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FROM EDITORIAL DESK

Igboscholars 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 Dr. Mrs. Ngozi Thecla Udemmadu (Nee Obiora) and born at the launching of a festschrift in honour of their life patron, Prof. Obed Muojekwu Anizoba (Ozonwa) on the 15th 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 Ideal International Journal and Ekwe International Journal which is solely written only in Igbo language.

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The Effect of Prohibition of Speaking of Igbo Language on the Performance of Students in Igbo Language in Secondary Schools

By

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Abstract

The study investigated perception of students on the effect of prohibition of speaking of Igbo Language on their performance in Igbo Language in secondary schools. One research question guided the study. Descriptive Survey design was employed for the study. The instrument for data collection was 8-item questionnaire on Perception of Students on the Effect of Prohibition of Speaking of Igbo Language on Students Performance (PSEPSILSP). The instrument was validated by experts in Language Education and Linguistics departments from the University of Nigeria, Nsukka. The data collected were analyzed using mean and standard deviation. The findings indicated that students who are prohibited from speaking of Igbo language in their schools do not perform well in Igbo language in their schools. Based on the findings and conclusion, it is recommended among other things that state and local governments in South Eastern Nigeria should abolish the prohibition of speaking of Igbo language in their primary and secondary schools.

Introduction

Language plays an important role in teaching and learning situations. It is man's exclusive means of communicating with each other using symbols and sounds to express emotions and wills. Azikiwe (1998) views language as, "… a means of social control, it is a collection of motor responses; it functions symbolically and so is used for verbal communication." Language performs the functions of transferring societal values from one generation to the

other. It is indeed a necessary or an essential aspect of education. It is for this reason that language has from the beginning occupied an important position in the National Policy on Education and hence the National Language Policy.

Prior to the introduction of formal education in Nigeria, Language like other aspects of education was informal. Formal western type of education was introduced into the country by the Christian Missionaries in the nineteenth century. According to Odadele (2006), for about four decades after that initial date, both the nature and main thrust of language education in the country was left to those missionaries to decide. The missionaries whose sole aim was to spread the gospel felt that the African child was best in his indigenous language. This made them to emphasize the native language. It is not surprising that the teaching and learning of indigenous languages received a much genuine attention in those early days of western type of education in the country.

Education which involves the principles and practices of teaching and learning is the aggregate of all the processes by which a child develops his ability, attitudes and other forms of behaviour in practical values that cannot be provided without language. It is very necessary that secondary school students are allowed to express their ideas, thoughts and views in their indigenous languages. But due to the prohibition of the speaking of Igbo Language in many schools, students are denied the opportunity of using their indigenous language (Igbo Language) freely.

Despite that these students were not allowed to speak Igbo language in their various homes; they are equally prohibited from speaking it in schools except during Igbo lessons. For example, it is always written conspicuously on the walls of classrooms, “Speaking of Igbo language is prohibited in this class”, “Vernacular is highly prohibited in this class”, and “Igbo speaking is not allowed in this class”, “Speak Igbo language and pay fine. This tends to be one of the major reasons why students achieve poorly in Igbo language in schools and in external examinations like West Africa Senior School Certificate Examination.

Students are always flogged, punished or fined for speaking or conversing with friends and colleagues in Igbo language in the classroom and within school compound. Nwadike (2002) and Eme and Nkamigbo (2009) supported the above view when they said that in many schools in Igbo land, the authorities debar their students from speaking their mother-tongue even up to imposing fines on students who speak their indigenous language. When a student cannot express his feelings during interaction with his peers in his indigenous language orally, how can he have interest in writing that language?

The guideline of Federal Government of Nigeria in National Policy on Education (2004) states that Igbo language should be used as a medium of instruction in nursery to first three years in primary schools, and as a subject in secondary schools. Government at different tiers should ensure that the laws prohibiting the speaking of Igbo language in our schools are abolished especially in Igbo land. This mars the objectives of National Language Policy in making Igbo language one of the three major languages accepted in Nigeria.

Due to prohibition of speaking Igbo language in classes, schools and homes, students do not develop interest in learning, speaking and studying of Igbo language. During Igbo language periods, students are seen leaving their classes for irrelevant things. This hatred towards Igbo language by students is due to the poor perception they have about Igbo language.

Equally, the students also perceive that their teachers have no interest and respect for the subject (Igbo language). Ohiri-Anichie (2010) said that prohibition of speaking of Igbo language in many schools has made many students to neglect Igbo language. Many of them see Igbo language as a subject for the weak students. Likewise, Ejiofor (2010) asserted that students' poor perception towards Igbo language arises from the restriction of their parents and prohibition of speaking Igbo language in their various homes and schools.

This study therefore, was to find out the perception of students on the effect of the prohibition of speaking of Igbo language on their performance in Igbo language in secondary schools. Specifically, the study sought to:

1. Investigate the effect of prohibition of speaking of Igbo language on the performance of students in Igbo language in secondary schools.

Research Question

1. What are the effects of prohibition of speaking of Igbo language on the performance of students in Igbo language in secondary schools?

Method

The study was a descriptive research. Specifically, a descriptive survey design was used for the study. This study was carried out in Nsukka Education Zone. Three Local Government Areas make up this zone. They are Nsukka, Igbo-Etiti and Uzo-Uwani. The population for the study consists of all the SS II students in government- owned secondary schools in the study area. Stratified random sampling technique was used. The sample consists of 2,288 students drawn from thirty schools in Nsukka Education Zone of Enugu State. Sixteen, eight and six schools were selected from Nsukka, Igbo-Etiti and Uzo-Uwani respectively.

The researcher constructed an 8-item questionnaire on Effect of Prohibition of Speaking of Igbo Language on Students Performance (EPSILSP) which was used for data collection. The instrument had four response options of strongly agree, agree, strongly disagree and disagree with weights of 4, 3, 2 and 1 respectively. The instrument was validated by experts in the departments of Language Education and Linguistics from the University of Nigeria, Nsukka. The reliability of the instrument was tested in another Education zone different from the area of study. The Cronbach Alpha was used to calculate the reliability of the instrument (0.78).

The data pertaining to the research question was analyzed using descriptive statistics. The result was presented in Table 1.

Result

Research Question 1:

What are the effects of prohibition of speaking of Igbo language on the performance of students in Igbo language in secondary schools?

Table 1: Mean ($\bar{x}$) and Standard Deviation (SD) Score on Perception of Students on the Effect of Prohibition of Speaking of Igbo Language on their Performance in Igbo Language in secondary Schools

S/N	Item
1.	Non speaking of Igbo language in schools make students to perform poorly in Igbo essay
2.	Non speaking of Igbo language in schools make students to perform poorly in Igbo grammar
3.	Non speaking of Igbo language in schools make students to perform poorly in comprehension passages in Igbo
4.	Non speaking of Igbo language in schools make students to have poor grades in Igbo language as a subject
5.	Non speaking of Igbo language in schools make students to perform poorly in Igbo literature
6.	Non speaking of Igbo language in schools make students unable to spell Igbo words correctly
7.	Non speaking of Igbo language in schools make students unable to write Igbo words correctly
8.	Non speaking of Igbo language in schools make students unable to write words in sentences correctly
Total	

Data in Table 1 shows the mean and standard deviation of perception of students on the effect of prohibition of speaking of Igbo language on their performance in Igbo language in secondary

schools. From the table, items 1, 2, 3 4, 5, 6, 7 and 8 with mean score of 2.88, 2.65, 2.60, 2.51, 3.33, 3.39, 3.60 and 3.52 respectively were accepted likewise the total with 3.00 mean score.

Discussion

In this study, the students perceived that the prohibition of speaking of Igbo language in schools had bad effect on their performance in Igbo language. None speaking of Igbo language in schools by students have strong effect on them. It makes them to have poor scores and grades in Igbo essay, grammar, comprehension and literature. After getting good grades in other subjects, the students will have poor grades in Igbo language. Students were unable to spell, write and use Igbo words correctly. Students were not allowed to discuss, converse and express themselves in Igbo language. Any student that speaks Igbo will be punished, flogged or fined as the case may be. Nwadike (2002) strongly supported this view that students who speak Igbo language are fined.

Most students do not want to be termed or regarded as unintelligent or illiterates because they speak Igbo language in schools and hence will prefer speaking English language to speaking of Igbo language. These attitudes and behaviours toward Igbo language make students not to have interest in Igbo language, since they believed Igbo language will never give them dignity and respect they wanted in the society.

As one of the elements of Bandura's theory, schools have effect on a child's language development. The school attended by a child shows the type of teaching and knowledge the child will get or have. If a child attends a school that prohibits him/her from speaking Igbo language, he/she will never have interest to speak Igbo language let alone writing it.

Conclusion/ Recommendations

Based on the findings, it is a fact that the perception of students on the prohibition of speaking of Igbo language in their schools affects their performance in Igbo language. None speaking of Igbo language amongst students in the schools made them not to

be proficient and fluent thereby not writing coherently. Based on the findings and conclusion, the following recommendations are made:

1. States and local governments in South Eastern Nigeria should abolish the prohibition of speaking of mother tongue (Igbo language) in primary and secondary schools and impose sanctions against schools that continue the prohibition.

2. States and local governments in South-Eastern States should encourage students to write and pass Igbo language in external examinations by giving them scholarship to study Igbo language as a course of study in higher institutions.

3. A credit pass in Igbo language in S.S.C.E. should be made a compulsory prerequisite for admission into higher institutions for every course in Federal, State and Private Institutions in South-Eastern States of Nigeria.

4. Igbo language should be done as a course in General Studies Programme (GSP) in all the higher institutions especially in the ones in Igboland.

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Ethical Norms in Igbo Traditional Religious Society

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Abstract
In Igbo traditional religious society there are certain norms the traditional man and woman have lived with and practiced long before the advent of Christianity. Those norms were developed to guide and shape their social life in particular and their world-view in general. The sacred, for instance, is something that is set apart for religious reverence, while profanity is opposite of the sacred, the profane keep their distance from the sacred so as to avoid risk of the two coming in contact. Prohibition (*nsọ*) is something that is avoided; once committed it becomes abomination (*arụ*), and it usually attracts the wrath of the spirit or deity. Certain taboos are attached to these norms. Should anyone go against any of them he or she must appease the spirit to avoid impending calamities. But with the coming of Christianity to Igbo land, the period of enlightenment came and there came a remarkable shift by many from traditional practice to Christianity. Many people became converted to Christianity, although one may say that the people are not yet holistically converted to Christianity as some still indulge in traditional practices. This study, therefore, explored the concept of the sacred, profanity, prohibition (*nsọ*) and abomination (*arụ*) as well as their various types as understood and established by traditional Igbo. The study was carried out in Anambra State. To

avoid falling victim to error of overgeneralization, the study adopted subculture area approach. This approach is necessary because of two main reasons. First, what obtains in one subculture may not be the same in another subculture. Second, the researchers are from central Igbo and are very well at home with the culture of the people, therefore, the study focused on Idemmili North and South, Dunukofịa, Njikoka and Anaọcha subculture axis.

Key Words: **Sacred, Profanity, Prohibitions, Taboos, *Nsọ*, *Arụ***

Introduction

The word ethics is derived from the Greek *ēthos,* which means custom, a habitual way of acting, character (De Finance, 1991). In Latin, the words *mos* and *moris* are derived from *ethos*. From *moris,* the word *mores* and the adjective *moral* are derived. Etymologically, *ethical* and *moral* are synonymous, and for this reason, their substantive form, the two words are used interchangeably. From philosophical point of view, ethics means science or philosophy of human action(s). That is, what a person is expected or ought to do and what he or she should avoid. Ethics is that science or philosophy which guides human action(s).

Every society has its own set of rules or norms which its members are expected to abide by and adhere to. Those norms are societal *ēthos,* or norms of the society. A society without norms is like something standing on a vacuum. And, of course, no society exists on nothing. There must be certain rules set down to guide its members. Social norms are developed with the age of a society. This means that as a society grows and develops its norms that will help it in keeping and maintaining social order.

African traditional societies are among the societies that have from ages developed the norms that have helped and continue to help in guiding and shaping their social order. People are expected to live by those norms. In Igbo traditional society, for instance, certain norms have helped and continue to help in maintaining social order. There are certain norms that if one goes against, one is said to have committed an abomination and that that abomination must be appeased. Those norms

include, for instance, having sex with a biological relation, cutting tendril of yams, committing adultery with a woman in her husband's house, a woman passing urine on a bed, among others.

There are also certain trees set apart for religious reverence such as iroko (*ọjị*), silk cotton plant (*akpụ*), detarium senegalense (*ọfọ*) among others. These trees are not cut or felled at will. They are set aside as sacred. They have religious value and significance attached to them by traditional Igbo man and woman. They are not treated or tampered with just like any other tree. Certain taboos are attached to these sacred trees, that if any of them is abused, certain rituals must be performed to calm or ward off impending calamities that would befall the individual as well as the community (Okeke, 2012).

It is against the above background that the researchers have decided to embark on the above topic. The objectives which the study is set to achieve are the following: the role of the sacred in socio-cultural life of the traditional Igbo, why the traditional Igbo attach so much importance on the things sacred; how the traditional Igbo see prohibitions (*nsọ*) and taboos or abomination (*arụ*) and what must be done when one has committed an abominable act.

Conceptual Clarifications

- Sacred in Igbo Society

In traditional Igbo society, the terms 'sacred' and 'profane' throw some light of the attitude the people adopt towards the world and other material things. This is also evident in other religious societies like Christianity, Islam, and Judaism and so on. Among the traditional Igbo, things are regarded as sacred if they are appropriated or dedicated to a deity or for some religious intent. Things which are held dear to deity or appropriated to some persons; made holy by religious associations; which are safeguarded by tradition or made inviolable or held sacrosanct are sacred. And these sacred things says Durkheim in Robertson (1971) "are to be treated with a certain specific attitude of respect" (p. 55). The implication of this statement by Durkheim can better be appreciated as they apply to the cultural axis understudy.

The term ‘sacred’ to traditional Igbo, includes the untouchables and the taboos of the people. As Durkheim in Robertson puts it, “… that which par excellence the profane should not touch or cannot touch with impunity” (p. 49). Sacred are things forbidden; they have indwelling being or force, which is represented in the object. This means that those things we see and call sacred are mere symbols of the reality of the unseen. For instance, there are sacred bushes dedicated to certain deities in some Igbo land. It is not the bushes or the trees that are sacred but the deities to which they are dedicated. Achebe (1998) made this observation in Things Fall Apart when he narrated the wrestling tournament that was to take place on the *ilo* of Ụmụọfịa. According to him, “The whole village men, women and children assembled at the *ilo*, behind them was the big and ancient silk-cotton tree, which was sacred. Spirits of good children lived in that tree waiting to be born” (p. 33).

In the above sense, what makes the tree sacred is the spirit that lives in it. In Eziowelle, for instance, there are bushes dedicated to some deities just as in other towns and villages understudy. There are *ọfịa Udike* (the bush dedicated to *Udike* deity), *ọfia Arọ* (the bush dedicated to *Arọ* deity). In Abatete, there is *ọfịa Ọmaliko* (the bush dedicated to *Omaliko* deity). In Umunnachi, there is *ọfịa Okpimodu* (the bush dedicated to *Okpimodu* deity) and so on. Some animals are also dedicated to one deity or another. Such animals include the python, goat, and cow sheep and so on. Some waters, streams, rivers and lakes are also dedicated to one deity or another. Thus *Idemili* river in Nnobi is dedicated to *Idemili*, so also Agulu lake; *Ụlasị* river in Okija/Ihiala is dedicated to *Ụlasị*. These objects like animals dedicated to a particular deity are not touched since they are mere symbols of the indwelling forces of their respective deities.

Helen Hemingway (1984) sees sacred as “power, being, or realm understood by religious persons to be at the core of existence and to have a transformative effect on their lives and destinies” (p. 755). On sacred places, Helen Hemingway (1984) describes them as ‘sites where the divine or sacred is especially present, a point of juncture between the transcendent and earthly

spheres. They are places where heaven and earth meet, whereby apprehension of ordered cosmos becomes possible' (p. 756).

On the other hand, sacred can represent persons or things, which are protected and, therefore, isolated from the profane. Hence, Boyle (1981) says "Sacred is separated from the common profane world; it expresses ultimate total value and meaning of life. It is that which is protected, whether or not by religion, against violation, instruction or defilement" (p. 217). On this note, for instance, priests are separated as holy persons, responsible for the temple, shrines and rituals, which are separated as holy places or things where men and women could worship and behold the divine presence. Thus sacred could be found both in animate and inanimate things.

Going further, the kings, chiefs and titled men (especially the *ọzọ* titled men) in their respective positions are sacred and are protected from other people. They are given special honour, and are not buried in the same way as the ordinary man is buried. These sacred persons avoid certain food and actions in order to protect their sacred position. They do not eat food prepared by women who are in menstrual period; as such women at their period are regarded as profane. Sacred persons or things are held in veneration as servants of gods, or possessing god-like properties and, therefore, have affectual protection against molestation and harm. In this sense, *osu* (outcast) or *ohu* (slave) is held sacred; hence he is dedicated to a deity. Okeke (2012) explains that "the fact that certain animals (or persons or things) are dedicated to a deity or another confers the quality of sacredness to such animals" (p. 12).

Among the traditional Igbo, certain words are not pronounced freely. For instance, the names of the sex organ are not freely used. Besides, children would not mention the name of the male or female organs to the hearing of others; if one does, one receives the challenge and shun by others. Names of deities are not freely shouted. The sex organs are sacred because life comes through them and life is sacred in Igbo society. Life is the highest good, *Summum Bonum* (Ilogu, 1974; Arinze, 1970). The people detest the destruction of life or spilling of blood, hence a person who commits murder performs

purification of ostracisation (*ịgba ọsọ ọchụ)*. In his Things fall Apart, Achebe (1998) narrated how Okonkwo's gun exploded at the funeral of Ezeudu and a piece of iron pierced a boy's heart. The only course open to Okonkwo was to flee from the clan. It was a crime against the earth goddess to kill a clansman, and who committed it must flee from the land. Achebe (1998) further describes the consequence of Okonkwo's action:

> As soon as the day broke, a large crowd of men from Ezeudu's quarter stormed Okonkwo's compound, dressed in garbs of war. They set fire to his houses, demolished his red walls, killed his animals and destroyed his barn. It was the justice of the earth goddess, and they were merely her messengers. They had no hatred in their hearts against Okonkwo. His greatest friend, Obierika, was among them. They were merely cleansing the land which Okonkwo had polluted with the blood of a clansman (p. 87).

The above scenario depicts the fact that among the traditional Igbo, blood is sacred and life is blood. And for this reason, even when animals are killed for ritual purposes the blood is sprinkled on the carved images, stones and deities.

Profanity

The word 'profane' comes from two Latin words *pro* and *fane*. Profane is opposite of sacred. To traditional Igbo, profanities are those things that are not set apart as sacred. Helen Hemingway (1984) defines profane as the "irrelevant use of names, or irrelevant reference to attributes or qualities of God or of holy persons or things held in esteem because of the relationship to God" (p. 826). Helen Hemingway further states that "profane, however, involves no positive intent to show contempt for holy things. Rather, it does them less honour than is their due by careless, or too frequent, or inappropriate reference to them" (p. 826).

