’s community. During or after this ceremony, one is expected to begin to look for a marriageable girl. Christian Holy Book, The Bible says, “... a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So they are no longer

two, but one flesh” (Matt, 19:5-6).<sup>1</sup> (Gen; 3:24)<sup>2</sup>, when a boy gets a girl and they agree to marry with the consent of their parents, they undergo several rites of union according to Igbo culture known as *ichọ oku*, *ije oku* or *igba nkwu*.

Contraction of marriage between a man and a woman is not the business of the two persons alone but the business of families of parties, their friends and kindred. This is why the Igbo people take their time to make inquiries concerning personalities of either of the couple to be and history of each family. In so doing, once the marriage consummated, the lady so married is not owned only by the man she is married to but by the entire family and relations of the man. She is therefore called *nwunye m* (my wife) by everyone from the man’s extended family. She belongs alone to the man only on bed. At the same time, all persons from the extended family of the bride, call the man, *oggo m* (my in-law). This is to say that Igbo family expands with contraction of one marriage or the other which makes it unique. Any child out of this marriage is also owned by all and trained by all hence the Igbo say that *nwa bu nwa ora* (child is owned by all). It is surprising that despite the uniting capacity of one marriage, it is also capable of disintegrating a people for life. Disintegration comes in when the love that exists between a husband and a wife goes sour causing divorce. Many things contribute to souring love and divorce.

### Causes of Divorce:

Contrary to Western concept and reasons for marriage, Africans especially the Igbo of Nigeria get into marriage with sole aim of procreating in order to have a hire. They know that it is only when a man and a woman are in contact sexually that they may procreate. They therefore frown at hearing that a man is married to a fellow man or a woman being married to a fellow woman as found and recognized in some Western nations. In same vain also, they are against a man making himself a eunuch as obtainable among Catholic Priests. They see the practice of the Catholic Priests as a temptation to God’s injunction to mankind thus: “Go ye unto the world and procreate” (Christian Holy Book)<sup>3</sup>. From the above citation, one may understand that either of the couple does not rejoice if he or she finds out that his or her partner is infertile as infertility of one of the couple amounts to deficient in procreating. “The divorce was caused by many years of things that I did wrong. I was not a good husband. My own insecurities meant not being able to show love to my wife” (Paul R. Amato and Denise Previti).<sup>4</sup> Expectation of relatives from a couple for pregnancy within three months of marriage is high. After three months and no pregnancy in view, the couple, their parents, relatives and friends become apprehensive. Either side of the in-laws immediately starts to trade blames on either of the couple for the delay or misfortune. Some may start going to inquire for the cause of the delay through divination or a seer. When solution is not forthcoming, divorce sets in.

Among the Igbo people of Nigeria, there are certain criteria that people consider in giving out their children in marriage. Some of these criteria are the bridegroom’s family’s wealth, their farm lands, societal status or hierarchy, etc. These criteria during initial inquiries could not properly be obtained and the marriage contracted. Goode (1956) found that high status divorcees tended to report personality problems and conflict over values as reasons for divorce, whereas low status divorcees tended to report lack of economic support from their former husbands.<sup>5</sup> One needs to understand that in some marriages especially in Africa, are not based on love rather on conviction from an agent that the spouse to be is nice, from good family and other good qualities. Of course, one may understand that one man’s meat may be another’s poison. And so, later, when the lady finds out that what she was told about the man is not exactly what he is, there looms trouble which leads to divorce. On this note, perhaps for these reasons, wives are more likely than husbands to initiate divorce (Albrecht, Bahr, & Goodman, 1983;<sup>6</sup> Goode, 1956;<sup>7</sup> Kitson, 1992<sup>8</sup>).

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<sup>1</sup> The New American Bible. Matthew, 19:5-6. Makati City-Philippines: St. Paul’s Catholic Book Publishing Co. ISBN: 971-504-616-92012:43

<sup>2</sup> Genesis, 3:24. P. 6

<sup>3</sup> Christian Holy Book

<sup>4</sup> Paul R. Amato & Denise Previti People’s Reasons for Divorcing: Gender, Social Class, the Life Course, and Adjustment *The Pennsylvania State University*

<sup>5</sup> Goode, W. J. (1956). *Women in divorce*. New York: Free Press.

<sup>6</sup> Albrecht, S. L., Bahr, H. M., & Goodman, K. L. (1983). *Divorce and remarriage: Problems, adaptations, and adjustments*. Westport, CT: Greenwood.



In some marriages, there are too much gap between the age of the man and that of the woman. In the old time, it was normally the man giving the woman many years ahead. There are cases where a man could marry a daughter of his female age mate. What this means is that the man may older than the girls with about twenty five to thirty five years. An instance was the case of Nigerian former President who was 70 years when he married his last wife who was 17 years old was giving her a gap of 53 years. Sometimes in the past, a Northern Nigerian Governor who was about 65years, got married to a 13 year old Egyptian girl. This type of marriage is meant to keep the aging man alive but that does not happen because, such a younger girl definitely would not be satisfied sexually by the weak old man. In such a situation, the girl likes to meet her male age mates outside or even within the husband's house whom she enjoys sex with. Of course, she may not continue having sex in hiding and so, likely to initiate divorce. One understands the reason for this as long time's marriage is said to suffer disruption when ones' spouse gets outside marriage sex partner.

Associated with the above is a situation where a man could not meet the demands of the wife. The demands could be fiscal, behavioral or sexual. Levinger (1966) found that low-Socio-economic status divorced individuals complained about financial problems, physical abuse, and drinking, whereas high-Socio-economic status divorced individuals complained about lack of love and excessive demands from their spouses.<sup>9</sup> Some of these are unusual demands which some married women which should not be, making to their husbands and not meeting those leads the woman into unholy acts. An unholy act in marriage is infidelity. Goode's (1956) research revealed that complaints of infidelity, drinking, and the general quality of home life increased with duration of marriage, whereas complaints about personality and value conflict decreased.<sup>10</sup>

With respect to perceived causes of divorce, women appear to be more likely than men to refer to relational or emotional issues, such as basic unhappiness and incompatibility (Cleek & Pearson, 1985),<sup>11</sup> former spouses' personalities (Kitson, 1992),<sup>12</sup> and a general lack of love (Levinger, 1966).<sup>13</sup> Former wives also are more likely than former husbands to refer to a cluster of negative partner behaviors, including physical abuse, emotional abuse, substance use, going out with "the boys," and neglect of home and children (Bloom, Niles, & Thatcher, 1985;<sup>14</sup> Cleek & Pearson, 1985;<sup>15</sup> Kitson, 1992;<sup>16</sup> Levinger, 1966<sup>17</sup>). Emotional and moral stability is very important in marriage. In every society, there are men who excessively drink, indulge in hard drugs, engage in extra marital sex, abuse and bully their spouses. At same time, such people do not take proper care of the family. They would rather stay out late.

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<sup>7</sup> Goode, W. J. (1956). *Women in divorce*. New York: Free Press.

<sup>8</sup> Kitson, G. C. (1992). *Portrait of divorce: Adjustment to marital breakdown*. New York: Guilford.

<sup>9</sup> Levinger, G. (1966). Sources of marital dissatisfaction among applicants for divorce. *American Journal of Orthopsychiatry*, 36, 803-807.

<sup>10</sup> Goode, W. J. (1956). *Women in divorce*. New York: Free Press.

<sup>11</sup> Cleek, M. G., & Pearson, T. A. (1985). Perceived causes of divorce: An analysis of interrelationships. *Journal of Marriage & the Family*, 47, 179-183.

<sup>12</sup> Kitson, G. C. (1992). *Portrait of divorce: Adjustment to marital breakdown*. New York: Guilford.

<sup>13</sup> Levinger, G. (1966). Sources of marital dissatisfaction among applicants for divorce. *American Journal of Orthopsychiatry*, 36, 803-807.

<sup>14</sup> Bloom, B. L., Niles, R. L., & Thatcher, A. M. (1985). Sources of marital dissatisfaction among newly separated persons. *Journal of Family Issues*, 6, 359-373.

<sup>15</sup> Cleek, M. G., & Pearson, T. A. (1985). Perceived causes of divorce: An analysis of interrelationships. *Journal of Marriage & the Family*, 47, 179-183.

<sup>16</sup> Kitson, G. C. (1992). *Portrait of divorce: Adjustment to marital breakdown*. New York: Guilford.

Not many women could endure these kinds of attitude as it breeds frustration. Some psychiatric patients, who have been examined, tested positive to being victims of the unholy behaviors of their spouses.

Among the Igbo, a wife is expected to manage the home. In managing the home, she has to take care of the family by making sure that the children do not lack any thing; making sure that the husband and the children do not go hungry and be sure of the neatness of the household. If a wife lacks these characteristics, even the entire extended family of the husband will join hands in getting her packing where she never steps on the sand of the family again. A respondent informed this study that he sent his wife packing because she did not know how to prepare a good soup. He narrated how his mother-in-law came to their house during his wife's period of enclosure and prepared *onugbu* (bitter leaf) soup (a popular type of soup among the Igbo of Nigeria) with complete chicken parts and yet, the soup could not be eaten by any one. It was embarrassing indeed because though, the soup is known as bitter leaf, it tastes good and it was expected to taste better with chicken parts still, the expectation was not met. As a result of that and the wife's other dirty characteristics, he got another wife for himself and divorced the first. This was why the Igbo normally say that a good maiden could only get her husband through stomach. It is so in that by preparing good edibles for one's spouse, a husband never eats outside his house.

In contrast, men, more often than women, blame the divorce on external factors, such as work or problems with in-laws (Kitson, 1992;<sup>18</sup> Levinger, 1966<sup>19</sup>). Some mother-in-laws do constitute parasites on the son-in-laws' purse. It is a problem when young man tries to have a settle home by getting married to a maiden but could not comprehend the amount of demands being experienced on daily bases from his wife's relations. A male divorcee in a response to a question, said that he separated with his wife due to strange character he started noticing in his wife immediately his mother-in-law left their house for home after her visit to them during his wife's period of enclosure (*omugwo*). He said that his wife's attitude changed immediately her mother left; that he did not know that while she stayed with her mother as he was away for work, the mother tutored her on some evil behaviours and she never considered the love they have for each other and tried to practice what she was taught. He queried, "... how could I have ignored her since we have been living peacefully and happily before her mother's visit." He said, "I sent her packing and initiated for divorce since she could not realize my move to show her love and she failed to understand." "I am sure I did not marry to die" he said.

The life course perspective (Elder, 1994)<sup>20</sup>, with its emphasis on the timing and duration of events, incorporates factors such as age at marriage, duration of marriage, and the presence of children. With respect to age at marriage, individuals who marry at younger ages tend to report more marital problems and experience a greater risk of divorce than individuals who marry at older ages (Bumpass et al., 1991)<sup>21</sup>. Problems that lead to divorce among married couple of Igbo decent have been traced to early marriage being practiced in Igbo land. There are situations where a baby girl is born and a family friend to the parents of the baby girl would go and betroth the baby girl to their own son who also is a minor. They two families would then be exchanging gifts and visits, relating on behalf of the minors as in-laws till they grew up. At about 11 or 12 years of age, they will get married without their consent. A respondent whose mother married a baby of 7years old when his own age was 12 narrated how he thought that the girls married for him, was his sister. He came to know her as his wife when she came up to 12 and the mother wanted them to start having sex. He couldn't believe his mother, he said. He said that immediately, the love he had for her as his sister diminished. Because of the wrong perception they had for their relationship, they could not stay

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<sup>17</sup> Levinger, G. (1966). Sources of marital dissatisfaction among applicants for divorce. *American Journal of Orthopsychiatry*, 36, 803-807.

<sup>18</sup> Kitson, G. C. (1992). *Portrait of divorce: Adjustment to marital breakdown*. New York: Guilford

<sup>19</sup> Levinger, G. (1966). Sources of marital dissatisfaction among applicants for divorce. *American Journal of Orthopsychiatry*, 36, 803-807.

<sup>20</sup> Elder, G. H., Jr. (1994). Time, agency, and social change: Perspectives on the life course. *Social Psychology Quarterly*, 57, 5-15.

<sup>21</sup> Bumpass, L. L., Martin, T. C., & Sweet, J. A. (1991). The impact of family background and early marital factors on marital disruption. *Journal of Family Issues*, 12, 22-42.

long as a couple and divorced. This is why White (1991) says, With respect to duration of marriage, divorces occur more often in the early rather than the later years of marriage. Consequently early divorces are disproportionately due to the discovery of basic incompatibility, conflict in values, and personality clashes.<sup>22</sup> Nevertheless, Paul R. Amato and Denise Previti say that couples in marriages of long duration face challenges (such as raising children, boredom with the relationship, and gradually diverging interests and attitudes) that differ from those of individuals in marriages of short duration.

Some girls are married to deities without knowing it. In contracting such marriage, such a girl and her people are deceived into thinking that the girl's husband is the Priest to the deity. Sometimes, the unsuspecting lady may not even know that the man seeking her hands in marriage is a priest to a deity. And so, it is not easy to know this because the priest is in charge of giving babies. However, whenever the girl or her people find out, divorce is the only action left for them.

Prior studies indicate that education and income facilitate marital success (Voydanoff, 1991).<sup>23</sup> Education promotes more effective communication between couples, thus helping them to resolve differences. In contrast, the stress generated by economic hardship increases disagreements over finances, makes spouses irritable, and decreases expressions of emotional support (Conger et al., 1990).<sup>24</sup> These days in Igbo land, education and or economic wealth of either partner in marriage serves as facilitator to any marriage contract. However, it was observed that many divorce cases arose as a result of loss of job by one partner whose economic down turn could not allow him or her contribute to the up keep of the family. According to a respondent who is a divorcee, "I initiated a case of divorce against my husband for his reneging from his promise to pay for my higher education till I graduate while he was trying to make me believe him." Becker (1991) argued that people generally have imperfect information about their partners during courtship but learn substantially more about their spouses after marriage.<sup>25</sup>

Many men have deceived their women whom they married based on such promises. One may understand that many women do not belong to the kitchen as said by Nigerian President Buhari (2016), "My wife belongs to my kitchen and to my bed room and other rooms." Gone are days when women are called *oriaku*. Those who belonged to this group of women suffered when their husbands passed away. As a result of this, some women have divorced their men for keeping them at home.

In fact, reasons for divorce cannot be exhausted in one paper. However, one needs to know that one pertinent thing in marriage is love, true love. Marriage crumbles where the base is not on love. We now come to the problem of early marriage or forced marriage as practiced among the cultural groups of Northern Nigeria. In the Northern part of Nigeria especially among the Muslims where marriage is by force, divorce comes easy. A lady forced into marriage runs away once she is let out of the captor compound with a serious guard. A similar case to forced marriage is marriage by inducement due to charm. A respondent from Omabala area of Igbo land could not hold his emotion when he was responding to a question posed to him. He told a story of how his friend's mother lured him into marrying her last daughter. He said, I was deceived into believing that the girl loved me. I did not know that the woman used charm on her daughter and because I did not want to disrupt the long relationship I have already established with the family, I foolishly entered into the short lived marriage. The study understood that the woman in question charmed the young girl into loving her son's friend and though, the charm did not actually affect the girl

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<sup>22</sup> White, L. (1991). Determinants of divorce: A review of research in the eighties. In A. Booth (Ed.), *Contemporary families: Looking forward, looking back* (pp. 141-149). Minneapolis, MN: National Council on Family Relations.

