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HUMAN TRAFFICKING IN NIGERIA AND ITS EFFECTS ON NATIONAL IMAGE: A MORAL APPRAISAL

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Abstract

Human trafficking is regarded as modern slavery. It 'involves deceiving or coercing someone to move either within a country or abroad through legal or illegal channels for the purpose of exploiting him or her'. The phenomenon in recent time has generated a lot of attention among local and international community. The menace has become a lucrative criminal business and Nigeria has acquired a reputation for being one of the leading African countries in human trafficking with cross-border and internal trafficking as a country of origin, transit and of victims. The paper attempts to articulate the effects of the illicit business on Nigeria national image. The major reasons for the persistence of the ugly phenomenon of human trafficking in Nigeria include pervasive poverty, unemployment, greed etc for the purpose of forced labour, domestic servitude, sexual exploitation, and rituals. The paper also review the legislations put in place the Nigeria government to curb menace. The paper recommends that fighting human trafficking in Nigeria is all encompassing because it requires a need for synergy of efforts to create public awareness of the crime, address the poverty situation in the country, create employment for the youths, reinforce relevant national laws, organize counseling, rehabilitation and reintegration programme for the victims

Keywords: Human, Trafficking, Nigeria, National Image, Moral Appraisal

Introduction

Human trafficking is defined in international law as "the recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of

deception, of the abuse of power or a position of vulnerability or of the giving or receiving of payments of benefits to achieve the consent of a person having control over another person, for the purpose of exploitation." (Letitia and Yvonne, 2014). In other words, human trafficking refers to the wide variety of processes by which individuals become enslaved—that is, unable to leave a situation without fear of violence and paid nothing or next to nothing for any duration of time.
Human Trafficking most often takes place in three stages: (1) recruitment at place of origin, which often involves coercion or abduction; (2) the transfer of victims to a final destination, either crossing international borders or moving internally within the same country; and finally, (3) the exploitation of the victims. The most widespread forms of exploitation are forced commercial sex and labour, including domestic servitude, but victims are also trafficked for purposes of forced marriages, organ removal and ritual killings. Traffickers target the most vulnerable sectors of society luring their victims, many of whom are women and children, with promises of a better life through employment or education.

Human trafficking is largely a form of modern slavery on account of its resemblance to the Trans Atlantic Slave Trade. Slavery as an institution was abolished in the 19th century, and the 1948 Universal Declaration of Human Rights prohibiting slavery or servitude recognizes the rights of all human beings to live trade, more than two centuries ago, about 300 international protocols and conventions prohibiting and criminalizing slavery and slave trade in any form, have been signed and adopted by nation states (Goliath, 2008). But the recent global economic crunch, poverty, social and political conflicts, wars, natural disasters and the contemporary climate change have profoundly influenced the alarming dimension with which people are being pulled-up as clients for human traffickers (UNHCR, 2000).

Human trafficking, like money laundering, advanced fee fraud, cyber scams and illicit trade in arms and narcotics has elicited a great concern as a contemporary social problem worldwide (Poulin, 2004). It is considered to be the third largest source of profit for organized crime apart from drugs and arms (UNHCR, 2000). In 2007, marking the 200 years anniversary for the abolition of slavery, the United Nations' researchers and other experts agreed that approximately 800,000 persons are trafficked across the world countries borders each year. The researchers and experts also concurred that human trafficking is nothing but

organized crime with the total market value estimated at about $32 billion (South African Government Information, 2009). The international awareness of the scourge of human trafficking has over the years increased considerably. The illegal trade occupies a prominent position among the social ills that pervade the Nigerian Society (Ofuoku, 2010). While it may appear that the problem seems more endemic in the southern part of the country, there are indications that no part of the country is completely immune from this social malaise that has ravaged many countries in the world (UNICRI, 2004).

The United Nations protocol to prevent, suppress and punish human trafficking, especially women and children, defined human trafficking as "recruitment, transportation, transfer, harbouring, or receipt of persons by means of threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of abuse of power or of a position, of vulnerability, or of the giving or receiving of payment of benefit to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at minimum, the exploitation of prostitution, of others or other forms of sexual exploitation, forced labour or services, servitude or the removal of organs" (South African Government Information, 2009). Nigeria, Italy, Spain, Thailand and Belgium are the countries heavily affected by the problem of human trafficking in minors and girls for sexual exploitation. Despite efforts by the government to curb the menace, human trafficking has remained a critical problem in Nigeria. The prevalence of human trafficking has generated serious concerns that have provoked interest of this paper to articulate the potential vulnerability of the victims and the attendant effects on the nation's image. To properly situate this objective for intellectual discussion, this paper shall attempt to provide an expository situation of Human Trafficking in Nigeria, an in-depth moral appraisal of the effects on the nation's image, assess the potency of the Nigerian legal instruments available to curb human trafficking and also recommend possible recommendations to the problem of human trafficking in Nigeria.

Human Trafficking in Nigeria

Trafficking in human beings is not new. Historically it has taken many forms, but in the context of globalization, has acquired shocking new dimensions. It is a complex, multi-faceted phenomenon involving multiple stakeholders at the institutional and commercial level. It is a

demand-driven global business with a huge market for cheap labour and commercial sex confronting often insufficient or unexercised policy frameworks or trained personnel to prevent it. Nigeria has acquired a reputation for being one of the leading African countries in human trafficking with cross-border and internal trafficking.

From all account, Nigeria is a country of origin, transit and destination for human trafficking (Mashil, 2005). The dynamics of human trafficking in Nigeria are considerably geographical in nature and involve internal and crossborder trafficking. The cross-border context of human trafficking in Nigeria is presented by syndicates that procure travel documents, transportation fare and accommodation for the women and girls who are desperate to leave the country in search of greener pastures in Europe, America, Saudi Arabia and South Africa. These vulnerable women and girls easily become prey for the traffickers. The lure to find a lucrative job abroad and earn a fat pay becomes clearly irresistible because of the devaluation of the Naira and the humiliating pangs of poverty in the country. It is only on arrival at their destination that the women and girls are confronted with the harsh realities that they have been deceived, and are ultimately lured or coerced into commercial sex. While the accurate statistics of the total number of women and girls trafficked into sex industry are difficult to obtain, in 2001, the number of Nigerian women working in the sex industry in Italy alone was about 10,000; a more recent conservative estimate put the figure at roughly 20,000 (Italy, 2011; UNICRI, 2004).

A recent report on human trafficking and migration to Europe shows that in 2014, 170, 100 arrived Italy by sea, compared to 141, 484 migrants that were ferried through the Mediterranean Sea from Libya in 2013. According to the report, the migrants had come from Syria (42, 323), Eritrea (34, 329), Mali (9,908) Nigeria (9,000), Gambia (8, 691), Somalia (5, 756) and some other nations (4,095). Among the migrants, 64, 625 were said to have applied for asylum (Ojugbana, 2015). In the case of Nigeria, most of the migrants were victims of human trafficking hoodwinked by syndicates as a result of their desperation to travel to Europe or Asia for a better life. Thus, human trafficking is a complex phenomenon of which many people are involved at both family and community levels, as well as at the border or international transactions.

The Guardian Opinion (June 29, 2004) observed that Nigeria is a well-known player in human trafficking. According to the paper, the country serves as" a base camp and transit channel for traffickers and their human commodity". The paper also noted that inside the country and at border areas some locations are known to be target spots for operations.

In a similar view, Oloko cited in Okpalakunne (2006) explained that human trafficking consists of both national and trans-national recruitment and movement of persons for the purpose of providing cheap, manipulatable and exploitable labour for domestic and agricultural work, commercial sex work or prostitution, begging, unregulated industrial work and street trading.

The South-east and South-south geo-political zones of Nigeria are noted for active involvement in human trafficking. For instance, several thousands of children are known to have been trafficked from Igbo land, Akwa Ibom and Cross River States to Lagos, Benin Republic, Togo and Gabon for the purpose of engaging them in child labour, which is akin to child slavery. The high rate of child trafficking became a major source of concern to the Akwa, Ibom State government that it banned "all forms of trafficking in children from the state to other parts of the country to serve as house-helps or cheap labour of any form" in 2004. The government also threatened to "deal drastically with parents who persist and promote trafficking in children" (Njoku, 2015).

The Western part of the country is also involved in child trafficking for the purpose of using them as cheap labour for domestic work, agricultural production, including cocoa and rubber farms. Nwakamma (2004) reported that Asewele, a community in Ondo State is a spot for child slavery. He stated that both males and females were sold at a price of about N25, 000.00 each across the border and there were always prospective buyers. He also noted that despite the efforts being made by the police and immigration officers, Nigerian borders are still vulnerable as far as child trafficking is concerned.

In Benin City, capital of Edo State, there were syndicates who specialized in recruiting and sponsoring young ladies to Europe especially Italy, Amsterdam and Belgium for prostitution. Taire (2004) observed that it was since 2000 that the issue of Nigerian women in general, and ladies from Benin city and its environs in particular going to Europe to work as

commercial sex workers had become a real cause for concern. Similarly, *THIS DAY* (May 3, 2004) in a story culled from *Economist* stated that people-trafficking in Benin-city was an organized and lucrative trade. The paper observed that it was riot possible to know how many ladies were shipped out each year, but that "everyone in Benin-city knows who has gone". The paper noted that the girls were recruited by local sponsors "who pay up-front for transport, and the girls therefore start out with thousands of dollars in debt"

The major reasons for the persistence of the ugly phenomenon of human trafficking in Nigeria include pervasive poverty in the society especially at the family level; the frightening problem of unemployment among the populace particularly the youths, and ignorance of the prospective victims of human trafficking about their fate in foreign countries. Some other reasons include bad leadership that has failed to improve the welfare of the citizens thereby resulting in mass disillusionment and the urge by many citizens to leave the country in search for better living conditions in other countries; the abuse of traditional method of fostering children and get-rich-quick syndrome in contemporary Nigerian society. There is also the pressures of urban migration which have stretched the demands for house helps and, in turn, induced the internal trafficking of young boys and girls conscripted sometimes into near slave labour (The Guardian Editorial, June 29, 2004).

Moreover, there is the problem of the existence of powerful and influential syndicates within and outside Nigeria that coordinate and finance the despicable business, and the lure of huge profit that accrue to them annually from it.

Legislations against Human Trafficking in Nigeria

To stem the rising tide in human trafficking in Nigeria, the government has set up machineries and embarked on legislations while aligning with international protocols as both preventive and deterrent measures. At the international level, the treaties, laws, protocols and conventions that Nigeria is signatory to include the United Nations Convention on the Declaration of Human Rights (1948); the United Nations Convention on Elimination of All Forms of Discrimination Against Women (1979); the United Nations Convention on the Rights of the Child (1989); the

International Labour Organization (ILO) Convention on Forced Labour and Minimum Wage

(1999); the United Nations Optional Protocol to the Convention on the Rights of the Child, especially on the Sales of a Child, Child Prostitution and Child Pornography (2002); and the United Nations Convention Against Transnational Organized Crime (2000). Others include the African Charter on Human Rights (1980); the Protocol on the Rights of Women in Africa (1981); Africa Charter on the Rights and Welfare of the Child (1990), and the Economic Community of West Africa States (ECOWAS) Declaration and of Action against Trafficking in Persons (2001).

At the national level, the 1999 constitution provides for the respect and dignity of human persons. It provides in section 34(1) that no person shall be subjected to torture, in human or degrading treatment or held in slavery or required to perform compulsory labour.

The rights of the citizens to the dignity of the human person against slavery, servitude, forced labour, prostitution and other forms of sexual exploitation is also enshrined in the criminal Code of the Southern Nigeria (Cap 42, 1990) and the Penal Code of the Northern Nigeria (Cap 89, 1963); Labour Act (Cap 198, 1990); and the Trafficking in Persons Law Enforcement and Administration Act (2003). The anti-human trafficking act is the most recent and crucial because it specifically addresses human trafficking. This anti-human trafficking law was a laudable move that culminated in the establishment of the National Agency for Prohibition of Trafficking in Persons (NAPTIP). There are several provisions (Sections 11 to 29, 32 and 46) of the antihuman trafficking act of NAPTIP prescribing different punishment ranging from one year to life imprisonment for serious offences such as exportation or importation of girls under the age of 18 years for prostitution, forced labour, servitude or removal of organ by means of threat or use of force or other forms of coercion, abduction, fraud or deception. The seriousness of this law is underscored by its section 61(1) which provides for: where an offence under the act is committed by any citizen or person granted permanent residence in Nigeria, s/he may be prosecuted in respect of such offence as if it was committed in any place within Nigeria. This law also vests the power to arrest, search and seize on police, immigration, custom and National Agency for Prohibition of Trafficking in Persons (NAPTIP) officials.

Similarly, the federal and state high courts have concurrent jurisdiction to try any of the offences under the law.

Although Nigeria's trafficking law provides a unified approach for the first time, it is not without its Shortcomings. The law adopts the definition of trafficking in persons as contained in the Palerino Protocol but deals more extensively with trafficking for prostitution and sexual exploitation than with trafficking for other forms of labor. This greatly limits its scope. Moreover, there are lapses in the provisions of the Nigerian trafficking law for the protection of trafficked persons and witnesses. It thereby falls short of the recommended human rights standard approach (GAATW, 2001). While it is noteworthy that the law criminalizes the transport of potentially trafficked persons by any commercial carrier with knowledge of the trafficking transaction, no commercial carrier has ever been charged.

Though still young and in need of necessary infrastructures for the effective execution of its mandate, NAPTTP has succeeded in effecting some arrests and prosecutions. In August 2004, for, example, the Agency prosecuted and convicted a woman trafficker in the Benin City High Court in Edo State of Nigeria and as at February 2006, NAPTIP's efforts have yielded seven convictions: three in Benin City and two in Kano, two in Ijebu-lgbo Ogun State. There are also multiple cases pending that raise public awareness. NAPTIP also collaborates with the Nigerian Immigration Office, the police and NGOs and has established offices across the country. To date a total of four offices have been created: one each in Lagos, Benin City, Uyo and Kano. Two shelters were also set up in Lagos and Benin City in addition to a mini-shelter in Abuja. There is also a National Anti-Child Trafficking Network operating in 22 states of Nigeria with the support of the United States Department of State and UNICEF. Finally, both the police and immigration service have established Anti- Trafficking Units located at exit and entry points for trafficking and the Kano Immigration Command now issues annual reports of repatriations through the Kano Airport. However, much still needs to be done as the problem still persists because it is a covert activity and thus the extent to which it occurs remains unknown, Non-governmental organizations like Women trafficking and Child Labor Eradication Foundation (WOTCLEF) has also been involved in the prosecution of traffickers, protection of victims, rehabilitation, retraining and counseling of repatriated trafficked people and their activities have

received worldwide support as well as local recognition for their contribution towards curbing the menace. (www.comminit.com/en/node).

In accordance with the national law allowing individual states the right to amend, Edo State recently added new provisions to the criminal code. These provisions had some positive effects: for the first time they made it a crime for third parties, i.e. sponsors and traditional priests, to facilitate the secret oath ceremony and/or to participate in it. Unfortunately, the Edo State amendment also criminalized prostitution, thereby alienating trafficked persons working in prostitution (CC of Edo State, 2001). Since the adoption of this law, there is no evidence that trafficking for prostitution in Edo State has been reduced. In fact, as of April 2004 the majority of repatriated trafficked persons for prostitution from Europe and West Africa were from Edo State. In addition, 25 trafficked Nigerian women were recently deported from the Republic of Benin and 23 of them were from Edo State. There have been no convictions since the enactment of this law.