One of the essential characteristics of the sacred would be its superiority over the profane. The sacred are considered relatively superior in dignity and power to things profane and

particularly to man, when he is only a man and has nothing sacred about him. Superiority of the sacred, implies that a thing, in order to be sacred must almost in all cases be superior to profane. This is very remarkable. For instance, the sacred cow belonging to the deity *Arọ* in Eziowelle or *Ọmaliko* in Abatete would enter a man's farm to eat up the crops, without offending the man. Whereas the domestic animal of a neighbor enters the same man's farm to pluck a few leaves of the crop, he takes a serious offence and would if possible kill the animal. The reason for this is that sacred and non-sacred are conceived as two distinct classes, having such demarcation that there is nothing in common (Okeke, 2012).

Generally, there are laws or taboos (*iwu)* which are made so that the profane keep their distance from the sacred so as to avoid risk of the two coming in contact. Okeke (2012) clearly explains that "the profane things whether animals or plants have no divine nature in them. But once a thing is dedicated to a deity, it becomes sacred, and it is then turned to the priest of the deity" (p. 14). The profane object can be passed to the rank of the sacred through initiation rites. For instance, an ordinary man can pass into the sacred rank of *ọzọ* after the process of initiation. Arazu (2005) states that "what makes *ọzọ* a special title distinct from others is the rite or ritual of initiation" (p. 185). Similarly an ordinary man can pass into the rank of a priest. The ordinary goat, cow, ram, and so on, can pass into the rank of the sacred animal by presentation or dedication to a deity. For instance, in lower animals or objects, the sacrelization or making of profane things sacred takes place in a lesser degree. In higher animals and objects, it involves the performance of rituals and ceremonials, which may take a lot of money and weeks to accomplish. Obinwa (personal interview, November 23rd 2007) emphasizes that the traditional Igbo man is very sensitive to whatever that is sacred. Thus he says,

> Due to the taboos attached to the sacred, the traditional Igbo make every effort to avoid any action that may lead to profanation of the sacred. For instance, it is an act of profanation of the scared kolanut, or for a woman to climb

> the tree or pluck the fruit, or for an *ọzọ* titled man to defecate beside sacred kolanut leaves. It is an act of profanation for someone to harm a sacred animal dedicated to a deity.

In Igbo religion, each of the profanation is attached with some kind of rituals for cleansing, since it is akin to abomination (*arụ/alụ),* although abomination has a stronger character. However, Metuh (1987) states "In the first place, it is normal conscience that pronounces judgments on the goodness and/or the badness of any action regardless of whether the norms governing such actions are in fact, taboos, customs, social, religious or moral" (p. 235). Elaborating on profanity, A. Ikemelu (personal interview, November 27, 2007) submittes,

> To the Igbo, profanity is *ihe rụrụ arụ* that is, separated from the sacred. It is abuse. It is opposite of sacred. Sacred has a link with God, while profanity has no link with God. It is not abomination however, because abomination is stronger. Profanity comes from abomination but abomination has stronger character. For instance, to curse a person by word of mouth or to say *Chukwu anọzikwọ* is a profane language, but they are not abomination. Profanity is *ihe na-enyesighi Chukwu nsọpụrụ* (disrespect to God), whereas abomination has to do with evil or crime.

Considering the above statement, the researchers think that Ikemelu explained the concept of profane from Christian point of view. If profanity is *ihe rụrụ arụ,* what about a woman who is in her menstrual period? Can one say that she is profane (*ọ rụrụ arụ*)? Again, the statement *Chukwu anọzikwọ* does not always seem to be a profane language, though it appears to be. But in one sense, it does not imply positive intent to dishonor God. Rather, it implies a type of prayer of an anguished person who invokes or beckons on God for help, a prayer of anguish.

The researchers think that the fuller meaning of profanity as Ikemelu submitted is *ihe na-enyesighi Chukwu*

nsọpụrụ (disrespect to Go) or *okwu rụrụ arụ* (irrelevant use of language against God, sacred object or person).

However, in the course of this investigation, the researchers discovered that the traditional Igbo have the sense of profanity, but clear-cut demarcation is lacking between the concept of profanity and abomination or taboo. Hence one is akin to the other. Take for instance, a woman in her menstrual period, in Igbo traditional society must purify her body after her period, in order to become clean again. And it is a taboo for her to cook for her husband during her menstrual experience. The questions are: should a taboo be attached to this kind of natural experience since taboos are attached to abomination or crime? Is it an abomination for a woman to see her period at the time she is supposed to see it? If a menstrual woman should cleanse or purify her body after her normal menstrual period, then it is understood that she is profane. That is, *ọbụ onye rụrụ arụ* and so, it is a taboo or an abomination for her to cook for her husband. Is it reasonable to say that a woman in her menstrual period is profane?

The above questions explain the reason the researchers hold that traditional Igbo have no clear-cut demarcation between the concept of profanity and abomination and same questions led the researchers to investigate the concept of prohibition, which in Igbo implies *nso* (*ihe a na-asọ nsọ)* and therefore, must be avoided. It is abomination *(arụ*) or taboo to commit it.

- Prohibitions and Abominations *Nsọ* and *Arụ*
  Concept of *Nsọ* and *Arụ*

Among the beliefs that influence the socio-moral life of the traditional Igbo of the central area is *nsọ* and *arụ*, which may be categorized into collective and individual responsibilities (Isizo, 1998), all aimed at the establishment of a moral community. The term *nsọ* emphasizes that the prohibition is total and absolute. It is, therefore, abomination (*arụ*) to infringe on any of them. Metuh (1987) describes *nsọ* and *arụ* as "ritual or religious offences believed to disrupt relationship with the supernatural forces" (p. 240).

Furthermore, the word *nsọ,* according to Metuh (1985), may mean two different correlated things: one negative and one

positive. *Nsọ* means literally, 'avoidance' or 'prohibition', that is, what one must avoid, or what one is prohibited to do. This is the negative sense. In some other context, the same word *nsọ* means 'holy'. It would appear that prohibitions create or preserve the status of holiness (*nsọ*), while the breach of prohibitions results in pollution or ungodliness. *Nsọ* are therefore, 'sacred prohibitions'.

In Igbo land, each deity has its own prohibition and taboos attached to it. The most serious taboos are those against the earth deity. These, more than others, are believed to threaten the stability of society itself as well as that of nature. Ikemelu (2005) enumerated some of these prohibitions as:

> Having sex with another man's wife, having sex with a biological relation, having sex with an animal or a mad person, having sex with a sister's husband, having sex with a brother's wife, having sex with a husband's brother, having sex with a father's wife, having sex with a mother's sister, woman having sex with woman, man having sex with man, having extra-marital sex and so on (p. 14).

Other instances of *nsọ* and *arụ* include:

> Cutting tendril of yams (*omeji*) and cocoyams, or digging of crops before fruition, or maturity, setting ablaze farm, leaving a goat or other animal to birth in tetters, robbery, murder, disinheriting of legitimate property, being wicked to domestic pets or caricaturing a handicapped because of natural impairment or deformity (Ikemelu, 2005).

Other realities of *nsọ* and *arụ* are: *ịkọ mmadụ ọgwụ*, *itọlụ mmadu nsị* (sending poison to another person), *ime mmadu ọgwụ* (charming a person), *ịta mmadụ amusu* (being wicked to another person) and telling a deliberate lie against a person (Ikemelu, 2005).

Furthermore, it is *nsọ* and *arụ* to kill a sacred python, cow, or goat; committing suicide, stealing of yam, revealing the

secrets of the masquerade cult, having sex with animal and so on. For married women, it is abomination to climb a palm tree with rope, or top of a house, kick yam, push down a standing wall, cook for an *ọzọ* titled man. *Nsọ* and *arụ* are meant for everybody irrespective of age, sex or status. Often taboos (*iwú*) are broken but once broken, immediate actions are taken to cleansing them in the acceptable way of the community. In some occasions, Nri priest would be invited to perform the cleansing ritual (Arinze, 1970). One may hide a taboo broken, but an untreated case may be unearthened by future misfortune. On this, Ikemelu (2005) observes,

> Every custom has inbuilt consequences and repercussions for fouling or desecrating it, whether secretary or publicly committed. It is not, therefore, an enactment or sentence to say evil shall overtake those who foul custom and tradition, sooner or later; it is merely stating a *fait accompli* (p. 8).

So the traditional Igbo of central subcultural zone and by extension, every Igbo man and woman, see *nsọ* (prohibition) and *arụ* (abomination) as norms (*iwú*), the breach of which, whether voluntary or involuntary unleash some mystical sanctions not only on the individual but also on the entire society. An abomination can be contained only by physically or ritually removing the cause of the breach or pre-empting its effects.

Categories of *Nsọ* and *Arụ*

There are different kinds of *nsọ*. There are personal *nsọ*, *nsọ* of the different deities, and spirits (*alụsị*). Personal *nsọ* are those observed by an ordinary individual. Some of them may be natural, others are acquired. For instance, certain foods or activities persistently avoided by a person since birth are his natural *nsọ*. Other prohibitions could be acquired on the advice of a priest or diviner. Metuh (1985) enumerates some categories of *nsọ* and *arụ* as:

1. Sex Prohibitions:

- Having sexual relations with certain categories of kin (distant kin)
- Adultery with non-relatives
- Having sex in the bush even with one's wife, or on the bare ground
- Having sex with a menstrual woman
- No woman should have intercourse while cooking, even with her husband.
- Adultery with a woman in her husband's house may cause the death of the husband and her children if not confessed and purified.

2. Food Prohibitions

- To eat horses; certain parts of the internal chest organs may cause madness.
- To eat animals prohibited by custom.
- To eat food prepared or touched by a menstrual woman.
- No body may eat new yams until sacrifices are made to the ancestors and *Ala* (earth goddess). Breaches of this was punishable by one year exile and sacrifice of a ram to *Ala* and ancestors.

3. Death Prohibitions

- To bury a woman with an unborn child in her womb.
- To bury those who died during the month sacred to *Ala* (Bury here means traditional funeral rites).
- To mourn those who die of infectious diseases especially smallpox, leprosy, or elephantiasis of the scotrum.
- Violent death by accident (*ọnwụike*).
- For a woman to go outside the compound during mourning period.
- For a woman to visit the shrine of *Ala* before the completion of funeral rites of her husband.

The above are minor prohibitions against earth mother. They are not abominations. They become abominations once breached. However, the state of pollution and punishments resulting from their breach are less severe than those of

abominations or major pollutions. This is probably because they are not believed to pose a grave threat to the cosmic and social order. In most cases, culprits are not ostracized. Infections of defilement are in some cases limited to those who have intimate contact with the culprit, for instance, the husband of an adulterous woman. The mystical sanctions may be delayed. It may even affect the culprit's relatives after his death. And the costs of the items for the purification rites are less expensive.

Other minor prohibitions according to Metuh (1985) include matrimonial prohibitions and, place and time prohibitions.

4. Matrimonial Prohibitions

- For a woman to declare herself widow while her husband is alive
- If a woman pushes her husband down.
- To have sex with a girl before her first menstruation
- For a member of the family to sell any part of the family land without the consent of the living members and the ancestors.
- Adultery of the wife not involving incest threatens the life of the husband and the child born after it.

5. Place and Time Prohibitions: A house is deemed unclean if the following take place in it:

- Birth of a child; menstruation; if a woman cries in it.
- A compound is considered unclean before a festival and must be ritually cleansed.
- A bed is unclear if a woman passes urine on it.

As sexual offences affecting women are believed to cause difficulty at childbirth, or serious illness and frequent deaths in the family, confessions are encouraged and sometimes demanded. A woman is obliged to confess all sexual offences on arrival at her husband's home, before childbirth, and sometimes during her husband's illness (Metuh, 1985).

In case of time and place, any offence against these must be purified. However, there is no prohibition to menstruate, or to cry in a house, but there is an obligation to avoid persons and places affected by these activities. Persons

and things affected by pollution must be purified, failure to do so is believed to herald misfortunes attributed to the anger of the earth mother and the ancestors who are protectors of the home and family (Metuh, 1985).

Conclusion

This study has to some extent dealt with the concept of the sacred, profanity, and prohibitions in Igbo traditional religious society, particularly among the central Igbo. Among the people of this subculture, certain objects and persons are set aside as sacred and are reverenced as such. The sacred objects and persons have indwelling force which is represented in them. Certain taboos are also attached to these objects. And because certain taboos are attached to them, the traditional Igbo man and woman make every effort to avoid any action that may lead to profanation of the sacred. Sacred and profane are among the beliefs that influence the traditional Igbo man and woman of this subculture.

Nsọ and *arụ* are also among the beliefs that influence the traditional Igbo of this axis. Metuh (1987) describes *nsọ* and *arụ* as "ritual or religious offences believed to disrupt relationship with the supernatural forces" (p. 240). They have to be avoided, shunned, because committing them tantamount to violation of the moral order guiding the society. Ikemelu (2005) confirms this when he says:

> Both *nsọ* and *arụ* disorganize, pollute, defame in dignify, dehumanize, demonize, immortalize, and destroy the sacredness of man and society. Both may occur by omission or misbehavior or misdeed, hence they may also be termed or described as *nsọ anị* and *alụlụmanị* (p. 14).

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Political Education and Resource Control in Nigeria: An Overview

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Abstract

Resources control system in Nigeria is not having a positive impact on the lives of the people and that forms the basis for most resource conflicts in the country. There is a strong indication that things have gone absolutely wrong with the way resources are being controlled in Nigeria. But there can be a turn around when there is an integrative action towards achieving democratic goals for the local communities. The problem is not bearing from the revenue generated from oil sales neither is it bearing from the death of resources. The problem is hinged in the negligence of the people by the government, mal-administration, waste of resources, exploitation of the common purse, looting of the revenue by public officials, corruption etc. These factors cumulatively occasion the conflict and glitches which are experienced in the resources control system in Nigeria. This paper addresses the issue of political education towards solving resources control problems in Nigeria. Conclusively, it is recommended that there is need for the masses to be educated politically so that they will resort to other ways such as negotiation, dialogue etc in solving their problems other than violence, vandalization, bombing etc.

Keywords: Resource control, conflict, political induction, Nigeria, mal-administration.

Introduction

Resources control is a germane issue in Nigerian government and politics. This is largely because of the value attached to resources by the government and the people whose land

and resources are domiciled. The fact that huge benefits are reposed in resources is self evident. There are two sides of debate over resource control in Nigeria. On one side is the government and the other is the people. The government argues that Nigerian state needs resources to sustain the daily administration of the government and by the exploitation and the sale of resources; the government acquires some income with which to state without loss and deficit in the democratic space, as Parkinson (2012) noted, government is expected to provide for its people and must utilize every income made from resources exploration to the best interest of the people.

The state is also expected to furnish an arena suitable enough to host its human society without glitches and catastrophe by allocating the right values and privileges to- the people living in the various sections and regions of the state. This cannot be done if the state is in chaos and /or is witnessing an instable peace in its resources administration process. The other side of debate features the people whose land and the resources belong. They lay claim to the fact that, since the resources are domiciled in their land, that they have every right of decision regarding its exploration and usage. To express and achieve this, the people who claim to be in ownership of the resources, form fraternities and groups to champion their agitation over the resources control system. For instance, in the Niger Delta region of Nigeria, there are movement for the survival of Ogoni people, Ijaw Youth Council, committee of Oil producing Areas, the Oloni Bill of Rights, the Ikwere Charter of Demands, the movement for the Emancipation of Niger Delta etc. these groups and their activities are all connected to influencing resource control in that region. Most times, their agitations are reflected when they make strict demands from the government, by issuing threats and sanctions to the government.

These two contrasting viewpoints- from the government and from the people -regarding how resources should be allocated make resource control a critical issue in Nigeria. The spirit of this debate has resulted to several conflicts and tragedies in Nigeria owing to disagreements from both sides on whose argument to yield to. But most scholars have argued that, regardless of the control issue of resources control there are complementary factors which

affect and influence the way in which resources are controlled in Nigeria. These factors are politics conflict and law. This research work seeks to find possible ways through which political education will ameliorate the problem of resources control in Nigeria.

Conceptual Clarifications

Resource Control

Scholars disagree as par the exact meaning of resource control. Roberts and Oladeji (2005), pointed out that, while one group conceives it as the total takeover of the resources located in the resource producing states by the people of those states, others understand it to mean that the stakeholders in the resource bearing area should manage greater proportions of the resources harnessed in those areas. This implies that scholars and even agitators define the concept largely from different and individualistic perspectives. Ifedayo (2010) cited in Dickson and Asua, (2016) affirms that resource control involves the access of communities and state governments to natural resources located within their boundaries and the freedom to develop and utilize these resources without reference from the federal government.

Henryik (2009), defined resource control as the control and management of resources by state or local governments from whose jurisdiction the resources are extracted. The state or local governments would manage the resources from their territories under federal guidelines (especially, environmental ones), and then remit prescribed percentage to the federal centre. Ofeimum (2005), cited in Dickson and Asua, (2016) further opined that resource control is the principle that every federating unit must be empowered to be self-governing. It amounts to an expression of self-determination by the zone which places a collaborative duty on other parts of the country to assist the zone in the realization of their objectives.

Afoyemi (2013) , cited in Dickson and Asua (2016) asserts that resource control is the way and manner the government revenue is shared among the various tiers of government the federal, state

and local government, as well as how resources available are harnessed and determined Yau (2001), cited in Dickson and Asua 2016, resource control may be taken to mean the substantive power for the community to collect monetary and other benefits accruing from the exploration, exploitation and use of resources in their domain and deploy same to its developmental purposes. The seventeen Southern Governors forum as cited in Dafinone (2001), explicitly defined resource control as the practiced of true federalism and natural law in which the federating units express their rights to primarily control the natural resources within their borders and make agreed contribution towards the maintenance of the common services of the government at the centre. From the definitions above, it is obvious that resources producing areas ought to have control over resources located in their areas, with minimal intervention from the federal government, as it is practiced in the United states of America, Canada and Switzerland amongst others.

Concept of Political Education

Political education is a form of socialization that enables the citizens of a country to adapt in their society through the provisions made adequate by governments. Political education is the process of educating citizens on their rights, duties and responsibilities in order to empower and motivate them to influence positively on governmental processes towards improving the quality of governance at both local and national level.

According to Easton, in Oriaku (2000), political education is the study of political ideas, facts, theories, values orientations, political institutions and agencies and all the related disciplines that affect political attitudes and behaviours. Nnamdi (2003) states that a "universal political education must be affordable, effective and sustainable to prepare people to be informed voters, to participate in public discussions and to work across ethnic boundaries. In the view of Ball (1984), political education refers to the establishment and development of attitudes and beliefs of the people about the political system. Following the same view, John (1991) defines political education as all the learning processes that equip one into political life, and make one literate and good citizen.

Political education is the best educational set up that can ever bring development and educate those in power how to manage the limited resources equitably without fear or favour. Considering Godwin's definition political education can eliminate today's bribery and corruption, ethno-religious cultural barriers practices etc in Nigeria, which will lead to peace and unity and also promote national development in Nigeria with the knowledge of political education, Nigeria government has tried to build peace and resolve conflicts in the country through the entrenchment and protection of the fundamental human rights in the constitution, and no segregation in that respect is condoned.