<sup>23</sup> Voydanoff, P. (1991). Economic distress and family relations: A review of the eighties. In A. Booth (Ed.), *Contemporary families: Looking forward, looking back* (pp. 429-445). Minneapolis, MN: National Council on Family Relations.

<sup>24</sup> Conger, D., Elder, H., Lorenz, F. O., Conger, K. J., Simons, R. L., Whitbeck, L. B., et al. (1990). Linking economic hardship to marital quality and instability. *Journal of Marriage & the Family*, 52, 643-656.

<sup>25</sup> Becker, G. S. (1991). *A treatise on the family* (enlarged ed.). Cambridge, MA: Harvard University Press.

as found from her behaviors towards the man, she continued confusing the man into believing that the girl's character would change after wedding. This couldn't be hence, the dissolution of their marriage after a year.

### **Effects of Divorce on the Products of such marriage**

Marriage in traditional Africa especially among the Igbo is for life, even if the couple is unhappy especially when the marriage is blessed with children though, personal happiness of an individual is more important than putting up with a bad marriage. Nevertheless, when the centre could not hold for the couple, they part ways which does none of them any good. It has been a saying among the Igbo people of Nigeria that by steadily urinating in a particular point at a time, one's urinal is liable to foam (a nyukọọ nwamiri ọnu ọ gbọọ ụfufu). In other words, united we win the war or we make progress. For instance, in a football match where there is coordination among the team, victory is surely theirs but in disarray, they will lose a match. This is the reason why the Igbo believe that no one person is capable of giving a complete training to a child in a family.

In an ideal Igbo traditional family, everyone has a function to perform in building up a family especially in bringing up children who are the joy of making a family. The Christian Holy Book, the Bible says, bring up the child in a better way and he will grow up with it. It is a known fact that a child is an umbrella of the parents. He is an asset. He stands as a premium to one's life assurance. That is why childless Igbo couples do not rest till they get solution to their childlessness. They can go to any length in search of solution to their problems. The woman is ready to drink urine, faeces, or any other rubbish offered to her by a herbalist so far as she is assured of getting over her bareness. Not being able to make children is too embarrassing to couples of Igbo decent. And so, when a couple is blessed with any, they do not play in giving them proper training.

However, one needs to know that in a situation of crises, the condition of the fruits of the marriage is never better than that of the grass where two elephants fight. It was understood that in a traditional Igbo family, going out to fetch food for the family, was the responsibility of the man alone whereas managing all that the man has brought into the family was on the woman's hands. For those who were farmers, if the woman would help in the farm work, it would be only in weeding the farm and during harvesting; and this is only when she is not pregnant. Every other hard job is for the man.

The study observed that training of the male child is quite different from that of the female child. This is because it is not all needs or problems of the female child that the father knows and solves directly. It is also not all the problems of the male child that the mother knows and solves directly. The man has a responsibility he handles alone for the male children as the mother has for the female children.

Now, as the Global society changes, the Igbo society is not an island. It changes too with the family structure changing whereby both man and woman work and each contributes to the upkeep of the family. However, when trouble sets in and divorce initiated, the children's life dwindles. The effect is normally great on children of broken family. In concert with this, Patrick F. Fagan and Aaron Churchill January 11, 2012 say, each year, over a million American children suffer the divorce of their parents. Divorce causes irreparable harm to all involved, but most especially to the children.<sup>26</sup>

It was understood that when a husband and wife of traditional Igbo family separate, the woman takes the children and train them in her own father's house. Taking them to her father's house does not mean that they will cease to be the man's children. What happens is that the man who may start living his life with another woman, does not care about the children though, they continue to bear the man's name.

As mentioned earlier in this study that providentially husband and wife each has a responsibility in bringing up the children, when the whole responsibilities rest on the woman alone, she could only perform those duties that a woman could do for the children and leave the aspect that should have been done by the man. These responsibilities that should have been done but left undone due to absence of a man make the children improperly trained. A respondent, who is a child of divorced parents, confessed that because he did not experience fatherly torture, he could not behave like a man due to his mother's soft handling. He said that his mother does not cane them when they

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<sup>26</sup> Patrick F. Fagan and Aaron Churchill (January 11, 2012). The Effects of Divorce on Children. Marri Research Marriage & Religion Research Institute

do wrong like they see children with fathers being flogged for misbehaving according to cultural way of training children. In view of the respondent's narratives, the student understood why the Igbo say that *nkita nwaanyi zuru na-atakpo akwa okuko* (a dog trained by a woman that eats hen's egg). What this means is that though divorce "... might be shown to benefit some individuals in some individual cases, over all it causes a temporary decrease in an individual's quality of life and puts some "on a downward trajectory from which they might never fully recover."<sup>27</sup>

In the course of this study, a respondent told a story of his experience with a harlot in city in Nigeria. He narrated how he was driving late in the night and came across a lady standing by the road side. She flagged him down and he stopped to ask her in. When she got into the car and he drove off, he asked her why she was standing where he collected her alone. Her response was that she has no place to stay as she was visitor. The man said that he took her to his house and showed her way to his bathroom where she had shower. According him, the girl might have expected that he had intention of having canal knowledge of her but she was wrong because instead of that, he tried to help her. He asked her, "What do you do for a living?" she answered, "Nothing." Then, why are you in the city where you do not know anyone? He asked. She responded, "... just to look for help but since no help came, I stood where you met me to see if I could have a man to sleep with" The man then, tried to inquire of her parents and relations but she didn't mince words to tell the man that she was a victim of a broken family; that the dad divorced her mother who could not take care of her. She cursed the penis that had impregnated her mother. Due to this type of hatred arising from a victim of divorce case, Paul R. Amato and Juliana M. Sobolewski, say, "Divorce also permanently weakens the family and the relationship between children and parents."<sup>28</sup>

In another situation, an interviewee regretted his actions that led to divorce action against him by his ex-wife. He said that he would have committed suicide after having sexual intercourse with a lady he met at hotel whom he later through interrogation found that she was his own blood given to him by his former wife. According to the respondent, his former wife was pregnant for him before they got divorce the product of which he had sex with.

It was observed that divorce sometimes; divide a family into warring parties. In a community in Anambra State of Nigeria, a story was told how a quarrel between couples brought division among the children. The couple had four children who got involved in their parents' quarrel. The children sided their parents equally; two for each parent; one boy and one girl each. When they finally divorced, each set of two that supported each parent, went and lived with them accordingly. It continued till date. Surprisingly, when any of the parents passed away, each set organized the burial ceremony alone without the other set. Right now, according to respondent, it remains two of the children because the two parents have died and two of the children, one from each side have also passed away still, the remaining two are had to be reconciled. As if Paul Amato, professor of sociology at Pennsylvania State University knew this family, he said: divorce leads to "disruptions in the parent-child relationship, continuing discord between former spouses, loss of emotional support, economic hardship, and an increase in the number of other negative life events."<sup>29</sup> They are not even in good talking terms.

It was also observed that divorce cause the children to be sexually promiscuous. It frequently leads to destructive conflict management methods, diminished social competence and for children, the early loss of virginity, as well as diminished sense of masculinity or femininity for young adults.<sup>30</sup> This is because such children lack full parental care. Sometimes, it is either what they learn from which parent they stay with. The Igbo say that *nne ewu na-ata agbara, nwa ya na-ele ya anya n'onu*. That is to say that when a sheep eats a scratching leaves, the lamb watches her mouth. In other words, when a mother or father does evil thing he or she should not forget that the children are

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<sup>27</sup>. Paul R. Amato, "The Consequences of Divorce for Adults and Children," *Journal of Marriage and Family* 62 (2000): 1269.

<sup>28</sup> Paul R. Amato and Juliana M. Sobolewski, "The Effects of Divorce and Marital Discord on Adult Children's Psychological Well-Being," *American Sociological Review* 66 (2001): 917.

<sup>29</sup>. Paul R. Amato, "The Consequences of Divorce for Adults and Children," *Journal of Marriage and Family* 62 (2000): 1282.

<sup>30</sup> . Patrick F. Fagan and Aaron Churchill (January 11, 2012). The Effects of Divorce on Children. Marri Research Marriage & Religion Research Institute

watching and learning from them. Divorce leads separated parents to start see outside partners which they do in the presence of their children who learn from them. In doing so, the children also find it hard to lead a happy married life when they grow up. For that reason, the Igbo do avoid marriage with children of divorcees for fear of getting involved in broken homes.

The Igbo believe that if a child of a divorcee finds himself or herself in a high position, he could not do well. The reason is that they are most times, emotionally unstable judging from their background. They believe that divorce destroys a society in the sense that each of the divorcees belongs to a family, community and the society at large. Their unstable life of course, affects everyone around them which affects the entire society.

## Conclusion

Marriage is not what one should wake up in the morning and gets oneself into. It involves maturity hence the Igbo idea that before a male child should be allowed to take a wife, he should first of all be given a dog, a goat or any domestic animal to tame. This practice is to examine the boy's ability to be patient with a woman and be able to feed her. The reason is that the Igbo associate the woman's disturbing tenderly attitude with those of domestic animal and so, whoever that would properly take care of those animals, could also take care of a wife. That one should be telling stories of having divorced a wife or a wife divorcing him is really annoying among the Igbo in view of the implications on the children. Children are the umbrella to any parent and so, divorce for whatever reason does much harm to the children and the parents as well. In any divorce case, in as much as the children are at the receiving end in the first instance, the parents of course, do not find it funny at the old age. This is because as the Igbo would say that *asị a kpọrọ nne na-emetuta nwa ya*. In other words, hatred for mother is always transferred to the children. When the children discover that their father hates them, it creates deep wound in their relationship with their father hence their abandonment of their father at old age.

It is on this note that this study wants to say that divorce is an evil wind that blows no one good. Therefore it is advised that anyone trying to marry should look before he leaps. Marriage is not and should not be a daily business and therefore it calls for endurance at least for the protection of the children

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### Abstract

*Edufa* is written within the African traditional context. It borders on a society that is controlled by superstitious belief, a society full of medicine men who act as mediators assuring the protagonist that he can prolong his life through substitution. This can be done through asking or luring one to accept death on another person's behalf. Through a critical analysis of *Edufa*, we are shown a serene African environment which is devoid of the influence of Western culture. There is also the symbol of an owl, which traditionally represents doom as well as the chorus in the form of women mourners which all linked to African oral tradition. Sutherland in *Edufa* has succeeded in blending the elements of African folklore to achieve dramatic success. It is therefore clear that Sutherland had looked inward into the African tradition and has been able to create, through cultural influence, a play that is deeply rooted in the oral tradition of her people, and has successfully conveyed this through the vehicle of contemporary African dramatic form relevant to the needs of the modern man. However, in spite of all the African influences in the play, some critics accuse the playwright as adapting Euripides' *Alcestes* for her to produce her own. Such accusations are unfounded and this is what this research has set out to correct.

**Keywords:** ritual, death, superstitious belief, substitution, life

### INTRODUCTION

Efua T. Sutherland's *Edufa* shows an indebtedness to oral tradition in the area of sacrifice, which is made to counter the potency of the charm by washing and rites of purification. In the play, the issue of divination to know what the future holds for the people, the symbol of an owl, which traditionally represents doom, as well as the chorus in the form of women mourners are all linked to African oral tradition. *Edufa* is based on the traditional belief that the action(s) of a person or group of people can be controlled by more powerful people or person. In other words, the play borders on the traditional belief system that a person can pawn the soul of a beloved one probably for riches, power or long life. In Sutherland's words, as explicated in *Edufa*, it is the medicine man who acts as a mediator between the people, their gods and ancestors. Usually in most traditional African settings, it is believed that the gods are mediators for men and are often worshipped by men through the ancestors.

In *Edufa*, we are presented with Edufa, a very important personality in town, and as Sutherland puts it in the blurb of the play, we are made to understand how highly placed Edufa is. According to her in the words of Edufa:

Ask the town. They know who Edufa is and what he's worth. They can count you out my value in the houses that eat because I live. They rise in deference from their chairs when they say my name. And can a man allow himself to lose grip on that? A position like that!... Edufa's obsession with maintaining his privilege leads him to barter his wife's life against loss of prestige.

In other words, Edufa, afraid of dying and losing what he has worked for including his prestige and position, decides to substitute his life with the death of a beloved one and thereby postpones his own death. He (Edufa), therefore,



asks a medicine man to prepare a charm for him so that a beloved one who accepts will die in his place and his life be prolonged. After the preparation of this charm, Edufa comes home and puts a question to his family members; he carelessly throws the question into the air as if he never meant his words. Unfortunately, "Edufa's attempt to substitute someone to die for him becomes a subtle guile which boomerangs" (Asgill 177). Instead of his father whom he thought will accept the "offer", his wife, Ampoma, speaks up first accepting the fact that she will die in place of her husband. And to worsen matters, Edufa does not want to make a public confession in order to remedy the situation.

The play opens with Abena (Edufa's sister) as she engages in sleepless nights in order to collect enough dew water in the pot as she has been ordered by her brother, Edufa, even though she does not understand the implications of what she is doing. As Abena says:

The last drop of dew has fallen. There's enough dew water in the pot ... My brother Edufa, your orders are done, though I obey without understanding... (4).

But soon after, we are made to understand that the dew water is to be used for the bathing in herbs; the performance of some ritual to counter death which Ampoma has accepted. However, this ritual performance turns out not to be helping matters, and according to Seguwa:

It seems to me that the time has come now to seek some other help. All this bathing in herbs and incense burning; I don't see it bringing much relief to your wife Ampoma in there

As the story unwinds, the true picture of what is happening begins to unfold; we get to understand why Ampoma is sick.

AMPOMA... Over me, the sun is getting dark. *[With great agitation]* my husband! Watch the death that you should have died. *[She frets from place to place as if escaping from him]*. Stay over there in the sun. Children! My children! If I could cross this water I would pluck you back from the mountain side....

EDUFA *[Catching hold of her]*: Oh, wife of my soul.

You should never have made that fatal promise.

AMPOMA: That I love you? My love has killed me ... (11).

From the above exchange of feelings between husband and wife, we are made to understand that Ampoma is sick and about to die because she made a fatal promise to die in place of the husband just for the love she has for him. Just as Kankam (Edufa's father) puts it:

KANKAM: You had willed that some old wheezier like me should be the victim. And I was the first to speak. 'Not me, my son', said I joking. 'Die your own death. I have mine to die'. And we all laughed. Do you remember? My age was protecting me.... Then Ampoma spoke... Yes, I see you wince in the same manner as you did when she spoke the fatal words that day and condemned her life. 'I will die for you Edufa', she said, and meant it too, poor, doting woman (17).

Unfortunately, all attempts made by Edufa later for Ampoma to forswear the oath, which she had sworn innocently, were futile. In fact, the more he tries to make Ampoma to forswear the oath, the more emotional Ampoma becomes, swearing away her life for love of her husband. Edufa later makes it plain to his wife the danger she is in for having taken the oath, and despite all efforts to counter the potency of the charms, Ampoma dies. All these things are brought to light as Kankam reproaches his son, Edufa:

KANKAM: You know you killed your wife that day. I saw fear in your eyes when she spoke. I saw it, but I didn't understand. I have learned that in your chamber that night, you tried to make her forswear the oath she had innocently sworn. But the more you pleaded, the more emotionally she swore away her life for love of you; until, driven by your secret fear, you had to make plain to her the danger in which she stood. You showed her the charm. You confessed to her its power to kill whoever wept? She had spoken and made herself the victim. Ampoma has lived with that danger ever since, in spite of all your extravagant efforts to counter the potency of the charm by washings and rites of purification. *[With great concern]* Edufa, I am here because I fear that time has come to claim that vow (18).