The amendment also provided for compulsory STDs and HIV tests for deported trafficked persons. This provision violates international human rights standards which permit testing for HIV only with the informed consent of the individual. Nonetheless, state liaison offices are given details of trafficked persons including their HIV and AIDS status for record purposes and "there is a standing order that such deportee victims should be prevented from traveling, outside Nigeria."

Anti-migratory policies such as not issuing passports to single females from Edo State below the age of 25 years have not had any effect on the trafficking of Edo girls. Instead, traffickers have found other means of getting passports' and visas for trafficked persons. However, the policy has succeeded in discouraging and frustrating women from Edo State from traveling out of the country to pursue legitimate ventures, violating their fundamental rights. With an increased awareness of human trafficking, other Nigerian States are creating laws in response. There is already a law in Enugu State against child abuse that bans child trafficking. Efforts are also underway to arrest and prosecute traffickers. Unfortunately, few cases have been fully prosecuted. In a nutshell, human trafficking denies hundreds of thousands of people their basic human rights, poses a serious public health risk and fuels organized crime around the world. It is a dark and uncomfortable subject, but one that

must be illuminated. Trafficking can only be eliminated through combined efforts at national, regional and international levels. When dealing with an issue of this importance and urgency, time is of the utmost essence. The world must come together to act as one in this regard. The world must stop the criminals and terrorists from using human trafficking as a resource, but even more importantly, the world must stop human trafficking in the name of common decency.

Effects of Human Trafficking on National Image

Bad international image ranks one of the most palpable effects of human trafficking. Owing to the high degree and alarming rate of human trafficking engaged by Nigerians within and across the globe, there have been unprintable reports that portray Nigerian reputation in very bad light

It has created erroneous impression that the country is incapable of providing for her citizens especially in terms of employment and social welfare, hence the exodus of her able-bodied youths to foreign countries.

With the increase of young prostitutes of Nigerian origin are allegedly often spotted in sex parlours and streets of some European countries (Italy, Holland and Belgium etc) soliciting for male clients, Nigerians are branded promiscuous and people of low morals that can do anything to earn a living, even sleeping with dogs and monkeys and as a result, our people are held in disdain and treated like animals. Such reports tend to lower our good image before the international community and portray us in a very bad light. This makes every Nigerian a suspect wherever he or she goes. Consequently, we are faced with harsh immigration laws and in some cases, the most sophisticated security gadgets are used in screening us at different international borders and embassies. So many times visa is denied Nigerians.

The human trafficking conundrum erroneously portrays Nigeria as a country in throes of political and economic crises. This is despite the fact that the country conducted free, fair, credible and peaceful general elections recently, and is making efforts to improve socio-economic conditions of its citizens. Human trafficking, therefore, creates wrong impression of the image of the country. (Njoke, 2015)

It frustrates the efforts of the government towards the achievement of Millennium Development Goals (MDGs) particularly Education for All. Many of the victims of child trafficking are deprived of the opportunity to acquire formal education. Besides, Ezinma (2010) reported that over 12 million Nigerian children are in the bondage of child labour and more are at risk of joining the child labour condition. He stated in his report that it is quite sad that many years after the goal of International Programme on the Elimination of Child Labour work (IPEC) was launched, the prevention and elimination of worst form of child labour (WFCL) is still a mirage in Nigeria. This casts doubts on the commitment of the country towards eliminating child labour which is akin to child slavery.

Human trafficking deprives the country high-skilled manpower needed for rapid national development. It acts as a Brain drain. Ibekwe (2010) summarized the negative effects of brain drain on developing countries, including Nigeria as follows:

> *Brain drain in developing countries has financial, institutional and social costs: little return from their investments in higher education; increasing dependency on foreign expertise due to dwindling professional sector; diminishing ability of several developing countries to offer basic health care services to their subjects; widening gap in science and technology between the richer and poor countries; crumbling middle class population; failing tax system and disappearance of jobs and society (Ibekwe, 2010).*

With particular reference to Nigeria, Professors Wilma Meus and David Sanders, both of the University of the Western Cape's School of Public Health, South Africa stated in their research report that Nigeria has incurred loss of $420 million (N53.34 billion) through the loss of 21,000 doctors to the United States of America. Meus and Sanders stated that conservative estimates showed that the United States has saved at least $3.86 million (N490.2 million) in training fees by employing doctors from Nigeria (Bagshaw, 2003). Similarly, thousands of medical experts of Nigerian origin reside and work in United Kingdom.

On the other hand, Nigeria's health care and education sectors have "been in deplorable state partly due to inadequate number of experts as a result of the effect of brain drain." In the case of health sector, for instance, the report on the progress of the Millennium Development Goals (MDGs) as documented by Anuforo (2010) shows that

> *Nigeria really still does not have the kind of public health system that the country…. needs. The life expectancy in Nigeria is about 55 years, while in other middle income countries it is about 70, and higher income countries about 80 plus. Nigeria is just not achieving the health and maternal survival of the child befitting a country of its stature (Anuforo, 2010).*

It should be noted that Nigerians in Diaspora were said to be over 20 million contributing greatly to the development of their various countries of residence (Nwanunobi, 2006).

Human trafficking exposes some Nigerian citizens to all forms of inhuman treatment in foreign countries. These include physical assault, rape, detention and in some extreme cases execution. Many Nigerians are also known to be languishing in prisons in some countries of the world due to the misadventure associated with human trafficking. Trafficking victims also experience other forms of psychological and physical abuse. Yukoshko (2009) reports that victims are more likely to experience fear, guilt, sense of betrayal, lack of trust, suspicion, sense of apathy, shame, withdrawal, resignation to fate, hopelessness, extreme form of submissiveness, maladaptation, and a sense of loss of personal autonomy; initiative and integrity. The report also adds that victims tend to turn to drugs, as well as being much more likely to inflict self injury or even commit suicide. Yet also, victims stand the risk of being arrested, face detention, prosecution and deportation. The fastest growing prisons in Italy, France, Spain, the Netherlands, United States, Saudi Arabia and South Africa are the ones for the immigrants trafficked for sexual exploitation (UNHCR, 2000) most probably from Nigeria.

It has given rise to frequent deportation of Nigerian citizens from foreign countries with its attendant diplomatic implications. The former Head of Nigeria Immigration Service (NIS), Trafficking Unit, Miss Nnenna Mbagwu revealed that a total of 2,562 Nigerian girls were deported from Europe in 2002. She also stated that 189 minors who were being 'towed out' of the country ostensibly for child slavery were intercepted in the same year. (Daily Champion, January 30, 2003).

Human trafficking exposes Nigerian youths to the danger of being used as 'guinea pigs' for scientific and medical researches in foreign countries. The National Coordinator of the National Anti-Human Trafficking

Campaign (NAHTC), Mr. Richard Osai lamented that human trafficking between Nigeria and the world "is taking worse dimension". He stated that "besides slave work abuse, the victims are losing their vital parts for a paltry $150 in return for the permanent damage done to them" (Njoku, 2015). This is not only an act of indignity against such victims, but also portrays them as sub-humans without protective rights.

Human trafficking also has significant impact on the National security. It Create an environment of violence, crime and fear, human trafficking separates families, erodes social bonds and support networks, and undermines the economic prospects of the country. Furthermore, facilitated by large-scale international organized criminal networks that are linked to illicit trade in arms and narcotics, trafficking in persons can also compromise state security and impede human development by weakening the rule of law, undermining health systems and threatening public safety.

It impugns on Nigeria's national character. It was partly as a result of the bad image which human trafficking paints about the country that the Federal Government resolved to embark on re-branding Nigeria project.

Conclusion and Recommendations

The menace of human trafficking is damaging, disastrous and devastating to the victims, the family and the society at large. In view of the pervasive and penetrative effects of human trafficking on Nigeria and Nigerians, there is need for a continuous synergy of efforts to curb the menace. The government, Law enforcement agencies, media, religious bodies, traditional rulers and the civil society organizations all are expected to play a pivotal role in the war against human trafficking.

Government in particular should make the country attractive to citizens especially the youths through qualitative public education, job creation and provision of social infrastructures, which often constitute the push factor for emigration. Since women and girls are the most vulnerable to trafficking, the federal government is expected to reinforce relevant national laws and international conventions and protocols that protect the rights and privileges of individuals against trafficking. Law enforcement agencies like the Nigeria Police Force (NPF), Nigeria Immigration Services (NIS) and Nigeria Custom and Exercise (NCE) could also assist the National Agency for Prohibition of Trafficking in Persons (NAPTIP) with

intelligence and logistic support to fight the crime. Members of the public also owe a duty to NAPTIP by providing information to help NAPTIP to track down suspected trafficking syndicates. Above all, since globalization has influenced and aggravated human trafficking, just as other transborder crimes, the necessity for closer cooperation and collaboration between Nigeria and other countries to nip the crime in the bud cannot be underestimated.

There is the need to wage war against poverty. The ability to successfully, reduce poverty, is the starting point of victory over human trafficking. The government should work seriously to alleviate the suffering of the people. Unless this is done, no war against human trafficking can be won. Parents and guardians should also be mindful of porous propositions by dubious tour operators seeking to encourage bogus oversea trips for their young daughters.

According to the 2015 TIP Report, the Government of Nigeria does not fully comply with the minimum standards for the elimination of trafficking. For instance, the Government has to implement formal procedures for the return and reintegration of Nigerian victims to ensure that victims are afforded adequate care upon their return to Nigeria; take proactive measures to investigate and prosecute government officials suspected of trafficking-related corruption and complicity in trafficking offenses; Take proactive measures to investigate and prosecute government officials suspected of trafficking-related corruption and complicity in trafficking offense.

Much is also required in the area of counseling, rehabilitation and reintegration. Victims, most of who are traumatized, disoriented and haunted by their experience should first undergo counseling before rehabilitation and subsequently adequate reintegration into the society.

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MACHIAVELLI'S *THE PRINCE* IN NIGERIA TODAY

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Abstract

While the ideas espoused in The Prince have been interpreted in various ways by various scholars, it is generally believed that the ideas cannot be isolated from the political situation of Machiavelli's city-state, Florence, and Italy at the time of its writing. This article is an attempt to present a comparison between the political situation of Florence and Italy of Machiavelli's time and that of the present-day Nigeria. It argues that Nigeria's present political situation can be understood in the light of Italy's political situation during the time of Machiavelli.Though the Florence and Italy of Machiavelli's era is quite different in culture and civilization from contemporary Nigeria, findings from the article indicate that the two political situations are similar in terms of central features described in The Prince relating to human nature, lack of national cohesion, and the application of violence and cruelty in socio-political activities. The article will suggest that Nigeria can learn from Machiavelli's argument that what was needed in Florence was a strong ruler who could provide a unifying force that would allow the city-state to transit from political weakness to political stability. That said, it does not in any way imply that the views canvassed by Machiavelli in The Prince were the perfect solutions to the problems confronting Florence and Italy of his time, nor, that they are the solutions to the present problems confronting Nigeria. It only uses the political situation of Italy during the time of Machiavelli and his argument for a strong and united Italy as insight into the political problems of Nigeria and to make recommendations as to how these problems may be addressed.

Keywords: Prince, Machiavelli, City-State, Nigeria, Politics, Law Makers.

Introduction

While *The Prince* means different things to different people, it is clear that the ideas contained therein are linked to the political situation of Machiavelli's city-state, Florence, and Italy back then. Considering what appears to be a similarity between the political situation of Florence and

Italy of that time with the state of affairs in the present-day Nigeria, it is not out of place to say that Nigeria's political situationmay be understood and dealt with in the light of Machiavelli's arguments in *The Prince*. In view of this, the objective of this article is to show the similarity between the state of affairs in the Florence and Italy of Machiavelli's time and that of the present-day Nigeria.

Over the five centuries that Machiavelli's *The Prince* has existed, it has indeed courted much controversy and given rise to multiple interpretations. Berlin notes that "apart from a cloud of subsidiary views and glosses, there exists, even now, over a score of leading theories of how to interpret *The Prince*"(Berlin, 1992: 206). For the purpose of this article, I will mention six areas which, for me, are the major perspectives in the interpretations of the book. They are the interpretations in the perspectives of morality, satire, political science, nationalism, job-seeking, and conspiracy.It is not my intention to give an exhaustive account of these interpretations, but rather to provide some indication that the interpretation I settle on is not the only possible view.

In terms of morality, there are those who see *The Prince* in the light of conventional morality and those who see it as introducing a new kind of morality. Those who see *The Prince* from the perspective of conventional morality argue that it represents immorality. For them, the ideas in it are unacceptable because they run totally contrary to the conventional assumptions of morality. But for those against their view, Machiavelli's ideas in *The Prince* are not immoral but rather a kind of moralitydifferent from conventional morality.His morality, they insist, is expedient morality, that is, morality that is guided by necessity and exigencies of politics, which, for them, are independent of private and social life.

For scholars who interpret *The Prince* as a satire, their argument is that the book must have been written by Machiavelli as a satire because itsline of advice contradicts in no small measure with everything else written by Machiavelli in his other works, as well as the things known about his moral, political and private life. Thus, they insist that it was a burlesque of despotism and tyranny intended to pull off the mask from the tyrannical rulers that were everywhere in Machiavelli's era. By implication, Machiavelli, they claim, used irony in identifyingthe worst political methods and tactics, with the hope that tyrants who follow his advice would get into strife in their kingdoms.

Those who see *The Prince* as a work of sciencebase their argument on the 'reality' of the ideas posited in the book by Machiavelli, especially in the last chapter where he calls for the redemption of Italy from the barbarians who have desolated her. For something to be a work of science, they hold, it has to be based on provable facts and backed by empirical evidence. Therefore, theyregard Machiavelli as the father of modern political science and *The Prince* as the first major work of modern political science since it is the first treatise in modern era to address politics from the standpoint of realism rather than idealism.For them, in order to liberate Italy from the influence of foreign governments and put things in order, Machiavelli argues in *The Prince* that a strong and united indigenous government is necessary, even if it is an absolutist one.

The main argument of thinkers who see *The Prince* from the perspective of nationalism is that the book was written at a specific time andfor specific circumstances of Italian history– when only power and cool 'reason of state' could save Italy from foreign domination. They argue that the key to the interpretation of the book is the impassioned appeal in the last chapter for national liberation through the new prince. Therefore, for them, Machiavelli was a passionate patriot who saw the need for uniting a chaotic collection of small and feeble Italian principalities into a strong and coherent whole. In other words, he was an Italian patriot speaking to his own generation, who cared most of all for the Italian unity and independence and acclaimed any form of rule that would ensure it.