The Concept of Conflict

A dominant view in peace and conflict studies is that conflict is inevitable in human societies (Akinwale, 2009). Conflict is a state of anarchy. It features a chaotic situation within the society. Various factors lead to conflict. Jackson and Jay (1993), Baumeister and Vohs (2007) and Sidanius and Pratto (1999) argues that in any human society, inter-group hostility and competition can result to conflict involuntarily (Shepsle and Boncheck, 1970). These values were fortified by men as social mechanisms to serve their interests these could include democratic, administrative, religious, philosophical systems of values which are consolidated and pursued by groups and individuals. Even though men have ideological identities with these systems of values, they are less likely to agree within themselves, thus generating conflicts also. Groups are made up of people with both common and individual interests and it is normal that "people who live in the nearly 200 states of the globe want their independence, separate cultures and different languages" (Nye and Welch, 2007) and this quest for independence results to conflict.

Apart from the constant violation of the constitution which conflicts portray, it does, to a large extent consume some good time and fund form the state often channeled to resolving it. It sprinkles some flakes of trauma in the polity and of course to no one's advantage. It fixes the entire state into a whole-new mould; a mould

which certainly will reshape the socio-political order and inflict fear of survival, terror and tremor.

Also group integration is a feature of the state which bequeaths segregation and much contest within the society. Groups segregate against one another, both as individuals belonging to different groups and as groups with individual interests. Groups bring segregation between its people and the society where its people belong. It is certain that by creation of group's identity, groups give an impression which ends up making its members mildly different from others within the same society. And because of the constant competition, conflict is occasioned.

Sidanius (1999) identified two types of conflict: In-group conflict and Out-group conflict. In-group conflict occurs within the members of a group, while out-group conflict occurs between two groups; one group against another. So whether it is between individuals or groups, conflicts must be experienced in the society. Resources control in Nigeria has had conflict cases attached to it especially as it has to do with "who gets what". Evidences abound. Kidnapping of oil workers, the vandalization of pipelines with explosives, massive killings of community residents and security officials by the militants. These are initiated by groups and individuals who claim that they were short-changed by the government in the sharing formula of the benefits from oil resources.

Theoretical Framework

This study adopts the Realist Group Conflict (RGC) theory to explain the relationship between Resource control and conflict. The realist group conflict (RGC) theory saw its first debut in the work of Cambel (1965), titled: Ethnocentric and other Altruistic motives. Realist theory is built on the logic that, considering the complexity of human society, conflict is inevitable. And considering the quest to get what he wants, man is bound to make constant negative encounters with his fellow man, by act and means of conflict.

Scott (1992) and Esses et al (1998) argue that the society is a competitive one. One that is replete with multiple interests by many. Most times, the level of competitiveness is not persuaded by individuals alone but groups. Also individuals and groups seek to maximize their skills and potentials, collectively and with joint force, improving on them, as much possible in order to achieve their aims.

The realistic theory correspond with the Hobbesian demonstration of man's natural state of anarchy which, it believes never seizes to exist wherever man is found. The theory advocates a steady and never ending competition within the human society in the contest for supremacy. In line with the realist thesis, we see the tendency for acquisition of power and dominance by one man against the other. We see the natural tendencies of man and his quest to obtain strategies requisite to compel obedience of his fellow man by any possible means. Here we see politics being a major tool of control. So, in securing an edge over others, men utilize the veracity and omnipotence of political power to rule the world of men around them.

The Realist theory has no room for cooperate social existence within the society. It believes that humans may , most likely be made to conflict with themselves, by means of their conflict of identities and fraternities and quest for acquisition of power.

The Nexus between Resource Control and True Federalism

There exist a significant relationship between resource control and true federalism. These two concepts mutually complement each other. A true federal state practices resource control, while resource control functions vibrantly in a true federal state. Put together, resource control is an indication of the practice of true federalism (Odje, 2000).

Azaiki (2003) opined that one key trait of the Nigerian union which was to persist for many years was that the three regions of the North, West and East retained control of their natural

resources. This was one positive aspect to the practices of federalism in Nigeria. Azaiki went further to say that while resource control is a basic economic theory grounded in the fact that land (rent) labour (Wages), capital (interest) and entrepreneurship (profit) are factors of production within the context of federation, it implies that the component states within a federation have a sight to primarily control the natural resources within their borders and to make an agreed contribution towards the maintenance of common services at the center. This was the case with Nigeria until the military struck in 1966. With the advent of the military in 1966, federalism suffered in Nigeria. The independence of the regions was compromised as a hierarchical command structure, emerged. A very powerful central government came into being and it only encourages promotes and sustains subservience and domination of the component strata by the centre.

The failure of Nigeria state to uphold the principles of time federalism is responsible for the persistent call for resource control. This is because true federalism guarantees resource control. True federalism protects the fundamental rights of both the individuals and the federating states. It affords states the benefits of deploying their resources for their own development.

Recommendations

Resource control should transcend the narrow confines of crude oil to include coals, hides and skin, tin, limestone, groundnut, rubber, cotton, palm oil and solid minerals on earth. Consequently any state that is endowed with any of these resources will be empowered to control and manage same upon payment of taxes to federal government. Above all, resource control will stimulate healthy competition among the component states and eventually lead to even development of the country.

When barriers are broken, more resources will be discovered and managed for the benefit of the Nigerian state. The fact is that resource controls will lead to diversification and revamping of solid minerals sector which has been neglected. To this end, the belief is that the practice of resource control will

improve the pace of economic development of the whole country in general and particularly make the respective states to identify their comparative advantages which best serves the country.

Conclusion

For an effective and efficient resources control to emerge in the Nigerian polity, there is need for a democratic resource control measure, which should create attraction for what we need in resource control. A democratic agenda is one which seeks to engender democratic dividends by promoting cooperate participation in governance and patriotism of the citizenry. A democratic resource control should have a good thirst and identity of the people. This means that government and politics should be targeted at the welfare of the masses. The citizen should be properly informed through political education, that violence, vandalism, massive killings, kidnapping, bombing is not the best ways of resolving confliction any given society.

The citizenry should be made to understand through political education to surrender their loyalty to the nation state and also to defend the territorial integrity of their nation. Finally, there is need that resource control should shift emphasis on crude oil to other areas, such as hide and skin, tin, limestone, groundnut, rubber, cotton, palm oil and solid minerals on earth. The citizenry should be politically educated to see themselves as people from one common entity in spite of their different cultural religious backgrounds.

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The Impact of Economics Recession On Human Resource Management In Nigeria

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Abstract

Economic Recession has sent tsunami, ripples and wave shocks across the different socio – economic and political institutions in the present Nigerian environment. Recession is characterized by its length, abnormal increases in unemployment, fall in the availability of credit, shrinking output and investment, numerous bankruptcies, reduced amounts of trade and commerce, as well as highly volatile relative currency value fluctuations mostly devaluations, financial crisis and bank failure. Tension is mounting everywhere as job cuts are on the increase, while many corporate organizations are shutting down their operations and a few are declaring bankruptcy. This paper tries to discuss the impact of economic recession on human recession management. This paper reviews the concept of economic recession, human resource management and suggests some measures through which the problem of human resource management can be curbed to the barest minimum. The paper recommends that the staff should be encouraged to objectively give their assessment of where the organization was, where it is and where they believe the organization should be and what should be done to survive the recession.

Keyword: – Economic recession, human resource management, unemployment, meltdown, Nigeria.

Introduction

The Nigeria economy faces the rippling effect of the global economic crises resulting to breakdown and decline in economics vigor. The effects find expression in downsizing, mass unemployment, and crashes in the money market. Thus there is need

to understand the dynamics of the present global economic meltdown with careful study and examination of the issues involved.

The Nigerian economy has continued to witness renewed and sustained recession, characterized by galloping, inflation, unemployment and declining business. The general business cycle of recession's effect human resource management. Such factors as interest rates, inflation and economic growth help determine the availability of workers and figure into organizational; plans and objectives. Decision on wages, overtime and hiring or laying off workers all things on economic conditions. The Nigerian situation has been tagged feeble due to the negative effects the global economic meltdown has had its fair share of the troubles and companies are licking their sores with resultant effect on the masses. While retrenchment and downsizing appear to be a way out, there is no sense in making it massive. This contributes to the growth of jobless individuals will find themselves attached when retrenched in one.

Therefore, the thrust of this study investigates the impact of economics recession on human resource management. It will also proffer strategies how to curb the problems of human resource management to the barest minimum level.

Conceptual Clarifications

Economic Recession

According to Farabiyi (2016), "economics recession is a period of economic recession slowdown featuring low output liquidity and unemployment". On the other hand, Onuchukwu (2016), opined that "recession is characterized by its length, abnormal increases in unemployment, fall in the availability of credit, stinking output and investment, numerous bankruptcies, reduced amounts of trade and commerce as well as highly volatile relative currency value fluctuations, mostly devaluations, financial crises and bank failures". The World Bank and the International Monetary Fund (IMF) in the 1980s offered the free market doctrine to many African countries through the Structural Adjustment

Programme (SAP) introduced and enforced on these country. Though the failure of the SAP in most African countries is still visible till today in form of increasing poverty, its free markets doctrine persist in the form of flexible exchange rates, market determined interest rates in the financial sector and ongoing privatization of hitherto public owned enterprises. For over three years now, the global economy has experienced the most traumatic moments in many decades. Although in some quarters, there seems to be a glimmer of hope, the dimensions in which the crisis manifested itself have made analysts to describe the situation as perhaps the worst economic recession since the great depression of the 1930s. Indeed, for the first time, the world economy has witnessed stagnation or minimal growth since more than seven decades. At the root of the recent financial crisis was the "search for yield" by financial institutions and investors. The increasing integration of financial markets and the apparent relative stability of advanced economies, led investors and financial institutions to begin to search for profitable investment opportunities which resulted in over optimism, speculation and leverage.

Human Resource Management

Effective human resource management has become a serious issue especially in views of the present global economics crisis. Human Resource management refers to the management of people at work in organization. It is concerned with the development and effective utilization of human resources to achieve organizations goals and objectives. It is the management function through which managers recruit, select, train and develop organization members. French (1998) affirms that human resource management refers to the philosophy, policies, procedures and practices related to the management of people within an organization. It is that part of management which is concerned with people at work and their relationships within an enterprise. It consists of the design and implementation of policies and all the practices that can assist in promoting efficient utilization of human resources. Long before the question of global economic meltdown, the management of human resources in Nigeria has witnessed stories of pathetic modulations. Human resource management specialist determine the number and

type of employees that a business will need. They are then responsible for recruiting new employees to replace those who leave and for filling newly created positions. With the ills of man – know – man there is no gain saying the fact that the practice of authentic human resource management has been more of a fable than a reality.

Theoretical Framework

In this study our analysis will be anchored on Modernization Theory, presented by Toye (1994). According to him, the main plank of the modernization theory is that the present state of the Less Developed Countries (LSCs) is an original state, through which the developed countries passed through. Therefore for them to develop means they must move away from their traditional society and follow the path of modernity. Simply translated, this means they should struggle to imitate and look like the west. Development in this instance is equated with westernization. As they move away from the traditional society, they develop purely western features of a modern society these are; social patterns of demography, urbanization and literacy, investment, trade and government finance, and economic patterns of production and consumption, psychological attributes of nationality/calculability, ascriptive identity and achievement motivation.

For countries that are desirous of developing therefore, efforts should be made to bring about the above features. However, it was observed that the present traditional state of these societies meant the prevalence of certain features and attitudes which acted as an obstacle to the process of development. These obstacles were identified by Szentes (1971) as (a) capital shortage (b) prevalence of crude technology (c) high birth rates and hence high proposition of dependents per adult, (d) high rate of illiteracy (e) insistence on traditions and the attitude of the population towards necessary changes (f) lack of modern industries and low capitalization on land.

Based on the above obstacles, some solutions were proffered, which was felt would automatically transform the traditional societies into modern ones. These solutions were: import

substitution, industrialization, population control, capital accumulation, human resource development among others.

Human resource managers create workers compensation plans and benefit packages for employees, but when thorough scrutiny is made it will only reveals that this is farfetched for some organization in Nigeria and the result has been the placement of mediocre instead of professionals or capable hands to handle jobs. Globenock (2006) holds that "businesses rely on effective human resource management to ensure that they hire and keep good employees and that they are able to respond to conflicts between workers and management".

Yinusa (2004) opines that "there are so many factors militating against effective human resource management in the country, for instance, it could be blamed on history if we relate it to the colonial experience, and if we probe into poor political leadership and ineffective manpower planning by organizations, the answer will not be farfetched". In truth, poor leadership is closely related to the problem of human resources development in Nigeria. There are indices that show that the problem can be blamed on economic recess and the global meltdown in world economy. The ripples of financial crisis is experienced not only by financial houses, but also by blue chip organizations around the world and also on.

Causes of Economic Recession in Nigeria

In Nigeria, it is important to state that the following are the major causes of economic recession:-

- Fall in crude oil price
- Infavourable exchange rate policy
- Removal of fuel subsidy
- Late passage and signing of appropriation bill
- Introduction and implementation of TSA
- Suspension of Amnesty Program and stoppage of Pipeline Contracts.
-

Fall in Crude Oil Price:

The recent economic recession witnessed in Nigeria under the present administration is traceable to the fall in crude oil prices in the global market. For instance, crude oil price slumped from over 100USD per barrel during past administration to less than 60USD per barrel towards the end of immediate past administration and the fall in price of crude oil continued till the present administration took oath of office on 29th May, 2015. A mono-product dependent economy like Nigeria is easily influenced by this fluctuation in the global market. Based on this, the shock emanating from the fall in crude oil price leads to the inability of almost all the states of the federation to pay workers salaries while some experience delay in salary payment. In fact, banks, oil servicing companies, manufacturing firms, construction companies and other multinational firms have to lay off some staff and this worsens the unemployment situation in the country.

Unfavourable exchange rate policy:

The replacement of fixed exchange rate with the floating rate increased the foreign exchange rates in the country and led to a situation where dollars are sold at different prices in both the official market and the parallel market. With this situation on ground and considering the fact that Nigeria economy is import dependent, this activity results in high commodity prices and a fall back effect on the standard of living of Nigerian masses. (Farayibi, 2016).

Removal of fuel subsidy:

Subsidy is a form of financial aid or support extended to an economic sector (institutions, business firm or individual) generally with the aim of promoting economic and social policy. Put differently, it is a form of price manipulation whereby the government fixes the price for sale to consumers and pays the retailer the difference between the actual market price and the regulated or official price per liter. The removal of fuel subsidy ushered in the regime partial deregulation in the downstream sector of the oil and gas industry in Nigeria. Through the policy was

intended to remove the cabals in the petroleum industry but its effects on the economy were very severe. This is because in Nigeria everything revolves around oil. That is why each time the pump price increase, like recent time where the pump price increased from ₦87 to N145 per litre, this caused serious inflationary pressure in the economy

Late Passage and Signing of Appropriation Bill:

The present administration's first two years in office, they witnessed a delay in passage and signing of the 2016 appropriation bill into law. According to Farabiyi (2016), "this delay suffocates economic activities in Nigeria due to zero-based budgeting technique adopted by the managers of the economy which has rendered ministries, departments and agencies/government parastatals (MDA'S) inactive since there were no capital votes for project implementation". The lateness in passage of the appropriation bill generated other attendant problem such as budget padding which hindered the full implementation.

Late Formation of Cabinet:

The delay in forming the cabinet by the present administration also contributed to the economic recession experience in Nigeria in 2016. This is evident in the first eleven months of the present administration, when it was running like a sole administration against the international best practices of forming cabinet within the first three months in offices (Farabiyi, 2016). The absence of the cabinet creates vacuum in decision claim which gave room for leakages in the economy.

Introduction and Implementation of TSA:

In an attempt to bring sanity, block loopholes, stop corruption, mop up liquidity in circulation and to consolidate all revenue accruing to federal government, president Buhari mandated all MDA'S of the government to, henceforth, transfer all funds with commercial banks, together with revenue accruing to federal government to the central bank of Nigeria. The withdrawal of huge

deposits from commercial banks stifled credit creation ability of commercial banks and general economic activities in the country.

This is because government deposits with commercial banks form a very reliable source of deposit to banks in the country. This policy of federal government had to stop some banks from funding projects halfway thereby stymied its full completion. The grave effect of the withdrawal of t6he federal government huge deposit from banks led to the sacking of bank workers.

The Impacts of the Recession on Human Resource Management

Prior to the impact of the meltdown in Nigeria, the banking sector was swimming in a pond of false confidence in the financial policies. There was a crash in the stock market, the prices of oil sky-rocketed and left many financial homes depressed with the fears of an impending crunch. The crash affected the economy. It reduced the ability of the economy to fight off the underlying sicknesses of unevenly distributes wealth, agricultural depression and banking problems. With the crash, it was apparent that the Nigerian economy faces the crippling effects of global economic crisis resulting to breakdown and decline in economic vigor. Opeyemi (2008) observes that "there are cases of unemployment, retrenchments, downsizing and layoffs, which served as indications to a troubled economy". According to her, "what is worse is that individuals have nowhere to turn to, except indulging in misconduct and societal condemned activities such as militancy, armed robbery, advanced fee fraud, ritual practices for fetish money among other things and our leaders sit almost helpless". In her words, "there has become a wide spread of distrust in the competency of the financial sectors as the question of fund availability in banks pervades the minds of right thinking Nigeria.

There is a season of job losses as the Nigeria economy is playing host to the visit of the economic slowdown. For instances, the manufacturing sector in the country is already affected by massive decline in capacity utilization resulting from high exchange rate of the naira and congestion at the ports. The crisis has compounded the challenges faced by the manufacturing sector. In

2008, Dunlop Nigeria Plc the tyre manufacturing only surviving company, shut down its plants and laid off hundred of its workers and put some others on half remuneration. In the textile sector, about 5,000 workers were forced out of job in late 2008. Recently, the Nigerian auto assembly company, Peugeot Automobile Nigeria (PAN), sacked 565 workers of its 753 workforce and placed the remaining staff on half salary. Similarly, the confectionery maker, Cadbury Nigeria Plc has fired 300 staff, while in the banking sector, which seemed to be the worst hit, massive sacks have been carried out and is still ongoing. The International Labour Organization (ILO) recently revealed that as many as 51 million workers were fired in 2011 globally, while 30 million more jobs are at risk (www.askgeeves.com).

Conclusion

Every organization has the right to protect its interest and thus create modalities is for time survival in a harsh economic condition Nigeria contemporary development has been sustained by extreme dependence on one single primary commodity, that it oil, and it account for more than 95% of the export earnings. Crude oil also contributes more than two –thirds of government revenue and 12% of the GDP (UNDP), 2001). Extreme dependence of the Nigerian economy on crude oil has rendered it most vulnerable to the instability of market forces with grave implications to foster economic stability and become a full partner in the global economy of the 21st century, Nigeria must embark on export diversification and take advantages of this huge stock of natural resources. Nigeria's diversification approach should cover production and export, including agro-processing, manufacturing and services. It should also extend to nontraditional agricultural goods and eventually non-traditional industrial products (World Bank 2000).