It becomes very clear that the death of Ampoma is as a result of the oath she has taken. Some people may think that Sutherland's attitude towards the supernatural seems to have contrary values due to further evidence which she brings in that help in making the death of which Ampoma swore by to be very potent. But the potency of

this oath is reduced when she (the playwright) brings in other factors such as the hooting of the owl, the obliteration of the sign of the sun on the staircase, the violation of the rule that Ampoma should not fall three times on the floor as well as the idiot servant's inaudible utterances. Some people may see these as constituting some ambiguity thus making it difficult to ascertain what caused Ampoma's death.

These signs notwithstanding, the cause of Ampoma's death is made clear by the playwright through Seguwa (a matron member of the household) as she says:

SEGUWA: (Out of control) Bad signs. They would pose no menace if no oath had been sworn, and we were free to read in her present condition normal disabilities for which remedy is possible. As it is, the reality of that oath makes Edufa for all time guilty, no matter how or when she meets her end (55).

Within the traditional context, Edufa belongs to a society that is controlled by superstitious beliefs, a society full of medicine men who act as mediators between the characters in the play. To these medicine men, one can prolong his life, that his death can be avoided through substitution. In other words, someone else can be used as a substitute for his death; a beloved one can be brought to die in his place. This can be done by asking or luring one to accept death, and for the one who is supposed to die offering some sort of sacrifice, which can be said to be commensurate with the gravity of the offence as well as the social status quo of the individual affected.

Edufa, therefore, afraid to die, resorts to substitution in order to avert his doom. Unfortunately, Edufa wanted the father to accept to die for him or presumed that the father will accept to die for him but instead of that, his wife accepts to die for him. Every attempt by Edufa to reverse the process he has set in motion fails. In the long run, victory eludes the protagonist, and the play ends tragically. Even though he decides to fall back on traditional remedies like the consultation of diviners, burning of incense, and the ritual of bathing in herbs and dew, the wife eventually dies. The playwright has really excelled in her effective use of myth as a dramatic mode. She has successfully created a believable world where natural and supernatural forces are in conflict, and men and women are caught in the web of that conflict.

#### **INDEBTEDNESS OF THE PLAY TO AFRICAN ORAL TRADITION**

In terms of the play being greatly indebted to African oral tradition, the playwright has performed a feat. Apart from propagating the oral tradition of her people, Efua Sutherland has also in *Edufa* succeeded in examining and thus enriching her cultural heritage by portraying her people's numerous festivals, rituals and religious rites. At the very beginning of Act One of the play, the playwright basically uses a Ghanaian chorus of women who are performing an annual religious affair: a ritual performed in order to chase vile away from home. It is pertinent to point out here that this idea of a chorus is got by the playwright from an Akan group of old women who usually perform during traditional festivals. These groups of women known as the "Kununku", which can be likened to the "Umuada" in Igbo land, are very artistic, proverbial and form a strong social group. When they arrive in any person's home, the person does everything within his reach to make them happy. The importance of the chorus in the play cannot be over-emphasized. It is their duty to exorcise evil from homes. As it is very clear that there is some evil intrusion into Edufa's house, this ritual performance becomes imperative.

CHORUS: [*Chanting to the rhythm of wooden clappers.*]

Our mother's dead,  
Ei! Ei-Ei!  
We the orphans cry,  
Our mother's dead,  
O! O –O!  
We the orphans cry (6).

The chorus is used to present the society's view point. They even try to explain the significance of their performance. According to them, they are not only mourning the dead, but also crying for their own deaths. The mood of the chorus as they enter Edufa's house is that of gaiety; they tease Edufa and his wife, Ampoma. But as they enter into their ritual performance, their mood changes as they start singing, dancing and making music with their wooden clappers: their mood becomes formal and serious.

In the play, equally, there is the use of song, music and dance which are typical of African festivals, folktales and traditional performances. Music and dance form a very important part of the play; in fact, they are integral to the plot. Many parts of the various acts are sung and danced. As a result, there is no dull moment in the play. In the play, music is complementary to dance which is pertinent in African traditional performance. It is important to reiterate the statement of Nwabueze:

Dance is very important in African traditional theatre because it is an intricate means of communication. It is a comment on the happenings in human life and a pantomimic representation of the acts which a society reveres or abhors.

He continues:

African dancing is varied and intricate and therefore cannot be fully understood without considering both the text and context of dance that its function is discerned since music and dance in Africa play more vital roles than mere entertainment (102).

The use of language in the play is also of paramount importance. Just as she did in *The Marriage of Anansewa*, to evolve a language which is very appropriate for the character of the play that is communally based, the playwright makes a direct translation of the Akan Language into the English. These transliterations are evident in the statement of various characters in the play.

CHORUS: Crying the death day of another is crying your own day. While we mourn for another, we mourn for ourselves (26).

In the above statement of the chorus, there is transliteration of the Akan language into the English language without due consideration to its grammatical correctness, but with a purpose to pass across the intended message to the audience or reader. There are some cases where the Akan language is used as it is, and there is no attempt to give further explanation. The audience or reader is expected to understand the implied meaning even when he/she does not understand the Akan language.

KANKAM: [Shocked.] *Nyame* above! To say Father and call me mad, my *ntoro* within you shivers with the shock of it (17)!

Other examples abound where transliterations are used in the play:

ABENA: [Beginning slowly and sleepily]  
Night is long when our eyes are unsleeping  
Three nights long my eyes have been unsleeping.  
Keeping wakeful watch on the dew falling,  
Falling from the eaves... (3).

It is also necessary to mention the presence of diviners, medicine men, the bathing in herbs and rites of purifications. Through a critical analysis of *Edufa*, we are shown a serene African environment which is devoid of the influence of Western culture. But life goes sour when Edufa, afraid of death, seeks to know what the future holds for him through the diviners. He is told that death awaits him, but it can be avoided if there is a beloved one who is ready to die for him. When Edufa puts the request to his family members, his father refuses to die for him. But his wife, out of the love she has for him, takes an oath to die for him without knowing the implication of what she has done to herself. Edufa's efforts to persuade her to forswear the oath fails, and he then tells her the danger she has put herself into. Frantic efforts are made to save Ampoma, but it is too late to cry when the head is off. Edufa's wife finally dies.

Furthermore, there is the symbol of an owl, which traditionally represents doom as well as the chorus in the form of women mourners; all are linked to African oral tradition. To the modern audience, the play provides a food for thought; there are many incidents that can put the modern audience in a rather confused state: the obliteration of the sun which leads to Ampoma's death, the hooting of owl which is a bird of ill-omen; the gift of beads curiously given to Edufa by Ampoma; the uneasy steps of Ampoma which result in her falling thrice against the warning of the medicine man; and the wooden clappers which the chorus leaves in Edufa's house after their early morning ritual performance.

Having said all these things, one cannot but be surprised when some people claim that Sutherland's *Edufa* is an adaptation of Euripides' *Alcestis*. As *the companion to African Literature* puts it "Basing her play specifically on *Alcestis*, Sutherland sought to exploit the similarities between the world views of ancient Greece and contemporary Ghana" (91). In the same vein, Asgill asserts, "Sutherland has worked on a Greek theme..." This may well be admitted but for Asgill's contradictory statement that the so-called Greek theme which Sutherland has worked on "... is familiar as it is indeed a popular African mythical belief, also, that a man could postpone his own death by the substitution of another's life. This, according to popular belief, is an inclination of the affluence and successful in life to prolong unduly their hegemony" (176).

In the same way, *The Companion to African Literatures* agrees with one important fact:

Although some of the most powerful moments in *Edufa* owe a debt to the Greek play, there are points at which local inspiration takes over and the Ghanaians interact, and the character of Senchi is drawn to appeal to a distinctively West African sense of humour (91).

In fact, one can therefore say without mincing words that there is hardly any basis to say that *Edufa* is an adaptation to die in place of the husband: in *Edufa*, Ampoma accepts to die for her husband, Edufa, so that the latter can live. In the same vein, in *Alcestis*, Alcestis accepts to die in place of her husband, Admetus. Be that as it may, Asgill, too, agrees that in as much as this is a Greek theme, it is also a “popular African mythical belief.” It will amount to an unfair supposition for one to believe whole and entire that Sutherland’s *Edufa* is based on Euripides’ *Alcestis*. At critical look at the two plays will show a lot of marked disparities. In the first instance, *Alcestis* begins with Apollo playing a mediatory role even though without success. In *Edufa*, before the play begins, everything has been decided; there is no mediator.

Also, in *Alcestis*, the handmaid does not hide anything from the chorus. She makes them understand clearly the state Alcestis is in: she is almost dying, and that she is dying because she accepted to die in place of her husband. But in *Edufa*, even though Seguwa talks to the chorus about the happenings in Edufa’s household, she talks in riddles. That makes it difficult for the chorus to understand what is really happening. It is important to point out that in *Alcestis*, Admetus (the husband of Alcestis) is a King. Meanwhile, Edufa is a mere opportunist who was lucky to make money, and is respected for his generosity.

Above all, the two visitors in the two plays (Senchi and Heracles) are worthy of mention. Heracles, who visits Admetus in *Alcestis*, has mystical powers. He wrestles with Death, and in fact, brings Alcestis back to life. On the other hand, Senchi (Edufa’s visitor and friend) had no such powers. He can only sing melodious songs. As a result, when Ampoma (Edufa’s wife) dies, she had no opportunity to live again. Thus *Alcestis* ends, and the protagonist, by a miraculous turn of events lives and the play ends happily. On the other hand, Sutherland’s *Edufa* ends up as a tragedy: Ampoma dies and never comes back to life.

At this point, the analysis of Paul O. Iheakaram on the influence on Clark’s *The Raft* (1964) by Stephen Crane’s “The Open Boat” (1897) readily comes to mind. A critical study of his (Iheakaram’s) article will show remarkable similarities in the two works of art as regards the titles, the desires of the men, the characterization, the natural forces that harass the men, their identical methods of appealing to those they expect assistance from, their feelings and fear about imminent death, their similar songs, and the general atmosphere in the two works. He, therefore, rightly concludes in support of Dathorne’s statement:

The *Raft* would have been a better story as prose fiction. Clark may have chosen the stage medium in order to achieve greater aesthetic distance, but it is quite clear how close he is to his source. The parallels between “The Open Boat” and *The Raft* cannot be attributed to mere coincidence (Iheakaram 59).

Having said these, it is important to reiterate that someone who says flatly that Sutherland’s *Edufa* is an adaptation of Euripides’ *Alcestis* is not being fair to Sutherland. It will not be wrong if one says that the critics in this “boat” belong to the evolutionary school of thought: those blind-folded by the Eurocentric views of drama. As Enekwé states, “Drama thrives best when its structure is indigenous to the society for which it is created. If borrowed elements are permitted to displace traditional ones, the resulting drama tends to be defective.” (59)

## CONCLUSION

In Sutherland’s *Edufa*, the format of presentation is its forte. The parallel between Sutherland’s *Edufa* and Euripides’ *Alcestis* may be mere coincidence. Sutherland’s play is largely based upon the oral tradition of her people. This indebtedness can be clearly noticed in the area of sacrifices, which were made to counter the potency of the charm by washing and rites of purifications; there is also the burning of incense. In the play, too, diviners are consulted to ascertain what the future holds for the people, the symbol of the owl, which traditionally represents doom as well as the chorus in the form of women mourners. All these things are linked to the African oral tradition. It can therefore be said that folklore has a dominant influence in the culture of any group, and in Africa as elsewhere, folklore reflects the people’s way of life.

The play is based on a very popular African mythical belief that a man can live longer by substituting his death with another person’s life. In other words, one can die for another person thereby postponing the death of the person he has died in his place. In this case, the help of diviners to ascertain what the future holds for a person and that of medicine men to prepare the charms are needed; it is from this belief system that Sutherland’s *Edufa* has successfully developed a new art form, which is deeply rooted in the tradition of the Akan people of Ghana. She has succeeded in blending the elements of African folklore to achieve dramatic success.

In the play, the use of language is characterized chiefly by repetition.

CHORUS: [Chanting to the rhythm of wooden clappers.]

Our mother's dead,  
 Ei! Ei-Ei!  
 We the orphans cry,  
 Our mother's dead,  
 O! O –O!  
 We the orphans cry. (6)

The stage direction makes us understand that there are repetitions of the chanting. It is therefore very clear that Sutherland had looked inward into the African oral tradition and has been able to create, through cultural influence, a play that is deeply rooted in the oral tradition of her people, and has successfully conveyed this through the vehicle of contemporary African dramatic form relevant to the needs of the modern man. Through the use of language, character, music and structure, she has excellently converted the folklore of her people into drama thereby showing that folklore has a major influence on contemporary African drama.

Names very common to the Akan-speaking people of Ghana are used. Such names as “Odum (Name of a rich and powerful man in a folktale), Abena (daughter of Odum who got married and had not been prepared for the difficulties that she encountered)” go a long way to buttress the fact that the play is heavily indebted to oral tradition as well as signifying the importance of marriage before one gets into bearing children. There is also the mention of *nysnys* which is “a vine used in ritual ceremonies, believed to have the power to purify and avert evil force” (30 and 49).

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## Aristotle and the Philosophy of Friendship: A Critical Evaluation

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### Abstract

Aristotle enjoyed the credit of being referred to as one of the most famous and influential philosophers of his time, the ancient Greek era. His monumental *Nichomachean Ethics* (NE) was considered as the first classical systematic ethical literature to which most subsequent writers are indebted to. In chapters eight and nine of the book, he discussed extensively the issues regarding friendship and affections in various degrees of relationship. The great philosopher asserts that all human actions aim at some ends but the ultimate end of all human actions is happiness (eudaimonia). However, he hints that the attainment of true happiness is impossible without moral virtue since happiness is an activity in accordance with virtue<sup>i</sup>. In his understanding, friendship is a virtue. It is a prime necessity of life for no one would want to live alone. Sharing ourselves with others is the highest degree of happiness and it should be highly valued. Everyone is involved in friendship but in various categories. He distinguished three objects of liking that correspond to three major forms of friendship, namely; friendships of utility, pleasure and goodness. According to him, having and maintaining good and enduring friendship style is one of those moral traits that produce moral excellence. The hallmark of good friendship is the reciprocal disposition of 'good will' (eunoia). Aristotle is convinced that friendship binds the human community together. "Friendship holds cities together and law makers seem to take it more seriously than justice".<sup>ii</sup> Friendship is so highly valued that it supersedes justice. Where there is friendship, justice is no longer necessary because those involved are already just men but where there is justice, there is still need to establish friendships. "...indeed friendliness is considered to be justice in the fullest sense. It is not only a necessary thing but a splendid one."<sup>iii</sup> The love in friendship is higher than honour. He would say, to be is to co-exist (esse est co esse). Despite his genuine efforts, a critical assessment of his work reveals that his explication of friendship is not an all-encompassing theory as it pays less attention to certain factors especially with regard to our dynamic and changing society.