Those who interpret *The Prince* as a job-seeking treatise base their arguments on aspects within the treatise as well as circumstances surrounding its composition. The facts within the book, according to them, are its dedication to the reigning Medici prince, Lorenzo de' Medici, and what seem like desperate arguments and pleading that Machiavelli employed in butressing his statement in Chapter XX of the book that "princes, especially new princes, have found men who were suspect at the start of their rule more loyal and more useful than those who, at the start, were their trusted friends" (Bull, 1995: 68). The circumstances surrounding the composition of the book, they argue, are Machiavelli's loss of his diplomatic job with the return of the Medici family to the throne of Florence in 1512, and dozens of job-seeking letters he wrote to his friends, Francesco Vetorri and Francesco Guicciardini, asking for their help in connecting him to the reigning Medici prince.

The argument of Mary Dietz who proposed the conspiracy theory isthat Machiavelli's *The Prince* is "a masterful act of political deception" aimed at undoing "Lorenzo de Medici by giving him advice that would jeopardize his power, hasten his overthrow, and allow for the resurgence of the Florentine republic" (Dietz, 1986: 777).' For her, "*The Prince* is not simply about deception, but is itself an act of deception" and Machiavelli the"theorist of deceit is at the same time a practitioner of the very act" (Dietz, 1986: 781). By implication, *The Prince* is a tract that in fact aims at restoring a republic, though in appearance it dedicates itself to maintaining a princedom.

As seen in the six interpretations summarized above, Machiavelli and *The Prince* mean various things to various people. While these interpretations have their respective merits, I think the appropriate interpretation through which Nigeria's political situation could be understood and explained is that of those who interpret *The Prince* from the angle of political science. This is because the book's realistic and practical approach to the issue of politics, its exaltation of the good of the state over personal sentiments, as well as its offering of theories that explain and predict political behaviour and events are enough to justify its interpretation as a work of political science. Moreover, this interpretation is most pertinent because whether knowingly or unknowingly many present-day Nigerian politicians and ordinary citizens manifest in their social and/or political practices many of the traits which Machiavelli observed in *The Prince*. In fact, there is a high degree of similarity between the state of affairs in the present-day Nigerian society and the state of affairs in Italy of the days of Machiavelli.

Comparative Analysis of the Two Political Situations

I begin this comparative section with this important question: What was the political situation of Florence and Italy in the time of Machiavelli? Adams captures the situation in Florence thus:

> Florence was in constant ferment. The various wards and districts were in political conflict with one another; the rich and the poor were often at each other's throats; the various families gathered and broke up into factions; the guilds and trades were politically active; and because they were all crowded together in a tight little town behind walls, the

> Florentines were subject to gusty rumours and surges of passion that sent them raging through the streets to howl or hammer at the high towers and massive palazzo within which lay hidden their heroes or hated enemies of the moment (Adam, 1992: IX).

From the above description, it is clear that the time of Machiavelli was a worrisome one for people like him who wanted to see a city and nation in peace and unity, without internal and external distractions. Unfortunately, the whole of Italy was then in political turbulence. It was a very tumultuous era characterized by popes waging acquisitive wars against Italian city-states, as well as incessant battles for regional supremacy and control among France, Spain, the Holy Roman Empire, and Switzerland. This resulted in frequent rising and falling of Italian people and cities from power, constant changing of political and military alliances, proliferation of mercenary armies, and rise and fall of many short-lived governments. The situation was so chaotic, that for Florence, that had no natural protection, a big army or strong military tradition, things were very difficult. It was in this confusing situation that Machiavelli wrote *The Prince*, wherein he sets out his views on how Florence and Italy could be salvaged from the chaotic and deplorable condition they were in.

Though Florence or Italy of Machiavelli's era is quite different in culture and civilization from contemporary Nigeria, a closer look, as I have noted earlier, reveals that there is some degree of resemblance between how things have been happening in the Nigerian society and what one can grasp from *The Prince* about Florence and Italy. To explore this position, let us look at these areas:

1. Human Nature
2. Lack of National Cohesion
3. Violence and Cruelty.

1. Human Nature: One of the recurrent themes in Machiavelli's treatise, *The Prince*, is his analysis of human nature. In order to formulate his advice for rulers, he mentions explicitly a number of natural traits in human beings which he came to know from his knowledge of history and his observation of events happening in his time in Italy, in general, and Florence, in particular. From his observations, Machiavelli concludes as follows about human beings:

> Men are ready to change masters in the hope of bettering themselves. In this belief they take up arms against their master, but find themselves deceived when they discover by experience that instead things have got worse (Chapter III, Adams, 1992: 5).
>
> It is the nature of people to be fickle; to persuade of something is easy but to make them stand fast in that conviction is hard. Hence things must be arranged so that when they no longer believe they can be compelled to believe by force (Chapter VI. Adams, 1992: 17)
>
> How men live is so different from how they should live that a ruler who does not do what is generally done, but persists in doing what ought to be done, will undermine his power rather than maintain it. If a ruler who wants always to act honourably is surrounded by many unscrupulous men his downfall is inevitable (Chapter XV, Skinner and Price, 1988: 54).
>
> A general rule about men, that they are ungrateful, fickle, liars and deceivers, fearful of danger and greedy for gain. While you serve their welfare, they are all yours, offering their blood, their belongings, their lives, and their children's lives, as we noted above – so long as the danger is remote. But when the danger is close at hand, they turn against you. Then any prince who has relied on their words and made no other preparations will come to grief. … People are less concerned with offending a man who makes himself loved than one who makes himself feared: the reason is that love is a link of obligation which men, because they are rotten, will break any time they think doing so serves to their advantage; but fear involves dread of punishment, from which they can never escape (Chapter XVII, Adams, 1992: 46).
>
> Men are so simple of mind, and so much dominated by their immediate needs, that a deceitful man will always find plenty who are ready to be deceived (Chapter XVIII, Adams, 1992: 48).

From the above statements, one can see that, for Machiavelli, human beings are naturally selfish, greedy, stubborn, hypocritical and unreliable.

They are not to be trusted because they are dangerous, deceitful and profit-driven. He believes that all that men want and care for is nothing but their personal glory and wealth, and they are so desperate about it that they can lie, cheat or do all kinds of cruel things to get what they want. Most of Machiavelli's ideas in *The Prince* are his pieces of advice to the prince on how to acquire, maintain or preserve power in the midst of people who are naturally selfish and unreliable. Believing that the problems plaguing the city of Florence and the nation of Italy were caused by human beings out of their selfishness, greediness, hypocrisy and stubbornness, he insists that solution to the problems equally lies in a strong and capable prince who could use any necessary means to hold the nation together and make the nation self-sufficient. For him, the reason why everybody, including the religious leaders, is struggling for power, maneuvering for positions and fighting over spoils is because of human nature.

Looking at today's Nigeria, just like in Machiavelli's Florence, and Italy of his time, it is filled with individuals who exhibit the same attributes Machiavelli saw in the lives of people of his time. Nigeria today is made up of many greedy and selfish people who do all kinds of cruel and violent things in order to acquire and maintain political power. Available empirical evidences show that in today's Nigeria the struggle for political power, maneuvering for political positions and fighting over spoils of office have led many to intimidation, kidnapping or killing of political opponents. Some have entered into sorcery and ritual practices of various kinds in order to secure political positions. While one may not agree with Machiavelli that his observations about human beings, which he stated in *The Prince*, are the full truth about human nature (considering that he acknowledged in Chapter XVIII that there were actually people abiding with honest principles, whom, as he said, were always overcome by trickery and cunning men), it is a true fact that many in Nigeria are exhibiting the same pattern of behaviour Machiavelli noticed in the people of his time. There are instances of selfishness, trickery and cunning being manifested by politicians in both high and low places in order to acquire or maintain political power

A typical example of this is the position of the ruling party, the All Progressives Congress (APC), on the issue of restructuring in Nigeria which has been on the front burner of National discourse since the middle of 2016. Restructuring, in the Nigerian context, means devolving more

powers and responsibilities to the component states of the federation, which will make the states to be financially independent of the Federal Government and make the Federal Government to be only in charge of issues of national concern such as foreign policy, defence and economy. This is based on the argument that rejigging the current structure of the Nigerian federation would strengthen its unity and also stabilize its democracy. It is surprising to watchers of political events in Nigeria that the same leaders of APC who were at the forefront of the call for restructuring of the Nigerian federation when they were in opposition are, now that they are in power, reluctant to bring about the restructuring they formerly called for. Instead of taking the bull by the horn as they promised Nigerians in their campaign for votes in the 2015 elections, they now argue that those calling for restructuring are politicians who lost out in the 2015 elections.

Echoing the mind of the ruling party, in his interview on *Channels Television* programme, *Sunrise*, on 29th June 2017, a prominent member of the ruling party, Governor Nasir El-Rufai of Kaduna State said that "politicians calling for restructuring were 'opportunists'" (*Vanguard* Newspaper of 30th June 2017, anchored by Madukwe under the heading *Politicians calling for Restructuring are Opportunists – El-Rufai*). This view is corroborated by another leading member of the ruling party, Governor Yahaya Bello of Kogi State who "called on Nigerians to disregard calls for restructuring of the country, describing such calls as mere political deceit" (*Leadership* Newspaper of 6th July 2017, under the caption *Calls for Restructuring Mere Political Deceit – Kogi Gov.*).

2. Lack of National Cohesion: Another area in which the present Nigeria is comparable to Florence and Italy of Machiavelli's time is the inability of the citizens to achieve national cohesion even after over 50 years of independence. Just as Florence and Italy of Machiavelli's time were characterized by factional units and small states who were always at each other's throat, Nigeria is characterized by ethnic nationalities that have always been in endless battles to outsmart each other politically and religiously. Inasmuch as Nigeria today is an independent nation, the way things have been happening since independence shows that the politicians and ordinary citizens believe more in their tribes and religions than in one Nigeria. The former National Anthem, used from the country's independence in 1960, states thus:

1. Nigeria, we hail thee
   Our own dear native land
   Though tribe and tongue may differ
   In brotherhood we stand
   Nigerians all are proud to serve
   Our sovereign Motherland

2. Our flag shall be a symbol
   That truth and justice reign
   In peace or battle honour'd
   And this we count as gain
   To hand on to our children
   A banner without stain

3. O God of all creation
   Grant this our one request
   Help us to build a nation
   Where no man is oppressed
   And so with peace and plenty
   Nigeria may be blessed

The second and current National Anthem, which replaced in 1978 the first one adopted at independence, reads as follows:

1. Arise, O compatriots
   Nigeria's call obey
   To serve our fatherland
   With love and strength and faith
   The labour of our heroes past
   Shall never be in vain
   To serve with heart and might
   One nation bound in freedom
   Peace and unity.

2. Oh God of creation
   Direct our noble cause
   Guide our leaders right
   Help our youth the truth to know
   In love and honesty to grow

And living just and true
Great lofty heights attain
To build a nation where peace
And justice shall reign.

Just like the National Anthem, the National Pledge which is recited by school children throughout Nigeria at the beginning and end of each school day goes like this:

I pledge to Nigeria, my country
To be faithful, loyal and honest
To serve Nigeria with all my strength
To defend her unity
And uphold her honour and glory
So help me God.

The aim of making the school children sing and recite respectively the National Anthem and Pledge is to get their words internalized into their lives so that when they grow up they will abide by their words and manifest them in their social, political and economic activities. But available evidences clearly portray the fact that many politicians that sing the national anthem at public functions do that only with their mouths and not from their hearts. In other words, they are just paying lip service to both the National Anthem and Pledge. This is hinged on the fact that their political practices do not correspond with the wordings of the National Anthem and National Pledge. It is noticeable that from the country's independence in 1960 till date, the voting pattern of Nigerians most of the time portrayed tribal sentiments, showing everyone's desire to put into elective offices only people from his or her tribe or religion. This means that from independence to the present time, there is no sense of unity and oneness in Nigeria. This is part of the reason why *Boko Haram* and Moslem fanatics in Northern Nigerian are publicly and silently burning down churches and wiping out generations of Christians there, with what seems like tacit support of some of their state governments and religious leaders.

Up till now, there is no seriousness on the part of various states governments in the Northern part of Nigeria in arresting, prosecuting or jailing those sponsoring or taking part in the persistent religious crises

occurring there. Reporting under the caption *CAN to Northern Govs: Halt the Killing Spree Now*, Igata wrote:

> The Christian Association of Nigeria, CAN, yesterday tasked the Northern governors to stop further killing of Christians in the area. Rising from a joint meeting of the Southern Nigeria Christian Elders' Forum and the Christian Association of Nigeria, South-East zone, the Christian leaders condemned what they called "the inhuman treatment meted out on Christians in the Northern part of Nigeria. "How can Christians be treated like cows and goats in Northern part of Nigeria with impunity while we claim that Nigeria is a secular state, the group queried, warning that "this is a sign of total Islamization of Nigeria, which is dangerous to the corporate existence of the entity called Nigeria" (*Vanguard* Newspaper of 15th June 2016).

Events in Nigeria since independence indicate that it is not only in the Northern part of Nigeria that people are showing apathy to the corporate existence of Nigeria. All over the country, there is one problem or the other confronting the nation. Militant youths are blowing up oil pipelines in South-South of Nigeria, in spite of the plea from the President of Nigeria, Muhammadu Buhari, South-South leaders of thought, and other well-meaning Nigerians that they lay down their arms and dialogue with government in order to find lasting solution to their grievances. Writing on these recurrent blowing of oil pipelines in the *Daily Post* of 7th July 2016, under the heading, *Again, Niger Delta Avengers Blow Up Chevron Pipeline in Delta*, Opejobi stated:

> The Niger Delta Avengers, NDA, said they blew up another oil installation belonging to Chevron Nigeria Limited in the creeks of Delta State on Wednesday night. This is coming barely 24 hours after the rampaging agitators reportedly attacked a pipeline belonging to Nigeria National Petroleum Corporation, NNPC, at Eleme leading to the Nigeria Liquefied National Gas, NLNG, in Rivers State. The resurgent militant group disclosed its latest attack on a statement by its spokesman, Mudoch Agbinibo.

In the South-East of Nigeria, the agitation for Biafra has resurfaced with high intensity, with the Movement for the Actualization of the Sovereign

State of Biafra (MASSOB) and Independent People of Biafra (IPOB) currently mobilizing all indigenes of South-East and South-South of Nigeria for another secession of Biafra from Nigeria. To prove their seriousness to their cause, they organized demonstrations in major cities of the South-East of Nigeria on Monday, May 30, 2016 to commemorate Biafra Day, i.e., the day the Biafra warlord, Chukwuemeka Odumegwu Ojukwu declared the independence of the aborted Republic of Biafra in 1967. In some places, the demonstration turned violent and bloody. Writing under the caption *7 Die as MASSOB Protests in Asaba*, *Vanguard* Newspaper of 30th May 2016 states thus:

> No fewer than seven persons have been confirmed dead following protest by members of the Movement for the Actualization of the Sovereign State of Biafra (MASSOB) in Asaba on Monday. The Acting Police Public Relations Officer (PPRO) in Delta, SP Charles Muka, who confirmed this in a statement, added that the police recorded two casualties. It stated that the military arrested and brought eight members of MASSOB to the police who are now in custody in Asaba.

In another report of the demonstration, as it happened in Onitsha, anchored in the *THISDAY* Newspaper of 31st May 2016, under the heading *Dozens Killed, Several Injured as Biafra Day Rallies Turn Bloody*, the story goes in this way:

> During yesterday's rally in Onitsha, Anambra State, a combined team and police clashed with members of IPOB during the celebration of Biafra Day in the commercial city. The clash, THISDAY checks revealed, left about 30 people dead and many injured. It was equally gathered that over 50 members of the Biafran group were arrested by the military and taken to the 302 Cantonment of the Nigerian Army in Onitsha.