Recommendation

Based on the findings of this work, the following recommendations were made:-

1. There is need to create new job functions. Job creation should be primary; employment should be taken as important and vital. Sahdev (2003) observes that "companies are not expected to employ for the sake of the word, rather adequate assessments should be done. Organizations should proactively employ good hands to make their relations better and effective".
2. There should be genuine reasons to layoff or downsize, preserve staff or employ more.
3. Human resource practitioners must dedicate time to positive reasoning. This involves holding town hall meetings with staff and management on ways to tackle the challenges of the downturn. This gives room for sincere invectives and inputs, which may turn the organization around for good.
4. Staff should be encouraged to objectively give their assessment of where the organization was, where it is and where they believe the organization should be and what should be done to survive the recession.
5. There is need for effective and efficient leadership/governance which will ensure adequate and proper administration of the entire society financially wise.

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Human Rights versus Cultural Rights: The Reality of Feminist Empiricism in Igbo Culture, South East Nigeria

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Abstract

This paper uses the concept of feminism to explore the expressions of conflicts of identity between culture and human rights- on the avalanche of stigmatization of women in Igbo culture, Nigeria. Under the concept of feminism, the stewardship of nature here is understood as integral to the renewal of culture rather than being constructed as a program of human rights global watch for the protection of women across the globe. To validate this paradigm of "Social Re-constructionism" of feminism in Igbo culture, this research provides the theoretical and epistemic framework of gender parity underlying in the Igbo ontology between male and female gender. This is very essential because the concept of human rights- rightly or wrongly- is often seen as a western import. To precipitate this, it has to show that the African indigenous sources have to be available to prove the authenticity of feminism in Africa. The paper provides comments on some of the social, religious, national and political nuances involved in modernity generally. Modernity with its reorganization of institutions of state in Africa, most especially in Igbo culture, brought new sets of cultural and institutional changes. It usurped the power of the old Igbo indigenous culture and changed the role of women. Hence, at the period of modernity women were

highly discriminated upon the grounds of the cultural and biological differences.

Introduction

This work draws from the general data on the concept of feminism in Igbo culture, South East Nigeria. It examines the cultural inhibitions on the part of women, in the Igbo society and explores the genuineness of human rights in the interventions of the cultural orientations of feminism in Igbo culture. Among the more compelling reasons for embarking upon the study of feminism in Igbo, Nigeria is to underlie their socio-political and economic importance in pre-colonial period. Studies have generated a variety of accounts of women's economic and social roles in national development. Indeed, detailed studies of women's political and economic roles began to appear in the avalanche of their stigmatization at the colonial and post-colonial periods. Prior to that, although gender differences in political matters were said to be unnoticed, there were no real differences in their gender. The system at that period was holistic, reciprocal and collaborative. The system relates to the networks of civic engagement that foster sturdy norms of generalized reciprocity. It encouraged the emergence of social trust among members of the community; and embodied the spirit of collaboration with others, which serve as a cultural unity and political democratization of the people (Nmah, 2003). Principally, it allowed women in the building of socio-political capital with men on the basis of equality before the law.

Nonetheless, feminism is indicative when the social, cultural and political make-up of the post-colonial administration is critically assessed on the basis of differences in the employment rolls. Thus, women were consented to leave their pre-colonial traditional roles to compete with men in the labor force (McMichael,2000). Family patterns were altered by change in the reproductive technology as well as by alterations in divorce laws and mobility of labor. These developments took place against a backdrop of increased access to education, longer life expectancies, better standards of health and child care; and increased general prosperity.Thus, it is in the light of this consideration that modernity has led to the re-organization of

institutions and social conditions of state in Africa. It brought a lot of changes in the African socio-political system. There were changes in marriage and family institutions; and their significances were rehabilitated by employment outside the home, by rising divorce rates and decreasing family size. At the same time the families became more dependent upon the earning powers of both spouses, and women became less dependent upon men.

In fact, such improvement was in part a reflection of the dynamism of a general social progress made possible by the human rights activists who utilized the exigencies of the character in United Nation, to empower women in Africa. If this had not been realized, the African women would have been locked up in the patriarchal infusion of colonialism in Africa, which replaced their pre-colonial model.

Theoretical Framework

The work is based on the cultural theory of social construction which envisages the differences in cultural heritage; it supports the convergence in the issue of gender parity. Thus, the central concern of this study is the political roles it aggravated in the feminist gender politics in Nigeria. Ryan (1999) corroborated this by saying that "men hold almost all positions of political and economic power, and economies work in such a way that women are more likely to be rich" (p. 101). The assumed norms in the role functions, have recalibrated the Igbo traditional institutions into this concept of male domination and such continue male dominance is a consequence of male violence against women, and other social vices that inhibit them in Igbo culture. McMichael (2000) accepted this idea by saying that:

> When we trace the development of feminism, we find that it has circled back toward recovery of this sense of the commons. The journey has been practical and theoretical – moving from bringing women into development to an alternative conception of the relationship of women to development. It began with the

> movement to integrate women into development to an alternative conception of the relationship of women to development (p. 260).

Thus, it is in the light of this background that feminist empiricism is an idea of social constructions theory, to challenge both the idea and the possibility of a separate realm or identity based on women's experience. It is aimed to reduce the hiatus between the two genders and enhance productivity and economic growth in Nigeria.

Conceptual Clarifications

Feminism: The Oxford Advance Learners Dictionary of Current English in Wehmeier (1998)defines "feminism", as "the belief and aim that women should have the same rights and opportunities as men; the struggle to achieve this aim"(p. 430).According to Chukwuma (1990) in Odinye (2010), "feminism is a rejection of inferiority and striving for recognition. It seeks to give women a sense of self as a worthy, effectual and contributing human being"(p. 40). Feminism as a social theory and movement is a reaction to such stereotypes of women, whereby women are seen as indeterminate human beings, vulnerable, dependent, gullible, voiceless, meant to bear children and to take care of the family; all these deny them a positive identity and fulfillment of what they want to become in life. Kiura (1991) observes that nowadays women always try to reassert themselves.

Empiricism: Empiricism in the philosophy of science emphasizes evidence, especially as discovered in experiments. It is a fundamental part of the scientific method that all hypotheses and theories must be tested against observations of the natural world rather than resting solely on 'a priori' reasoning, intuition, or revelation. Empiricism, often used by natural scientists, says that "knowledge is based on experience" and that "knowledge is tentative and probabilistic, subject to continued revision and falsification" (Wikipedia free encyclopedia, 2017). One of the epistemological tenets is that sensory experience creates knowledge. Thus, it is not by reason that we know the existence of the female and male gender, but experience gives us the rationale of human

understanding, it shows that the female gender can compete with the male gender in the society, and as such the Nigerian women have the potentials as men in political, social and economic matters.

Feminist Empiricism: Feminist Empiricism focuses on the real issues of women in the real world including the effects of war, globalization, cultural inhibitions, religious beliefs, slavery, and prostitutions etc. In many countries in Africa in general and Igbo culture in particular women are faced with the greatest barriers of becoming self-fulfilled. This is experienced in socio-cultural sphere where women are quiet members of the community and their homes. They are financially dependent on their husbands and at the same time bear children and care for their families. Women traditionally had been regarded as being inferior to men, physically and intellectually. In Igbo culture, the strengthened element of indigenous male dominance or patriarchy has a great effect to the development of Nigeria. Gordon (2007) argues that: "since independence, Africa's male leaders have continued to add lamination to the patriarchal structures which they inherited from their colonizers"(p. 294). Hence, this is an expression of anthropological structure of male dominance in Africa, and how it became prominent in the continent. Feminist empiricism is a form of social constructionism or women's empowerment for their genuine rights in the society. The emergence of feminism in Nigeria has helped in the economic development of the country. It also empowered women to the status of political process and high mobility of labor for national productivity. It is an avalanche of rights of women in the society to live as human and protect themselves from the male dominated world. It focuses on the real issues of women in trying to emancipate from the stigmatization in the society and liberations from the world of men.

Cultural Rights: InEncyclopedia.com (2017),the term "cultural rights" refers to a claimed entitlement on the part of identity groups—typically based on religion, ethnicity, language, or nationality—to be able to express and maintain their traditions or practices. Such an entitlement usually implies some form of political or legal recognition.

Cultural rights are also rights that relate to art and culture, an under developed category or human rights that relates to a particular culture. It is a right that relates to a group in cognizance of respect of one's culture. It means the right to preserve ones cultural identity, for example, the cultural preservation of the female vaginal mutilation in Igbo culture, is the passage rites of female gender. Furthermore, in pre-colonial period, the Igbo women were endowed in feminism as part of their cultural rights, but with the emergence of the European patriarchy, the situation changed into being dependent on men.

Human Rights: Human rights are the inalienable rights to which all human beings are entitled, irrespective of race, nationality or membership to particular social group. They specify the basic and minimum conditions for human dignity and outline the basic conditions for human existence (Francis, 2006).The African Charter on Human and Peoples Rights on their eighteenth Conference of States and Government of Organization of African Unity (OAU)on June 1981, in Nairobi Kenya, proclaim equal rights of both sexes as well as of nations, Article II states that:

> Every individual shall be entitled to the enjoyment of the rights and freedoms recognized and guaranteed in title in the present Charter without distinction of any kind such as race, ethnic group/colour, sex, language, religion, political or any other opinion, national and social origin, fortune, birth or other status (Olakanmi, 2007, p. 28).

Presumably, there are critical issues in the concept of human rights over the universalistic and cultural relativistic conceptions of human rights. Thus, under the feminist ideologies, there is obvious clash between the cultural rights and the universalistic rights. The ideological and cultural specific conceptions of human rights have conflicted with the universalistic conception of rights. The African systems emphasize duties of community, while the western approach to human rights stresses individualism; and this affects the positions in their relative approaches to feminism. In Igbo culture,

feminist interpretations are beclouded in the general well-being of the society instead of the individual personal interests.

Normative and Institutional Changes in Igbo Culture: A Consideration for Feminism

The colonial structures with its reorganization of institutions and social conditions of states in Africa brought some changes in the African ontology. The colonial division of labor lopsided women a lot; brought drastic changes on the pre-colonial structure and devastated the African socio-economic and political growth. It also affected the producing communities; their craft, and agriculture based systems. With the colonial conquest, the African economic production was mainly on production for export of cash crops. McMichael (2000) expresses it thus: The shift of males into cash cropping disrupted formerly complementary gender roles of men and women in traditional cultures. Women's traditional land-user rights were often displaced by new systems of private property (p. 13).

The colonial structure in fact, led to the removal of the African people from their communities and their dispersion to the urban areas to resolve the labor shortages in the colonial metropolitan cities. This had a great effect in the already existing gender parity in pre-colonial period.

More so, during the pre-colonial period, the institutional structure in the Igbo culture embodied a lot of concepts which explains the hiatus between the male and the female genders. Presumably, the system has a lot of cultural inhibitions which were not visibly identified as discrimination or marginalization of women in the pre-colonial era. Thus, modernity with its concomitant impact has helped in throwing more lights on feminism. Perhaps, under it, some normative questions arose as why do sexual difference in behavior and sexual inequality exist? What really accounts for these differences among the two genders? Is it as a result of the cultural, psychological and the biological differences?

Alternatively, our point at this juncture is that there are numerous variables that support the emergence of feminism in Igbo culture. In Igbo culture, certain factors manifest themselves from which implicit origins of the phenomenon of sex discrimination can be adduced. Subsequently, it corroborates the reason for the intense desire for the rise of feminism in colonial and post-colonial periods. These factors include: the ontological conceptions, patrilineal heredity and communal living.

Perhaps, the above factors embody both the social behavior, psychological and cultural attitudes toward the reason for intense desire for feminism in colonial and post-colonial periods. It envisages the true nature of marginalization and lopsidedness of women in the Igbo culture before colonialism. It also reveals that there is practice of patriarchy in Igbo culture.

The Paradigmatic Design of Patriarchy in the Igbo World View

In the Igbo culture, patriarchal practices shape and perpetuate gender inequality and strip women of any form of equality with men due to the following:

The Ontological Conceptions

All social structures, legal society like the one before us, are manifestations of that society's ontology or their concept of being. This is the meaning of existence. Beings are in ontological relationships with each other, that is, that they interact and influence one another. They see themselves in similar relationships with other forces namely, ancestors, spirit, the dead, the living, animal, vegetables and minerals and above all, the supreme being (*Chukwu*). In fact, they conceive the entire world as one fluid, coherent unit in which all these forces interact. There is a thin line between any two sections of reality.

Man as the Igbo conceives him is the center of the universe. Lower down the ladder are innumerable spirits and forces, which are under man's control. Man is the visible realm of nature (*Uwa*). Man is in the center of creation. They are the main actors in the drama of existence and life. Their actions evoke reactions from gods and have

deep implications for other lower beings like women, animals' vegetables, minerals and gases. In the drama of life, man is the actor while pure spirits "*Chukwu*" (the Great God) and lower forces including women are the agents. Reporting the situation among the Igbo's, Nwala (1985) opined that, "if life's drama is a game, then chessman is the chess player, the disembodied spirits of the rank of deities and ancestors are the referees while the animals, birds and other animate and inanimate beings are pawns" (p. 150).

On a related note, the evidence shows that the women in their ontological hierarchy have not been accorded the same rights with men. Although, they are structurally in the same ontological level with man, but then are still inferior to men; and this demands a resurgence of feminism in Igbo culture, which will re-affirm them to their rightful position in the society. A radical change in patriarchy will resuscitate to feminism which just commenced in the post-colonial period.

Heredity

The patrilineal form of organization is a system whereby every form of inheritance and control is on the male line, which is the male head of a family. The entire human race is considered as anthropocentric, hence the concept of mankind, or human race is represented by the term "real man" (*Madubuike*). Reporting this situation among the Greeks, the Sophist, Democritus asserts that, "man is the measure of all things" (Sahakian, 1968, p. 26).

The patrilineal form of organization has some unfavorable effects to the position of women in the Igbo culture. One vital problem for this is that women are treated as objects rather than as subjects with rights and obligations. They have no property inheritance rights and no civil rights or the entrance into any important family lineage meetings such as "*Umunna*" (kindred). In fact, the only important rights accorded to them are things like protection, virtues, behaviors and goddess of divinities, ("*Agbara*"). "The rights of women are infringed in areas of property and land holdings especially with regard to married women. The property of a married woman

including her good self-belong to her husband" (Chukwuma, 1994, p. 156).

The authors of this paper contend that women are engaged in cultural inhibitions, which put them into low self-esteem in the society .Chukwuma (1994) reiterated further that:

> Most African women are trained and oriented from infancy to realize themselves and their true worth outside themselves, thereby negating any knowledge of self. This is so when we consider the essence of women's fulfillment. A woman's greatest aspiration is finding a mate and thereafter bearing children. Every other thing is secondary. All these are sub- summated to marriage and motherhood (p. x).

This very factor accounts for the reason women have inferiority syndrome. Thanks to the Nigeria national policy on women, that has started to give support for the emancipation of the female gender discrimination. Now women are taking up challenge and projecting their feminism properly to the standard of the national policy goals.

Communalism

Igbo traditions allow dilemmas of collective action to be resolved peacefully in a rational order through a democratic process. It is a human dialogic arrangement which ensure that all members in the community are in existential relationship. Thus, within this realm of societal culture, everything is in the order of seniority or superiority cum inferiority. There are fathers-mothers, sons-daughters, uncles-aunts, males-females, etc. Each has his or her own proper place in the society. Just as there are hierarchies of beings or forces, so is there a natural suppression in the human hierarchy, all working in an interconnected way to achieve social harmony. It is a form of social construction where every member unites in unison for the benefit of the community. Generally speaking, it is in this manner that every individual Igbo citizen upholds his virtue altruistically. An action is good or bad, not in reference to selfish interest but by the love of

others in the political community. The position of women in the Igbo society is always lower than men in the affairs of the community. A woman is always in subordination to a man, wife to husband, and sons and daughters to parents. The true picture of this was expressed by Ruch (1981) who sees the communal relationship between man and woman in this way: It is a kind of power-grid connected to a distant power station with no component independent of the others, in which the various beings neither play equal part or equally in the overall forces available(p. 151).

Every person and forces are connected to each other. In fact, this reveals the extent the Igbo women are lopsided in the society, since they are not in the same level with men. They are very inferior to men in all respects and as such were not accorded the same privileges in the colonial institutions. Corroborating this, Chukwuma *et al* (1994) opined that: This includes female differences, lack of brown brute force and their periods of incapacity as their monthly cycle, pregnancy and lactation. These are interpreted as nature's way of inflicting inferiority on the female (p. 150).

The physical difference interpreted as weakness on the part of the female has led to the exclusion of women in decision-making positions.

Patriarchy and Feminism: Theory and Practices in Igbo Culture

The greatest problem to feminism in Igbo culture today is the strangle-hold of patriarchy. Generally, the most striking thing about this issue of patriarchal practices is patrilineal inheritance. It is inheritance according to the line of fathers. If you say that every inheritance is patrilineal then does it mean that everything that is owned by the father is inherited by the son? There are certain things, which must be allocated to the daughter as well. For example, in the Igbo culture, the cocoa-yam farms are normally given to daughters, also when animal is killed; there are certain portions to women.

However, this notwithstanding, the succession line of inheritance right is always for exclusive right of the male gender and not the

female gender. This shows that patrilineal nature in Igbo culture, indirectly excludes the females from their linage, and from active participation in the political affairs of the community. Women were only involved in the socio-economic activities like trade, farming, and domestic activities. Hence, it is against these backdrops that we should discuss the rise of feminism in the Igbo kingdoms and the roles they played in the nation building in Nigeria.

Prospects for Feminism in Igbo Culture, Nigeria

Feminism is understood as the fight for rights and self-affirmation by women. It is not an end in itself but a means to an end (Chukwuma, 1994, p. 150). Feminism in actual sense amounts to a form of class struggle by women to change their situation in their respective society. It is an act of consciousness and a reaction for change into something better and perhaps similar to men in all respects. On a related note, regarding this very fact, feminism in the Igbo culture, resumed in respect with the various normative and institutional changes in Igbo culture during the period of modernity in Africa. It began with the revolutionary women to move out from their burden, and discriminations in the society. Thus, it was a reaction to the traditional and cultural inhibitions in pre-colonial era; and for the emancipation of the pervasive and harsh colonial laws which have adverse effects on the colonial subjects, and most especially women. Presumably, women's intensity to feminist ideology has been strongly influenced by their activism against colonial rule. Nmah (2003) observes that:

> Agents, traders and missionaries mostly from the Western world, consciously or unconsciously, introduced their own definitions of the roles of women. These to some extent have contributed to women loss of status. For instance, the Igbo women war of 1929 was a turn of reaction to colonial administrators who throughout Africa sought "spokesmen and headmen" but never "spokes women" and "headwomen" (p. 153).

Hence, the impact created by the 'Aba women riot' in 1929 led to dismantle of colonialism in Nigeria. The 'Aba women riot' illegitimated the colonial system of taxation; and properly engenders women into the right epistemic framework to react for other injustices against the female gender.

In actual fact, at colonial and post-colonial periods, modernity interfaces with the principles of social activism and individual consciousness for the justifications of human rights advocates for the self-realization and preservation of life all over the world. This attitude brought a lot of changes in the institutions and social conditions of the individuals in their respective states. Thus, in this regards, there was an integration of cultural values to transformation of the development model into the universalistic conception of feminism. It involved a redefinition of feminism from cultural rights to human rights. The redefinition symbolizes a movement from the negative atavistic cultural practices to universal human rights.