**Key Words:** Ethics, Friendship, Utility, Pleasure, Goodness, Happiness, Affection, Moral virtue.

### Introduction

Together with Socrates and Plato, Aristotle enjoyed the credit of being one of the most famous and influential philosophers of their time, the ancient Greek era. Though dead, his works and writings keep him alive in the minds of many scholars worldwide because of the invaluable inputs he made in the field of knowledge. In the area of philosophy, he made plausible imparts in the aspects of logic, politics, metaphysics, psychology and ethics. History reiterates that the first classical systematic ethical literature known as *Nichomachean Ethics* (NE) to which subsequent writers are indebted to, was written by the great Aristotle.

Friendship is an outstanding topic of moral philosophy that was much discussed by the Greek philosophers. In his *Nichomachean Ethics* (NE), Aristotle devotes books eight and nine to the explication of friendship. According to him, friendship is "a kind of virtue it implies virtues, and it is also most necessary for living."<sup>iv</sup> It is seen as an enlargement of the self for a good person relates to his friend in the same way that he relates to himself since his friend is his other self.

Many sayings and different opinions that ensue among men about friendship and attractions of interpersonal relationships are matters of debate, anyway.

Some uphold the views that:

◇ Like aims at like

- ◇ Like is drawn to like
  - ◇ Birds of the same feather flock together
- Others assume contrary positions and argue that:

- ◇ Opposites attract
- ◇ Opposites unite
- ◇ Likes repel
- ◇ Two of a trade never agree
- ◇ From the differences comes the fairest harmony
- ◇ The earth like a lover longs for rain
- ◇ All things come from strife<sup>v</sup>

In his laudable NE, Aristotle gives us different but interesting reasons why people establish relationships with others; the three objects of liking that correspond to three major kinds of friendship. This article will give a general but brief meaning of ethics and Aristotelian particular concept of it. With the clear notion of what ethics is all about and our author's understanding of it, it will explicate his theory of friendship and the various forms of it with particular references to books eight and nine of the Nichomachean Ethics.

### **Ethics in General**

Philosophically, ethics and moral philosophy are synonymous terms and are often used interchangeably. Etymologically, moral is derived from the Latin *mos* [pl. *mores*] which means custom or mode of behaviour and which has the Greek equivalent of *Ethos* (ἦθος) that has also conduct, character, custom, disposition, manners, and the like as its meaning. Hence, ethics is considered as a study of voluntary human actions with the purpose of determining what types of activities are good, right and to be done and what actions are bad, wrong and to be eschewed so that man may live well. Ethical studies imply investigations into the ways of life, rules of conduct and what man *ought* to do. Consequently, the subject matter of ethics is voluntary human actions. Ethical concepts encapsulate good, bad, right, wrong, justice, virtue, vice, choice, freedom, responsibility, will, volition, etc.

### **Ethics defined:**

Ethics can be defined as “a practical normative science of the rightness and wrongness of human conduct as known by natural reason.”<sup>vi</sup> It is a practical normative science and an art of proper behaviour; a systematic study of human conducts as known by natural reason from the point of view of their rightness or wrongness whereby right actions are executed, while the wrong ones are circumvented. It is a science that discovers, explains and demonstrates the rules of right conduct.

### **Purpose of Philosophical Ethics**

Philosophy is a man-oriented discipline. The scope of philosophical ethics has the practical objective of helping man to translate knowledge into good actions. It guides life for a just pursuit of good that leads to man's well being and his upliftment. Accordingly, it has the sacred duty of considering how best to order man's free acts for a happy living by analyzing and clarifying moral concepts.

- As a practical science, ethics directs man to live and act rightly.
- As a normative science, ethics lays down norms for rightful living.
- As an Art, ethics applies the rules to the conduct of man for a good life.

As already mentioned, the subject matter of ethics is ‘Human Conduct’ (Voluntary responsible actions). Hence, the central questions about ethics are:

- What should man do to live in conformity to his nature?
- What are the right standards of judgment that determine good and bad actions?

Consequently, Ethical theories study systematically the fundamental principles of morality.

### **Aristotelian Ethics**

The Aristotelian NE presents ethics as having a teleological nature. Our author chiefly concerned himself with human actions as they are conducive to man's good. He asserts that those actions that lead man to the attainment of his good or end are right actions, while those that oppose the attainment of his end are wrong actions. The great philosopher asserts that all human actions tend to some ends. He clearly pointed out that the end to which all human actions tend is an endless chain. Thus, one acts in order to attain at something which in turn aims at another thing and so the chain continues. But the ultimate end of all human actions is happiness (eudaimonia) whose attainment is impossible without moral virtue since happiness is an activity in accordance with virtue. So, he declared, "every art and every investigation, and similarly every action and pursuit, is considered to aim at some good. Hence, the Good has been rightly defined as 'that at which all things aim'."<sup>vii</sup> He therefore concluded that the goal of every man is to realize himself to the fullest through the realization of his talents and abilities. For our philosopher, self-realization is the highest good as man's realization of himself lies in his full use of his reason which brings about his happiness. Man's rational attitude again consists in *Golden Mean*. The Aristotelian concept of golden mean denotes a happy medium characterized by the avoidance of extremes in one's actions. Hence, a good life for him is the ability to strike a middle balance. The capacity to achieve this lies in the constant practice of virtuous acts because virtue lies in the middle (*virtu in medio stat*).

Aristotle strongly asserts that ethics provides the means for the achievement of an ultimate happiness; an acquired habit of the human intellect enabling its possessor to reason to true conclusions about the kind of human actions that are calculated to bring man to the attainment of true happiness. At this juncture, it becomes ripe to discuss the virtue of friendship according to the virtuous philosopher.

### **Friendship and its Forms**

In the eighth and ninth books of his NE, Aristotle discussed the notion of friendship and its various forms. In his explications, he strives to prove that every man needs friends at various spheres of life meant for different purposes; the reasons for their occurrences. Let us now discuss his understanding of friendship and the various forms it takes.

### **What view has Aristotle about Friendship?**

Who is a friend for Aristotle? Our philosopher understands a friend to be one who possesses goodwill for another. Friend so conceived, friendship becomes a noble and a splendid phenomenon of life. As a virtuous and one of the finest acts of life, friendship remains a necessity for the rich, the poor, the young as well as the old. He clearly stated that the rich men who are in possession of office and dominating powers have more need of friendship, arguing that prosperity cannot be celebrated, safeguarded or preserved without friends. For what need, he continues is the possession of wealth and posterity if they are not exercised towards others by allowing them the benefit of those? The poor on the other hand take refuge in their friends in times of misfortune. The youths who are in their prime of life are stimulated by their friends to discharge noble actions, avoid mistakes and attain laudable achievements, while the old have their friends care for them and minister to their needs especially when they are unable to help themselves any longer due to natural frailty and weakness. In our author's thought therefore, friendship is the bond that holds a community and state together. With friends, men are spurred to good and noble actions. He however, admonishes that man's relationship to his friend should be as good as his relationship to himself, since his friend is his second self. In other words, the hallmark of a good relationship is the goodwill. Although, he reiterated that the goodwill builds into friendship only when it is reciprocated. So he writes, "...friends must be well disposed towards each other and recognize as wishing each other's good."<sup>viii</sup> Consequently, the friendship meant here bears upon the feelings and affections for animate objects for the simple fact that only animate objects can return affection and reciprocate goodwill. He strongly upholds that friendship is a virtue; a prime necessity of life for no one would want to live alone. Sharing ourselves with others is the highest degree of happiness and it should be highly valued. Everyone is involved in friendship but in various categories. In his explications, he discussed extensively the issues regarding friendship and affections in various degrees of relationships. In his view, friendship differs from affection in that the latter is a feeling while the former is a trained habit of the mind.

Affection resembles a feeling, but friendship is a state. For affection can be felt equally well for inanimate objects but mutual affection involves choice, and choice proceeds from a [moral] state. Also when people wish what is good for



those whom they love, for their sake, it is not from a feeling but in accordance with a [moral] state.<sup>ix</sup>

He distinguished three objects of liking that correspond to three major forms of friendship, namely; friendships of utility, pleasure and goodness. According to him, having and maintaining good and enduring friendship style is one of those moral traits that produce moral excellence. The hallmark of good friendship is the reciprocal disposition of 'good will' (eunoia). "Friendship in the truest sense, then, is friendship between good men."<sup>x</sup> Explaining further he states,

"But each one of them applies to the good man in relation to himself (and applies to others in so far as they suppose themselves to be good; in every case as we have said, the standard seems to be [moral] goodness or the good man) for he is completely integrated and desires the same things with every part of his soul. Also he wishes and effects the things that are or seem to be good for him (for it is the mark of a good man to direct its energies to what is good) and he does it for his own sake (for he does it on account of the intellectual part of him, which is held to be the self of the individual).<sup>xi</sup>

Continuing, he elucidates, thus goodwill seems to be the beginning of friendship, just as the pleasure is the beginning of love; for no one falls in love without first feeling pleasure at the person's appearance...goodwill is undeveloped friendship, which in course of time, when it attains to intimacy becomes friendship- but not friendship based on utility or pleasure for these never in fact arouse goodwill."<sup>xii</sup> With the above lines, Aristotle brings us once more to the consciousness of the purpose of our human life and existence; to be good, think and perform noble acts. As Lawhead remarks, "...a morally good person is not simply one who performs morally right actions but one who has developed a habit or disposition to do what is right which manifests itself not only in what we do but in our motives, desires, our likes and dislikes."<sup>xiii</sup> Friendship is so highly valued that it supersedes justice. Where there is friendship, justice is no longer necessary because those involved are already just men but where there is justice, there is still need to establish friendships. "...indeed friendliness is considered to be justice in the fullest sense. It is not only a necessary thing but a splendid one."<sup>xiv</sup> Having learnt that Aristotelian friendship is a mutual recognition of goodwill, a discussion on its various forms would naturally follow.

### **Forms of Friendship**

Aristotle distinguished three major forms of friendship, namely; friendships of utility, pleasure and goodness. The formation of any of these relationships is determined by the reason of the affection stimulated. According to him, different reasons arouse various states of emotional qualities vis-à-vis different forms of friendship.

#### **◇ Utility (*Nuetzlich*) Friendship**

The sort of friendship that is based on the ground of benefit is what Aristotle termed utility or useful friendship. Utility friends are commercially minded people who build a business form of relationship based on what they derive from each other. Examples of such relationship are found among state alliances, foreigners, business men and even more among elderly men. As Aristotle observes,

Utility is an impermanent thing: It changes according to circumstances...Friendships of this kind seem to occur more frequently, between the elderly (because at their age what they want is not pleasure but utility) and those in middle or early life who are pursuing their own advantage.<sup>xv</sup>

According to him, this is the lowest form of friendship where friends relate to one another specifically for the sake of profit they gain and not for their personal qualities. Unfortunately, this type of friendship vanishes as long as the occasions for benefits cease to be.

#### **◇ Pleasurable (*Lust*) Friendship**

Pleasure kind of friendship is grounded on the pleasures derived from one another. Aristotle establishes that pleasurable friends find themselves pleasant and they are mostly youths who are chiefly regulated by their feelings and momentary satisfactions. "Friendship between the young is thought to be grounded on pleasure, because the lives of the young are regulated by their feelings, and their chief interest is in their own pleasure and the opportunity

of the moment.<sup>xvi</sup> The amorous youths quickly fall in and out of love. Ordinarily, this type of relationship is known by the common folk as an erotic one. Friends are hereby desired as objects to be used and gratified. Of course, this sort of friendship does not so much endure. It dissolves easily when the reasons for such relationship fall apart. Our author also relates that as the youths advance in age, their interests change their affections. Consequently, things that please them begin to dissipate giving way to another form.

At this juncture, it is important to note that Aristotle considers both useful and pleasurable forms of friendship as accidental in nature simply because they possess less enduring characteristics. Resultantly, they are easily formed and dissolved for they are built on non-essential grounds.

#### ◇ **Friendship of Goodness (*Wohlwollen*)**

Aristotle illustrates that friendship of goodness is established by those who wish each other good. Hence, it exists between those who are good in themselves and wish others good as well. Effectively, it is built on reciprocal goodness, *good qua good*. In other words, people love themselves for what qualitatively they are.

For these people each alike wish good for the other *qua* good, and they are good in themselves. And it is those who desire the good of their friends for the friend's sake that are more truly friends, because each loves the other for what he is, and not for any incidental quality...such men last so long as they remain good and goodness is an enduring quality. Friendship of this kind is permanent, reasonably enough; because in it are united all the attributes that friends ought to possess.<sup>xvii</sup>

Unfortunately, it is noted that this category of people is rare to come by. The Greek philosopher assures us that this type of friendship endures because it has a characteristic of true and perfect intention of 'goodwill' which is the hallmark of an ideal relationship. It harbours all good qualities of good relationship and it is at the same time reasonably useful and pleasant. Hence, it is called a perfect friendship- *good qua good*. In this state of friendship, each feels that the other will not purposely do wrong. Augustine of Hippo would say, love and do whatever you wish.

#### **Other Forms of Friendship**

Apart from the three major types of friendship discussed above, Aristotle recognized also other forms of relationships. These are the copulate friendship between couples, filial relationship between parents and their children, fraternal relationship between siblings, that of master-servant relationship, etc. Interestingly, our philosopher distinguished the major three friendship styles from other ones with the reason that the former relationships are built on equal planes, while the later ones are found among unequal persons. The unequal friends he argues, do not and should not expect equal benefits from each other. As a result, the better person must be loved more, so do the more pleasant and the more useful persons in order to achieve a state of proportionality.

#### **Aristotelian Friendship: A Critical Evaluation**

It is not to be disputed that the Greek philosopher, Aristotle did contribute invaluablely to ethical studies and exerted his influence on many scholars, especially as he was one of the earliest philosophers who dealt with ethical matters. In spite of the fame and plausibility of his theory, it is still found lacking in some good features that make it susceptible to criticisms, just as every other good theory, anyway.

In the first instance, it is interesting to note that Aristotle made less effort to clearly distinguish between friendship and love as he relates one to the other. It is observed that he uses both terms interchangeably. His indeterminate use of friendship and love makes it difficult to understand the degrees of commitments in the relationship at various spheres of life. Naturally, there is a significant difference between friendship and love. The latter has a stronger feeling of and consequently deeper level of dedication than the former. For simply defined, friendship is a relationship between two or more persons and a friend is one who is well known and liked, usually not a member of the family.<sup>xviii</sup> Whereas love is an affection, a primary impulse by which our power of willing is set in motion, the impulse by which we are drawn towards persons and objects which we perceive as good for us. No wonder, St. Augustine whose burning heart of theology is love, regarded as the greatest gift of the spirit that determines human existence so aptly describes it as a gravity when he points out, "My love is my weight (*pondus meum, amor meus*), it takes me everywhere."<sup>xix</sup> It is clear that both friendship and love acknowledge a certain relationship between A+B, but then the concept of friendship makes sense only within the ambient of man and animal, while love can be used not only to refer to man and animal

but also to objects. For example, I love Jane. I love eating garri, etc. Besides, love possesses a stronger wish and feeling for somebody or something.