In response to the activities of Independent People of Biafra (IPOB) which culminated in a violent clash between the group and the Nigerian military at Umuahia, Abia State, in September 2017, the Nigerian Government secured a court ruling through which IPOB was formally proscribed and designated a terrorist organization. Reporting on it, Soniyi, Ogunmade andUgwu of THISDAY Newspaper stated:

> A Federal High Court sitting in Abuja has proscribed the Indigenous People of Biafra (IPOB) in Nigeria, the South-East separatist group which has been agitating for the realization of the Republic of Biafra. The acting Chief Judge of the Federal High Court, Justice Abdul Adamu Kafarati, granted the order proscribing IPOB following an application filed and moved Wednesday by the attorney General of the Federation (AGF) and Minister of Justice, Abubakar Malami (SAN). The judge granted all the prayers brought before him by the justice minister (*ThisDay* Newspaper of 21stSeptember 2017, under the heading *Court Formally Proscribes IPOB, Designates it Terrorist Organization).*

Though the proscription of IPOB and its designation as a terrorist group are seen by most observers of recent political events in Nigeria, including the United States (*Vanguard* Newspaper of 24th September 2017 under the caption, *IPOB is not a Terrorist Organization – US Govt.*), as uncalled for, many welcome the move because of the dangers posed to the unity of the Nigeria nation by the activities of IPOB, especially their activities in the six months before their proscription.

Just as there are presently insecurity situations in the Northern, Southern and Eastern parts of Nigeria, the Western part is not left out, as Oodua People's Congress (OPC), a Yoruba nationalist organization has for decades been a thorn in the flesh of both ordinary people in Lagos and other parts of Western Nigeria. Clashes between OPC and Security agents are now part of life in Western part of Nigeria, as residents in the region have become used to such clashes coming on regular basis. In one of their clashes, reported by Usman in the *Vanguard* of 28th August 2013, under the caption *5 arrested as OPC, Police clash in Lagos*, the story went thus:

> Pandemonium broke out yesterday at Iju-Ishaga area of Lagos, following a clash between policemen and suspected members of the Oodua People's Congress, OPC. Trouble, as gathered started after some policemen on stop-and-search flagged down the OPC vehicle which was moving towards Agege area for an event. An eye-witness who identified himself as Timothy, said: "The policeman fired teargas canisters which choked some of the OPC members. Other still managed to flee the scene in their vehicles."

Reporting on another clash in the *Vanguard* of 31st March 2014, under the heading, *One Killed, Station Torched in Lagos, Police, OPC Clash*, Usman stated:

> Pandemonium broke out, weekend, in the densely populated Ajegunle area of Lagos State, after some members of Oodua People's Congress, OPC, engaged policemen in Tolu Police Division in a gun duel over the release of a suspect. A suspected member of OPC was shot dead in the process, a passer-by hit by a stray bullet, one policeman shot and several others sustained varying degrees of injuries in the incident which paralysed commercial activities in the area. A police van was also burnt by the OPC members and part of the station torched. Their attempt to burn down the station, however, was met with resistance from the policemen.

In a clash on Tuesday, 27th April 2016, involving the OPC and some hoodlums in Agejunle area of Lagos State, one person was killed, while several others were injured. Reporting on the incident,Igbonwelundu stated that "the incident which occurred around 10pm at Arumo Street, caused panic among residents as buildings were touched by the rampaging youths" (From *The Nation* Newspaper of 27th April 2016, under the heading *One Dies, Others Injured as OPC, Hoodlums Clash in Lagos*).

From the foregoing, it is understandable that in his national broadcast on 1st October 2017 in commemoration of Nigeria's 57th independence anniversary, the Nigerian President, Muhammadu Buhari, lamented the lack of cohesion among the ethnic nationalities in Nigeria. He said,

> Recent calls on restructuring, quite proper in a legitimate debate, have let in highly irresponsible groups to call for dismemberment of the country. We cannot and we will not allow such advocacy.
>
> As a young Army Officer, I took part from the beginning to the end in our tragic war costing about 2 million lives, resulting in fearful destruction and untold suffering. Those who are agitating for re-run were not born in 1967 and have no idea of the horrendous consequences of the civil conflict we went through.

> I am very disappointed that responsible leaders of these communities do not warn their hot-headed youths what the country went through. Those who were there should tell those who were not there the consequences of such folly (*Premium Times* Newspaper of 1st October 2017 under the caption *What Buhari told Nigerians at Independence*).

Also, few weeks after the Nigerian President's broadcast, the Vice President, Prof. Yemi Osibanjo echoed a similar sentiment on the lack of cohesion among the various tribes in the nation. Addressing a gathering of Nigerian pastors, he said,

> We must also deal with tribalism, religion and other parochial tendencies. It is difficult to find national leaders today. Many Nigerians speak from a tribal perspective (*Daily Post* Newspaper of 28th October 2017, anchored by Wale Odunsi under the heading *Maina: Osinbajo Breaks Silence on Ex-Pension Boss).*

3. Violence and Cruelty: Machiavelli's narrative in *The Prince* brought to the fore the state of affairs in both Florence and Italy of his time. The city of Florence, just like other Italian city-states, was facing enormous challenges of how to sustain her statehood in the midst of incessant political conflict, violence and cruelty. It was a period of political turbulence, insecurity and chaos, violence and wickedness, characterized by struggles for acquisition of territories and influence. Likewise, Nigeria, a colonial creation, is today facing some challenges of political development coming from all fronts, which include the use of violence and cruelty to acquire political power and to express ethnic or religious grievances. Available evidences point to the fact that violence and cruelty are part of social cum political lifestyle of many Nigerians.

Right from the early years of the existence of the country as an independent state, there has always been the abuse of the power of incumbency by the ruling party, aimed at intimidating the opposition parties and their candidates, as well as their supporters. Notably, the first Federal election in Nigeria, as an independent country, held in 1964, was characterized by ugly incidents of political thuggery and violence, electoral malpractices and chaos, leading to boycott of the election by the opposition coalition, United Progressive Grand Alliance (UPGA) in certain parts of the country. This made the ruling coalition, Nigerian

National Alliance (NNA) to have a landslide victory. Resultantly, the entire process suffered crisis of legitimacy and credibility, and everybody knew that a national crisis was imminent, as there were even talks of a possible military take-over. To avert such a development, the Prime Minister of the Federation, Sir Abubakar Tafawa Balewa, agreed to form a Government of National Unity, and also to have fresh elections in the constituencies where no effective election had taken place due to the UPGA boycott.

As if what happened in the Federal election of 1964 was a child's play, in the Western Region elections held on 11th October 1965, there were higher incidents of widespread rigging, violence, intimidation and murder of opponents and destruction of their properties, perpetrated by both the NNA and the UPGA. The follow-up events culminated into a serious political crisis, which consequently, led to chaos and complete lawlessness all over the Western Region, resulting in massive destruction of lives and properties. It was reported that during the crisis, about 1000 people lost their lives and about 5,000 houses were burnt down. It was the problems associated with the Federal election of 1964 and the 1965 Western Region election that compelled the military to strike on the night of 14th – 15th January 1966 and terminate the Nigerian First Republic.

Incidentally, other elections that have taken place in Nigeria after the 1964 and 1965 elections are characterized by violence and intimidation, and sometimes kidnapping or killing of political opponents, massive rigging, and other forms of electoral irregularities.These malpractices contributed partly to the overthrow of the Second Republic by the military on 31st December 1983. Even the 1998/1999 elections which ushered in the present democratic dispensation in Nigeria were characterized by wide-scale irregularities and violence. According to Ezeigbo, "soldiers were used to intimidate innocent voters", while observers witnessed "ballot stuffing and other pre-meditated political violence geared at perpetrating fraud to pave the way for the PDP candidates" (Ezeigbo, 2007: 297).

Analysing the 2003 and 2007 elections, Agubamah noted thus:

> On the whole, the assessment of the 2003 elections reflected malpractice all over. In states like Rivers and Ogun, the votes cast were more than the voters registered….Like the 2003 elections, the 2007 witnessed various dimensions of malpractices. Accusing fingers in this regard pointed to the

> then President, Olusegun Obasango. Accusations were rife that he was manipulating the electoral environment in favour of his party PDP (Agubamah, 2009: 471).

Similarly, the 2015 General Elections, considered the freest and fairest in Nigeria's election history, had pockets of violence and intimidation of political opponents in many areas of the country. According to Nigerian Human Rights Commission, 58 Nigerians were killed in the 2015 pre-elction violence (*Premium Times* of 13th February 2015, anchored by Ibeh under the caption *58 Nigerians Killed in 2015 Pre-election Violence So Far – Rights Commission*).

Application of Machiavelli'sArgument to Nigeria's Political Situation

It is likely that many will question the justification for my argument that the Nigerian society of the 21st century can be understood in the light of the events of sixteenth century Italian society and Machiavelli's response to the events as articulated in *The Prince*. For me, going by the similarities in the two political situations in terms of human nature, lack of national cohesion, violence and cruelty, as established in the comparison drawn above, it is plausible to use the political solution offered by Machiavelli as a recommendation on how Nigeria will get over its political problems.This is in view of the fact that Machiavelli's concern in *The Prince* is the evolution of a strong ruler that can unite Italy into a coherent whole capable of withstanding foreign incursions and distractions.

Just like the Italy of the Machiavellian era, Nigeria is facing some challenges of political development coming from all fronts, which include manifestation of greed and selfish interests, lack of national harmony and the use of violence and cruelty to acquire political power and also express ethnic or religious grievances. As Machiavelli saw the necessity for Florence and Italy of his time to transit from political weakness to political stability, there is no doubt that Nigeria needs some change of structure and mentality on the part of all the citizens. If Nigeria will grow to become a strong and great nation that can be a political and economic force in the comity of nations, in accordance with the aspirations of the founding fathers, there is need to apply the Machiavellian argument for a strong and indivisible nation.

While Machiavelli's argument for a strong ruler not in any way restrained by norms of conventional morality does not apply for present-day Nigeria, the fact remains that Nigeria still needs a strong democratic institutions to achieve greatness. At the moment, this desired greatness has not been realized notwithstanding that the nation has celebrated 57 years of attaining independence.To achieve greatness for Nigeria, there must be true federalism. True federalism denotes a situation where the states will develop at their own pace and not depend on the centre for infrastructural development and payment of workers' salary. Presently, the way and manner in which the state governors in Nigeria run cap in hand to the Federal Government monthly for federal allocation is a mockery of federalism and caricature of democracy. The system in the country has greatly weakened the federal structure, making the state governments mere appendages of the Federal Government.

What is practiced now in the name of federalism is unitary in nature, and many opine that this is because the present constitution of Nigeria, which came into effect with the return of democracy in 1999, was drafted by the military, though after consultation with political and legal elites. The present system, they argue, is the direct result of the long years of military rule in Nigeria. This claim is based on the fact that in the First Republic (1960 – 1966) when Nigeria had regional governments, each region controlled the natural resources within its domain and developed without running to the centre for financial support. In those days, the regions were known for what they respectively produced. For instance, Northern Region produced groundnut and exported groundnut, Western Region was known for Cocoa production, and Eastern Region was known for Palm Oil production.

But barely six months after the military take-over, in May 1966, the new Head of State, Major General JTU Aguiyi Ironsi abolished the regions by decree and replaced the Federal structure by unitary system of government. Even when his successor, General Yakubu Gowon, following the counter-coup of July 1966, restored the Federal system of government, it was not practiced the way it was done in the First Republic due to the usual nature of military government. Moreover, few months after assumption of office, Gowon issued a decree dividing Nigeria into twelve states. That act, which many saw as politically motivated, totally scattered the existing framework of the regions and changed the order of governance in the country. Today, the country has 36 states and a Federal

Capital, Abuja, and all these states were created under military rule. As noted above, the 1999 constitution which the country is now operating on is a product of the Military, and it is not surprising that it has some areas which have impeded the growth of federalism. Efforts to restructure the Nigerian federation and have a new constitution are being sabotaged by those favoured by the current constitution, which made the composite states of the federation to heavily depend on the Federal Government for funds.

Again, the country needs some restructuring if it will move from economic weakness to economic stability. The restructuring has to start with changing the present constitution which made mining of all minerals and exploration of all oil and gas resources in all Nigerian lands and territorial waters an exclusive preserve of the Federal Government. The present constitution should be changed or amended to give states right to exploit and explore the mineral deposits within their respective territories. If this is done, it will create the opportunity to tap into many of the untapped solid mineral resources wasting in various states of Nigeria because successive Nigerian governments jettisoned their exploration because of oil boom.

Knowing that funds for sustaining government expenditure will no longer come from outside of the state as it used to be, every state will do everything possible to develop alternative means of revenue other than oil, such as agriculture, taxation, commercial activities, etc. This will certainly promote healthy rivalry among the constituent units of the Nigerian federation and bring about rapid development of agricultural potentials of various segments of the country as it was in the First Republic when the country operated by regions. Presently the price of crude oil in the international market is on the decline, thereby reducing drastically the income of the country and the capacity of the Federal government to provide essential infrastructural facilities to the citizenry. As things stand now, the states depend on the Federal Government's monthly allocation for funds to perform government functions and pay salary of workers. Reporting on this dependence on the centre for funds, *The Nation* Newspaper of 12th June 2016, under the caption, *FG to Give Fresh Bailout to States*, stated as follows:

> A fresh financial support facility is on the way for the states from the Federal Government to cushion the effect of the current economic crisis, although with stringent conditions.

> The scheme is designed to provide relief to the states, many of which are finding it difficult to pay their workers' salaries. The Federal government recently gave the states a bailout to enable them clear the arrear of salaries owed their workers.

As at October 2017, the Federal Government has given states bailout funds several times to enable them meet their obligations, especially payment of workers' salaries, but there is no hope in sight that things will improve for the states, unless the states have other avenues of generating enough funds to meet their obligations. Reporting on the view of the Nigerian President concerning this when he received a delegation of the Nigeria Governors' Forum, Adetayo wrote:

> President Muhammadu Buhari on Tuesday lamented that despite the various interventions by the Federal Government, there were still complaints and agitations by workers over unpaid salaries and allowances by state governments. He wondered how the unpaid workers had been managing to meet their needs. …The President told the governors that the plight of workers in the states needed urgent attention as many could hardly survive. "How can anyone go to bed and sleep soundly when workers have not been paid their salaries for months" (*Punch* Newspaper of 18th October 2017, under the caption State *Governors Demand Fresh Bailout From Buhari*).

This is where the need for a strong nation, where the principles of true federalism are firmly in place, comes to mind. When the states are given the responsibility of tapping their mineral resources, it will increase their economic viability. When the states are economically strong and viable, they will impact on their people, and when they impact on their people, many of the challenges confronting the nation, such as unemployment, prostitution and crime, restiveness and militancy will be reduced to the barest minimum. By then, the public will begin to enjoy real dividends of democracy.