Interestingly, this cynosure of proposition has some elements of conflict. It explores the conflict of identity between the cultural rights and human rights – on the nature of stigmatization of women in Igbo culture. Relating this proposition to the feminist struggle in the Igbo culture, there is an indication of social conflict on the right ethical process to the concept of feminism. Gender is about socially and culturally defined sex roles, attitudes and values which communities and societies ascribe as appropriate for one sex in his/her cultural community. Thus, in the Igbo culture, the issue of the ritual female genital mutilation formerly known as female circumcision retains prominence in the Igbo culture in spite of their feminist struggle to remove it. It is often seen as 'a culture' and nothing else. It is a rite of passage from young to females. Global opposition to the ritual in the name of human right is defended as a valued culture and ritual. It is generally accepted in the Igbo kingdom as a form of cultural rights. The justifications for the ritual include a custom originating in religious practice.

On the other hand, the human rights activists view female genital mutilation as a violation of the rights of women. They claimed that its pain and harm to women's sexual pleasure, physical and

psychological health is cruel and unnecessary. Actually, different Non Governmental organization (NGO's) and power groups have tried to change women's attitudes towards these practices, but were met with stifle opposition as cultural imperialism.

The incentive for ending this has been credited to the feminist group who bridged the hiatus with such a mere symbolic rituals. To validate cultures and their practitioners, alternative ceremonies have evolved with the use of symbols in the correction of these anomalies. This was as a result of the numerous health hazards associated with such practices. It could expose them to Human Immune Deficiency Virus (HIV) and Acquired Immune Deficiency Syndrome (AIDS), and can compromise childbirth later in life. The insensitivity of the African feminists to focus on the individual rights of the females has some negative effects on them. The problem with feminists in Africa is that they were faced with the different task of finding an activism that turns the existing gender hierarchy into something that is at the same time liberating for women to offer a valid political alternative.

Moreover, in this contest of African feminism, there is a problem of validation of the cultural norms over its interpretation to the concept of human rights. The hermeneutics understanding of this is real problem for the feminist struggle in Nigeria. There are critical issues of universalistic concept of human rights over the cultural relativistic concept of human rights, which need to be properly evaluated to give face to the right interpretations of feminism in Africa. The African feminist agenda emphasize the duties of the community, whereas the western approach to feminism sees their rights from the individual aspect. Thus, for them human rights on feminism stresses on the amelioration of individualism. In Igbo culture, feminists' struggles are beclouded in the democratic dispensation of civil responsibility to the duties of the community. It embodies the spirit of collaboration, collectivity and reciprocity with others. In other words, it engenders women into building of social capital with men on the principles of equity and need. Thus, it is in this consideration, that the feminist struggle in Africa is a renewal of consciousness and a restructure of institutional order for the benefits of all in the society

Conclusion

The discussion of this paper basically focused on the importance of feminist empiricism from the colonial to the post-colonial periods. It emphasized on the real issues of women, in trying to emancipate in the avalanche of the stigmatization in Nigeria. Thus, it is on this consideration that the African women have been adumbrated to take their lives back on the concerns of legal and political rights, violence, reproductive rights and abortion, sexual liberty, employment and discrimination, political participation and representation. Formally, in pre-colonial period, there were no issues of sex and sexism as a form of discrimination in Africa. It was the western gender ideology at the colonial period that promoted the male dominance in Africa, and since then the African women's movement has been strongly influenced and shaped by activism against colonial rule and racist ideologies. African women's activism cannot be seen separately from the larger context of repression and exploitation of both men and women. Thus, it is in this light that it has given rise to feminism and activism primarily aimed at changing their social and humanitarian conditions.

However, as part of this debate, in being part of it in the real sense of the word, the authors are of the view that the female gender was highly marginalized not only in colonial and post-colonial periods, but also at the pre-colonial period. In fact, of great significance is the height of marginalization of women in the pre-colonial period.

The obvious question therefore is: what is really the epistemic framework, empirically understood as feminism in African culture? As the Igbo culture is part of the African essence, what is their orientation to the concept of feminism at post-colonial period? Should it be cultured towards the classical version of the western model or could it be reverted back to the pre-colonial time? Amadiume, is a feminist scholar who has joined in this debate. She is of the view that the theoretical misadventures of the western scientific investigation, with the use of theories in academics do not allow them to see reality in another form. According to Amadiume (1997):

> It has become increasingly clear that there is a major point of difference between Eurocentric scholarship and an Afrocentric scholarship perspective… It is these key differences in the understanding of matriarchy that I am attempting to highlight… and I shall, hopefully establish the possibilities for creative theoretical formulation of gender and empowerment in African social histories (p. 71).

With specific reference to the African situation, Acholonu (1988) argues that this represents:

> An obvious distortion of relationships between men and women in traditional Africa where gender inequality did not exist. Women's roles were complementary to those of men…colonialism and the development of the capitalist system of production demobilized women and placed them further below their male counterparts (p.14).

There is no doubt that women are part of national development because; there can be no development in a nation where half of the population is subjugated and disaffected. This work is important, because it explored the ethical and political dimensions of feminism in the Igbo culture, Nigeria. It covered a wide range of areas in the social change dynamics of the structure of pre-colonial, colonial and post-colonial period in Nigeria.

Recommendations

The paper makes the following recommendations.

- Many women in Africa in general and Igbo culturespecifically have actually provided the labor, productivity and dignity of womanhood in national development,yet efforts on women empowerment should continue.

- Feminist Non-Governmental organizations (NGO's) should be better organized and coordinated to be able to mobilize women for more positive actions in all spheres of social, political, and economic development.
- Women should organize themselves from community, village, local government, and state levels in their struggle against critical issues such as leadership discrimination of females, harsh widowhood practices, wife beating, rape, sexual abuse, prostitution, women trafficking, rights of inheritance; and same sex marriage.
- In fact, one prevalent disturbing issue in some parts of Igbo culture is the high cost of traditional marriage in general and high 'bride price' in particular. Women should also rise up to the challenge by creating awareness and getting stakeholders find ways of making costs affordable to enable those who are ripe for marriage to achieve their aim.
- Finally, government at all levels should be more disposed in assisting feminists on their quest, especially for empowerment of women for political posts and leadership positions in the country.

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Need To Incorporate Computer Technology into Music Education in Nigeria

by

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Abstract

The crawling nature of music as a discipline in Nigeria is not an over statement. It is a global fact that needs radical attention by the stakeholders. There is need for a radical change from informative to the transformative scholarship. Drastic steps need to be taken by the policy makers if we are to move forward and the only way is positive transformation. Music is a flexible art of which technology can contribute both positively and negatively to the development of a nation. The computer technology for instance operates on the bases of garbage in garbage out. For music technology to contribute positively to national development of Nigeria the transformation of the musician's mind who is the manipulators of the technology is imperative. Information and communication technology involves the utilization of GSM, computer, internet and their likes to gather information on a meaningful manner in one form or the other. In the past, the expertise of integrating modern technology into every aspect of music was a problem to every educator in Nigeria. In recent times some have acquired computer literacy thereby improving their technological skill, while one is over whelmed by the challenges of notation, software, internet and digital media, the need to incorporate technology unto music is much felt now than before. Against this backdrop, this paper aims at examining the use of computer technology in the enhancement of music education in the teaching and learning process as well as in music composition, music production, preservation and performance. It also highlighted the various impacts of computer technology in music education. The paper concluded with suggestions on improving the quality of music education through the inculcation of computer technology.

Introduction

This paper needs to explain some key words that form the topic of this study. Such words are incorporate, computer, technology and music education. Incorporate is to form into the body, to combine into one mass or embodied, to take or put into ratio.

Computer is a machine which primary purpose is to compute data and store information. Nwajiobi (2005:2) views computer as "… an electronic machine that is capable of accepting in a specified format and following a sequence of instruction given to it and processes the data to produce desired output." He further explains that

> Computer receives a data through the input devices such as the keyboard and after processes or manipulates the data achieved according to prescribed instruction or programs already stored in. It produces result called information or output devices which is communicated to the user through output device like monitor or printer

Technology: A definition of technology is necessary here to assist us in our focus. It may be defined as the discovery and usage of tangible and intangible tools, materials and techniques to control environment and to carry out necessary tasks and to improve various human conditions and standard of living and make things easily done as challenges of development increases. Another definition of technology is the exploitation of the scientific study for the betterment of human race.

According to Liddell and Robert (2013), technology refers to The making, modification, usage and knowledge of tools, machines, technology techniques, crafts systems and methods of organization in order to solve a problem, improve a pre-existing solution to a problem, achieve a goal handle an applied input relation or perform a scientific function.

Olaniyan (2006) says that a computer is an electronic or electro-mechanical device that accepts, stores and processes data to produce useful information under the control of step by step instruction called programme.

Music Education:

Music in its simplest form is the organization and combination of sounds that is pleasing to the ear. According to Liddle and Robert (2013), music is not just a combination of sounds but a mysterious force which throughout ages exerts a powerful influence on man.

Education:

Education in its general sense is a form of learning in which knowledge, Skills and habit of a group of people are transferred from one generation to the next through teaching and learning. The first word educate means "to lead out" while educate means to form or train or mould" (Igboabuchi and Ofojebe) (2010: 3).

Federal republic of Nigeria (2004: 4) sees education as "… an instrument par excellence for effecting national development." Dewey, 2013 says "Education as a process of teaching, training and learning especially in Schools or Colleges to improve knowledge, develop it, is worthy to know that music education involves a deliberate effort to educate people in music as a specialization. It is a field of study associated with the teaching and learning of music.
'

From all these definitions that are related to the topic, we now see that there is need to incorporate computer technology into music Education. That is the incorporation of computer and its associated hardware and software to assist study.

The effect use of computers in music technology practical classes, recordings, performances, compositions, music type-setting and online exchange of musical materials and ideas and are possible even in Nigeria but the question is "have our music educators

considered it necessary and are ready to utilize these facilities properly?. To some Nigerian music educators, this computer technology is strange to them as pianos, organs and other musical instruments.

There is need to properly apply and utilize computer technology in Nigeria music education as it will also be beneficial to Nigerian music students and teachers at various levels. It is very necessary that the students and teachers be physically involved in teaching before learning can take place. It is a common knowledge that the mode of presentation is the power of understanding" considering the importance of music education in the nation's development. There is need for a professionally trained music teacher to disseminate theoretical skills meant to equip learner's worthwhile music knowledge with computer technology to sustain student's interest in the materials presented during teaching.

The use of machines, computer programme instruction etc has made it possible 'for learners to learn without the human music teacher. Music education should not lag behind making use of related information technology in enhancing the teaching and learning of music.

Music Educator and the Computer

Rudolph (1996) in Olasumbo Loko (2013) says that there exist two types of technology devices for music. Passive and interactive devices are those technology devices that provide the user with some useful perceptive with materials or information but do not allow or permit interaction with device e.g. Listening to music in such situations is passive exercise because the listener only perceives the sound of the music as it is being relayed by the cassette player but does not have further interaction with the player. On the other hand, interactive devices are those udevices that allow interaction between the user and the device itself e.g. using a computer. For the purpose of this study; discussion will be based on interactive music technological devices, with special reference to computer.

The importance of computer technology general can easily be witnessed and understood by many in all areas of life endeavour in .Nigeria today. On the side of music education, it is important to find the place of computer technology in music education from these three perspectives. According to Olasumbo (2013), they are:

1. Teaching and study of music
2. Composition, production and preservation of music
3. Performance of music

The Teaching and Study of Music ,

Chamberlain, Clark and Svengalis (1993) state that if music is to stay as a viable part of the school curriculum and meet the needs of the students, it must combine technology with, traditional skills as other subjects are doing with good intention not to discourage or eliminate traditional method of teaching and studying music. Proper incorporation of computer technology in the' teaching and learning of music will go a long way to enhance the entire system of music education for greater and more productive teaching and learning experiences.

Byrne and MacDohald (2002) emphasized how the new technologies have been particularly influential within educational environment and in the music classroom for example, the uses of keyboards, computers and recording technologies. This enhancement will be evident in the teachers' sense of professional development and personal growth as computer technology provides the music teachers with tools for the development of skills and knowledge. Such tools include various software and hardware that satisfy diverse needs; in almost every aspect of music education a million times faster than as it used to be as music educations in the 21st century. We need to prepare students better to become self-directed learners and to create situations that will make them apply higher levels of thinking and learning to music. Teaching students using technology as a tool facilitates problem solving and develops social and collaborative skills that are necessary in the 21st century.

In these enhancements, students are not left behind with the computer. A student can easily compose and document his or her own original work, record them with ease and modem ways of making music faster than they have ever done before. Students also have enhanced level of comprehension of musical concept as a result of the computer ability to interact with the user and a picturing example and analysis of concept under study.

Composition, Production and Preservation of Music

In these areas of music making the usefulness and importance of computer technology is clear and overwhelming. Computer technology is very essential to the composer from the time she conceives her ideas till when he round off her creative job. The computer makes the' composer easier by enabling her to listing to her work as she notates them by using the computer as opposed to the initial reliance on practice or rehearsal as the only means of having a feedback on her work. It enables the composer achieves easy, faster, and cleaner scoring and arranging works directly into the system and record immediately without looking for any instrumentalist during music production at the recording studies this is very necessary especially when the composer is not a multi-instrument, it also provides the studio engineer with ways of correcting mistakes without tempering with the entire work that is being recorded.

In the area of music preservation the computer allows and ensures easy, faster, and neater scoring and typesetting of music and even better finishing' touches for the publisher. Example of such is the women in colleges of education anthem printed in staff notation with computer.

Performance of Music

The computer stands as an important device in the contemporary Nigerian performance scene. Computer makes it possible for few individuals to play roles that would have acquired a large number of performers or even an orchestra under normal circumstances. This may be done with the use of sequencer as a

device that records and plays back. Performing information sequences make it possible to save or store performance information usually on a computer disk.

The storage capability will allow one to retrieve the data and play back any song at a later time without having to re-record, edit, store and play back digital data that represent a musical performance.

The computer also helps to improve and control texture of sound and the accuracy of pitches in our performances. Kristen (2002) recognized the potential that exist when one applies computer technology to music instruction in the area of performance as developing more capable performers and also improving students skills in listening to, analyzing, describing, and evaluating music and music performance.

The question now is whether Nigerian music educators are utilizing these possibilities or not? It is very discouraging that many Nigerian music educators are yet to be computer literate. There has not been significant evidence of adequate use and proper utilization' of our computers for musical purposes. Researchers have shown that apart from word processing and other common computer programmes used by every computer literate person, only a few Nigerian music educators have made effort to delve into the use of computer music programmes and applications. However, Raymond and Charles (2002) gave some reasons for resistance to the use of computer technology in the classroom. "Fear of unknown, lack of proficiency in using the technology, none perceived benefits and insufficient understanding of its potentials".

Negative Impact of Computer Technology

Whatever that have advantages often have lateral disadvantages. Computer technology is not left out of this. The following are some of the side effects of either the extreme use and application of computer technology or its improper application.

1) It is very possible for computer to replace various individual roles and inputs in a performing group thereby,

rendering those concerns useless in such groups. This creates unemployment for musicians who make live shows and performance, their means of livelihood.

2) Teachers and learners of life musical instruments are being discouraged to put on more time and effort, since what they spend much time 'and energy to acquire through practice and rehearsal can be achieved, using computers in few minutes.
3) Finally, most composers now depend wholly on the computer for a good composition since the computer has made it possible, for a composer to get an instant play back of what he writes and changes area he feels that do not agree or rhyme with what he has in mind at the moment of writing.

Recommendations

Having discussed the place of computer technology in the enhancement of music education in Nigeria and its negative impacts, the following suggestions are made to improve the standard of music education in Nigeria. Njoku (2006) explained that in developed countries, the classroom is simply a let centre, virtually every teacher has a computer and one or two students own a computer, right there in the classroom. The entire syllabus runs life on the internet. In line with this, standard, the Nigerian music education should be reviewed in order to make provision for the use of computer technology in music education as technology continues to grow and evolve. It is 'incumbent on music educators to ensure that their knowledge and teaching skills are current with music teaching in the 21st century, computer technology is making' demands on the educator while creating new and exciting opportunities for teaching and learning. Music educators are implored to equip themselves with the tools and skills to be able to make the most of these opportunities.

The music institutions in Nigeria need to be properly equipped in the area of computer technology and increase the number of good and competent music educators. Every music educator should strive hard to become computer literate to be

relevant to the profession in its present technological standard. With various possibilities brought about by computer technology, one explores the need to make positive move and enjoy its use.

Conclusion

The impact of modem technology has been particularly influential within educational environment and in the music classroom. For example, the range of possible uses of keyboards, computers and recording technologies is extensive. It has been observed that proper incorporation and utilization of computer technology at all levels of Nigerian music education will surely enhance the teaching and learning of music in Nigeria. In view of this, Nigerian music educators should work hard to lift music education to the level of those developed countries through computer technology.

Finally, computer technology should not be seen as solution to all our problems in Nigerian music education but should be seen as an enhancement. Nwamara (2006) opines that it merely contributes to competence through instructions, study and practice. Therefore, computer technology should be seen as an effective way of supplementing what has been in existence.

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The Problems of Dance Education in Tertiary Institution In Nigeria

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Abstract

In Nigeria society as in other African societies, dance is an integral part of the culture of her various language groups. In African, it forms part of her indigenous religion which is characterized by magic and rituals used in communicating with the super natural; disseminating massages from the gods or goddesses and spirit societies therefore, having dance to reflect their culture belief and practice. This is dramatized in their dance movements and steps. Every society therefore has religion and ritual dance as well as social dance. In the social dance, it is expected that every member of that society should practice as it is a medium for communal entertainment as well as solidarity display. The aim of this paper is to look into dance as a very important aspect of our culture by explaining what dance is, dance education, types of dance, classification of dance, problem facing the teaching .of dance and leaning of dance education in tertiary institutions and why there is need to include dance in music education, to identify these problems and to give recommendation on the situation.

Introduction

Attempts have been made by many historians at unraveling the origin of dance. The origin of dance is speculative more so when it is not really known when man began to dance, or when dance started or began to be the culture or part of culture of the human race. Dance has been described as a non verbal communication between ethnologists. As a non verbal communication between humans, it is said to be as old as man. Dance as a statement of the life of the people explains its role as reaction to life as social, cohesion of the life of society it reflects and expresses the belief system, as it is fully done in the performance of rites of message and

dance of different peoples of the world to the world in general and to Nigeria in particular.

In Africa, music is inseparable from dance but music can go on without dance. Dance in African societies is of the most important elements of social entertainment. In the present day Nigeria, dance is regarded as the most trivial of the performing art and dance typifies specific purposes in the society. This could be during festivals, burial ceremonies, and marriage ceremonies, farming season, birth ceremonies and other occasions. The writer is keen in studying the problems of Dance Education in tertiary institution in Nigeria because of its important to our music and dance education.

Dance Education

This is simply the teaching and learning of dance in tertiary institutions in Nigeria. It is pertinent to note that dance, as an art in the present Nigerian society, has been unable to tackle some of the social problems through its medium like music and drama. The dance expresses human thought and value. The art of dance permeates all important events in the society be it political, religious, social or economical. It features in most prominent occasions, communicating, and various contexts of performance. The tone of the society affects the state, forms and types of dance.