Again, one is tempted to ask, is there any relationship without certain benefits, pleasure and goodness attached to it? For Aristotle to have clearly separated the three factors does not give him much credit. His concept of friendship recognizes no dynamism. Further more; his idea of perfect friendship seems utopia, for how can imperfect beings have perfect relationships. I would rather suggest a change of that term to ideal, good or likely concepts. Nevertheless, his view of a perfect relationship implies that life is static and that good friends remain so and can never change no matter any given circumstance. However, Aristotle did neither clearly explain his qualifications of goodness nor make attempt to give forces that keep or sustain this goodness within the realm of friendship.

If in our philosopher's opinion, a good relationship should last forever, he seems to justify the expression that old time friends are as comfortable as old shoes. But are they really so? I wonder what he will say of this other idiomatic expressions that 'familiarity brings contempt, monotony kills interest and variety promotes life'. More so, our author limited the determinants of friendships specifically to three factors, namely; usefulness, gratification and goodness. I should think that he made a great mistake of not considering natural human factors like the needs for affiliation, protection and even intimacy where sharing and disclosure of personal information occur. Other elements as physical attractiveness, proximity, loneliness, complementarity, etc. were not also taken into account as roots of interpersonal attractions.

Lastly, Aristotle stated categorically that there must be equity in relationships. Equity theory states that partners will be comfortable in relationship only when the ratio between their perceived contributions and benefits is equal. In other words, partners give and receive in equal proportion. The equity theory can be summarized as:

$$\frac{\text{Perceived Contribution of X}}{\text{Perceived Benefit of X}} = \frac{\text{Perceived Contribution of Y}}{\text{Perceived Benefit of Y}}$$

Quite well, it is comprehensible that a return of love demands certain relationship of equality, sharing and concern for one another but then, the question remains whether equity can really be achieved among friends in the sense that Aristotle emphasized it? The answer to this question might be a research step further into the ethical theory of Aristotelian friendship.

## Conclusion

Aristotle made us to understand that three forms of friendship exist for the three reasons of utility, gratification and goodness. In this way, bad and good men alike can be friends. Although, friendships established for the sole purpose of the usefulness or because one finds the other pleasant do not endure because they are based on momentary and impermanent interests. On the other hand, friendship built on the ground of goodness of each other's quality is an ideal form of friendship which is the characteristic of endurance.

Our philosopher also demonstrated that friendship is a state, an activity and a feeling that are not ascribed to lifeless objects because they do not possess the capacity of reciprocity. For example, one cannot say that he wishes *wine* well because the wine cannot wish himself or another well in return. For this reason, *friends qua friends* exist only among human beings and only when the feelings of goodwill are reciprocated, that is, a mutual recognition of goodwill. However, he called those who reciprocally wish each other well but do not live together *well-disposed*, arguing that although distance cannot break a relationship, it can interrupt its activities. Where silence ensues, it can cut the bond of friendship.

Although Aristotle did a recognizable contribution to ethical philosophy, his theory pays less attention to certain factors especially to our dynamic and changing society. Despite his genuine efforts, his explication of friendship is not an all-encompassing theory in that regard. Well, one can understand his predicament considering a few factors such as, his background and the period of writing.

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## A Linguistic Stylistic Study of Wole Soyinka's Night And Death in The Dawn

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## Abstract

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Linguistic stylistics explores the linguistic features of a text; it is primarily concerned with the use of language and its effect in a text. This study is aimed at analyzing the language structure/system of Wole Soyinka's 'Night' and 'Death in the Dawn' to render a linguistic description, that is, identifying the linguistic deviant features of Soyinka's poems and describing how they deviated from the known rules to create effect. Some aspects of Niazi & Gautam's (2010) framework, as well as Onwukwe's (2012) concept of foregrounded irregularities at the lexical, syntactic and semantic levels were adopted in the analysis of the data collected from a selection of deviant words and structures in the poems. Findings reveal that the syntactic level has the most deviant structures while the lexical level has the least deviant lexemes and that the language system of Wole Soyinka's poems deviated in ways that make words: violate the class to which they originally belong, inflect words which do not require inflections, create compounds not seen in the lexicon of the language, make structures violate the selectional restriction and category rule and give rise to figurative language. In conclusion, the choice of words in a literary work is very important as it creates certain effects on the readers of that work which is what Soyinka accomplished by deviating from the known linguistic norms. This research hopes to contribute to the understanding of Soyinka's poems and serve as a reference point for scholars who wish to carry out a similar research.

## **Introduction**

Style is the basic thing which gives uniqueness to every writer. Stylistics is derived from style and could be said to be a combination of style and linguistics. It is the scientific study of style; it is also the study of variations in language use. Stylistics according to Syal & Jindal (2010) is that branch of linguistics which takes the language of literary texts as its object of study. Stylistics is very important in literature because each literary text represents an individual's use of language which reflects his unique personality, thoughts and style. It helps to identify how and why a text has deviated. 'The goal of most stylistics is not simply to describe the formal features of texts for their own sake, but in order to show their functional significance for the interpretation of the text; or in order to relate literary effects to linguistic 'causes' where these are felt to be relevant' (Nordquist, 2015).

Linguistic stylistics explores the linguistic features of a text. It is primarily concerned with the use of language and its effect in a text. It has to do with a stylistic study that relies heavily on the scientific rules of language in its analysis.

## **About the poems**

Soyinka's (1976: 119) 'Night' is a poem written in triplets with the first and third lines of each stanza rhyming. It has five stanzas and fifteen lines. The poet describes nightfall and its effect on him. Soyinka's (1967: 64) 'Death in the Dawn', on the other hand, is a free-verse poem in seven stanzas and thirty-five lines of variable length. It is a poem that presents itself in a monologue, and addresses the reader as a "traveler", and a narrative account of life as a journey and a form of passage. Although it sounds like a form of lyric, the title "death" might be expected to take place in the evening but announces the contradictory concepts the poem will explore.

## **Review of literature**

### **Introduction**

Concepts like style, stylistics and linguistic stylistics, related to the topic under discussion reviewed here.

### **Style**

Style is a difficult concept to define accurately because of the different views people have about it. That is to say that style as a concept has no single accurate definition and as such is defined differently by different scholars. Adejare (1992) makes this clear when he said that style is an ambiguous term. An author decides to choose a particular way of writing a text because of certain ideas in mind which the author will want the readers of that text to understand; so, for every style in writing which creates an effect on a reader, there is a particular purpose to it. Lawal (1997) describes style as an aspect of language that deals with choices of diction, phrases, sentences, and linguistic materials that are consistent and harmonious with the subject matter. He added that it involves the

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narrative technique of a writer in terms of choice and distribution of words and character. Leech & Short (2007: 9) view style as the way in which language is used in a given context to portray a particular idea.

Therefore style is the basic thing which gives uniqueness to every writer. The language of poetry is different from the language of other literary genres. Style is involved in both, spoken and written, literary and non-literary types of language but it is particularly associated with written form of the literary texts. The definitions on style given by these different authors have the same meaning in that an author's style greatly depends on the idea he/she has in mind which he/she is trying to pass across and this is achieved through a selection of certain words, phrases and sentences.

### **Stylistics**

The word stylistics is derived from style. The study of the term stylistics has long been associated with literary criticism, and stylistics has been considered as a branch of literary criticism. Later on, focus moved from the study of the author's style to how meanings and effects are produced by literary texts. Thus, there was a critical need to change the field from a branch of literary criticism into a field on its own (UKEssays, 2015).

Stylistics is defined as the linguistic study of literary appreciation (Anagbogu, Mbah & Eme, 2010). To further elaborate, Finch (2000: 189), says that stylistics is concerned with using linguistic methods to study the concept of style in a language. Carter (1988) is of the view that stylistics is a bridge (link) discipline between linguistics and literature. "It is a branch of linguistics which studies the features of situationally distinctive uses (varieties) of language, and tries to establish principles capable of accounting for the particular choices made by individual and social groups in their use of language", (Crystal, 2008: 460).

Stylistics aims to account for how texts project meaning, how readers construct meaning and why readers respond to texts the way that they do. It studies how individuals make language choices in different situations for different purposes. It also tries to point out the rules guiding such choices made by individuals and describe them.

In Seboek (1964), stylistics is defined as a concept that relies on linguistics in some way since style cannot be clearly defined without reference to grammar. It is the study of style used in literary and verbal language, and the effect the writer/speaker wishes to communicate to the reader/hearer; it tries to explain why individuals make particular choices in their use of language, such as socialization and the production and reception of meaning (Niazi & Gautam, 2010: 3).

"Every time we use language we necessarily adopt a style of some sort: we make a selection from a range of syntactic and lexical possibilities according to the purpose of the communication" (Finch, 2000: 189). "The study of style has traditionally been the preserve of literary criticism, but since the rise of linguistics there has been a more systematic attempt to provide a 'linguistic' foundation for literary effects", (Finch, 2000: 189). This means that the study of style has always been restricted to the literary aspects, but with the evolution of time, style can be studied through a linguistic perspective and this is what this work tries to achieve.

### **Linguistic Stylistics**

Linguistic stylistics focuses on linguistic theory. "It is about doing stylistic analysis in order to test or refine a linguistic model- in effect, to contribute to linguistic theory", (Jeffries & McIntyre, 2010 in UKEssays, 2015). Linguistic stylistics was introduced as a complementary approach to literary criticism where the linguistic study of texts was absent. It is different from literary criticism in that while literary criticism rests solely on the subjective interpretation of texts, linguistic stylistics concentrates on the 'linguistic frameworks operative in the text' (Ayeomoni, 2003: 177). This gives the critic a pattern to follow, what to look out for in a text, and his point of view can be verified statistically.

### **Poetry**

Wordsworth (nd) in Abrams (1981: 115) sees good poetry as "... the spontaneous overflow of powerful feelings" and strong "emotion recollected in tranquility." "Poetry communicates human emotion; it is the voice of the heart", (Robbins, 1997). Poetry is used to express how we feel about particular situations in life. "In poetry,

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aesthetic effect cannot be separated from the creative manipulation of the linguistic code”, (Leech & Short, 2007: 2). Ike (2005: 110) asserts that the poet’s choice of words (vocabulary) reflects his mood which could either be one reflecting harsh or short words, sad or light-hearted denotative or connotative words. By denotative, we mean the exact/specific meaning of a text, and by connotative, we mean that which is implied by the text, i.e., a text suggesting something else which is not overtly written.

In Malmkjær (2002: 513), literary language and the language of poetry in particular is different from ordinary language for day to day use because of its highly patterned nature and the fact that it violates the rules of grammar and lexis.

### **Theoretical framework**

For the linguistic stylistic analysis of Soyinka’s (1976: 119) ‘Night’ and (1967: 64) ‘Death in the Dawn’ in this study, the foregrounding theory, using the devices of deviation only, is employed.

### **foregrounding theory**

According to Niazi & Gautam (2010: 107), the Prague School of linguists has termed “foregrounding” the differentiating factor between poetic and non-poetic language; its function being to attract the reader’s attention towards the subject matter of the poem. Linguistic deviations are easily noticeable and so have a very important psychological effect on the reader. Those parts of the text which are heavily foregrounded have to be taken into account when interpreting a poem. We can understand a word, phrase or sentence, which is linguistically deviant by comparing it with the normal paradigm. This means that a poet violates the rules of a language in order to create effect and this effect can be understood by comparing it with the normal norms of that language.

Following what Niazi & Gautam (2010) and Onwukwe (2012) stated, deviations at the different levels of linguistic organization were selected. These selections which form the framework of this study are as follows:

1. Lexical level- Lexis deals with the words/vocabulary of a language. Being able to recognize the different word classes, and their associations, and identifying the word patterns, idiomatic phrases, collocations, and so on, can be useful in interpreting the meaning of the text. Poetic diction refers to a distinct tendency of restricting the language of poetry to a specific kind of vocabulary. They (poetic vocabulary) are the words that form the foundation of every literary work. Violations of the rules of word formation to create new words give rise to lexical deviation. The significance of the words, their semantic possibilities, irony, emotional associations and other effects has to be deeply analyzed. The evocative power of words is determined by the particular connection between diction and imagery and context of usage (Niazi & Gautam, 2010: 109).

2. Syntactic level- Syntax is the study of the structure of phrases, clauses and sentences. Grammatical (syntactical) deviation is a phrase containing a word whose grammatical class violates the expectations created by the surrounding words (Niazi & Gautam, 2010: 107). Put simply, they are deviant sentences and structures, that is, sentences and structures that do not conform to the normal syntactic rules of their constructions in a particular language (Onwukwe, 2012: 14).

As Onwukwe (2012: 50) stated, Category rule violation and collocational violation or selectional restriction rule are instances of syntactic deviation. Linguistic items are meant to function in their categories in a sentence. Category rule violation occurs when a word in a particular category (example, a noun or a verb) begins to function as a word belonging to another entirely different category (example, a pronoun or a noun). Collocation is used “to refer to the habitual co-occurrence of individual lexical items”. Some lexical items exhibit a natural tendency to co-occur. When this habitual company is broken, we have collocational violation. For instance, when a lexical item that is [+animate], [+human] co-occurs with a lexical item that is [-animate], a breach of collocation rule has taken place.

3. Semantic level- Semantics is the study of the meaning of morphemes, words, phrases and sentences. Meaning gets foregrounded through the selection of lexical items that do not usually go together in a context. Semantic deviations occur when the meaning of words violates the expectations created by the surrounding words. They usually violate

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the rules of selectional restrictions which are the semantic restrictions that a word imposes on the environment in which it occurs (Niazi & Gautam, 2010: 107). According to Onwukwe (2012: 53), they are deviant because the meaning in them is not conveyed through literal meaningfulness. Semantic deviations are the figures of speech that abound in the language of literature (Onwukwe, 2012: 53) like;

- a. Personification- This is giving a human quality to objects and things. For example, 'the cloud clapped in the sky' (Onwukwe, 2012: 21).
- b. Simile- Here, two unlike things are compared using 'like' or 'as' to point out their similarity. For example, 'I wandered lonely as a cloud' (Onwukwe, 2012: 21).
- c. Oxymoron- According to Crystal (1997) in Onwukwe (2012: 21), oxymoron is when two semantically incompatible expressions are placed side by side, thus forming a non-literal interpretation. For example, 'delicious torment', 'living death', etc.

## **DATA PRESENTATION AND ANALYSIS**

The data illustrate cases of linguistic deviation in two poems, Soyinka's (1976: 119) 'Night' and 'Death in the Dawn' (1967: 64). The data are organized according to the linguistic levels they represent; lexical, syntactic and semantic levels. For 'Night', the notation 'N' is used while for 'Death in the Dawn', 'DD' is used. It should be noted that features at one level may reinforce or explain features at another level. By 'features', is meant those words, lines, or structures in the poem that immediately set apart a particular style. Such features are said to be stylistically significant features of the text. All the data are analyzed descriptively. Data are presented by writing down deviant lexical items and structures present in the poems; and they are analyzed using some aspects of Niazi & Gautam's (2010) framework, as well as Onwukwe's (2012) concept of foregrounded irregularities at the lexical, syntactic and semantic levels discussed in the theoretical framework. The data presentation at each level is followed by an analysis.

### **1a. Data presentation of lexical deviation**

The following are examples of lexically deviant words from the poems. They illustrate deviated use and meaning from the known norm.