Conclusion

In view of the instances highlighted above, I would reiterate my argument that the political situation of the present-day Nigeria can be understoodin the light of the political situation of the Florence and Italy of Machiavelli's time and also be addressed in line with Machiavelli's argument in *The*

Prince for a strong and united nation. Inasmuch as Italy of Machiavelli's era is quite different in culture and civilization from contemporary Nigeria, there are still bases for comparison between the political events of both societies. This is the reason why I think that the interpretation through which one can understand and explain the state of affairs in Nigerian politics is that which holds that Machiavelli's *The Prince* is a realistic reflection of the state of affairs in Florence and Italy of his time. Therefore, his ideas are his own way of trying to solve the political problems of his city-state and nation.

However, it does not in any way imply that the views canvassed by Machiavelli in *The Prince* are the perfect solutions to the problems confronting Florence and Italy of his time neither are they the solutions to the present problems confronting Nigeria in her quest for political development. It only means that the views could help in providing insight into the political problems of Nigeria, and as well serve as a recommendation on how these problems can be addressed.

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MULTICULTURAL AESTHETICS IN FELIX EGWUDA'S *THE PILLARS* AND UCHE NWAOZUZU'S *THE CANDLES*

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Abstract

This study is a seminal work on the selected plays. It adopts a close reading of the plays to examine the themes of multiculturalism and cultural diversity as aesthetic platforms used individually by the authors to interrogate the roles of ethnic and cultural sentiments in the underdevelopment of the Nigerian nation and how these sentiments continue to challenge efforts at national integration. This paper takes a close look at the creative ingenuity of the authors in terms of their ability to reveal the core of the problem without sacrificing literary objectivity. It compares the two plays with some other plays with similar themes, recognizing their uniqueness, and concludes by identifying the dramatic form as a veritable medium for multicultural communication and education. This study encourages more dramatic creations on cultural diversity and national integration, especially at the present time when the corporate existence of Nigeria and ethnic agitations for self-determination are in the front burner.

Keywords: Multiculturalism, Nigerian Drama, Cultural Diversity, National Integration.

Introduction

Aesthetics is concerned with what is beautiful, and thus can be simply understood in relation to the beauty of an organism. Therefore, in arts, it may be understood in terms of the attainment of correctness to the extent that the recipient can perceive the artistic product as good and enjoy it to the fullest.

The term "multiculturalism" has been used by political theorists and philosophers like William James, George Santayana, and John Dewey to describe a culturally diverse society and also to reflect a kind of policy that aims at protecting cultural diversity. Cultural diversity has existed in societies for a very long time and is still in existence in various societies today. These societies have a mix of individuals from different tribes, races, linguistic backgrounds, and religious creed. The co-existence of these individuals within a given geographical space and the consequent mix and exchange of cultures define the multicultural nature of the community.

Drama mirrors the society. The society provides the needed materials with which the dramatist expresses thoughts and ideas. The dramatist does not create in a vacuum. The socio political, religious, economic and cultural configurations of a society provide the materials from which he creates. Hence, the thematic preoccupations of most drama are the topical issues of the society in which it is set. In this light, it behoves on dramatists to educate, inform, criticize or appraise events and actions of a group or individuals in the society.

The diverse and multicultural nature of Nigeria, with more than 250 ethnic groups and different languages and settlements, dressing modes, social lifestyles, and religious beliefs, among others, has inspired many Nigerian dramatists.

Extrapolating from the foregoing, it is glaring that multiculturalism could be a uniting or divisive factor, and for Nigeria, it has been more instrumental in the challenge of nationhood, culminating in a civil war, perpetual agitations for more state creation, national conferences, as well as ethnic and sectarian conflicts. Conflicts arising from misunderstanding of diverse cultural configuration, among other problems have led to the establishment of numerous institutions and organizations to encourage peaceful co-existence among the many cultures in Nigeria. Among these institutions is the theatre. Theatre radiates through the religious, political, educational, health and most importantly, recreational dimensions of the society. The theatre celebrates, imitates, reflects, reproduces, educates, engineers, re-engineers, interprets and reinterprets the totality of culture which can be material and immaterial.

Essentially, every culture has aesthetic values. In other words, every culture is attractive to some people. It may be safe to say that acceptable values and approved ways of behaviour in a given community account for a good appreciation and the popularity of its culture. Therefore the theatre must seek to project the multicultural aesthetics of all Nigerian cultures, individually and collectively.

Multicultural communication through drama can be effectively used to promote national unity especially in a federal state like Nigeria. In view of this, there is urgent need for reinstating drama as an embodiment of multicultural aesthetics. This study, therefore, proposes drama and theatre as a media through which we can "understand our differences" and promote national unity.

The researchers set out to assess the role of Nigerian drama in promoting diversity and multicultural education. Thus, this study promotes the idea of encouraging diverse cultures in Nigeria through drama. It suggests possible solutions to the problem of multiculturalism in Nigeria, and adds to the extant body of discourse on the present topic.

The purview of this study is the examination of *The Candles* by Uche Nwaozuzu and *The Pillars* by Felix Egwuda to determine how they comprehensively bring to the fore the topic under discourse, and how drama can serve as an important tool for unifying the different cultures in Nigeria and bringing out the value of multicultural identity.

Review of Literature

In this segment we shall attempt a review of literature relevant to the focus of this study. Against this background, multiculturalism, and aesthetics will be discussed. We shall also admit critical comments on some other Nigerian plays with the themes of multiculturalism. There are no published works on the selected plays.

Multiculturalism and culture are two sides of a coin. The term 'multiculturalism' derives from the word 'culture'. Multiculturalism is a multidimensional concept. As a philosophy, it advocates equal cultural and political status. As a policy, it focuses on the inclusion of all cultures and ethnicities in a society. As an ideology, it centres on amalgamating diverse cultures into a mainstream culture.

Multiculturalism, according to Clara Chu, is "the coexistence of diverse cultures, where culture includes racial, religious, or cultural groups and is manifested in customary behaviours, cultural assumptions and values, patterns of thinking and communicative styles" (1). In other words, multiculturalism is the cohabitation or 'coming together' of people of diverse cultural, religious and racial inclinations.

Caleb Rosado agrees with the above by defining multiculturalism as:

> a system of beliefs and behaviours that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organisation or society (2).

Rosado sees multiculturalism as concerned with the survival of all cultures within a state or country. Its philosophy and guiding principles are tailored towards the existence, acceptance or promotion of multiple cultural traditions within a single jurisdiction.

Jeffrey Reitz sees multiculturalism as a social philosophy and a policy. As a policy, it suggests that, "in an attempt to shape a cohesive society from diverse ethnic and cultural groups, it is better to recognize and value that diversity and not seek to downplay diversity or to cast all groups within one single cultural mould" (1). Through this definition, he suggests that multiculturalism does not encourage mere tolerance, it calls for attitudinal disposition. It is geared towards recognizing, respecting, acknowledging and encouraging the existence of all cultures within a multicultural society.

Andrew Heywood identifies two forms of multiculturalism; descriptive and normative. In its descriptive form, he says, "it has been taken to refer to cultural diversity", but as a normative term, it has been seen as "a positive endorsement, even celebration of communal diversity, typically based on either the right of different groups to respect and recognition or to the alleged benefits to the larger society of moral and cultural diversity" (313).

One peculiar nature of Nigeria, with a population of about 185 million people and more than 250 ethnic groups, is its diversity. Nigeria's

population is equivalent to 2.48% of total world population, making her rank number seven in the list of countries by population and the most populous black nation on earth (*World Meter*, 2016).

The multicultural nature of Nigeria has been recognised by many scholars. Remi Oyeyemi posits that, "Nigeria is a multicultural society. It is a conglomeration of nations with different peoples and cultures. It is a basket of different religions and worldviews..." (32).

Oyazino Aluede and Agnes Malik concur that; "Nigeria is a multicultural nation with over 350 nationalities, with each entity having its own norms, values, beliefs, and languages" (117). The multiplicity of culture in Nigeria has been a thing of joy and pride and at the same time, a constant source of worry and concern. While Nigerians home and abroad have celebrated their diverse cultures through arts and craft, it has also brought them untold hardship, rivalry, pain, a civil war as well as perennial conflicts.

Ndubuisi Nnanna agrees that Nigeria is a country, "...with over 200 ethnic groups and 500 dialects...and it should no longer be seen as a weakness but strength. The mix of cultures and the richness of the dynamic synergy that comes from intercultural transactions is something that various countries now cherish and encourage" (102) but, according to Stuart A. Notholt, "...such diversity comes at a price. It is a dangerously short jump from 'my group is different' to 'my group is better' or 'my group is threatened'. National or religious chauvinism, racial antagonism, the demonization of other groups, and ultimately, war, deportations, and genocide can then be among the consequences" (vii).

The multicultural nature of the Nigerian state has been a fundamental factor of national leadership from independence.

Overtime, the concept of aesthetics has been viewed from different perspectives. During the medieval period, the medieval Christians used religious concepts as the theoretical basis for aesthetic appreciation. The structure of art was interpreted from the symbolic point of view by such thinkers as St. Augustine and Thomas Aquinas. The concept of aesthetics took on another dimension with the birth of the Renaissance. The criteria for judging art became secular and humanist in outlook. The focus was on the theoretical validation of specific, styles, methods and trends. After the renaissance, came the Enlightenment period with its own criteria for

judging art and beauty. In an attempt to mould man's view of the world, there was an effort to contrast the various forms of art. To this end, taste was viewed as a specific psychic mechanism enabling man to perceive and evaluate beauty and the fruits of artistic creativity.

The word aesthetics has its origin from the Greek word *aisthetikos*. Aesthetics is then synonymous with beauty generally and that is why when someone wants to say that something is beautiful, he could say that it is aesthetically pleasing.

Roger Fowler maintains that aesthetic perception is, "normally a blend of aesthetic pleasure and appreciation" (4). He goes on to categorize the processes of aesthetic delight: composition, complimentarily and condensation.

Immanuel Kant posits that; "other people ought to feel as we do. Just as human beings should never be treated as merely a means to an end, so aesthetic pleasure comes from the sheer use of deploying our imagination; not for reasons of morality or utility or any purpose at all" (4). Although beauty is not mere feelings, the sense of beauty is grounded in feelings of pleasure; this pleasure should be universally valid and necessary. Kant goes on to say that beauty is, "objective and universal, thus certain things are beautiful to everyone" (4). Aesthetic judgements are made by checking sufficient conditions. Uniformity in variety always makes an object beautiful, this makes up aesthetic value.

According to Emeka Nwabueze:

> … the Kantian concept which is the widely accepted definition of aesthetics sees the term as 'the result of perceiving something, not as a means but as an end itself, not as useful but as achievement'. Such perception is guaranteed to yield whatsoever beauty the material possesses, especially with regard to the qualities and pleasures that arise from one's contact with it (136).

In practice, aesthetic judgement refers to the sensory contemplation or appreciation of an object (not necessarily an art object).

Welsh Wolfgang states that, "aesthetics is considered as artistic as an explication of art with particular attention to beauty. The discipline tradition name aesthetics seem to be wrong because in fact it does not

have, as the name suggests, aesthetics as a point of reference, but arts; so the name artistic would be much appropriate" (19).

Dickie George divides aesthetics into three fields, "Theory of Aesthetics, Philosophy of Arts, and Philosophy of Criticism" (52). He also asserts that;

> all theories of art up to the eighteenth century AD were variations of the 'Imitation Theory of Art' which was first formulated by Plato (428-348 BC) in the symposium and which basically saw artistic activity as an imitation of the form of beauty in nature. Art is a human activity consisting in this, that one man consciously, by means of certain external signs, hands on to others feelings he has lived through and that other people are infected by these feelings and also experience them (39-40)

Aesthetics is an integral part of the human experience, at least as a perception of beauty and art. Whether or not one develops a thorough understanding of aesthetics as a philosophy, we encounter objects of beauty and perceive them as such. Contemporary aesthetics defies a universal rule. There is no singular definition of beauty or art, rather both can be found and experienced in the moment, by the observer.

There are various published plays that capture the challenge(s) of multiculturalism in Nigeria. The most notable, *Langbodo*, by Wale Ogunyemi, was performed during the Second World African Festival of Arts and Culture (FESTAC) hosted by Nigeria in 1977. It was Nigeria's award winning play for FESTAC '77. Wale Ogunyemi experimented with various Nigerian dances and songs that cut across the nation. *Langbodo* has been appraised by so many notable Nigerian scholars and playwrights. It is a play which Segun Oyesoro describes as one of the ''productions that featured in different theatre programs representative of the major theatre forms predominant in Nigeria's cultural diplomacy'' (33). O. Ejue praises the play as making a very strong statement on the various challenges of Nigeria. "…everything about Nigeria is in the play… it also speaks to the entire Nigerian society which is currently challenged by insecurity and disunity" (1). Similarly Segun Oyewo, sees the play as "the most effective in making a profound statement about world peace and understanding out of all Nigeria's theatre export" (109). *Langbodo*, in content and form, is a good example of a multicultural drama. Wale Ogunyemi makes use of numerous theatre idioms, and

many dances and ethnic songs peculiar to the generality of the Nigerian society. The play is adapted from D. O Fagunwa's *Ogboju Ode Ninu Igbo Irunmale.*

Apart from Wale Ogunyemi's *Langbodo*, Ola Rotimi's *If… A Tragedy of the Ruled* (1983), *Hopes of the Living Dead* (2001), and Segun Oyekunle's *Katakata for Sofahead* (1983) also critically examine the theme of multiculturalism.

Thematically Ola Rotimi's *if…* and *Hopes of the Living Dead* are replete, as Effiok Uwatt observes, with "themes of nationalism, communalism, multi ethnic characters and multi-lingualism." (40-46). In *Hopes of the Living Dead* and *If…* Ola Rotimi experiments with the philosophy of multiculturalism by bringing together people from diverse cultures and different backgrounds, plagued with the same problem who tend to de-emphasize their individual backgrounds and cultural affiliations to fight for the common good of the people. It is interesting to note that Rotimi grew up in an ethnically heterogeneous family, with his father from Yoruba land and mother from the Ijaw extraction in Rivers State of Nigeria. In *If...*, Ola Rotimi employs a variety of dramatic techniques that make the play unique in its aptness at capturing the Nigerian essence. Similarly, Ola Rotimi replicates in *Hopes of the Living Dead* the co-existence of characters from different cultural backgrounds. The play is Ola Rotimi's miniature representation of Nigeria as a multicultural nation bound together by suffering, frustration and a communal resolve to push through social, political and health challenges.

Segun Oyekunle's *Katakata for Sofahead* is perhaps the first play to be published entirely in Pidgin and from character portrayal and developments in the play one can see that the three major languages in Nigeria: Hausa, Igbo and Yoruba are used. Apart from the problems faced by prisoners in the play, the central motif of the play is a comment on the wider Nigerian society.

It is also important to note, as a matter of fact, that some plays by Wole Soyinka, Femi Osofisan, Olu Obafemi, J. P. Clark, Bode Sowande and others interpret and re-interpret national themes with the intention of creating national unity. However, most of the plays by these playwrights cannot be placed totally under multicultural drama because they have one ethnic setting or the other, ethnic songs, ethnic characters and so on. Of

course, a play can lend itself to a universal interpretation in terms of content but multicultural drama often lends itself to a special assemblage of multicultural elements to project national issues.