Nigeria has been under great influence of powerful foreign culture on dance in Nigeria Amaechi (2006) observed that the colonial masters titled the ground of change with religion, planted for man education and are watering it through the electric and media. Through religion, people were convinced to go to school. The elites were molded at the school. The European saw our dance as primitive expression of child like joy or fertility rites, based on the premise that most of the dance was either religious or cultic. This resulted to the disregard for the traditional dances and music by school pupils. The writer is still bent on the problems of teaching dance in tertiary institutions in Nigeria. This can be found by the poor performance of students, to find out the cause and to address how to effect desirable improvement on the prevalent situation. We

have seen that dance is the hall mark of entertainment in modern African culture.

In another development the term dance education has been described by various schools Okwesa quotes Haper (1967) as explaining it with five basic senses thus:

> Assimilate new members into a society by educating them in knowledge, attitude, emotions and goal appropriate to that society.
> To educate children in traditional behaviour and standards of conduct and warn them of the consequences of deviating from the accepted forms.
> To educate adolescent during periods of initiation into adult fertility and child bearing, teaching proper conduct during courtship or prepare for parental role.
> As a method of keeping young men physically fit of teaching them the control and discipline necessary in occupational and warfare and inculcating patriotic attitudes.
> To teach historical and mythological traditions with reference to the first basic sense:

"Dance is an important medium of education in traditional societies, of black African- one of the ways by which culture is disseminated within a generation and transmitted from generation to generation. In other words, dance steps help African societies to perpetuate themselves'. According to Doubler (1962), Dance in education does not exist just for pleasure of dancing but through creative effort in giving aesthetic forms to significant experiences; it is hoped that student will develop their creative powers in turn to improve themselves as persons. Creative ability has much application to life, and can contribute much to improve the quality of living.

From the foregoing, it can be seen that dance is a very important dimension of dance education that serves to bring together such aspects as, African performance and theoretical study. It then implies that the student can be offered a comprehensive dance education as earlier described through dancing studies. In other

words, dancing, on the other hand is an essential part of education through which dance is not only taught and learnt, but also applied or performed as a functional and purposeful career in the society. These are the forms of dances that Colen - Strayer (2001) referred to as folk dance or dances "of the people" which predate the colonial and independent periods.

Classification of Dance

Gorer (1983) one of the early British explorers also attempted a classification of some African dances he encountered during his trips to the continent in the colonial era. He came up with five basic forms which include stylization/human sacrifice dance form, fertility dance form, hunting dance form, totem dance form and virtuosity dance form. The dance covers the different aspects of African lifelike rituals, occupations masquerades which he says, were mainly in the form of acrobatic movements. JANIMNO.6 (2012) pg 100.

Felix Begho (1978) who also was a research fellow, dancer, scholar and choreographer with the institute of African studies, focused on Nigeria dances. In his article on dances in contemporary Nigerian theatre he took a critical look at how dance deployed in the evolution of Nigerian theatre.

Types of Dance

From the classifications identified above, particularly that of Edith Enem and Felix Begho what comes across is the fact that Nigerian dance types or forms were classified based on:

Movement style
Sex of participants
Age group of participants
Purpose that the dance serves
Context of performance
Social class Hierarchy and
Period/time of performance

Thus: we find in the categorization as follows:

Ceremonial, social Entertainment Ritual, war, occupational-purpose of the dance.
Age-Grade initiation, elders dance, Age of participation
Maidens dance, male adolescent, sex of dancers
Acrobatic Dance creative puppet, popular, folk movement style of dance
Royalty, Chieftaincy-class of Hierarchy of participants
Theatre-content of performance
Contemporary theater period of performance

Problems of Teaching Dance Music Education in the Nigerian Tertiary Institutions

From the findings of some available studies, dance as a medium of education in our system still faces an uphill task.

Most serious problem is:

The general problem of our policy makers in educational matters who continue to discriminate against the art
Dance is not taught as a full-fledged course in the institution or scheme of work for dance studies in the institutions.
There is no standard curriculum or scheme of work for dance studies in the institutions.
There are no standard text books on dance which are recommended for use in the institutions.
Government support financially is not encouraging

Why Dance Education should be incorporated in the school System especially at the tertiary Level: the role

The encyclopedia of Education research lists the following as the criteria for the inclusion of dance education

Dance is concerned with bodily movement as a primary focus and means of personal expression. In general, dance promotes the overall goals of physical education. As a vigorous form of activity, it promotes organic health and the learning of neuro musical skill. It contributes to the

balance grace; co-ordination and rhythmic development. It provide a direct opportunity through the exploration of chore graphic problems, the student is encouraged to produce imaginative and inventive solution. The body is the instrument with which the dancer works and physical movement constitutions them. The performer learns specific concept or skill such as musical theory or the manipulative skills required to play free and vital opportunity for self expression.

In addition to its values, dance helps participants become more perceptive and responsive to an esthetic experience both in terms of reacting to the working of others and being involved directly in performance. Dance education generally believes that this field should not be restricted to a few highly gifted individuals but all who may take it with satisfaction.

For the academic involvement which stresses competitive individual performance, dance is highly social experience. It involves sustained and intensive involvement with others in the process of choreographic development production; group rehearsals and performance. It also demands a strong sense of discipline and self control. A good example of a country where it has been incorporated in the educational Institution is Nigeria Colleges and Universities. In Nwafor Orizu College of Education, dance education" is well performed with good qualified teachers.

The role of dance is greatly enhanced as a result of its adaptability to many roles. Peggy (2008) opined that dance usually fulfills several functions simultaneously with main overt functions which may need explicit expressions or reflections of the structure are the society and way of life. The multiplicity of functions is often reflected in the variety of occasions on the dance being performed. Peggy outlined the principal over functions of dance to include.

Expression of a pattern of social organization
Expression of political hierarchy organization
Economic of history or mythology
Education

Recreational
Entertainment

The above typologies indicate that Nigerian communities placed vital emphasis on the employment of the dance art in other to fulfill the enjoyment of communal patronage. Haper (2002) noted that several dances convey culture through the capacity of dance to project value. It carries along the value system in the sense that what makes that dance important is neither the form of movement nor the music but what reminds people which they revere.

Walter (2001) observed that ethnic dance express a way of life, the belief, attitudes and habits of such people living within a homogenous community. Culture as a way of life of people is the key to life and dance keeps it alive. Culture is an identity mark of a people. A new value system can be introduced through dance. This in turn can change people's culture, thereby giving rise to new identity.

Conclusion

This paper took a look into teaching of dance at Tertiary institutions. The available writings of different scholars considered relevant to this topic were mentioned. The term dance and dance education were examined, defined and explored for purposes of the study whereas dance is defined as series of movements and steps that march the speed and rhythm of music. To Onwuka (2013) and Hornby (2000), Dance is said to be culture bound. This means that the values traditionally attached to them produce forms with the intent to expressing its impression on the environment.

One can now conclude that dance has contributed immensely to the growth of dance Education as seen at the Nwafor Orizu College of Education, Nsugbe. Therefore there is need for its incorporation to the music Education in Nigerian Tertiary institutions.

Educational Implications.

At this juncture, it implies that:

Dance can be used to improve the standard of dance education at other Tertiary institutions.

Through dance, graduates of the departments of music all over will be equipped with more dance knowledge.

Finally this write up will help the institutions of higher learning and those committed to the educational process to identify and remedy the anomalies involved in the process.

Recommendations

In order to improve and maintain the study of dance education at all Tertiary institutions in Nigeria the following recommendations were made:

Dance should be allotted more time in the lecture time table of the department to help students gain more knowledge in the course.

The salaries of lecturers teaching dance should be made attractive to encourage better head in the field of dance education.

More qualified lecturers should be employed to teach dance in the institutions.

Students should be exposed to do more of the practical than theoretical aspect ofdance.

Apart from departmental dance, the lecturers in charge should organize the students to visit and observe some other peoples work in dance and criticize them.

It is necessary to carry out a comparative study on the teaching of dance in all Tertiary institutions in Nigeria. When the problems pointed are solved, the incorporation of dance in the institution of higher learning will be fruitful.

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Afrikanische Literatur in Deutschsprache: Die Unterdrückung der Frauen in Buchi Emechetas *Nnu Ego Zwanzig Säcke Muschelgeld*

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Abstrakt

In diesem Artikel wurde die Unterdrückung der Frauen vom Patriarchat und die Konsequenzen für das weitere Leben der Frauen skizziert. Feminismus wird betrachtet, weil es das Ermächtigen der Frauen in der Gesellschaft ermutigt. Der betrachtete Roman zeigt, wie Frauen in vielen afrikanischen Gesellschaften unterdrückt und marginalisiert wird. Es fällt auf, dass viele psychische, seelische und interpersonale Probleme, die aus der Unterdrückung der Frauen resultieren, marginalisieren die Kreativität der Frauen.

Schlüsselwörter: *Feminismus, Frauen, Gesellschaft, Igbo, Opfer, Patriarchat, Unterdrückung, Vergewaltigung*

Zur Einführung

Dieser Artikel stellt eine Analyse der Unterdrückung der Frauen in der Gesellschaft in Buchi Emechetas *Nnu Ego Zwanzig Säcke Muschelgeld* dar. Eine drastische Umwandlung der gesellschaftlichen Werte im 19. Jahrhundert in Europa hervorgerufen durch soziale Umbrüche brachte mit sich eine kritische Haltung in Bezug auf die gesellschaftliche Stellung der Frau. Zu Beginn des zwanzigsten Jahrhunderts war eine Zunahme in der Geschichte der Frauenliteratur, was zu ein Wanken des gesellschaftlichen Gleichgewichts beziehungsweise der Geschlechtsgleichheit geführt hat. Die Betonung auf die Stellung der Frauen in der Gesellschaft wurde dann eine wichtige Frage. Marilyn French untersucht die Lebensumstände der verheirateten Frauen im 20. Jahrhundert in Amerika und stellt fest:

> Feminism is the only serious, coherent, and universal philosophy that offers an alternative to patriarchal thinking and structures (...). Feminists believe that women are human beings, that the two sexes (at least) are equal in all significant ways and that this equality must be publicly recognized (7).

Im gleichen Sinne bemerkt Odinye Ifeoma wie folgt: "feminism is a social theory and movement primarily motivated by the experiences of women in the society." (40) Die Kämpferinnen des Feminismus wollten die Unterdrückung der Frauen in der Gesellschaft abschaffen. Sie hofften auf eine Gesellschaft ohne Unterdrückung der Frauen. Ralf Schnell notiert in der *Geschichte der deutschsprachigen Literatur seit 1945:*

> Die männlich beherrschten Diskussionsstrukturen und Entscheidungsmechanismen gaben den Anstoß, aus der gemeinsamen Fronde des antikapitalistischen Aufbegehrens und der sozialistischen Strategiedebatten auszuscheren, um, inmitten programmatischer Emanzipationsbestrebungen, der besonderen Unterdrückungssituation der Frauen zu entkommen. (375)

Dennoch ist es den Feministinnen in den verschiedenen Ländern noch nicht gelungen, die völlige Gleichberechtigung zu erkämpfen. Es ist wichtig in dieser Zeit der Frauenemanzipation, ein Thema zu behandeln, das sowohl konkreten Bezug zur Lebenswirklichkeit von Frauen in Nigeria hat und als auch gesellschaftliche Relevanz besitzt, mit dem Ziel die Situation der Frauen in der Gesellschaft darzustellen.

Die Emanzipation und die Verbesserung der sozialen Situation der Frauen ist zugleich notwendig und wünschenswert. In vielen traditionellen Gesellschaften werden die Frauen zuerst als das reproduktive Geschlecht betrachtet, während die Männer die Führungsrolle spielen. Ekwunife bemerkt in dieser Richtung wie folgt: "Throughout man's chequered history, society has always been concerned with defining roles for individuals" (427). Diese Rollenverteilung datiert aus der biblischen Zeit. Man notiert durch die Erzählung der Bibel, dass Gott nach dem Erschaffen von Adam und Eva ihnen verschiedene Rollen im Garten Edens zugeteilt hat. Die Geschlechter werden auch in der Gesellschaft verschiedenen sozialen Status zugeordnet. Das Bild der Frau hat sich von dem traditionellen Bild zu einem modernen Bild verändert und eine

zusätzliche Bedeutung erhalten. Sie ist nicht nur ein reproduktives Geschlecht sondern auch ein Mensch, der ein sinnvolles Leben führen und Karriere in jedem Lebensbereich machen kann.

Das Leben der Frau wird von gesellschaftlicher Unterdrückung geprägt. Es ist aber offensichtlich, dass das Wohl der Frauen einen positiven Effekt auf das Wohl der Rest der Gesellschaft hat. Deswegen haben Schriftstellerinnen versucht, mit ihren Werken zur Bekämpfung dieser Unterdrückung beizutragen. Die Frage nach der Stellung der Frau in der Gesellschaft, insbesondere was Sexualität, Erziehung von jungen Mädchen und Unterdrückung der Frau betrifft, bildet einen thematischen Schwerpunkt in diesem Roman.

Vorstellung des Romans

Der Roman *Nnu Ego Zwanzig Säcke Muschelgeld* handelt von den gesellschaftlichen Unterdrückungen der Frauen in einer traditionellen Igbo Gesellschaft angesichts der Normenstellungen des patriarchalischen Systems. Die Handlung spielt in einem Igbo Dorf namens Ibuza in Ostnigeria und teilweise in Lagos in Westnigeria kürzlich vor dem zweiten Weltkrieg.

Im Mittelpunkt des Geschehens steht Nnu Ego, die einzige Tochter einer unverheirateten Frau namens Ona, die eine uneheliche Beziehung mit einem Igbo Chief Agbadi hat. Ona konnte Agbadi nicht heiraten, weil ihr Vater keinen Sohn hatte. Deshalb wurde es erwartet, dass sie einen Sohn für ihren Vater gebärt. Aus der Beziehung zwischen Agbadi und Ona ist eine Tochter hervorgegangen. Nnu Ego wuchs unter der Erziehung ihres Vaters und mit fünfundzwanzig Jahr gab Agbadi den Amatokwus seine Tochter zur Frau. Nnu Ego erlebt jedoch großes Unglück in der Ehe. Sie konnte keine Kinder sofort für ihren Mann gebären. Sie verlass ihren Mann nach er eine andere Frau nahm. Agbadi arrangierte kurz daraufhin eine zweite Ehe für die Tochter. Sie verließ ihre Heimat Ibuza, um mit ihrem neuen Mann, Nnaife, in Lagos zu leben. Nnu Ego heiratete einen anderen Mann und bekam sieben Kinder. Aber sie war enttäuscht, dass Nnaife nicht ihr Traummann war. Er war irrational, sexuell unersättlich und zynisch. Nnu Egos Hoffnung bei ihrem Kehrung nach Lagos erfüllt nicht, denn das Leben in Ibuza

und Lagos ist nicht gleich. Das Leben war für sie ein konstanter Kampf ums Überleben.

Ein wichtiger Wendepunkt in Nnu Egos Leben geschah, als ihr Mann, Adaku die jüngste Frau seines gestorbenen Bruders zur Frau übernahm. Nnu Ego musste ihren Mann mit Adaku teilen. Nach einer schwierigen Leben in Lagos fuhr Nnu Ego zurück nach Ibuza und starb unter einem Baum.

Der Status der Frauen in der Igbo-Gesellschaft

Dieser Abschnitt wirft einen Blick auf die Rollen der Frau in der Igbo- Gesellschaft. Die Frage nach der Stellung der Frau in der Igbo-Gesellschaft ist in dem ausgewählten Roman Emechetas ein Thema. Die Igbo Leuten schätzen noch ihre Frauen. Und doch wird eine Frau in der Igbo -Kultur nicht gewährt, wenn sie nicht verheiratet ist. Die Igbo-Frauen haben sehr wichtigen und entscheidenden Beitrag, um ihre zugeschriebene Rolle in ihrer Gesellschaft zu machen. Die Igbo Frauen werden in Rollen sichtbar, die über Ehe und Mutterschaft hinausweisen. Emenanjo (z.n. Anyanwu) definiert Kultur wie folgt: the totality of the ways of life evolved by a people in their attempts to meet the challenges of living in their environment, which gives order and meaning to their social, political, economical, aesthetic and religious norms (…). 114. Jedoch haben einige Igbo-kulturelle Normen die Freiheit der Frauen beschränken. Die Igbo- Gesellschaft ist eine von Männern dominierte Gesellschaft. Es überrascht nicht, dass die Geburt von Mädchen weniger gefeiert wird als die Geburt von Jungen. Die Igbo gesellschaft bevorzugt die Jungen vor den Mädchen. Die Ausbildung der Jungen wird von den Mädchen vorgezogen. Die Frauen ist es nicht erlaubt aus der Familie ihres Vaters, Besitz zu erben. Ein Mann kann so viele Frauen heiraten wie er möchte, aber eine Frau muss einem Mann treu sein. Der Igbo-Mann glaubt noch, dass der Platz einer Frau zuhause ist. Nach Anyanwu ist: “African cultural practices have been weapons for enforcing women’s obedience…. Culture has been seen as an edifice of unchanging institution, traditions and identities….” (114) Einige kulturelle Normen gegen die Frauen in Emechetas Roman sind die Vorliebe des männlichen Kindes, früher Ehe für die Mädchen, weibliches

Opfer, weibliche Sklaverei, Polygamie, Ehe zu einem gestorbenen Verwandten.

Eine Untersuchung der Frauenfiguren im Roman

Die Frauen in *Nnu Ego Zwanzig Säcke Muschelgeld* stellen im allgemeinen die Erfahrungen bzw. die Unterdrückung der Frauen in der Igbo Gesellschaft dar. Es gibt zwei Gruppen von Frauenfiguren im Roman. Frauen, die rebellieren und kämpfen. Beispiele sind Agunwas Sklavin, Ona und Adaku und solche, die durch ihre Unwissenheit dem Mann und seinen Werten absolut ergeben sind und missbraucht werden. Beispiele sind Nnu Ego und Agunwa.

Die ideale Mutter - Nnu Ego

An erster Stelle kommt die Protagonistin, die ideale Mutter in der Igbo Gesellschaft. Die Darstellung der Mutterrolle von Nnu Ego zeigt deutlich die Freuden der Mutterschaft in der Igbo Gesellschaft, wenn sie sagt: "Ich kann mir gar nichts anderes vorstellen, als Mutter zu sein." (256) Bei ihrer ersten Ehe wird Nnu Ego als eine Jungfrau von ihrem Mann gefeiert, deshalb dankt die Amataokwu Familie Chief Agbadi für seine wertvolle Tochter. Dies tun sie mit sechs Fässern Palmwein. Buchi Emecheta stellt Nnu Ego als eine typisch traditionelle Mutter dar, die streng nach den Sitten und Gebräuchen der Tradition leben will. Sie leidet unter der dominierenden Rolle der Männer und gleicht ihrer Mutter Ona nicht, die ausdrücklich mutig war. Im Gegensatz zu ihrer Mutter schweigt sie und leidet allein.