- (1) sands (N, stanza 3, line 8)
- (2) misted (N, stanza 5, line 14)
- (3) dog-nose (DD, stanza 1, line 3)
- (4) Cottoned (DD, stanza 2, line 6)

The poet lexically deviated from the two poems equally. There are two instances of lexical items deviating from the known rules by violating the class to which they belong. The other two are instances of deviation from word formation: inflection and compounding.

### **1b. Data analysis**

(1) is conventionally supposed to be an uncount noun with no inflection, but instead, the poet attached a suffix (the plural suffix-s) to the word possibly to create emphasis, making it a count noun. This also is not seen in the vocabulary of the language. (2) is a lexical item of the language which violates its class; it is a verb used as an adjective of the noun 'calls' in the poem possibly to relate to an unclear concept. (3) is a word (compound) formed from compounding two nouns; may be non-existent in the vocabulary of the language and it is created by the poet to create a relationship between the moisture of the earth and that of a dog's nose. (4) is a lexical item present in the lexicon of the language, but it violates the class to which it belongs. It is a verb used as an adjective of the noun 'feet' and it is likened to the noun 'cotton' in terms of meaning, probably to show how soft the feet is.



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## 2a. Data presentation of syntactic deviation

The following are examples of syntactically deviated structures from the poem. They illustrate cases of category rule violation and selectional restriction rule (collocational violation). There is also an instance of ungrammaticality.

- (5) Your hand is heavy, Night, upon my brow. (N, stanza 1, line 1)
- (6) I saw your jealous eye quench the sea's  
Fluorescence (N, stanza 2, line 5-6)
- (7) Dance on the pulse incessant  
of the waves. (N, stanza 2-3, line 6-7)
- (8) Night, you rained  
Serrated shadows through dank leaves. (N, stanza 3-4, line 9-10)
- (9) Sensations pained me, faceless, silent as night thieves. (N, stanza 4, line 12)
- (10) These misted calls will yet  
Undo me; naked, unbidden, at Night's muted birth (N, stanza 5, line 14-15)
- (11) Let sunrise quench your lamps. (DD, stanza 2, line 4)
- (12) Not twilight's death and sad prostration. (DD, stanza 2, line 8)
- (13) Racing joys and apprehensions (DD, stanza 2, line 10)
- (14) A naked day. (DD, stanza 2, line 11)
- (15) To wake the silent markets (DD, stanza 2, line 13)
- (16) When the road waits, famished. (DD, stanza 3, line 25)
- (17) The wrathful wings of man's progression... (DD, stanza 4, line 31)
- (18) Silenced in the startled hug of  
Your invention (DD, stanza 5, line 33-34)

There are more instances of syntactically deviant structures got from 'Death in the Dawn'. They whole data under syntactic deviation were instances of selectional restriction (collocational violation) except one which is an instance of category rule violation. There is also an instance of ungrammaticality. The way the structures violated the selectional restriction rule was explained using the [+animate] and [-animate] feature.

## 2b. Data analysis

(5), (6) and (7), gives 'Night', which has the feature [-animate], the feature [+animate] [+human] and these are instances of instances of selectional restriction (collocational violation). (5) sees 'Night' as something that possess a feature only humans do, 'hand'. (6) sees 'Night' as something that possess the feature of an 'eye' and as something that is able to get jealous. (7) sees 'Night' as something that can dance. In (8), the verb 'rained' doesn't go with the noun 'shadows' but rather goes with 'water', and 'Night' cannot perform the action 'rained'; these are instances of selectional restriction. (9) is an ill-formation of the sentence and it can be seen as ungrammatical. Also, 'sensations' is given the [+animate] feature when it is seen as something that could be silent; instance of selectional restriction.

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(10) is another instance of selectional restriction as can be seen with the verb ‘misted’, which has moisture attached to it, selecting the lexical item ‘calls’. ‘Misted’ is also a word which portrays an instance of category rule violation as it violates the class to which it belongs; it is a verb functioning as an adjective in the poem. Also, ‘Night’ is seen as [+animate] that can be given birth to. In (11), ‘sunrise’ which has the feature [-animate] is viewed as one with the feature [+animate] which can perform the verb ‘quench’, an example of selectional restriction. In (12), ‘twilight’ which has the feature [-animate] is seen as one with the feature [+animate] which can die and assume the position of a sad prostration, an instance of selectional restriction. In (13), ‘joys’ and ‘apprehensions’ which are also [-animate] are seen as ones with the feature [+animate] which can race, an example of selectional restriction. In (14), ‘day’ [-animate] is given the attribute [+animate] because it selects the lexical item ‘naked’, an instance of selectional restriction. In (15), ‘markets’, [-animate], is given the attribute, [+animate], when in the poem, it can awaken, an example of selectional restriction. In (16), the road, [-animate], which selects the lexical item, ‘famished’, is now regarded as one with the feature [+animate] because it can be seen as something that can be very hungry, an instance of selectional restriction. In (17), ‘man’s progression’ [-animate], which selects the lexical item, ‘wings’, is now perceived as [+animate], an example of selectional restriction. In (18), an ‘invention’ [-animate], takes up the feature [+animate] when it is seen as something that can perform the action ‘hug’; an instance of selectional restriction.

### 3a. Data presentation of semantic deviation

The following are examples of semantically deviant structures in the poems. They illustrate deviant meanings which give rise to figures of speech.

- (19) Your hand is heavy, Night, upon my brow. (N, stanza 1, line 1)
- (20) I bear no heart mercuric like the clouds (N, stanza 1, line 2)
- (21) Woman as clam (N, stanza 2, line 4)
- (22) I saw your jealous eye quench the sea’s  
Flourescence (N, stanza 2, line 5-6)
- (23) dance on the pulse incessant  
Of the waves. (N, stanza 2, line 6-7)
- (24) And I stood, drained  
Submitting like the sands (N, stanza 3, line 7-8)
- (25) Sensations pained me, faceless, silent as night thieves. (N, stanza 4, line 12)
- (26) Let sunrise quench your lamps. (DD, stanza 2, line 4)
- (27) Racing joys and apprehensions (DD, stanza 2, line 10)
- (28) A naked day. (DD, stanza 2, line 11)
- (29) To wake the silent markets – (DD, stanza 2, line 13)
- (30) When the road waits, famished. (DD, stanza 3, line 25)
- (31) The wrathful wings of man’s progression... (DD, stanza 4, line 31)

There are more instances of semantically deviant structures gotten from ‘Night’. Most of the structures give rise to personification. The others give rise to simile and one gave rise to oxymoron.

### 3b. Data analysis

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In the above sentences, meaning is foregrounded and this brings about figurative language. In (19), 'Night' is perceived as [+animate] and this gives rise to personification. From the meaning of the structure, the poet possibly tries to say that when night comes, the reader feels sleepy, his/her eyes begin to close. In (20), there is a comparison made between 'heart' and 'the clouds' using 'like' and this gives rise to simile. In (21), there is a comparison made between 'woman' and 'clam' (a large shellfish that can be eaten) using 'as' possibly to state that a woman behaves like a clam in some way. This gives rise to simile. In (22), 'Night' is given a human attribute whose 'jealous eye' can 'quench' the sea's fluorescence. This gives rise to personification. This structure may be used to mean how 'Night' comes with the passing of the sun which lights up the sea and makes it sparkly. In (23), 'Night' is also given a human attribute that can 'dance'. This also gives rise to personification. This may also be used to mean how the waves of the sea are dark. In (24), there is a comparison made between the readers' 'way of submission' and 'the sands' using 'like' which may be one of total submission possibly with the way sand submits to the wind. This gives rise to simile. In (25), there is a comparison made between 'faceless and silent sensations' and 'night thieves' using 'as' which may mean how we have unexpected feelings and this gives rise to simile. In (26), 'sunrise' is given the attribute of a human who can 'quench' something and this gives rise to personification. This structure may stand to mean that with the coming of the sun, lamps which are used in the dark are no longer needed. In (27), 'joys' and 'apprehensions' assume the feature of a human who can 'race' and thus gives rise to personification. This structure may be used to mean how the reader's mind is thinking fast and is not certain about how the day ahead will be. In (28), 'a day' is seen as a human who can be 'naked', thus, gives rise to personification. This may stand to mean a new day that has not yet had any events recorded in it or that hasn't been clothed with any events yet. In (29), the 'markets' can be seen as an entity bearing the feature [+animate] which can be awoken and this gives rise to personification. It can also be seen as an instance of oxymoron with the two semantically incompatible expressions, 'silent market', placed side by side. They are semantically incompatible because in the real world, a market is usually very noisy. The whole structure may entail the beginning of activities in the market with the start of a new day. In (30), 'the road' is seen as an entity with the [+animate] feature which can get 'famished' and this gives rise to personification. The structure may mean that the road hasn't had any record of an accident that cost people their lives for the day and may possibly be waiting for one to occur. In (31), 'man's progression' can be seen as an animate entity that has 'wings' and this gives rise to personification. The structure may mean that man can go to any length and do anything, good or bad, to progress in life.

## Conclusion and Recommendation

This work has handled the linguistic study of Wole Soyinka's 'Night' and 'Death in the Dawn'. It has buttressed the fact that Soyinka's works are creative although his use of language can be complex sometimes. Soyinka in his quest for style deviated from the known linguistic norms at the levels discussed to create effect as can be seen. The choice of words is very important and is capable of expressing effectively the thoughts, feelings and emotions of the poet and passing across the intended message of the writer to the reader of the work. This work has shown that there is a distinction between a linguistic stylistic analysis and a stylistic analysis, poetic and non-poetic language as a means of defining literature. The language used in the two poems discussed in this study is manipulated in ways that signal it as different from 'ordinary language'. The product of this manipulation should not be seen as errors but as the writers' style.

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#### **Appendix**

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## Night

Your hand is heavy, Night, upon my brow,  
I bear no heart mercuric like the clouds, to dare  
Exacerbation from your subtle plough.  
Woman as a clam, on the sea's crescent  
5 I saw your jealous eye quench the sea's  
Flourescence, dance on the pulse incessant  
Of the waves. And I stood, drained  
Submitting like the sands, blood and brine  
Coursing to the roots. Night, you rained  
10 Serrated shadows through dank leaves  
Till, bathed in warm suffusion of your dappled cells  
Sensations pained me, faceless, silent as night thieves.  
Hide me now, when night children haunt the earth  
I must hear none! These misted calls will yet  
15 Undo me; naked, unbidden, at Night's muted birth.

## Death in the Dawn

Traveller, you must set out  
At dawn. And wipe your feet upon  
The dog-nose wetness of the earth.  
Let sunrise quench your lamps. And watch  
5 Faint brush prickling in the sky light  
Cottoned feet to break the early earthworm  
On the hoe. And shadows stretch with sap  
Not twilight's death and sad prostration.  
This soft kindling, soft receding breeds  
10 Racing joys and apprehensions for  
A naked day. Burdened hulks retract,  
Stoop to the mist in faceless throng

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To wake the silent markets – swift, mute  
Processions on grey byways....

15            On this  
Counterpane, it was –  
Sudden winter at the death  
Of dawn's lone trumpeter. Cascades  
Of white feather-flakes ... but it proved

20    A futile rite. Propitiation sped  
Grimly on, before  
The right foot for joy, the left, dread  
And the mother prayed, Child  
May you never walk

25    When the road waits, famished.  
Traveller, you must set forth  
At dawn  
I promise marvels of the holy hour  
Presages as the white cock's flapped

30    Perverse impalement – as who would dare  
The wrathful wings of man's Progression ...  
But such another Wraith! Brother,  
Silenced in the startled hug of  
Your invention – is this mocked grimace

35    This closed contortion – I?

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JOHN THE BAPTIST'S MESSAGE OF REPENTANCE: ITS LESSONS IN  
THE QUEST FOR PEACE IN NIGERIA

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**Abstract**

This article examines the need for peace in Nigeria because the complex nature of Nigeria seems to compound the moral fibre, attitude to economic and social issues in life. Due to moral decadence of the country it becomes imperative for religious functionaries to urgently exercise their prophetic functions. This paper adopts functional approach as a platform for understanding the message of repentance and the quest for peace in Nigeria. John the Baptist's message of repentance if critically examined unfolds strong and effective teaching on socio-economic challenges that call for deeper insight and application of non-violence to societal problems. This qualitative study employs secondary source to examine the quest for peace in the light of John the Baptist message of repentance. It is observed that without peace no meaningful and sustainable development based on justice, equity and peaceful co-existence can take place in Nigeria. Therefore, peace is a collective responsibility that calls for all hands on deck.

Key words: John the Baptists message, repentance, quest, peace

**Introduction**

Nigeria is going through hard and perilous times. Nigeria is not alone in these challenges but it is a sad pity to observe according to Folaranmi (2012) that:

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Mention anything negative; corruption, violation of human rights, fallen standard of education, electoral malpractices, epileptic power outage, incessant strikes, lack of security of lives and properties, unemployment, fraud, greed and the rest, Nigeria is in the forefront. (p.vii).

The above situations have been blamed on the leaders, law enforcement agents and the populace. They portray image, attitude and moral disposition of Nigeria in a bad light. Our political leaders cannot be exonerated from Nigeria's woes. It is no longer news that Nigeria was ranked among the most corrupt nations of the old. Nigeria seems to be going back ward everyday in all aspects of life. Hence Lawal (2012) says that:

While corruption is on the increase our life expectancy seems to be decreasing, poverty and powerlessness are the order of the day. People's life are being disposed of cheaply through different means such as armed robbers, hired assassins, kidnappers and pot holes on most of our high ways. (p.ix)

The implication of the above statement is that corruption breeds poverty and insecurity in Nigeria. They are roots of sin which should not be compromised but needed a frontal attack in pulling down this stronghold.

Nigeria is more complex than Palestine in which John the Baptist addressed. His message extends towards the Judeo-Christian world in particular and humanity in general. In Nigeria, there are also the three categories John the Baptist addressed. The crowd, the tax collectors and the soldiers were the principal actors whose activities were characterized by corruption, exploitation, degradation, avarice, selfishness, and other forms of bad image which had to dangerously deteriorated the moral life..

The above moral dilemma is no exception in Nigeria with over 180,000,000 people, more than 800 languages and dialects. Nigeria's pluralism is compounded by long military rule or effective occupation which explained avarice, corruption, armed robbery, kidnapping, bad leadership, drug-pushing, fake drugs and other vices which had cast aspersion on Nigerians as indecent, notorious and disgraceful.

There is a saying that for evil to triumph, every God fearing person has maintained mute indifference and cold complexity. John the Baptist message of repentance is imperative not only to launder the damaged image of Nigerians, but to re-interpret John's message from Nigerian perspective. It is significantly observed that the anti-snake poisons we need, therefore, is a regeneration, a spiritual rebirth and a national repentance. The same God who called John's audience to repentance through his message is calling on Nigerians to get back on the right track. This response would advance moral and spiritual development and character molding of Nigerians by subscribing to a system of prohibitions to limit the range of the people.

### **Conceptual Clarification**

The concepts used in this study need to be clearly understood. They are John the Baptist message, repentance, quest and peace. Their improved understanding will offer deeper insight into the functional quest for peace in Nigeria.

### **John the Baptist Message**

John the Baptist message is the message of repentance or forgiveness of sins. He points out that Jesus came to seek and to save that which was lost. John the Baptist proclaimed Jesus as Redeemer, Lord and the divine savior in a universal sense. John's message portrayed Jesus as offering forgiveness, redemption and salvation freely to all irrespective• of race, sex and merit.