Textual Analyses

This segment will examine the portrayal of multicultural aesthetics in *The Pillars* by Felix Egwuda and *The Candles* by Uche Nwaozuzu, giving a detailed synopsis of each play.

The Pillars opens with four groups of people that form the Ohimini community gathered for a parley. They discuss issues that centre on the people's corporate existence. They reason together on the possible factors that may hamper their existence as one and an indivisible unit. The four groups are represented by Arbiter, Akechi, Ebo and Iyaji and the meeting is without a convener. Arbiter appoints himself chairman but the idea is frowned at by the other groups and a decision is reached that the chairmanship be rotated among the four groups at each meeting. They decide the leadership by voting and Arbiter assumes the leadership of the meeting. Arbiter opens the floor by addressing the need for and importance of the meeting, prompting Iyaji to see reasons for a captivating name to address the forum and the name 'The Pillars' is agreed on. Arbiter goes on to highlight each group's strengths and weaknesses and admonishes that they all amend their ways and learn to live together. The meeting is adjourned.

At the next meeting, Arbiter tells each group to render an account of the resources God has deposited at their disposal and suggest how such resources can be harnessed for the growth of the community. Each group does this and the meeting is adjourned once again. Akechi goes home to find things wrong; an infidel of a daughter, who is hell bent on acquiring western education, a rebellious wife who supports her daughter's dream and a son who just recently developed a flair for going out with Christian friends, thereby going against the Muslim faith.

In the last meeting, a major decision is taken about the corporate existence of 'The Pillars' in Ohimini community, with every group making honest and sincere contributions. They all come to terms with the fact that each group is guilty for the mishap of Ohimini community and that each one of

them has a peculiar role to play in the development of the land. They forgive one other and celebrate the rebirth of their community.

Egwuda's *The Pillars* successfully explores, symbolically, the emergence of a new Nigeria that is built upon the pillars of cultural understanding and tolerance. The playwright reveals the issues relating to the making of a new Nigeria, above the barriers of ethnicity and selfish regional interests, to a clarion call for cultural tolerance and understanding. This is suggested by Arbiter:

> ARBITER: Gentlemen. I welcome us to this August parley. None of us knows the convener of this meeting. Perhaps, it is a divine arrangement that we should meet today. If our being together should be meaningful, we would have to reason together. After forty years of self-assurance, we are still unsure of our destiny. The foundation looks weak. The future is bleak. Corruption, tribalism, nepotism, bribery, sectionalism, etc take precedence in our collective lives... Ethnic and religious crisis has become the order. There is crevasse in our wall... We crib our life style from the white culture because we have no focus. While the larger world is coming together...we are drifting apart. Do you remember the axiom of 'united we stand, divided we fall'? There is more to be said. Welcome. (p. 15)

Egwuda brings his creative ingenuity to bear by unveiling the play with Arbiter, Akechi, Ebo, and Iyaji being summoned to a parley without a convener. These four groups of people form the Nigerian community which Egwuda calls Ohimini. He singles out the three dominant ethnic groups in Nigeria leaving Arbiter to represent the other over two hundred and fifty minority groups. These facts are well established in the following:

> ARBITER: As our seniority has not been well established. I wish to start from the North to the South.
>
> AKECHI: Don't create unnecessary complexity
>
> ARBITER: What I mean is that I shall start with Akechi, then Ebo and finally, Iyaji. (p. 19)

> ARBITER: ...Well, thank you for your patience. I know by now Ebo is craving for his 'akpu', Iyaji for his amala and Akechi, for his 'tuwo dawa' (p. 27).

The play explores the cultural, political and economic frictions that plague the corporate existence of the people of Ohimini. Through the ensuing confrontation between the three ethnic groups arising from issues of religion, tribe and culture, Arbiter who is one considered to be an authority on what is right, good or proper, or a person who has the power to settle an argument between people, is seen arbitrating between Akechi, Ebo and Iyaji, never taking sides with any and always appreciating the singular input of all towards the development of Ohimini. We see Arbiter admonishing the others on the need for peace:

> ARBITER: Peace. We are here to resolve conflict in our community. We are not here to enhance it. As brothers, we should learn to live in peace with one another. (p. 7)

This admonition is intended to placate the trio who are bent on playing the politics of tribe and religion on who should be the chairman of the meeting. The argument on who should lead based on tribal construction is one crucial area that has hindered the development of Nigeria. Along this line, the multicultural crisis in Nigeria, from Egwuda's point of view, can be traced to tribal jingoism and religious chauvinism:

> AKECHI: We cannot accept Christian prayer in this forum; Christians are referred to as Kaffir. It is Islam that is the true religion as it came directly from Allah.
>
> EBO: Which religion does not come from God?
>
> AKECHI: I will pray. An infidel cannot pray in this forum.
>
> EBO: Who are infidels? You should not be silly. (p. 12)

Arbiter is able to convince the three about the importance of unity. Through his unwavering loyalty to the cause, he is able to change the divisive views of Iyaji, Ebo, and Akechi.

The multicultural aesthetics of Egwuda's *The Pillars* is anchored on the play's attempt to reveal most of the problems influencing the existence of

a symbolic Nigeria, arising from its multicultural nature while adequately advocating cultural understanding through the character 'Arbiter'. The playwright makes it glaring that for Nigeria to forge ahead and make any headway, it must learn to accept everyone irrespective of religious or cultural affiliations. It is also significant to note the importance of the individual strength of the different ethnic groups, and thus their utility in the development of the community.

Through the interaction of these ethnic groups, a new resolve is formed at the end of the play. It is geared towards the coexistence of all, for the greater good of the community.

The Candles opens with the Minister of Information, Chief Koko, talking to the religious leaders about their roles in the safety of the president and the nation as a whole. The government has just received hint about a coup planned by an unknown group of persons and the duty of the religious leaders is to unmask the persons behind the plot. As they discuss, the power is interrupted and the Minister of Information goes out to seek for a solution to the power failure. As he leaves, the Secretary to the Government comes in to meet darkness. Just as he speaks, the minister comes in with candles. He explains to the secretary that the standby generator could not come on because of the adulterated fuel supplied for it. Now left with the assignment of revealing the coup plotters, the religious leaders fight among themselves and finally decide to work according to religious divides. The African traditional religious leaders Ogun, Usman and Amadioha decide to work first. But even among themselves, they still have disputes on which god to call upon first and they decide to call upon their individual gods at the same time. They begin to say what they claim to see. After their various incantations and chants which does nothing to redeem the situation, the secretary replaces them with the spiritual leaders; Arch Bishop, Imam and Great Mother. They do the same thing the traditional leaders did, praying in different ways without proffering a solution. The secretary, now angry, also replaces them with the mystics; Lama, Legion and Tibet. They perform their entire magic, quote all their laws and use all their mystic arts, yet without result. The secretary, who is now extremely angry, brings all the religious leaders to work together and call upon their different gods to redeem the situation. A notice comes to them, through the secretary, that the president is on his way to their hideout, and unfortunately for them

the candles are dying out and the coup plotters have stormed the state house. The fear that the coup plotters would follow the president's trail and find their hideout engulfs them all, causing commotion and finally, the last of the candles is crushed in their frenzy, introducing total darkness.

Nwaozuzu's *The Candles* exploits different dramatic techniques to explain certain societal ills which affect the Nigerian state. The playwright indirectly mocks the Nigerian society and the 'despots' and 'psychopaths' therein. The play exposes the disunity of the religious institutions in Nigeria. The three traditional religious leaders represent the three major ethnic groups in Nigeria. They antagonize each other and each person claims to be superior to the other:

> OGUN: ...Pray my fellow lords, everyone to his spot, do not move. My Igba lies on the floor, if human feet break it, a greater darkness shall descend on this assembly.
>
> TIBET: Your Igba you speak of Ogun? No, think you instead of my sphere, my fragile crystal ball. So delicate that only a breath shall trip it.
>
> GREATMOTHER: Crystal balls and Igba, the worldly have had their say. As for me, all that I testify is that light has no communion with darkness... we are light. (p. 8)

Nine spiritual leaders are invited and they are further divided into three; Usman, Amadioha and Ogun- serving as the traditional leaders, Legion, Tibet and Lama, as the Mystics and Archbishop, Great mother and Imam as the Divines. They all struggle for recognition as the most powerful and superior. As earlier stated, Usman, Amadioha and Ogun represent the three major ethnic groups in Nigeria; Hausa, Igbo and Yoruba respectively. The nine spiritual leaders are all expected to work together to forestall the impending doom but are all at loggerheads as to which group is the superior and therefore, should be the first to perform:

> USMAN: Which group goes first?
>
> IMAM: Since it was the inspired idea of the holy woman in our midst, I suggest the religious take the first slot.

AMADIOHA: No. As the ancestors, we own the land and according to tradition, the first part always belongs to us.

IMAM: No we have...

ARCH/B: They can go first Imam. Darkness first reigned before light overcame it. Let the herbalists take the first slot and after them we go, then after us, the Mystics will follow... that is if there will still be something left for them to do by the time we are through.

TIBET: Don't worry with us, the arrangement offers us the privilege of a befitting end to the night's summit... Lama?

LAMA: Well-spoken friend. (p. 18)

Even after the traditionalists are allowed to perform their magic first, they still have disagreements about which god to call first, thus, bringing in the issues of superiority, disintegration and disharmony, even among their closed group. The playwright uses this example to make a bold statement about the situation of the Nigerian state and the problem of segregation along religious lines:

USMAN: Which god shall we call upon first?

OGUN: Ogun it shall be, the ancient benevolent god of regeneration.

AMADIOHA: Unacceptable. Amadioha is more potent and awesome, fierce and moves on the tail of the heavenly fire.

OGUN: Iro... Ogun just as I have proclaimed. Who has not benefitted from his ageless godhead? The firmament and heart of Ife, Egbado, Remo, Ayieforo...

AMADIOHA: Nonsense. That is localized. We need a national deity.

OGUN: Sango then is our bet

AMADIOHA: Sango... the deity of National Electronic Cooperation? Far be it from us friends. Is he not the principality that has condemned us to use candle light in this most important tryst?

OGUN: Then which shall it be?

USMAN: Let everyone call upon his own god, let every herbalist invoke his own deity.

AMADIOHA: A wiser decision (p. 19-20)

The playwright sees the need to maintain peace in the country and among the different sects; political, religious and social:

GREATMOTHER: To keep this candle one, united, indivisible and indissoluble entity is a task that must be accomplished... I beg your pardon, did I say candles? Eh, I actually mean the nation... (p. 27)

The multicultural aesthetics of Nwaozuzu's *The Candles* is expressed in his attempt to unveil the difficulties hindering the achievement of a united country.

We see the importance of the religious leaders and the work they have done which prompts them to see themselves as superior but at the climax of the crises, they are all forced to drop their pride and work together to achieve a common goal; the safety of the president and the nation. Though, when they eventually decide to drop their pride and work together, the die is already cast and it is too late to achieve a positive result.

Conclusion

Drama can be a powerful tool for multicultural education. This research demonstrates the importance of multiculturalism by suggesting that the right of every nationality to practice its culture should be respected. The stability of Nigeria depends on fashioning an ethos of mutual respect among the nationalities that make up Nigeria. The literary artist has not relented in recreating the contemporary cultural issues bothering his time; hence Egwuda's *The Pillars* and Nwaozuzu's *The Candles* and a host of other plays are seen to be promoting the idea of multiculturalism. These

plays are artistic successes because with the simplicity of their styles, the playwrights are able to convey their messages to the reader with ease. They have both told us an unavoidable truth about ourselves and about our social, political, and cultural problems as a country.

A multicultural society like Nigeria can reconcile unity and diversity provided it does not confuse unity with uniformity. Nigeria should evolve its unity out of its diversity by encouraging its cultural communities to evolve a plural national culture that both reflects and transcends them. More Nigerian playwrights should become interested in multiculturalism and preach unity in diversity, since they are among the final hope of the masses towards achieving a better Nigeria, especially at the present time when the corporate existence of Nigeria and ethnic agitations for self-determination are in the front burner.

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THE ROLE OF THE CHURCH IN FOSTERING SUSTAINABLE EDUCATION IN NIGERIA

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Abstract

Well over a hundred years ago, the missionaries brought western education to where we know today as Nigeria. They inculcated in their students moral education. Many of the students grew to become not just clergies but teachers in schools. These teachers produced by the missionaries, as well as their students became nation builders. In recent times, the church has proven to be formidable factor in providing qualitative and sustainable education in Nigeria. Christian churches have played a pivotal role in the provision of primary, secondary andhigher education in Nigeria. However, the participation of the church in education appears to be increasing but more efforts are required in this regard. This study is set out therefore, towards establishing the roleof churches in the provision of sustainable education in Nigeria, that is, as an alternative source to supplement the efforts of the government, parents and local communities. The main objective of this paper is to establish a relation between the church and sustainable education in Nigeria. This will be done through qualitative observation of the various roles the church has played and still playing at fostering sustainable education.

Keywords: Education, Nigeria, Church, Missionaries, Sustainable.

Introduction

The contributions of Church in fostering qualitative and sustainable education in Nigeria have been described by different scholars on a different platform, with different perspectives, relying on different sources. But, this paper willfocus on the impact of the church on education in Nigeria, anchored on the principle of saving souls by reconciling man with his Creator through preaching and practicing the

good news. Most importantly, the church over time has proven that it has an additional mandate in providing qualitative education. The church has done this through the establishment of private schools including institutions of higher learning.

However, it is vital to note the efforts of Henry the Navigator and the Portuguese Roman Catholic Priests who, in the 15th century, accompanied traders and officials to the West African coast, including Benin and Warri in Nigeria. The Priests, with the support of the Oba of Benin's Palace, built several churches to serve the Portuguese community and a small number of African converts. It is important to note that these missionaries also built schools no matter what the argument is that it served their interest in training interpreters which they needed desperately, the fact undoubtedly is that those schools also served the educational needs of Nigerians to some extent. Till date, these missionary schools and many modern ones have continued to prove they have a peculiar mandate in providing qualitative education for Nigerians.In Northern Nigeria, the Mission was resisted in planting Mission schools, while it was easily accepted in Southern Nigeria; where people saw the mission school as 'messiah' towards an end to their mass illiteracy. Apparently, poverty and illiteracy are highly correlated or associated; this may explain the high level of poverty in the North, when compared to the South as the people reject western education.

Before launching into the deep, it is imperative to attempt conceptualizing the following variables: education and church:

Education

In Nigeria and probably many other parts of the world, when people talk about education, especially in relation to western education, they almost invariably refer to the learning which takes place in school resulting in the acquisition of knowledge and skills, passing examinations and obtaining certificates. They tend to equate the quality of education with the level of performance and achievement of learners. Education is, however, much more than the acquisition of knowledge, skills and certificates.

The UNESCO International Standard Classification of Education defines education as comprising organized and sustained (or durable) communication designed to bring about learning.

Unfortunately, educational philosophers and educational professionals disagree among on a common definition of education. They tend to define education from different perspectives although in the end analysis, they end up saying the same thing from their differently perspective. It is not the intention in this paper to undertake a philosophical definition of education as stated by secular educationists and philosophers of education. Since this paper is concerned with the role the church play towards fostering sustainable education. Therefore, a simple clarification of the concept will suffice.