Nnu Ego möchte hoffnungslos einem traditionellen Leben folgen. Sie will als eine gute Frau in der traditionellen Richtung angesehen werden, weil sie die Belohnungen einer traditionellen Igbo Mutter ernten möchte. Obwohl sie schwer gearbeitet hat, wurde diese Erwartung nicht erfüllt.

Nnu Ego kämpft auch zwischen den modernen und traditionellen Werten des Lebens. Im Roman heißt es:

> In Ibuza arbeiteten auch die Frauen und trugen zum Einkommen bei, aber im städtischen Lagos waren die Männer Alleinverdiener; durch diese neuen Lebensbedingungen ging den Frauen das Wissen, nützlich zu sein, verloren. Nnu Ego sagte sich, daß ihre Lebensweise mit dem kleinen Ngozi sehr riskant gewesen war: sie hatte versucht, in einer modernen städtischen Umgebung ihrer Tradition treu zu bleiben und weil sie in einer Stadt wie Lagos wie eine Frau aus Ibuza sein wollte, hatte sie ihr Kind verloren. Dieses Mal würde sie sich an die neuen Regeln halten. *(Nnu Ego Zwanzig Säcke Muschelgeld* 90*)*

Leider wohnt Nnu Ego in Lagos, einer Stadt, die durch die westliche Kultur beeinflusst wird. Sie scheint so fest in ihrer traditionellen Igbo Kultur verwurzelt. Deshalb versucht sie ihre Kinder nach den traditionellen Werten zu erziehen. Sie bemüht sich so gut wie möglich für ihre Kinder zu sorgen. Schließlich hat sie keine Belohnungen von ihren Söhnen für ihre Bemühungen als eine Mutter. Vor ihrem Tod wurde ihr deutlich, dass sie Opfer ihres Mannes und ihrer Söhne war. Nnu Ego druck ihre Leiden im Roman aus:

> Ich bin eine Gefangene meines eigenen Fleisch und Blut. Ist das wirklich so beneidenswert? Die Männer stellen es so hin, als waren Kinder unser einziger Lebensinhalt. Darum wollte ich auch sterben, als ich meinen ersten Sohn verlor. Denn ich war den Erwartungen der Männer in meinem Leben, meines Vaters und meines Mannes, nicht gerecht geworden - und jetzt kommen auch noch meine Sohne hinzu. *(Nnu Ego Zwanzig Säcke Muschelgeld* 213*)*

Frustration und ein unerfüllt bleibendes Bedürfnis nach Lebensfreiheit führen zu ihrem tragischen Ende. Nnu Ego stirbt in

ihrer isolierten Welt in ihrer Heimat. Ihre Hoffnung auf eine glückliche Zukunft scheint sich mit der Abreise ihrer Söhne nach Ausland verabschiedet zu haben. Nach einer schwierigen Leben in Lagos fuhr Nnu Ego zurück nach Ibusa und starb unter einem Baum. Nnu Egos tragisches Schicksal ist eine Folge der Unterdrückung des Patriarchats. Am Ende steht sie als Verliererin nach der Erziehung ihrer Kinder, die sie viel geopfert hat.

Die traditionelle Frau -Agunwa

Agunwa repräsentiert eine normale traditionelle Frau, die streng nach den Sitten und Gebräuchen der Tradition leben will. Als die erste Frau von Agbadi wird sie von den anderen jungen Frauen der Familie respektiert. Agunwa stellt die Position der älteren Frau in einer polygamischen Familie dar. Sie sollte ein beispielgebendes Muster für die jungen Frauen sein. Über seine verstorbene Hauptfrau sagt Agbadi zu ihren Söhnen: “Eure Mutter ist eine gute Frau. So bescheiden, so ruhig. Ich weiß wirklich nicht, wer nun auf meine jungen Frauen und meinen Haushalt aufpassen soll”. (*Nnu Ego Zwanzig Säcke Muschelgeld* 23)

Als die Hauptfrau von Agbadi sollte sie eine bessere Beziehung zu ihrem Mann haben. Im Gegenteil führt sie ein einsames Leben, denn Agbadi zieht es vor, Zeit mit Ona zu verbringen. Agunwa befindet sich in einer Lage, denn es ist für sie schwer dem Verhalten ihres Mannes zu kritisieren. Agunwas tragisches Schicksal (Tod) ist einerseits eine Folge ihrer “Schwäche”, andererseits ein Resultat von Umständen, auf die sie keinen Einfluss hat. Sie starb an Schlaganfall in der Nacht, als ihr Mann in aller Öffentlichkeit Geschlechtsverkehr mit Ona hatte. Sie konnte die Schmerzen nicht ertragen. Buchi Emecheta stellt Agunwa als ein Vorbild der Frauen, die unter der Polygamie leiden. Agunwa akzeptiert die Polygamie, obwohl sie unter der Beziehung zwischen Ona und ihrem Mann leidet. Sougou kommentiert über Agunwa: “Agbadis senior wife is a conformist, and typifies another type of traditional women. She accepts husband-sharing, even though she suffers from it”. (96) Sougous Kommentar zeigt deutlich, dass die Frauen in der Polygamie leiden und nicht frei

sind, ihre Leiden auszudrücken. Nnu Ego gleicht Agunwa in ihrer Rolle als eine Mutter. Sie ist eine jüngere Version von Agunwa.

Die selbstsichere Frau -- Ona

Ona macht es sich sehr schwer, sich von den traditionellen Normen frei zu machen, denn die Erziehung und die Sozialisation, die sie als ein Mädchen in einer traditionellen Igbo-Familie erfahren hat, sitzt tief. Es wird erwartet, dass Ona einen Sohn für ihren Vater gebärt, um "damit das Versagen der Natur auszugleichen." *(Nnu Ego Zwanzig Säcke Muschelgeld* 11) Ona lebt zwischen zwei Männern, ihrem Vater, Obi und ihrem Liebhaber, Chief Agbadi. Diese Männer wollten aus ihren persönlichen Interessen Ona behalten, um ihre eigenen Wünsche zu erfüllen. Ona macht deutlich, dass sich eine junge Frau in ihrem Alter ein "Lebensstil" (das ist ihr persönliches Leben) aufbauen sollte. Buchi stellt Ona als eine Figur dar, die ihre Meinung auf jedem Fall frei äußert. Sie antwortet auf Agbadis boshafte Bemerkungen: " Wer sollte mich aufhalten? Wer wird das wagen? Du? schrie sie überreizt. Bah! Du glaubst, du hast das Recht, dich wie ein Gott aufzuführen, nur weil du Agbadi bist?" *(Nnu Ego Zwanzig Säcke Muschelgeld* 16*)*

Onas Beziehung zu Chief Agbadi stellt die Würde der Weiblichkeit in Frage. Ona ist es klar, dass ihr Liebhaber viele Frauen hat und keine Absicht hat, sie zu heiraten. Ihrerseits wollte Ona Chief Agbadi nicht heiraten.

> Eine dieser Geliebten war eine ebenso schöne wie eigensinnige, arrogante junge Frau, so eigensinnig, daβ sie sich weigerte, mit Agbadi zusammen zu leben. Wie Männer so sind, war er ausgerechnet bei dieser Frau am liebsten, obwohl sie ihren Spaß daran hatte, ihn durch die Verweigerung einer Heirat zu kränken. *(Nnu Ego Zwanzig Säcke Muschelgeld* 10)

Ona versucht eine Balance zwischen den traditionellen Werten und ihrer eigenen Lebensabsicht zu finden. Sougou beschreibt Ona folgendermaßen:

> Ona is depicted as a woman dedicated to asserting herself according to her own principles; she is strong and arrogant enough to match the boisterous and witty Agbadi. Ona embodies the high value placed on womanhood and freedom. (96)

Genaugenommen äußert Ona ihre Meinung zur Befreiung der Frauen aus dem Patriarchat, wenn sie vor ihrem Tod sagt: 'Bitte trauere nicht lange um mich. Und so du unsere Tochter Nnu Ego auch liebst, vergiss nicht, ihr ihr eigenes Leben zu lassen. Sie soll heiraten, wenn sie will. Gestatte ihr, eine Frau zu sein.' *(Nnu Ego Zwanzig Säcke Muschelgeld* 30) Ona behauptet ihren Standpunkt trotz ihres Leidens in der patriarchalischen Gesellschaft. Sie mußte ihre Leute verlassen wegen der Anforderung Agbadis nach dem Tod ihres Vaters.

> Bald darauf wurde Ona wieder schwanger. Sie war von Anfang an so krank, daß die vorzeitigen Wehen niemanden in Agbadis Hauswesen überraschten. Nach der Geburt war Ona schwach, aber klar im Geist. Sie wußte, daß sie im Sterben lag. *(Nnu Ego Zwanzig Säcke Muschelgeld* 29)

Ihr wurde nicht erlaubt zu heiraten, weil ihr Vater keinen lebendigen Sohn hat. Vor ihrem Tod sagt sie: "Agbadi, rief sie heiser,"du siehst, es war mir nicht bestimmt, mit dir zu leben. Doch du bist dickköpfig, mein Vater war dickköpfig , und ich auch dickköpfig." *(Nnu Ego Zwanzig Säcke Muschelgeld* 31*)* Ihr wurde nicht gestattet ihr eigenes Leben zu führen, sondern sie musste die Anforderung ihres Vaters erfüllen. Sie ist gegen das bestehende System, aber nicht bereit, es revolutionär zu bekämpfen.

Die willensstarke Sklavin

Die Figur von Agunwas Sklavin stellt die Unterdrückung der Sklavinnen in der dargestellten Igbo- Gesellschaft dar. Als ihre Herrin starb, musste sie lebendig mit ihrer Herrin begraben werden. Nach der Tradition von Ibuza sollte eine gute Sklavin glücklich ins Grab springen. Laut der Tradition und Erwartung der Männer, sollte die persönlichen Sklavin Agunwas mit ihr begraben wird: "Am Grab von Agunwa rief der Medizinmann die Sklavin: Der Medizinmann rief feierlich und laut nach ihrer persönlichen Sklavin: sie musste vor dem Sarg ins Grab gelegt werden." *(Nnu Ego Zwanzig Säcke Muschelgeld* 24)

Leider wollte die Sklavin nicht bereitwillig in das Grab gehen. Sie wollte noch leben. Sie bittet um ihr Leben leider zum Ärgernis der Männer. Die Frauen standen weit entfernt und konnten nichts machen. Diese böse Tradition gegen die Frauen ist schrecklich, wie es im Roman dargestellt wird. Die Frauen hielten sich weit entfernt, weil sie diesen Brauch abstoßend fanden. (*Nnu Ego Zwanzig Säcke Muschelgeld* 24)

Als die Sklavin nicht willig ins Grab ihrer Herrin steigen wollte, wurde sie darin gestoßen. Sie revoltierte und bat Agbadi um Hilfe. Dann rief Agbadis ältester Sohn zornig:

> Verdient meine Mutter nicht einmal ein ordentliches Begräbnis? Sollen wir ihr die Sklavin nur deshalb nicht mitgeben, weil das Mädchen schön ist? Mit diesen Worten versetzte er der Frau einen scharfen Schlag mit der Klinge seines Buschmessers. Hinunter mit dir, wie es sich für eine gute Sklavin gehört! *(Nnu Ego Zwanzig Säcke Muschelgeld* 24)

Die Sklavin wandte ihm ihren trüben, schon vom Tode gezeichneten Blick zu und sagte: ,, Dank dir für diese Güte, Nwokocha. Sohn des Agbadi. Ich werde in dein Haus zurückkehren. Aber als legitime Tochter. Ich komme wieder...,, **(***Nnu Ego Zwanzig Säcke Muschelgeld* 24)

Wegen ihres Aufstands gegen diesen Brauch in Ibuza stieß ein anderer Verwandter die Sklavin und sie fiel in das Grab. Mit dem bedrohlichen patriarchalen Verhalten gegen die Sklavin stellt Buchi Emecheta die Tatsache dar, dass weibliche Autonomie in der Öffentlichkeit bedroht wird. Die Sklavin erscheint als Objekt der männlichen Unterdrückung und Brutalität. Wegen des Schweigens der anderen Frauen unweit von dem Grab setzt sich diese patriarchalische Brutalität durch. Deborah Tannen äußert sich über die möglichen Gründe für ihr Verhalten:

> Throughout history, women have been punished for talking too much or in a wrong way. Linguist Connie Eble lists a variety of physical punishment used in the Colonial North America: Women were strapped to ducking tools and held underwater until they are nearly drowned, put into the stocks with signs pinned to them, gagged, and silenced by a cleft stick applied to their tongues. (zit. nach Damian Opata, 380)

Okoye beschreibt folgendermaßen diesen Aspekt der Unterdrückung der Frauen, indem sie zum Schweigen gebracht werden:

> The patriarchal system imposes silence on women and women are deemed so powerless that they do not even have any access to language. Patriarchy holds that language is a male artifact, an aspect of male culture which has been shaped to meet man's needs. Men's language is said to be language of law, authority and of power while women's language is generally emotional, full of non-rational utterance, grunts, groans and moans. (334)

Die Frauen konnten nicht gegen diesen Vergewaltigung des Patriarchs widerstehen. Sie schweigen und stehen weit von dem Grab.

Die mutige Frau - Adaku

Nach dem Tod ihres Mannes verlässt Adaku Ibuza und fährt nach Lagos. Nach der Tradition von Ibuza übernimmt Nnaife die Frauen und Kinder seines älteren Bruders. Adaku kommt nach Lagos und zieht mit Nnu Ego und Nnaife ein. Nnu Egos Reaktion auf Adaku als die zweite Frau ihres Mannes, zeigt klar die Leiden, die Frauen in polygamischen Ehen erfahren. Buchi Emecheta beschreibt Nnu Egos Gefühle wie folgt:

> Verzweifelt versuchte sie, ihre Gefühle zu beherrschen, ein freundliches Gesicht aufzusetzen und als die erfahrene Frau aus Ibuza eine neue Frau in ihrem Haus willkommen zu heißen: aber es gelang ihr nicht. *(Nnu Ego Zwanzig Säcke Muschelgeld* 134)

Adaku bedeutet "Tochter des Reichtums" und ihr Name ist ein passender Titel für ihr Benehmen in Lagos. In Lagos ist sie enttäuscht von ihren Hoffnungen über das Leben. Sie muss eine Alternative für ein besseres Leben für sich und ihre Tochter schaffen. Sie erkennt ihre Stellung als eine zweitklassige Bürgerin in der Ehe und lebt als eine allein erziehende Mutter. Emecheta beschreibt Adakus Stellung, wenn Adaku sagt: "Nnaife mag mich nicht, seine Leute mögen mich nicht, warum sollte ich hierbleiben? (…) So war mein Bett für ihn nur zweite Wahl. Das machte mir nichts aus, weil ich von ihm nur einen Sohn wollte. Aber ich wurde nicht schwanger." (190) Adaku wird respektlos behandelt, weil sie Nnaife nur Mädchen gebärt. Sie entscheidet sich dafür, die Beschränkungen des Patriarchats zu widerstehen und schickt ihre Töchter zur Schule. Sie entscheidet sich das System zu übertölpeln, anstatt sich irgendwie beschränken zu lassen.

Im Gegensatz zu Nnu Ego, die eine Vorliebe für die Tradition hat, hat Adaku viel Voraussicht, um ihr persönliches Leben zu verbessern. Sie liest die Zukunft und schickt ihre Töchter zur Schule, damit diese gleiche Gelegenheit mit den Männern

haben und ihr eigenes Leben unabhängig von den Männern führen können.

Sougou stellt Adaku als eine doppelte Frau dar, "*Adaku the double*" (107), die eine Befreiung aus dem Patriarchat schafft. Sougous Aussage zeigt deutlich, dass sie eine Doppelmoral hat. Sie befindet sich in einer schwierigen Lage, aus der sie einen Ausweg suchen muss. Diese Nebenfrauenfigur steht als eine alternative Figur zu Nnu Ego. "The alternative discourse of liberation in T*he Joys of the Motherhood* is conducted through Adaku, who is constructed as Nnu Ego's co-wife" (Sougou, 107) Sougou kommentiert weiter über Adaku: "Adaku is shown as a dignified woman with the will to alter the order of things in a gendered world. She uses her wealth to enroll her daughters in the good schools so that they can take their own chances in the world." (111) Sie will ihren traurigen Zustand in der neuen Stadt nicht akzeptieren. Im Streit zwischen Nnu Ego und Adaku beschimpfen Nwakusor und Ubani Adaku und meinen, dass sie kein Recht hat, weil sie keinen Sohn für die Familie geboren hat. Im Roman heißt es: "Sie trug ihnen den Vorfall vor, statt Nnu Ego die Schuld zu geben, ließen die beiden Adaku spüren, dass sie kein Recht habe, sich über Nnu Egos Benehmen zu beschweren, wo sie doch der Familie keinen Sohn geschenkt habe." (*Nnu Ego Zwanzig Säcke Muschelgeld* 187) Es ist ihr klar, dass ihre Stellung im Nnaifes Haushalt nicht gesichert ist. Das Verhalten der Männer führt zu Adakus Rebellion gegen die Norm, wenn sie sagt:

> Vielleicht hast du mal wieder recht, ältere Frau. Je mehr ich darüber nachdenke, desto klarer wird mir, dass wir Frauen uns unmögliche Maßstäben setzen. Und uns das Leben zur Hölle machen. Ich kann nicht nach deinen Maßstäben leben, erste Frau. Ich muss mir eigene setzen. *(Nnu Ego Zwanzig Säcke Muschelgeld* 192)

Sie wehrt sich gegen die Tradition, um ein besseres Leben zu haben. "Diese Frau (Adaku) weiß gut Bescheid, dachte sie. Sie war so unabhängig in ihrem Denken". *(Nnu Ego Zwanzig Säcke*

Muschelgeld 142) Sie bemüht sich darum, ihre Individualität zu suchen. Sie zieht aus dem Haus aus, um ihre Freiheit zu haben. Durch ihre neugewonne Freiheit in Lagos findet Adaku ihre Autonomie. Sie beschließt, ihren Weg zu gehen, als eine starke unabhängige Frau, die nicht davon zurückscheut, ihre erotischen Kräfte zu ihren Gunsten einzusetzen.

Die willenlosen Mädchen (die Zwillinge --Taiwo und Kehinde)

Nnu Ego hat zu viel für die Ausbildung ihrer Söhne geopfert. Sie weiß, dass Ausbildung wichtig ist und will ihre Töchter auf ein besseres Leben vorbereiten. Allerdings bekommen nur die Söhne eine gute Ausbildung, weil sie gemäss der Tradition die Erben der Familie sind. Sie haben also gewisse Vorrechte im Vergleich zu den Töchtern, die nur ermutigt werden, mit ihrem Geschäft fortzufahren. Nnu Ego glaubt also, dass das Geschäft die beste Art ist, die Töchter auf das Familienleben vorzubereiten. Wir sehen hier den Unterschied in der Art und Weise, wie Nnu Ego ihre Söhne und ihre Töchter auf die Zukunft vorbereitet. Die Söhne werden durch die gute Ausbildung gut auf das moderne Leben vorbereitet, während sich die Töchter damit zufrieden geben müssen, Marktfrauen zu sein. Unsere Protagonistin ist nämlich der Meinung, dass gute Ehemänner das wichtigste für ihre Töchter sind. Sie werden sehr früh auf eine Zukunft als Mütter und Hausfrauen vorbereitet. Wie ihre Mutter hinterfragen die Zwillinge die traditionelle Rolle des Mädchens oder der Frau in der Igbo-Gesellschaft nicht. Sie lassen sich in die Rolle als Marktfrauen einzwängen und werden auf diese Weise als zukünftige Ehefrauen vorbereitet. Sie wehren sich gegen diese Tradition nicht.