### **Repentance**

Repentance is turning away from sin to God. It is to turn to the Lord with all the heart, soul and might. It means turning from the fierceness of God's anger. Repentance consists according to Douglas (1963) of a radical transformation of thought, attitude, Outlook and direction.

### **Quest**



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Main (1998) defames quest as a search or hunt, a journey especially one undertaken by someone in order to bring about some forms of self-improvement or self-discovery.

## **Peace**

Peace is a term with variant meaning with the family and religious circles. Peace therefore signifies completeness, wellbeing and welfare of others. Similarly, peace is also associated with harmony, material prosperity, physical safety, spiritual wellbeing, righteousness and truth. Peace is God's gift to man.

Mairi (1998) says is that peace freedom from or absence of war, a treaty or agreement ending in war, a freedom from or absence of noise, disturbance or disorder, quietness or calm, freedom from mental agitation, serenity". (p.1014). This definition appears literary and fits into social spheres of life. It does not bring out the Christian ethical symbol which promotes or compliments the responsible citizenship in Nigeria.

Okere (1974) defines peace as the resultant effect of the acknowledgement and harmonious living, truth, justice, love and freedom from sin and its enslaving burden on man. It should be noted that these are social values which have led man to the reign of peace. This is made possible if man submits to the rule of law.

Iwe (1991) on the other hand notes that "peace is the resultant effect of balance and harmony among the constituent elements and forces of an organism for man as an individual moral being, it is the price of righteous and goodwill". (p.95). The above explanation seems descriptive rather than definitive. The environment and socio-political setting of man may colour his meaning of peace. Given the above, peace could mean the highest political good which tends to consist the harmonious operation of the forces of his social life. The spiritual life seems ignored. Peace should rest upon that order that is founded on truth, built upon justice, nurtured and given life by charity and brought into functional effect under the auspices of freedom.

Uche (2009) states that "peace is not given to fighting or quarreling but connotes calm, quiet, untroubled, undisturbed especially by noise, worry, fear or anxieties". (p.113). There is substance that peace proceeds conflict and it is the natural state of being. The New Webster's Dictionary (1991) describes peace as:

The condition that exists when nations or other groups are not fighting, the ending of a state of war, the treaty that marks the end of a war, friendly relations between individuals untroubled by disputes, freedom from noise, worries, fears, public order and security. (382).

The peace of God which passes all understanding is investigated, in this paper. It is above all other states of peace, hence pleasing to God. It is on this peace the message of John the Baptist anchored.

Nigeria is a country in dire need of Peace. However, incessant communal and religious conflicts have made the quest for peace more imperative in Nigeria. Peace has been defined by *Chambers 21st century Dictionary* among other derivatives to mean; freedom from or absence of war, a treaty or agreement ending a war, freedom from or absence of noise, disturbance, or disorder, quietness or calm, friendship.(p.1015).

Other derivative meanings include: restfulness, tranquility, serenity and placidity. Gregory (1976) observes that the concept of peace implies:

Cessation of hostilities between nations, the absence of civil or ecclesiastical, disorder, and freedom from dissension between individuals through positive situations which an individual has prospered materially, or is healthy or possesses a tranquil freedom from mental or spiritual perturbation, to condition where there is a minimum of noise or activity (p.666). Ibeanu (2006), states that "peace is a state of perfection, an earthly expression of God's Kingdom that is yet uncorrupted" (p.5).

## **Theoretical Background**

Several theoretical approaches have been extended to the message of repentance and the quest for peace in Nigeria. These range from functionalism to internationalism and anomie. However, our main focus on this article shall be

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restricted to functionalism with emphasis on the function and interaction it renders to moral in Nigeria in spite of the anomic tendencies in Nigerian leadership and following.

**Functionalism** also known as functional theory was propounded by Emile Durkheim (1858-1917). The theory explains that all aspects of the society or social institution serve a social function and are necessary for the survival of that society. Functionalism pinpoints the functions of social structure in John's message of repentance. Haralambos, Holborn and Heald (2008) say that:

Societies have certain basic needs or requirements that must be met if they are to survive. How the social structure functions reoccupies the minds of functionalists. Functionalism examines the social relationship between the different parts of the structure and their relationship to society as a whole. (p.7)

When the above point is anchored on John the Baptist message of repentance, the theory reveals the functions or its effects on people, institutions and relationships in Nigeria. John's message of repentance appeals to Nigerians to sit-up in the quest for peace in Nigeria. The central idea of functionalism according to Henslin (2010) is that "society is a whole unit, made up of inter-related parts that work together" (p.25). If we must look at both structure: or how the parts of a society like Nigeria fit together to make the whole and function or what each part does or how it contributes to Nigeria, the message of repentance is functional in Nigeria's quest for peace.

**Interactionism** is a social theory propounded by Blummer on focuses on small-scale interaction rather than society as a whole. As the name implies it means action which as considered meaningful between two individuals involved and interaction of the meanings that the actors give to their activities. Interactionism is anchored on the interaction between John the Baptist as a fore-runner of Jesus Christ and his audience exemplified in the crowd, the tax-collectors and the law enforcement officers. The lessons of the message helps in the interaction of the stake holders in peace initiatives that are capable of controlling the tide of anomie in Nigeria

**Anomie** as a social theory was put forward by Robert K. Merton. It refers to normlessness or a situation where anything goes, or norms no longer direct behaviour and deviance is encouraged. Haralambos, Holborn and Heald (2008) say: "Anomie can result from changes in society which disrupt existing relationships and bring existing values into question". (p.667).

Durkheim (1951) notes that anomie describes the loss of direction felt in a society when social control of individual behaviour has become ineffective. This purported state of normlessness that typically occurs during a period of profound social change and disorder. It is a platform explaining which as the economic exploitation, alienation and corruption that characterized Palestine and relevant to Nigeria situation. The word of God by John the Baptist which is based on repentance, spiritual transformation and moral rebirth will bring about the desired change.

### **Palestine before John the Baptist Message**

The historical background of Palestine is significant in understanding its relationship to Nigeria, John's message of repentance and the quest for peace in Palestine and Nigeria. There are observed similarities according to Abogunrin (2012) "between the situation in Nigeria today and that of the first century Palestine". (p.xv). Similarly, Omotoye (2012) says "John the Baptist teaching could be interpreted as rebranding of the old order for a better society. This act took place over two thousand years ago. It is believed that the "rebranding" message of John the Baptist is still relevant in Nigeria in the 21st century, considering the political manipulations, social decadence like bribery and corruption etc (p.31).

Palestine underwent pains of thirty year rule of Herod the king. He was a despot and embarked on massive spending on his building projects which were of little benefits to the masses who were mercilessly and heavily taxed. Tax farming was introduced and paid off to the Roman authority. Roman soldiers were drifted to enforce the collection of taxes and other levies. They were ruthless in collecting the exorbitant taxes. This impoverished the masses who, according to Abogunrin (2012) were already very poor.

The economic and financial predicaments did not improve during the early Christian era. Huge debts incurred by Herod which had no bearing weakened the need of the masses. Similarly, it greatly weakened their sense of morality and demoralized the people who were forced to resign themselves to oppression and abject poverty.

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The death of Herod did not improve the situation, rather taxes as a major source of revenue remained exorbitantly high, nation wide bribery and corruption especially among the officials of government and the law enforcement agents became the order of the day. Poor agricultural yield or produce did not help. There was severe famine which drew a gap between the rich and the poor who were hopelessly wretched. The above situation was compounded by the priestly aristocracy which supported the Herod against the Jews. Jerusalem and a few other cities became the heaven of beggars. Some of these beggars pretended to be blind, dumb, lame, deaf and handicapped. They hanged around places of worship, pilgrimage, festival and special celebrations by the rich. Outside the city gates were not left out of such attractions.

Those who were unable to settle the heavy taxes forfeited their lands and were forced to sell them to the tax farmers or their agents at a lower price. These the law enforcement agents sold to the Herod. The tax farmers and the law enforcement officers became agents to Herod. Abogunrin (2012) succinctly says: "The family of Herod owned more than half of the land by purchase and acquisition". (p.xvi). There were others who did genuine business and were rich. Children whose parents could not pay the heavy taxes were enslaved. This explains the large presence of slaves, the widespread of unemployment and the large scale exploitation of the poor.

The rich priestly aristocracy in Jerusalem constituted a political class with internal wrangling among them. The Jewish-Gentile dichotomy gathered momentum. The acrimony that arose when the Sadducees accepted political appointments with Roman government did not go down well with the Pharisees. The terrorist's activities of the zealots became a source of worry in Palestine. The expectation of Davidic Kingdom was very high but the society was polluted with different forms of sacrifices, immoralities and teaching.

It was under the above situation that John the Baptist's message of repentance was launched. Spiritual activities seemed to have shifted to the wilderness, mountains and deserts. The Essence were foremost in articulating spiritual renewal. People from different walks of life came to be spiritually renewed. In Nigeria, the above socio-economic and political challenges existed and then exacted much pressure on the available resources. It was to a people so helpless in such a pathetic situation that John the Baptist as a fore-runner of Jesus Christ declared a moral revolution of the oppressed. Similarly, the attitude of the rich and those who controlled the political power is almost the same as the Nigerian situation. John's reaction to the valleys, rough edges, roads was understandable. His warning about the futility of life of disobedience, earthly wealth and exploitation is important in exploring John as a fore-runner.

### **John the Baptist as a forerunner**

John the Baptist was called to be a prophet. He was ordained by God to this office. Prophet Isaiah testified to this divine vocation. He wore camel's hair, leather girdle round his waist and his food was locusts and wild honey. Forerunner is a title which John the Baptist held because in him, the idea of preparing the way through preaching and going before the face of the Lord to prepare his ways found its fulfilment. A forerunner is of less importance than the person or persons for whose coming he is paving the way. John expects his audience to follow him in due course. A forerunner prepares a place for them in the many dwelling places of his father's house. Forerunner offers the assurance that one day audience would enter the heavenly bliss as Christ has did and would enjoy the glory which is now His. The forerunner is also the way by which after long following, the whole church would reach at last the father's house.

John as a forerunner gave a new impulse that sent him forth to make ready a people prepared for the Lord" (Lk 1:1). Douglas (1963) says after the spirit of prophecy came upon him, he quickly gained widespread fame as a preacher calling for national repentance. Crowds flocked to hear him, and many of his hearers were baptized by him in the Jordan, confessing their sins.

John the Baptist's attitude to the established order in Israel was one of the radical commendations; nobody was bold and courageous enough to state that the axe is laid unto the roof of the trees. He denounced the religious leaders of the people as a brood of vipers, and denied that there was any value in the bare fact of descent from Abraham. This radical departure gave rise to the question: what shall we do?

A new beginning was necessary; the time had come to call out from the nation as a whole a loyal remnant who would be ready for the imminent arrival of the Coming One and the judgment which He would execute. John the

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Baptist's aim at giving the loyal remnant a distant and recognizable existence is suggested by the statement in Josephus that John was a good man who bade the Jews to practice virtue, be just to one another, and pious toward God, and come together by means of baptism. Repentance precedes baptism and regeneration of life.

A religious community is entered by baptism. John the Baptist, therefore, preached a baptism of repentance for the remission of sins. John's baptism was of deliberate turning away from the Jewish religious beliefs and practice which blinded the spirited reality expected of true worship of God. His teaching was characteristic of the age of restoration of the devil had taken from the people and offers hope in the saving grace of God.

### **Lessons from John the Baptist Message of Repentance and the Quest for Peace in Nigeria**

John's message of repentance is a message of hope by shading light in the redeeming work which John the Baptist heralded to the world. He made it clear that Jesus whom he prepared the way for came to seek and to save not Jews alone or adherents of Judeo-Christian religion, but those who were lost. In the same vein, he offered forgiveness, redemption and salvation freely to all who willingly, obediently and graciously receive him.

This u-turn is essential in the message of John the Baptist which Nigerians need to embrace. John's message of repentance remains a message of change from evil, weakness, exploitation, alienation, degradation and corruption to a spiritual inner renewal which encourages Nigerians to practice what is considered loving, ideal, noble and trustworthy.

Nigeria political leaders cannot be exonerated from the national woes. They seem cold, complacent and insensitive to the social, economic, political and spiritual decay of the day. Hence, there is lack of the political will, moral fibre and inability to pursue the sworn prophetic verdict. This weakness has a negative effect on the spiritual life of Nigerians and has weakened the quest for peace.

The oppressed Nigerians need liberation from their oppressors. They may not be political actors but the devil. For an effective moral revolution, repentance must be embarked upon. This is a renunciation of the agents of darkness in its entirety. The quest for peace is based on this reality. Nigerians need to learn that peace is linked with grace, life, righteousness and comes as a gift from God. The quest for peace in Nigeria is practical in establishing completeness, soundness, well-being and harmony. For effective quest for peace in Nigeria, one seeks the face of God through the word of God, prayer, material prosperity and spiritual wellbeing of others.

God is still interested in the welfare of Nigerians and does not leave Nigerians without a word, message and prophecy aimed at social transformation. John the Baptist message of repentance shows that God counts on Nigerian religious leaders to bring people to God.

Okanlawon (2012), states that John's baptism was called baptism of repentance and his message was centred on repentance and the forgiveness of sins. By implication, Nigeria needs a repentance that leads to a change of attitude and righteous lifestyle. This is a change Nigeria needs for positive transformation.

Nigerians especially the masses, the business class, the law makers and the armed forces are to hold their nation in high esteem. John the Baptist was salt and light of his people, so should men of God in Nigeria. As agent of reformation, men of God should bring hope, loyalty, obedience and should not place loyalty above truth. The message of repentance should bring out true humanity in the masses, business class and political actors. The conscience and true humanity of their audience and hearers should be appealed to for a better result and improved quest for peace in Nigeria. John the Baptist's message of repentance is the hallmark for peace in Nigeria. The choice is ours either to bear good fruits or the reverse. The reward depends on our choice. In Luke 3:8, he says, bear fruits that befit repentance. The blessings of Abrahams are for those not with stony hearts but a generation that bears good fruit. They are not cut down and thrown into the fire. The message of repentance is good news because of the love and selfless sacrifice, charity and compassionate concern it displayed. If Nigerians are at peace with themselves and with God, the challenges to peace as contained in Luke 3:3-6 would not affect them. They make their paths straight, filled every valley and mountains and hill brought low, crooked made straight the rough ways made smooth and all flesh shall see the salvation of God. Peace is a choice, let Nigerians give peace a chance.

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The message of repentance if well articulated is capable of reducing political unrest, insecurity, ethnic clashes, threat by armed bandits, ritual killing, religious intolerance and immoral behaviours. Folaranmi (2012) is of the view that:

We are also living in the hot climate of economic hardship. There is no nutrient in our bodies because of the above. The things we used to cherish are no longer there. Honesty, faithfulness and godliness are no longer considered as necessary and valuable good names, honesty, faithfulness and godliness. (p.viii).

There is a strong indication from the above reality that Christian values especially the ones indicated above are hallmarks in Nigeria's quest for peace. The inability to accept this fact probably explains the reason, why our lawmakers fight physically in public over trivial matters. They have by this show of shame become law breakers.