In the Encyclical Letter of 1929, probably the most authoritative document on Catholic education; Pope Pius (X1) defined education as the sacred task of forming the character of the child and aiding him/her to attain the purpose of existence. It is stated in CAN.795 of the Code of Canon Law that "education must pay respect to the development of the whole person so that all may attain their eternal destiny and at the same time promote the common good of society. Children and young persons are therefore to be cared for in such a way that their physical, moral and intellectual talents may be developed in a pleasant manner so that they may attain a greater sense of responsibility and a right use of freedom and be formed to take an active part in social life." These two definitions have said more or less the same thing, except that the definition in the Canon Law is more elaborate (Encyclical 1929).

According to Francis Cardinal Arinze (1965) education has to do with "the development of the whole man; soul, body, intellect, will, emotion, and physical well-being." The Catholic Bishops of Nigeria in 1972 described education as consisting "not only in the aggregate of all experiences that enlighten the mind, increase knowledge and develop abilities, it includes moral and religious education which help to develop attitudes and strengthen the will."

Education according to Afe (1995) is a tool used for the integration of individual into the society so that he can achieveself-realisation, develop national consciousness, promote unity and strive for social, economic, political, scientific, cultural and technological progress. Education involves the process of teaching and learning and for it to be qualitative and sustainable, basic infrastructures must be provided and put in place.

It is in view of this that the role of the church in this regard cannot be overlooked.

The Church

It will be pertinent to note that the concept "church" and "Christianity" will be used interchangeably by the researcher in this study in view of the fact that without Christianity there would not have been the church. "The church" in this research is defined in two perspectives, one as an institution and two as an organism. The Church as an institution has been described by Van Reken as a "formal organization that sets out to accomplish a specific purpose". According to him, it is an agent which can do things; and can say things because it has its own voice. The Church as an institution has its own purposes and plans, its own structure and officers, and its own mission. It has its own proper sphere. In many ways it parallels other institutions, like governments or schools (Van Reken 1999:198).

It is from this perspective that Iwe (1979) understands the term 'Church' to mean an organised people of God, a spiritual and moral force to be reckoned with.The Church as an organism refers to "the church as the body of believers, the communion of believers" corroboratingthis twofold view of the church; Jim Harris' has this to say: "By church I mean both the individual believer and the institutional entity" (Harrishttp://thebigpicture.home stead.com/ChurchinPolitics.html).

According to Kanuku (2007), a church is a local assembly of believers as well as the redeemed of all ages who follow Jesus Christ as Saviour and Lord; it is a community of Christians who believe in and follow Christ without reference to locality or limits. People see the church as a social organization with good moral values and are able to extend a helping hand to the needy. It is a social organisation whose membership is voluntary.

Purpose of Education

This phrase although rhetorical is pertinent to this research because when the purpose of a thing is not known, abuse is inevitable. Thomas Aquinas stated that "the purpose of education is to aid man to attain the purpose of existence and the purpose of man's existence God. In the Second Vatican Council declaration, it was stated that "true education is directed

towards the formation of the human person in view of his final end and the good of the society to which he will, as an adult, have a share." The document further stated that "the purpose of education is to help children and young people to develop harmoniously their physical, moral and intellectual qualities. They should be trained to acquire gradually a more perfect sense of responsibility in the proper development of their own lives by constant effort in the pursuit of liberty, overcoming obstacles with unwavering courage and perseverance."The purpose of education is to aid man to attain the purpose of existence and the purpose of man's existence with God. Pope Pius (X1) affirmed this purpose of education when he stated that "there is no true education which is not totally directed to the last end since the whole purpose of education is to shape man in this mortal life that he will be able to reach the last end for which his Creator has destined him."

Education no doubt is a means of perfecting the individual for life, perfecting society and leading the individual to God. Therefore, religion should be the core and the center of the education of the child. In other words, since the Church is the custodian of theological truths and the moral values which follow from them and which is the purpose of education to inculcate in man, it follows that the teaching of the Church should constitute the basis of any education of the child. Core to the purpose of education is the acquisition of skills necessary for man to effectively exploit and explore his environment.

Ecclesiastical Perception of Education in Nigeria

The National Policy on Education (FRN, 2004), talks among other things, about the integration of the individual into a sound and effective citizen and equal educational opportunities for all citizens of the nation at all levels of the nation's education system.

The purpose of religion in education is not just to make converts. Rather, it is intended to make good citizens of learners. Religious education will make learners to grow up to behave in accordance with the norms of society. Pope Pius X11 pointed out in 1946 that if children were deprived of knowledge of their faith, they would be hindered in their moral development and would be led astray in their spiritual development (Obemeata 1995).

It has been pointed out by Obemeata (1995) that religion is a means of implanting its recipients in the society of which they are members and it provides them with standards by which they can become good citizens. If religion is removed from the school curriculum or if it is badly taught, children will be ignorant of those standards which will make them good citizens. They will, therefore, be deprived of firm roots in their society and they will behave without regard to any norms. It is, therefore, important that religion should form the basis of Catholic education.

To the church, the National Policy on Education seems not satisfying in view of the desire that religion should be core in education. In its philosophy and purpose of education, the National Policy on Education is silent on the place of God in education. The emphasis is more on secular education. Tothe Church, the current Policy on Education is inadequate. That to some extent informs the desire by many churches to establish their own schools. For instance, the Catholic Church maintains that there should be no separation between secular subjects and religious education and that if the two are separated the education which will be received will be incomplete because for the total development of the individual and to lead man to God, education should be a combination of both the secular and religious aspects of education. (Obemeata, 1995)

Sequel to this inadequacy observed by the church view of the National Policy on Education to provide a satisfactory Christian education, therefore, the Education Committee of the Catholic Bishops Conference of Nigeria produced The Catholic Church Policy on Education in Nigeria which combines the secular aspect of education as emphasized in the National Policy on Education and the philosophy of education of the Catholic Church (Obemeata, 1995). It is not intended to supplant but to complement the National Policy on Education which has been found to be inadequate for the provision of education. Besides, the church has also discovered the cost intensive nature of private schools which is usually beyond the reach of many parents and intends to compliment government efforts at providing not just qualitative education but also to subsidising the fees hence making education more affordable to many.

The Role of the Church in Fostering Sustainable Education

Given the above background on the purpose of education, it has become important to establish the role of Christian churches in the provision and

fostering of sustainable education in Nigeria as a supplement to the efforts of government, parents and local communities. The nation Nigeria is home to many churches that include Anglican Church, Catholic Church, Pentecostal and spiritual churches whose contribution to education are worth studying.

In order to perform her role effectively in Nigeria educational sector, the Church requires the establishment of schools. CAN. 796(1) states: "Among the means of advancing education, Christ's faithful are to consider schools as of great importance since they are the principal means of helping parents to fulfill their role in education." The Sacred Congregation for Catholic Education has defined school as "a place for integral formation by means of a systematic assimilation of culture." It further states that the school should not be merely a place where values which are being actively lived are presented but also be a community whose values are being transmitted through the interpersonal and sincere relationship of its members and through individual and cooperative adherence to the outlook on life that permeates the school.

Up to 1970, many of the schools in various places in the Nigeria, especially in Southern Nigeria were either established or managed by the Mission. Like in other parts of the world, it has always been a thing of pride to associate with a Mission owned or run school. Without the Church, it would not have been possible for Nigeria to have made the stupendous progress it has recorded in education.The Mission impacted on the Nigerian indigenous system of education. They were after formal training of the mind, for this reason they encouraged boarding accommodation so as to supervise, control and direct the learner along proper lines (Nnamdi 2002).

It is also important to unequivocally state that over time successive governments and administrations have found out that they cannot do the job of providing education alone hence the policy of handing over of missionary schools to original owners as well as liberalizing the licence for the establishment of private universities. Since then, Nigeria has witnessed tremendous increase in the establishment of private institutions of higher learning such as Redeemer University, Madonna University, Covenant, Veritas, Caritas, Gregory and Evangel Universities to mention a few. In spite of institutions of higher learning, a number of

nursery, primary and secondary schools have been set up to cushion the educational need of the Nigerian teeming population. Hardly is there any church in Nigeria without a school or more.

Each of these churches has made different contributions towards fostering sustainable education in Nigeria through their schools. The role of the church in early childhood education includes, but not restricted to employing teachers and support staff. The overall supervision of administration composed of a committee of church members under a pastor which managed the school accounts; provided physical facilities including buildings, furniture and repairs; promoted spiritual well-being of the teachers and pupils; and sponsored children who were disadvantaged through payment of fees, buying uniforms and provision of meals.

Specifically, the Living Faith Church went into the establishment of schools early, unlike some other Churches that ventured into education. The Living Faith Church has to its credit a conglomerate of Nursery, Primary, Secondary and Universities. The nursery and primary schools are under the name Kingdom Heritage while the Secondary section is named Faith Academy. These schools are found in all the nooks and crannies of Nigeria. The church's first University was named Covenant University and was established in Ota in 2002. The second University was named Landmark and was established in Omu-Aran, the native town of Pastor David Oyedepo in 2010. The Universities have also complemented the efforts of Federal and State Governments in providing admission to many applicants who are seeking admission to the Universities in Nigeria. We also believe that the missionary orientation of the schools would minimize cultism and moral decadence in the Nigerian Universities. Apart from providing jobs for teaming Nigerian populace, scholarships are usually provided by Pastor Oyedepo for indigent students, most especially in the Covenant and Landmark universities. He was once quoted saying that "All school age children, not in school, due to inability of parents, will be fully taken care of by the church" (Opoola, 2010).

Another Christian church that has recorded some landmark achievement in the area of education in Nigeria is the Assemblies of God Nigeria. There is hardly any of her branch without an Evangel school. Most of their secondary schools are among the best in the country with boarding

houses. This denomination has also succeeded in establishing a University with modern facilities.

Living World Academy is a group of schools owned by Living Faith Church. There is no doubt about the impact this church owned school is making in the educational sector in Nigeria. Apart from providing employment for Nigerians, the church schools have a stable and standard academic calendar and programmes that cannot be compared to government owned schools. This church among other churches is making tremendous and qualitative impacts towards sustainable education in Nigeria.

Odumuyiwa (2006) observed in his study that the tuition fees being paid in the Christian Universities are too exorbitant and beyond the reach of the common man in the society. He opines "A situation in which churches established private universities, charge exorbitant fees should be replaced with technical colleges that can be maintained within the resources of the church." Education anywhere in the world is costly especially private university education. It is the nature of the government owned institutions of higher learning that have necessitated the establishment of private universities at least to provide quality and stable education for the teeming population - most of whom are travelling outside the frontiers of this nation even to neighbouring African countries in search for quality education.

A voyage into the history of Nigeria confirms the axiom that Christianity the mother of the church and education are intertwine. Olawoyin citing (Ajayi, 1965), observes that before, during and after colonisation, Christianity has been involved in the making of a new elite through education in the area now known as Nigeria. Before private universities are allowed in Nigeria in 1999, Christian Missions and churches had been involved in the establishment of primary, secondary (including modern and high or grammar), teacher training, vocational and theological schools. It is also, a well-known fact that the quality of education produced by these schools when the missions and churches were running them was high, academically and morally. The graduates of the schools were disciplined, hardworking and brilliant. The high quality that the missions and churches gave education then is what is spurring the state governments to return the schools to the churches and even allowing

private universities. The Christian churches had been in the vanguard of establishing these private higher institutions in Nigeria.

The involvement of the Church in education as seen in Nigeria, both at lower and higher levels, is a reflection of what had been going on in Christian history whenever and wherever Christianity becomes entrenched. In fact, the modern university system is Christian in origin. For example, Bologna, Paris, Oxford and Cambridge, were originally Christian Catechetical Schools. Similarly, the best universities in the world today, which are mainly in the United States such as Harvard, Yale, Princeton, Columbia and Brown, were Christian in origin. Without doubt, the ethos contributed by Christianity and the European Enlightenment contributed to making these universities the best (Olawoyin, 2005).

The inseparable union of Church and education can only be explained by one underlying philosophy of Christianity that Jesus is the logos, the organising and governing principle of the world. The same truth is affirmed in Colossians 2: 3 when the author writes that, all the treasures of wisdom and knowledge are hidden in Christ.

It is significant to note that the Mission needs not just a school for the purpose of carrying out her obligations to children and the wishes of their parents, the Mission requires schools in order to inculcate basic moral principles as well as catholic teachings on children as was advocated by Pope Benedict (XVI). Pope Benedict (XV1) in an address in Washington DC (April 2008) to heads of colleges stated that colleges must be unwavering in their commitment to Catholic teaching in everything they do, from the classroom to the dormitory and that academic freedom in a Catholic college must be informed and tempered by the Catholic faith and the teachings of the Church.

Pope Benedict (XVI) stated further that students must receive authentic Catholic teachings. Colleges, he stated, have the duty to ensure that students receive instruction in Catholic doctrine and practice. This requires that public witness to the way of Christ, as found in the Gospel and upheld by the Church, shapes all aspect of an institution's life, both inside and outside the classroom. Divergence from this vision, he concluded, weakens Catholic identity.

The Church feels responsible to contribute concretely towards the progress of the society within which it finds herself; for example the

church in the face of incessant strikes by government owned institution, is capable of providinga stable, qualitative and accessible education in order to discourage Nigerians traveling abroad seeking for quality education. It is not enough to establish schools that ordinary church members cannot afford to send their wards; hence making the purpose for which the schools were established elusive.

Conclusion

This paper has succeeded in conceptualizing the role of the church on Education in Nigeria especially in fostering sustainable education. The church has contributed so much to the educational and social development of Nigeria both in terms of human development and physical transformation. It is some of such education-oriented developmental facilities that one of the militant Islamist sects in the country popularly known as Boko Haram is currently poised to destroying. Despite the contributions of the Church to fostering sustainable education in Nigeria which remains unparalleled. But a lot more is needed to be done.

The implication of the findings in this research to the church is that as a kingdom of priests, the Church is to demonstrate to the Nigerian society what God expects; the Church is to be exemplary. In other words, Christians are to be the light of the world; they are to be the salt of the earth (Matthew 5: 13, 14). The task now is to spell this out in practical even if short terms in relation to the university education in Nigeria. This involves both the Church as an institution and the individual as a Christian.

Having x-rayed the contributions of the Church as an organisation towards fostering sustainable education, through their involvement in establishing schools in Nigeria which is a welcome development, it is hoped that the Christian ethos that had been brought to bear at lower level schools will similarly be brought to bear on the Christian universities. Universities are not primary and secondary schools neither are they theological seminaries. Hence, it is important for the administrators of the Christian schools to judiciously follow National Universities Commission's standard. By so doing they will be contributing to sustainable education in Nigeria. By now, the

administrators of church schools must have known that it is costly to run private institutions especially those of higher learning. They must not because of this admit candidates more than the capacity of facilities available; this will automatically defeat the purpose for which those schools were established. Similarly, the qualities of teachers employed have to be carefully watched. The qualification of teachers expected to teach must not just be a born-again Christian with a higher degree. We must encourage excellence in producing quality art, outstanding literature, great music, serious scholarship and first-rate research, while developing Christian scholars and students who can be salt and light in the academy.