Die Unterdrückung der Frau in einer patriarchalischen Igbo-Gesellschaft

Die Pionierinnen der afrikanischen Frauenliteratur in Nigeria haben viel durch ihre Literatur für die Emanzipation der Frau geschrieben. Buchi Emecheta hat sich einen Namen als eine zeitgenössische Autorin in Nigeria und auch in der Welt gemacht. Buchi Emecheta gehört zu den Intellektuellen, die sich mit

ihren Schriften dem Freiheitskampf der Frauen angeschlossen hat. Der Erfolg ihres Romans T*he Joys of Motherhood* über die traditionellen Unterdrückung der Frauen in Igbo- Gesellschaft brachte ihr den Status einer Pionierin der Frauenemanzipation ein und ein breites Echo Weltweit.

Ihre Werke fokussieren auf sexuelle Politik, Rassismus, Frauenunterdrückung, traditionelle Herausforderungen an die Frauen in der Gesellschaft. Ihre literarischen Werke sind aus ihren persönlichen Erfahrungen in der Gesellschaft, in der sie geboren wurde, entstanden. In ihrem Roman T*he Joys of Motherhood* wurde das Leben der Frauen durch sehr ausführliche Verordnungen kontrolliert. Verschiedene Formen der patriarchalischen Unterdrückung der Frauen werden im Roman dargestellt. Polygamie, Kinderlosigkeit, die Vorliebe für Sohne zu Mädchen und Körperliche Unterdrückung von Frauen.

Im Roman werden Frauenfiguren in der traditionellen konservativen Gesellschaft eine große Rolle zugeschrieben. Nnu Ego lebt in einer Polygamie, in der ihr Vater viele Frauen hat. Diese waren für sie ideale Mütter. Es heißt im Roman: “Die meisten seiner (Agbadi) schon älteren Frauen waren verständnisvoll (…).” (*Nnu Ego Zwanzig Säcke Muschelgeld* 38**)**

Agunwa, die erste Frau von Chief Agbadi wird als eine traditionelle Frau dargestellt. Sie ist “Agbadis ranghöchste” Frau. (*Nnu Ego Zwanzig Säcke Muschelgeld* 21**)** Sie ist ein gutes Vorbild für Agbadis jüngere Frauen. Agbadi preist nach dem Tod seiner Frau ihre gute Eigenschaft an: “Eure Mutter ist eine gute Frau. So bescheiden, so ruhig. Ich weiß wirklich nicht, wer nun auf meine jungen Frauen und meinen Haushalt aufpassen soll.” (*Nnu Ego Zwanzig Säcke Muschelgeld* 23**)** Dazu bemerkt Sougou wie folgt:

> Agunwa is represented in a manner converse to the opinion generally held about the freedom of the pre-colonial women. Agbadi´s senior wife is a conformist, and typifies another type of traditional women. She accepts husband-sharing, even though

> she suffers from Ona´s presence in the household, and suppresses her feelings. (96)

Agunwa wird als eine gehorsame Frau in *Nnu Ego Zwanzig Säcke Muschelgeld* dargestellt, die für ein harmonisches Familienleben sowie das Zusammenleben ihrer Mitfrauen sorgt. Leider starb Agunwa wegen der unehelichen Beziehung zwischen ihrem Agbadi und Ona. Rose Mezu in *Women in Chains: Abandonment in Love Relationships* schreibt folgendes über die Polygamie: "polygamy is man's prerogative to be catered for by several women and the competition arising therefrom." (132) Weiter heißt es bei ihr: " polygamy consists in female debasement and abandonment of women." (9) Agbadi verachtet und vernachlässigt seine Frauen. Im Roman heißt es:

> Natürlich verlässt Nwankwo Agbadi seine Frauen, als er sie in Mutterschaft versinken sah. Einige Frauen heiratete er nach traditioneller Weise, aber wenn er sie in Häuslichkeit und Mutterrolle versinken sah, ödeten sie ihn an und er sah sich nach einer neuen, aufregenden und großgewachsenen stolzen Ehefrau oder Geliebten um. (*Nnu Ego Zwanzig Säcke Muschelgeld* 9)

Die Polygamie wird hier als ein Mittel der Unterdrückung der Frauen angesehen bzw. verwendet. Polygamie wird hier als eine Form der Sklaverei vieler Frauen unter einem Dach und einem Mann. Agunwa hat keine Stimme, wenn sie bemerkt, dass ihr Mann mit einer junge Frau eine sexuelle Beziehung neben ihrem Haus hat. Frauen in Polygamie haben meistens ihren eigenen Haushalten. Die Frauen sind mehr „Nachbarn" als „Familie".

Sexuelle Unterdrückung ist ein Thema in diesem Roman. Die Frau wird hier als ein sexuelles Objekt der Männer dargestellt. Buchi Emecheta beschreibt Ona als ein Gegenstand von dem selbstsüchtigen und egoistischen Interesse der Männer, nämlich Obi Umunna und Chief Nwankwo Agbadi. Sougou stellt fest, dass der

Wert einer Ehefrau in der traditionellen Igbo-Gesellschaft von ihrer Fähigkeit abhängt, Jungen zu gebären:

> Ona's personality is defined in terms of her father's wish for a male child in accordance with social views that predicate a woman's value on mothering male children. The text attacks this notion right from the beginning in the metaphysical explanation for Nnu Ego's birth, which is metonymic of their fate under patriarchy. (95)

Die Frauenbefreiung ist nur ein Aspekt der Notwendigkeit, die gesamte Gesellschaft zu befreien. Es ist das soziale System, das sich ändern muss. Die Männer werden aber zu Unterdrückern, wenn sie versuchen, diese notwendigen Veränderungen zu blockieren. Buchi kritisiert alle Formen der Unterdrückungen, weil sie die Prinzipien der Geschlechtergleichheit der Frauen verletzt und bremst die Frauen in ihrer Entwicklung aus. Frauen sind in allen Bereichen benachteiligt. Diese Verbrechen gegen die Frauen in der Gesellschaften bleiben zum großen Teil unbestraft. Die Freiheit und rechte der Frauen werden eingeschränkt.

Zusammenfassung

Der Roman, den in dieser Arbeit analysiert wurde, steht exemplarisch als Anklage gegen die patriarchalen Familienstrukturen und die Unterdrückung der Frauen in allen Gesellschaftsschichten. Die Emanzipation der afrikanischen Frauen sei weiter durch die patriarchalische Ordnung verhindert. Die von Männern bestimmende soziale und traditionelle Gesellschaft betrachtet die Frauen immer noch als Eigentum der Männer. Trotz einigen Emanzipationsbestrebungen werden die Frauen in dieser Gesellschaft oft hilflose Opfer, deren Versuche scheitern, ein selbst-bestimmendes Leben zu führen und sich den traditionellen patriarchalen Regeln zu widersetzen. Die Analyse des Romans hat gezeigt, dass die Gesellschaft die Frauen sowohl psychisches als auch physisches Leid zufügt. Die Frauen leiden unter etablierten Sitten und Gebräuchen der Gesellschaft.

Bei der Analyse zeigte sich, dass die dominierende Männerwelt die Frauenautonomie verhindert hat. In dieser Analyse möchte ich feststelle, dass keine der Protagonistinnen sowie die anderen Frauenfiguren mit ihrem Leben zufrieden ist. Manche erleben zwar kurze Glücksmomente, doch sind sie im großen und ganzen unglücklich. Die Frau setzt sich mit der Gesellschaft auseinander, die meistens traditionell-patriarchalisch aufgebaut ist und versucht gleichzeitig sich von der Unterdrückung der Gesellschaft zu emanzipieren.

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Bai Guo Miao in Quanzhou: South China port city

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Abstract
This study presents **Bai Guo Miao (**White Dog Temple) in Quanzhou (South China), its background, and impotence as a heritage which is linked to the history of Sri Lanka. The White Dog Temple is a tangible heritage which elaborates the Sino-Sri Lanka relationship, Sri Lanka history as well as evidence for the adaptation to the Chinese culture by lesser known prince of Kotte kingdom. The Quanzhou city has been a multination, multicultural, multi-religious, and multi-lingual city from the Tang Dynasty (618-907AD) to Qing Dynasty (1644-1911AD). A Sri Lankan prince who is supposed to be a relative or high officer of king Parakramabahu VI, who maintained close diplomatic relationships with China, visited the Ming court of China as an envoy. However since he could not come back to Sri Lanka due to an intrigue in the palace of Kotte created by Sapumal Kumaraya (Buvanekabahu VI-11472-1480AD) , he settled in China and got married to a girl named Pu then made The clan, Shi. While in very short period he received honour of the emperor and became a wealthy officer. Eventually, the prince absorbed the culture of Quanzhou and he donated land and money to the Buddhist temples as well as other religious places. The objective temple was built by assistance of the prince. In general, dog is not considered as a god or respectable animal in the Sri Lankan context. Yet, the prince donated money to built and develop the White Dog Temple in Quanzhou. The findings of the study depict that, although there are numbers of dog temples in South China, White Dog Temple in unique because the dog is venerated as the main deity. But in other temples, it is considered as a lesser deity. This is only one temple which is reserved to a dog as a god. Further, the dog has a white, slim body, calm look with off mouth and open rounded eyes, straight sitting position, and it is established on a special pedestal.

Keywords: Shi family, white dog, Quanzhou

Introduction

Bai Guo Miao (White Dog Temple) (Fig.1) is situated in the Quanzhou city of Fujian province, China. The temple is dedicated to a white dog, therefore is termed the White Dog temple. The temple is a very important heritage for the Sri Lankan history, because it was constructed with assistance of a Sri Lankan prince who migrated to China during the Kotte kingdom. Name of the prince reported as Ba-lai-na who was an envoy to Ming court and was the founder of the Shi Family (Sri Lankan royal family in China). However, the legend of the prince has disappeared in the chronicles of Sri Lanka. Fortunately, Chinese sources such as tombstones, writing records, ethnological remains and White Dog temple have given enough details to study the story of Shi Family. Dog is not a god in Sri Lankan context but Ba lai na donated assets to build a temple for a dog god. The reason which forced the donation of Ba lai na, should be studied to understand his situation in China.

Objectives

The main objective of this study is to identify the significance of the White Dog temple as a heritage which is linked to the Sri Lankan history particularly in the kingdom of Kotte. The next is to identify the reasons behind the stature to be white, the intention of the king who was a Sri Lankan to dedicate the temple to a dog, who considered as a very low kind of creature in the Sri Lankan context. Dog is worshiped as a god in the Chinese society but the dog god in this temple is totally deferent from dogs in other temples.

Methodology

Data was mainly collected through participatory observation the researcher has travelled to the most of parts of Southern China for archaeological excavations and explorations and visited a large number of museums. Specially, the study is concerned on the evidence in China on the cultural interaction with Sri Lanka from the period of Han Dynasty to Qing Dynasty and used historical documents and artefacts which were related to the study area in

China. Two of inscriptions were found in the temple yard that described the founders and their origins. The evidence from written documents and folklore has been used to carving the inscriptions which placed in1998. Finally, personal interviews have been conducted with selected persons who hold responsibility regarding the dog temples as well as met the members of the research project on Shi Family in China that was appointed by maritime transportation museum of Qunazhou. The data gathered from the above method helped in answering the problems of the study

Study directions

The Shi Family in China was a very important topic among the researchers in South China in 1990s (Ranasinghe 2013). Some Sri Lankan researchers have also touched on the story of the Shi family (Rohanadeera 1997, Wimalarathne 2002, Perera 2002). But they could not continue their studies because they could not completely use of the Chinese sources. Except professor Hettiarachchi, other researchers were not able to comprehend any architectural remains of the Shi family but they studied a few tombstones of the family. Professor Hettiarachchi conducted an investigation on Shi Family in China and Taiwan as well as Zheng He who visited several times to Sri Lanka during the Ming dynasty (Hettiarachchi 2014). Somehow, they have made a pathway to the study about Shi Family for the later researches. Professor Chen Hsin hsiung (2010) spent long time to understand history of Shi Family from Taiwan. Ranasinghe and Wu Chunming composed a paper titled ' The Last Sri Lankan Princess in Quanzhou (A Study of Sri Lankan Royal Family Tombs in Quanzhou, South China)'. They were able to present several evidences on the Shi Family (Gamini and Wu Chunming 2012). A research on Pedigree of Shi Clan found in Taiwan was presented in 2015. They concentrated on the founder, the members the family, tombstones in China and Taiwan of the Shi Clan (Gamini and Chen Hsin hsiung 2015).

Results and findings

The present researcher visited a number of temples in the Fujian province of China which have been dedicated to various kinds of

gods such as devil, god warriors, animal and natural forces. The Chinese society is multi religious and therefore, the environment had allowed freedom to worship any kind of god on their beliefs. Several temples were dedicated to the god and dog. Dog was the closest animal for the human since it was domesticated in the Neolithic era. Since then, the dog was a friend, guard and a helper for the daily life, and at the end, dog became a god or sacred animal in some of societies. Dogs and horses were sacrificed as main victims by Shang Dynasty of China for their daily rituals (Ranasinghe 2011). Song Gong Gong temple (Fig.2) and Yu Feng Song Gong Zun Wang temple (Fig.3) in Louyuan in the Fujian province are the places where the dog is worshiped as a god. All those temples were the dog appearing as a god who is under another powerful god. However, the dog in White Dog Temple (Fig.4), is presented as the main god. In addition, it is only one temple, which presents a dog as a main god in China. On the other hand, this is only one place where can see white dog among the dog gods. This temple is very important for the history of Sri Lanka because the temple was built with the assistances of a Sri Lankan prince who founded the Shi clan in South China. It is quite complicated why he gave assistances for a dog temple, because dog is not a god or sacred animal in the Sri Lankan society. Dog occupies the lowest position in the kingdom of animals in Sri Lanka. According to the inscriptions, which carved during the 8-11 centuries in Sri Lanka? It was mentioned that the person who steal the properties of the temple deserved to be born as a dog (Kulathunga 2005, Amarawamsa 1969).

Tombstone of Shi Family found in 1996 and then attention of the local government turned to the White Dog Temple. They appointed a committee to reconstruct the building in the same year and it opened to the public in 1988. Finally, two inscriptions (Fig.5) were erected there, which gave a brief history of the temple that being the references in government reports and legends. According to the inscriptions, the temple was built with the assistance of founder of the Shi Family. Moreover, the local government reconstructed the temple because it is a landmark for the Sino-Sri Lanka cultural relations. Some folktales state that the prince has given assistances for constructing a lion temple but not a dog temple, however as the

result of diminishing power of the Family with the time, the lion stature was changed in to a dog (Liu Zhi Cheng 2013,per.Comm.,11January).

During the construction of the temple, a lion figure with human body (Narashimha?) and Chochchiengana panel (Elephant worship linga) has been found in the premises of the temple. Although Narashimha caving had disappeared, other two carvings are displayed in the national museum in Beijing. Nevertheless, carvings may not belong to the temple context. The most probably those carvings might have been brought from Siva temple in Quanzhou because there is recorded four places where can be seen carving of Siva temple, such as Kiyuan temple, Tianhougonhg temple, Xingsi pavilion and Xiamen university. Numbers of Hindu carvings had used for the construction of the above building. Those carvings were originally used for the Siva temple and after destroying the temple most remains had been used for another religious propose to signify cultural interaction in the late period (Lee 2012). On the other hand, lion is not considered as a god in the Sri Lankan or Chinese context It only symbolizes the Sinhalese nation. However, any tangible evidence to prove this fact has not been unraveled. The story of lion was linked to the temple because of the Sri Lankan relations. The temple developed with the power and high social status of the Shi members but gods and structures were changed as the result of diminishing power. Even the temple has been used as a factory in the later period. At the end, local government noticed the temple as a very important heritage and ritual center. Therefore, they appointed an officer and well monitoring system for twenty-four hours (Wanglian Mao et al 2004).

Dogs in other temples are very rough and black or brown colored with sharp eyes, and not calm looking. They are portrayed as ferocious and in an attacking position. Moreover, they have always been placed under a god or goddess. Artists never gave any special attention for the finishing of the statues and their background. The devotees are hanging foods and drinks on the neck of the dog gods. But the dog in White dog temple is white shown with a slim body but strong and looking calm, off mouth, open rounded and clear eyes (Fig.6) and shown in a straight sitting position, bereave and

kind as well as established on a special pedestal which gives high respect for the statue. The location of the statue is in the middle of the temple. Bundle of printed bank notes which is considered as a high respective offerings in the Chinese society, had hung on the neck of the White Dog but foods and drinks are not been hung. Very valuable and decorative silk clothes have also covered the statue. Another noticeable feature is that the color of the clothes is yellow like Buddhist temples in China and Sri Lanka. The local government has conserved the temple and opened it to the public for worships and rituals. Gradually structure of the temple was changed and four human gods were included, and then it became the main temple of the area. However, the new gods are not highlighted alms with white Dog. The name 'White Dog' has given by Linsao in the end of Qing Dynasty (Xu Shi Yi ne 2013, pers.Comm., 10 January). Not only Shi Family but also numbers of devotees come regularly to worship the dog god with offerings and asking help to their lives.

Conclusions

The legends, government documents and tomb inscriptions prove the relation between White Dog temple and Shi Family in Quanzhou as visible evidence of Sino-Sri Lanka cultural relations in the Kotte era. The prince got adopted to the Chinese culture and respected all the believes in that culture. Since he was a Buddhist and wife being a Chinese Muslim woman, he might have understood the importance of multi religious background of the area. Since dog worship was more popular in the region, he might have donated a dog temple with the intention of getting the attention of the neighbors. In addition, he may have wanted to help the religious places that followed tradition of the royalties of Sri Lanka. On the other hand, he could not go back to motherland because of his risk life. However, he has adapted as soon as possible to the mass culture. If he wanted to play the role of royalty in foreign country that was the most popular way for him. According to records, he continues as high officer for Ming court and his son became a translator for the government. Besides numbers of the Shi, members held high positions in the government and were rich. The donation for many temples may have helped them to get attention from local people and government. The dog became white and very different from other dog gods because of the influence of the Sri Lankan prince.

Eventually, the family members have given more attention for the rituals and festivals in the temple up to eighteen generations as their family responsibility. On the other hand, the royal palace is close to the White Dog Temple. The local government of Quanzhou has given particular status to the temple and royal palace as intangible heritage of Shi Family to get tourist attraction and memories of Sino-Sri Lanka cultural ties. The important point is the immigrant prince and his generation had played a very significant role in Chinese society. The temple discussed in this paper is a great witness for the social activities, rest, sacrifice, respect, and well adaptation of the Shi Clan in to the Chinese culture.

(Fig.1) (Fig.2)
(Fig.2)

(White dog temple, Song Gong Gong temple, Yu Feng Song Gong Zun Wang)

(Fig.4) White dog (Fig.5) inscriptions of the temple (Fig.6) Face of the god

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