The message of repentance by John the Baptist has made Christians in particular and Nigerians in general different if we must trek the path of honour. The systematic and expository message has either made us or brought out the light and salt in Nigerians. The quest for peace in Nigeria starts with the word of life which has the power to penetrate even on stone or rock. Christians as salt must permeate and penetrate every sphere of life. John has taught Nigerians to cherish peace in their efforts to have a healthy and stable Nigerian society.

John the Baptist's message of repentance calls for justice in the family, church, government and the society. There is substance in holding that without justice, fair play and the fear of God, the quest for peace is meaningless and may elude Nigeria. Religious leaders should not be used and developed by political leaders. John the Baptist as a forerunner had compassion and had to inject salt into the society. Christian leaders ought to do the same without compromising their vocation at the altar of materialism and other worldly pleasures. Christian godly character such as filial devotion, good conduct, and compassionate love for mankind, filial piety and fear of God must penetrate Nigerian society as was the case in Palestine. Adherence to the above lesson will reduce criticism, insensitivity to Nigeria's perilous time and improve understanding that it is only God that is good and perfects.

All hope is not lost in being architects of our problems. John the Baptist has given us ways to reconnect to help Nigeria in her quest for peace. The gospel of John 14:27 says: "Peace I leave with you, my peace I give unto you, not as the world giveth, I unto you. Let not your heart be troubled, neither let it be afraid. The word of God soothes preserves and liberates people irrespective of tribe, colour and creed from all oppressions of the devil. The Bible holds the key to Nigerian's quest for peace. Reformation, regeneration and compassion need to start within.

It is evident that there are different types of Peace as articulated by scholars. Ibeanu (2006) refers to St. Augustine of Hippo who distinguished two cities namely, the city of God which is founded on perfect heavenly peace and spiritual salvation and the earthly city of man, which is founded on appetitive and oppressive impulses, is corrupt and torn by strife (p.5).

In a related distinction, Kaigama (2010) made two distinctions between negative and positive peace thus:-

Today people talk of what is termed "negative peace", that is the peace that springs from an absence of direct or systematic violence, but which does not mean that weapons are not easily available or social conditions of life have improved to the extent that hunger, ignorance and diseases have been drastically reduced "Negative peace" to my mind is the sort of peace enjoyed by Nigerians today. "Positive peace" however, is what we yearn for and should work for. Positive peace springs from the presence of justice throughout society with opportunities for all, a fair distribution of power and resources, protection from harm and impartial enforcement by law. Positive peace means the elimination of the root causes of war, violence and injustice.

### **Nigeria is in need of peace**

The imperative of peace in Nigeria is focused on peace, justice, forgiveness and reconciliation which are inextricably linked to each other in buttressing the significance of reflecting on the communalities between Christians and Muslims in Nigeria. Chapman (1995) says that "one way to break out of the dead lock created by centuries of controversy between Muslims and Christians is to start with basic convictions that are common to both faiths and from there move to explore differences". (p.77). There is substance in holding strongly that peace, justice, forgiveness and reconciliation are ingredients of non-violence which Nigeria needs in order to chart a pathway towards inter-religious peace.

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Christian-Muslim dialogue contains strong and effective teachings on themes that call for deeper understanding and application of non-violence approach to insurgency in Nigeria. The Christian-Muslim relations show that Nigeria has experienced religious tensions conflicts, insurgency, insecurity and violence because non-violent approach has not been appropriated in insurgency in Nigeria.

The scriptures provide enough resources to seek peace in the world. “Shalom” is used in the Old Testament to describe prosperity of a material sort.

Another lesson is in becoming giants of the kingdom of God. The message of repentance calls us to make u-turn. It requires working in obedience to the Kingdom’s demands and heritage. Solomon loved the Lord and worked in obedience in the status of David his father only (1Kg.3:3). Abraham worked for God in love and obedience. Another kingdom giant was David who was glad when asked to be in the presence of God. Joseph was obedient to God and feared God. If Nigerians love God, they must obey his word. The word of God does not only renew a right spirit within Nigerians, but it revives the souls of Nigerians, makes wise simple, encourages testimonies and enlightens the eyes. The fear of the Lord is the beginning of wisdom. Psalm 19:11 says they have great reward. Keeping away from the sin leads to righteousness which exalts a nation like Nigeria.

### **Conclusion**

The word of God as contained in John the Baptist message of repentance remains an index for measuring the lessons of peace in Nigeria. A listening ear would appreciate that sin is a reproach to Nigeria. Uche (2008) succinctly states that:

Corruption has remained one of the oldest, most perplexing, dysfunctional concepts because of man’s grace for absolute power which corrupts absolutely, giving rise to incurable cancerous body politics, public exploitation and abuse of public office. Corruption points to the transience of the present world• order which is subject to decay as contrasted the incorruptible inheritance reserved for believers. (p. 141).

The weight of corruption goes beyond the above reality. It reduces the overall wealth in Nigeria by discouraging business to operate in such corrupt setting and average income is more than three times lower. There are poor funding of education, lack of equipments, poor research grants, disease, hunger, unemployment which also account youth violence in Nigeria. It may be observed that a collective will of the Nigerians, institutions and functional relationships may not stamp out corruption which is the bane of Nigeria’s woe.

Peace of God which is linked with grace removes sin’s enmity through the sacrifice of Christ. This inward peace is built on the word of faith which John the Baptist preached to the crowd, the tax collectors and law enforcement agents which are relevant to the contemporary Nigeria situation. John the Baptist is message ushered in the messiah whose birth, ministry, death and resurrection are not in vain. Inward peace is built and sustained by the word of God and flows unhindered. Nigerians have learnt that they must be active to promote peace not merely as the elimination of discord but as the harmony and true functioning of the body of Christ.

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### **Abstract**

Communication is one of the basic skills in language learning. It is the first activity a child engages in the process of learning or acquiring a language. This goes to show that communication plays an important role in the formation of speech habit of a child in later life. As such, children should be encouraged to develop and cultivate the habit of being good communicators early in life. It is a well known fact that ability to communicate well will usually reflect in the quality of response a person gives when asked questions or for information. Since the main essence of language is to achieve communication through articulation, it becomes necessary to make such communication effective in order to achieve the intended meaning. The paper aims at giving answers for the following questions: What is communication, types of communication, importance of communication, how to develop effective communication skills in students and impediments to effective communication. It will also suggest strategies that could be used to teach effective communication skills to students. Suggestions on how to attain effective communication in the classroom were made.

### **Introduction**

The word communication is understood in many ways. To some, it means feeling or simple exchange of words, message and ideas between two or more persons. Some include the written form in which information is written on paper by means of signs and symbols. Some others include signs and body language as part of communication. Yet some conceive it as involving instruments used in the process of disseminating messages. All these interpretations represent the basic concept of communication. That of conveying our thought and feelings to other people through various means. Communication is not limited to human beings alone but essentially we are concerned with human communication which is the form of communication by which people interact and perpetuate social relations. This involves human language or the meaningful processing and interpretation of speech sounds, signs and symbols produced by human beings. To be effective, communication demands dissemination of ideas or knowledge. The disseminator must possess the ability to put across the ideas intelligently, lucidly, and convincingly. The recipient on the other hand must have what it takes to comprehend and assimilate the ideas for obvious reasons, the Igbo language is precisely the chosen language medium in this work hence it enhances effective communication among its speakers. However language generally is the primary agency or medium through which communication is affected. For interaction and communication among individuals to be effective, language must be maintained and sustained and transmitted from one generation to the other. Since the main essence of language is to achieve communication through articulation, it becomes necessary to make such communication effective in order to achieve the intended meaning.

### **What is Communication?**

The word communication is understood in different ways by different people. Some see it as a message and ideas between two or more person's. Some see it as symbols and signs. Others see it as anything that can get message across, be it radio, television, newspapers etc.

In this paper we are talking about communication as a tool in all facets of life. Communication has been defined by different scholars. According to Berko (2010:9-12) communication is "the activity of conveying information through the exchange of thoughts, message or information either by speech, visual, signals, writing or behaviours. Jayaweera (2004) defined communication as an interaction process through which persons or group relate to each other and share information experience and culture.

In this case we are talking about communication as it affects language intoto. Communicating in this work is defined as the act of conveying our thought and feelings to other people and receiving in return their actions in accordance of the act. We are saying that in everything one does in life there must be communication act. A teacher



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teaches well because he is able to communicate well with the students. A student does well in the class because he is able to be a good listener in the class.

Effective communication is the glue that helps you deepen your connections to others and improve teamwork, decision making and problem solving. It enables you to communicate even negative or difficult messages without creating conflict or destroying trust.

Effective communication is also a two way street. Its not only how you convey a message so that it is received and understood by someone in exactly the way you intended, its also how you listen to gain the full meaning of what's being said and to make the other person feel heard and understood.

### **Types of Communication**

Aliu (2001) outline the four main types of communications as follows:

- a) **Written Communication:** Written communication includes email, letters, magazines, books and anything else transcribed into typed or handwritten words.
- b) **Verbal Communication:** This includes speaking, music, sounds and language. It is theorized that language developed from sounds and gestures.
- c) **Non-Verbal Communication:** This include signs, eye contact, sign language, sculpture, body movement, dancing, facial expressions, body posture and physical contact, the tone of your voice, the way you look, listen, move and react to another person tells them more about your feeling than words alone ever can.
- d) **Visual Communication:** This type of communication involves a visual display, such as pictures, illustrations, charts, graphs, topography, television and other teaching aids (instructional materials).

### **Elements of Communication**

According to Ahmad (2004), there are six elements or components of communication. They are:

- a) **Source (sender, encoder):** The source is the person, who originates or initiates the action of speaking nor writing. In our case, the teacher is therefore the encoder who wants to convey a message to his students.
- b) **The Message:** It is the information which has been carefully appropriated by the source for transmission. If be without a message there will be no communication.
- c) **Channel (Medium):** This is medium through which the message is sent to its target. It could be verbal or non-verbal or in written form.
- d) **Receiver (Decoder, target Audience):** It is the person who receives the message and decodes it, reacts to it and sends a feedback where necessary. In our case, the students are the decoder.
- e) **The Response:** It is an initial reaction exhibited by the receiver of the message. It is also described as a change in behaviour. Response occurs before feedback. It may be positive or negative and may give rise to favourable or infavourable feedback (reply).
- f) **Feedback:** This is the reply that comes after response. After receiving the message, the decoder interprets it from the codes or symbols used. Feedback initiates further communication processes such that the receiver now becomes a sender of a new message (i.e. the reply) and the former sender now comes the new receiver and so on till the message or communication act is terminated. Feedback thus makes communication a two-way process of reaching mutual understanding.

### **Importance of Communication**

The importance of communication cannot be over emphasized because it is very important in learning a language and other subjects generally. For a learner to be able to exchange views and communication effectively, he must be a good communicator. Effective communication is an important life skill that enables us to better understand and connect with the people. Communication plays a fundamental role in all facets of life. The art of communication involves listening and speaking as well as reading and writing. Teachers make excellent teachers because they are able to transmit knowledge skills and values at the same time they communicate their caring for the students. Word Bank (2003:4) commenting on the significance of communication in the classroom, states that "...since language is the medium in which thinking takes place, effective communication aids thinking and understanding in the classroom."

### **Impediments to Effective Communication**

There are many hindrances to effective communication. One of them is **lack of agreement or dissonance**. When a teacher does not agree with the students or the students do not agree with the teacher. It is not easy to pass the message. A language could be used to communicate when there is mutual agreement between the speaker and the listener.

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Another important factor is the **environment**. If the teacher and the students are in a noisy environment, the voice of the speaker may be drowned in the noisy atmosphere. In that case, it does not reach the target audience.

Another setback in communication lies in **illiteracy** or level of the understanding of the listeners. Again, a message may be overloaded thereby making it difficult for the audience to catch up. In language, every speaker is expected to choose the right word or words for his message. It is only when this is done that the problem of speech redundancy will be reduced. Every language makes meaning when the speaker uses the right word and the listeners are ready for the message. No meaningful learning transaction takes place where there is breakdown in communication

### **How to Develop Effective Communication skills in Students**

A classroom environment relies heavily on the quality of communication taking place within it. As a teacher, taking steps towards improving the communication skills of your students will contribute positively towards your classroom climate. Students with effective communication skills will be more likely to contribute to class discussions, will be more productive members in group projects, and will ultimately gain more from their experience in class. The following steps can be implemented to improve your students' communication skills with the intent to strengthening the classroom experience.

#### **Steps for Improving Students Communication Skills**

- Encourage all students to participate in class discussion. Avoid focusing on the students that are always willing to answer. Look for responses from the entire classroom, and be willing to take the time for them to emerge.
- Assign frequent opportunities for small group discussion. The more often students work together in order to contribute to the larger discussion, the more comfortable they will become within the classroom environment, increasing their willingness to communicate.
- Establish the ground rules and norms for class discussion early on specific elements, such as when a speaker should raise their hand, and more intangible aspects such as the tone for the classroom environment you establish, will help your students understand how communication works within the classroom.
- Adopt a policy of openness with your students. When you make a change to the class structure, or give an assignment, be open with your students about your intentions and seek their feedback. By treating them with respect and openness, you will help foster an environment of trust with your students, increasing their likelihood of open communication.

### **Strategies for Effective Communication**

Communication is both receptive and expressive. Teachers must be skilled at listening to their students as well as explaining things clearly. Teachers need clarity of thought to present the material.

The teachers must be able to breakdown complex ideas into simpler parts and smaller steps to transmit to their students. The teachers must be able to adopt their methods of communication to all students regardless of the ability or learning style.

The teachers are able to "read" their students and adapt to the needs of the individual.

Effective communication includes transforming the boring into the interesting and having good presentation skills. Good teachers care about their students' progress and let their students know it at all times.

The teachers learn their students' names early in the school year and use their names when addressing them.

Good teachers get to know their students' hopes, fears and preferences and communicate this knowledge to their students.

The teachers communicate their appreciation for what their students do by celebrating their successes and constantly encouraging them. This helps students feel recognized and validated.

### **Recommendations**

- A conducive environment should be provided for learners.
- Teachers of communication skills should be good models
- The teacher of Igbo must be very knowledgeable in the language. He should have a good command of both the spoken and written forms of the language.
- The teacher makes use of visual displays, such as pictures, illustration, charts, graphs and other appropriate teaching aids (instructional materials).

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- The teacher should become an engaged listener, avoid dominating the discussion, allow your students to say their mind – good listening skills and showing a genuine interest are attributes of a successful communication.
  - Teacher should ensure that his students are interested in the topic/discussion. Students learn faster if the lesson is interesting, challenging and relevant to their needs.
  - Teacher should appreciate their students by celebrating their successes and constantly encouraging them. This helps students feel recognized and validated.
  - Teachers must be able to breakdown complex ideas into simpler parts and smaller steps to transmit to their students.
  - Teacher should ensure that they “read” their students and adapt to the needs of the individual.
  - Teachers should care about their students’ progress and let their students know it.

### **Conclusion**

Since language is the medium in which thinking takes place, effective communication aids thinking and understanding in the classroom. Teachers of Igbo should therefore, endeavour to create channels of communication between them and their students in the teaching - learning process. The teachers should be able to employ the above mentioned techniques and strategies in his teaching. He should not hold on to only one method, but use a variety of methods to avoid monotony and boredom. The teacher should be able to satisfy the interest and abilities of the different pupils in the class. This will go a long way in their students to derive benefit from what has been taught thereby resulting in improved performances in students in the subject.

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