The sorry state of most public schools and Nigerian universities are challenging that it has attracted the attention of the church. This study has given a detailed picture of what the church has done and can do in fostering sustainable education in Nigeria. However, it has also been demonstrated that the Church has contributions to make in reforming the system. The church as an organisation is already contributing by establishing schools and universities as earlier noted. But, the administrators of Christian university should be careful of the rot that had pervaded government schools-moral, intellectual and spiritual. The most important of this is that, they should always be conscious that by their living, their teachings and their writings because they are deciding the future of the Nigerian society.

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ENGLISH- IGBO DOCUMENTATION OF TRADITIONAL MARRIAGE TERMS

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Abstract

Language documentation refers to systematically recorded representations of both spoken and written forms of a language in their appropriate sociocultural context. This research work documents the Igbo traditional marriage terminologies. The research data involve the use of journal papers, the internet, interviews and textbooks. The methodology is simply descriptive. The research paper documents thirty terms associated with Igbo traditional marriage and gives a description on terms documented.

Keywords: English, Igbo, Documentation, Language, Traditional, Marriage.

Introduction

Language documentation has to do with creating a record of a language, preserving the sounds and the structure of a language. It is any record of language usage. Language documentation has emerged as a response to the pressing need for collecting, describing and archiving material on the increasing number of endangered languages. This paper focuses on the documentation of the Igbo traditional marriage terminologies. Igbo is a major language in Nigeria. Bender (1989) emphasizes that the Igbo language is classified as a Niger-Congo sub-branch of languages or the west Benue-

Congo as noted by Williamson & Blench (2000). The language consists of many dialects which are mutually intelligible. There exist the Anambra, Ebonyi, Imo, Enugu dialects.

The research paper examines the terms used in the different stages of the Igbo traditional marriage, providing their English equivalent. The data used for this research study were gathered through interviews. The researcher also consulted many relevant texts, the use of journal papers and the internet.

The concept of language documentation

Himmelmann (2006) defines language documentation as "a lasting, multipurpose record of a language". Language documentation is concerned with the methods, tools, and theoretical underpinnings for compiling a representative and lasting multipurpose record of a natural language or one of its varieties. It is a new area within linguistics that has emerged as a response to the growing crisis of language endangerment.

Austin (2007) defines on the other hand sees it as an activity of systematic recording, transcription, translation and analysis of the broadest possible variety of spoken (and written) language samples collected within their appropriate social and cultural context. Marci (2010) says that language documentation implies preserving a language without necessarily preserving the speakers; preserving the sounds, the structure of the language; or making a record of a culture.

For Grenoble and Furbee (2010:3), language documentation acquires language data from many contexts in the best, most transferable and most durable formats. In other word, Austin (2006), Himmelmann (1998) and Woodbury (2003) see language documentation as the systematically recorded representations of both spoken and written forms of a language in their appropriate sociocultural context.

Austin (2006) explains that for language documentation, data collection, representation and diffusion is the main research goal. Himmelmann(2006) notes that language documentation is a field of linguistic inquiry and practice which is concerned with the compilation and preservation of

linguistic primary data and interconnection between primary data and various types of analyses based on these data.

Reasons for engaging in language documentation

From a linguistic point of view, there are essentially three reasons for engaging in language documentation as explained by Himmelmann (2006). They are: language endangerment, the economy of research resources, and accountability.

a. Language endangerment: Certainly the major reason why linguists have recently started to engage with the idea of multipurpose documentations is the fact that a substantial number of the languages still spoken today are threatened by extinction. The case of an extinct language, it is obviously impossible to check data with native speakers or to collect additional data sets. Creating lasting multipurpose documentations is thus seen as one major linguistic response to the challenge of the dramatically increased level of language endangerment observable in our times. In this regard, language documentations are important resources for supporting language maintenance.
b. The economy of research resources: Creating language documentations which are properly archived and made easily accessible to interested researchers is also in the interest of research economy. If someone worked on a minority language in the Philippines 50 years ago and someone else wanted to continue this work now, it would obviously be most useful if this new project could build on the complete set of primary data collected at the time and not just on a grammar sketch and perhaps a few texts published by the earlier project.
c. Accountability: Establishing open archives for primary data is also in the interest of making analyses accountable. Many claims and analyses related to languages and speech communities for which no documentation is available remain unverifiable as long as substantial parts of the primary data on which the analyses are based remain inaccessible to further scrutiny.

Challenges in language documentation

Grenoble (2010) explains some of the challenges of documentation for any linguist include:

- The range and scope of the documentation project: The magnitude of a documentation project can be a challenge. Depending on how much work has already been done, a linguist may need to document all aspects of a language, from phonology of a language to complicated; contextually situated discourse and everything in between or the linguist may be filling in gaps in an existing corpus. It is necessary to be careful in determining the scope of a project.
- Collaborative work with speakers and communities:
- The end products of a project
- The technical expectations of modern documentation and teamwork.

Terminology

According to Anyaehie (1997:1), terminology is the science that is concerned with form and meaning of terms defined as units of reference in the scientific, technical or other special domains. To him, terminology specifically deals with the concept "terms", their meanings and the domains they are been used, since every domain has its own specialized group of words it uses in expressing that domain. Terminology gives a transparent insight of what a term is all about; how to use it; when to use it and where it is not suitable to be used. For instance, the word "recommendation" is similar to the word "prescription," but prescription is more suitable in the medical domain.

A term from the point of view of Ananiadou (1994) is a word that contains linguistic characters, and systems. In the words of Crystal (2008), it as a unit of expression which has universal intuitive recognition by native speakers, in both spoken and written language. For Gelinas-Surprenant and Hussman (2015), terminology is a discipline that deals with the collection, processing, description and presentation of terms which are lexical items belonging to a specialized subject field (e.g. medicine, law, engineering, library science or art history.

Dubuc (1978) expresses that terms are special registers made for a particular field. A term according to him, must be a noun or of the nominal group and terms are created to satisfy the needs of people in order to communicate from one language to another. Hartman and James (1980) see a term as a word, a phrase or alphanumeric symbol used by practitioners of a specialized technical subject to designate a concept. For Baker (1992), a term is a discrete, conceptual entities, properties, activities or relationships which constitute the knowledge space of a particular field.

Igbo traditional marriage

According to Ogbalu (2006:14) , Igbo marriage ceremony consists of

(a) initial enquiry by the man's parents and relatives about the girl, her moral character, ability to work hard, intelligence, good behavior and home-making ability, e.t.c.

(b) Consultation of the Afa man as to whether the marriage is agreeable to the gods.

(c) Determination and payment of dowry. Dowry is the bulk sum of money paid by the husband to the girl's parents and it is refundable at whatever stage the marriage fails and the woman has another husband.

(d) Ceremonies marking fulfillment of all that is customary e.g. ibu nkwu nwaanyi. This involves the Umu- nnas and in some cases the entire villages of the husband and wife and other friends and relatives. For Iroegbu (2012), is the final ceremony to take a wife home and it takes place in the bride's family compound. Here, the entire extended family relations, friends, colleagues and co-workers are invited. Some communities specify items that the groom must present to the bride's family like: kola nuts, palm wine, hot and soft drinks, onions, tomatoes e.t.c. The bride's family will also give the bride presents like cooking utensils for her new home in order to show their love and care for their daughter. Igba nkwụ starts with the arrival of groom's party and the bride's family comes out to greet their in-laws. The bride and her

maids will also come and greet the in-laws after which, the groom's party will present their assigned gifts to the in-laws who will check to make sure that they are in accordance with their list. The bride will later be blessed by the father who pours a palm wine into a cup and hands it over to the daughter to give the groom. Both the groom and the bride now go before each of their parents to get their prayers and blessing. After this, merry-making and presentation of gifts begins. At the end of the party, the bride joins her husband's party as they make their way back to their place.

(e) Performance of Ndu-oku custom: At the end of the entertainments during ibu Nkwu nwaanyi, the parents, relatives and friends bring out presents of all sorts ranging from the cow to broom and in modern homes, motor cars to their daughter. This is carried away when her husband's people leave her home to her husband's place at the end of the ibu Nkwu ceremony.

Data presentation and Analysis

In this section, the data on Igbo traditional marriage will be presented followed by the analysis. The terms used in traditional marriage include:

1. ịchọ nwaanyi: This is the act of searching for a life partner. In this case, parents will assist their child in searching for a wife. Some of the things they look out for while searching is the family of the person whether they die prematurely, whether the spirit of the dead is disturbing them e.t.c.

2. Ọha ajụjụ / Ọha mgbajuga ama/ ịgba njụ : It has to do with thorough inquiry / investigation about the bride and the groom. They engage in investigations like:
   a. Whether the families are outcasts that is *osu*.
   b. Whether they are of the families that commit suicide
   c. Are they from the families that are diabolic?
   d. Are they from the families that are armed robbers?
   e. Are they from the families that the spirit of the dead attacks others?
   f. Do they have land for farming, economic trees like palm tree?

3. Inwe nkwekọrịta: it refers to a mutual agreement or consensus of both parties to marry each other.

4. ḷkpaje nkụ: This is done after the investigations i.e. ọha ajụjụ . When the investigations are positive, then, there will be what is called ḷkpaje nkụ that is, fetching of firewood. Here, all the families that have males who are interested in the lady will start fetching firewood, sending coconut, fried breadfruit and palm kernel to the bride's parents. As the males do all these things, the parents of the bride would be keeping those things for some times. At the end of this exercise, the parents of the bride would return the kolanuts, breadfruits and firewoods of those they do not accept as husband to their daughter, while they would eat the ones brought about by the accepted would-be husband.

5. Nkwụ ọrụ: As both parties have given their consent to the envisaged marriage, people from the husband-to-be would go to their would-be in-law to engage in farming which involve clearing of grounds, gathering and burning of the weeds, cultivation and sowing of seeds which may be yam or cocoyam. This is usually done in any of the four market days. For instance, in Nanka town in Anambra state, it is done in Oye and Nkwọ market days as the people go to market on Afor and Eke. This exercise is equally applicable to the people from the side of the bride as they would help the would-be in-laws to carry out similar exercise.

6. ḷdụ ọdụ: This involves the counseling of both couples. Elderly people would lecture the couples on the rudiments on marriage or what marriage entails.

7. ḷkụ aka/ ḷkụ kpam kpam: refers to initial visit by the bridegroom. The bridegroom and his people would come with not less than four kolanuts representing the four market days in Igbo land and for instance, two gallons of upwine. When they arrive the bride's home, they present these items. After these presentations, an elderly man from the bridegroom's side will say that they saw a plantain sucker i.e. *unere* in that family and that they would want to take it to their home.

An elderly man from the bridegroom side will reply by saying that they have so many suckers of plantain and they would want to know the exact one. At this juncture, the bridegroom's spokesman would mention the name of the lady. Then, the bride would be sent for and when she arrives, they would ask the bridegroom whether she is the one and the expectation is that she says yes. Equally, a question will be posed to the lady whether she knows those that have arrived in their place and if the answer is yes, the kolanut should be broken after praying traditionally. Thereafter, a cup of upwine presented by the bridegroom would be given to the lady to show amongst the people, who exactly is the would-be-husband and the girl will carry the cup of wine to the would-be-husband and present it to him after kneeling down. Once this happens, every person present will now know who the would-be-husband is. This exercise equally shows consent by the lady. In other words, the wine should be shared to everybody present.

8. Iwoyi nwa akịrịka n'onu/ ịdonye mmanya: It means presentation of bride. Now, after the *ịkụ kpam kpam* which is the initial visit by the bridegroom, both families will agree on the date for the payment of dowry preceded by *ịka akịrịka* which is haggling or negotiation of bride price.

9. ịka akịrịka/ịgba ọnụ akụ: This is a situation where the amount to be paid by the groom on the bride is subjected to bargaining by both parties. In the olden days, the money paid as dowry is not mentioned. There is the use of an instrument called broomsticks which is used for negotiations and it is referred to as *ịka akịrịka*. On the day of this exercise, as the would-be-in-laws arrives the bride's home, an elderly member of the bride's family would present to the would-be-in-laws a bunch of broken broomsticks indicating the amount of money they are expecting from them as bride price. The would-be in-laws would count the broomsticks and if they find it too much, they would go for *ịgba izu*

10. ịgba izu: that is, secret conversations within the premises and there, they would remove some broomsticks and return the rests. As this happens, if the members of the bride's family are not satisfied with the

number of broken broomsticks, they would equally go for secret conversation known as *ịgba izu*. Then, they would add a number of broomsticks to the bunch indicating what they want to be paid as dowry. This exercise would continue until a balance is struck by both parties. This shows consensus and that amount will be paid as dowry.

11. Ọjị ọsọ: This refers to the presentation of kolanut to show that one is welcomed. Here, the bride's family presents kolanut to show that they welcomed the bridegroom's family because in Igbo land, the presentation of kolanut signifies welcome or acceptance.

12. Ọjị odoniigwugwu: On the day of ịgba nkwụ, certain items must be presented to the members of the bride's family by the ụmụnna(kindred); ụmụọkpụ or ụmụada(married female members of the bride's family); inyomdi(the women being married by the male members of the bride's family); ndị agbataobi(the neighbours) and ụmụagbọghọ (the unmarried girls). On that day of ịgba nkwụ, after presenting the required items to these groups, then, the groups in turn will present kolanuts to the in-laws. The only exception is the unmarried girls (ụmụagbọghọ). Before the ceremony comes to an end, there must be traditional prayer by the eldest man from the bride's family and the eldest man from the bridegroom's side. In doing this, four kolanuts each are presented to the eldest man to the family of the bride and that of the bridegroom's side. Naturally, the man should pocket two kolanuts and use one to say a prayer after which they break the remaining two kolanuts. After that, the other party will also carry out the same exercise and finally, the kolanuts will be shared to everyone.

13. ịda ịya/ iji ana: This means suing for audience. In this particular exercise, a young man from the bride's side should run, jump, demonstrate and bind his feet on the ground and there should be chorus of "*yoo*" by the crowd and when they feel that it is okay, people should rush to the young man giving him money meaning that he should stop. After that, the eldest man should pray traditionally and break the kolanut and as he says the prayers, people there will spray him money from different denominations. The same thing should be

applicable to the other party. A young man should also draw people's attention through ịda ịya.

14. Nnu ayọnaa na mmanụ: Once both parties have agreed on an amount to be paid, this expression is made to indicate that both parties have come to a consensus.

15. ịsekpụnaga obene: At the end of the dowry section, the bride must follow the would-be-husband to their family carrying the gourd with which they brought wine to the bridegroom's home and she should be there for about four days helping the mother of the bridegroom. After about four days, she should return to her parents before they wait for the ịgba nkwụ and she goes finally with them.

16. ịsọtọsi aka: This is the act of settling the ụmụnna(kindred); ụmụọkpụ or ụmụada (married female members of the bride's family); inyomdi(the women being married by the male members of the bride's family); and ụmụ agbọghọ (the unmarried girls) by giving every group their requirements or due.

17. Nnene uno: It is one of the preliminary things. It is a situation where the lady in question, goes to the would-be-husband's place to study the place whether she can make a living there or not. This involve studying the people, their way of life, finding out if there is any secret about the people that were not exposed during the enquiry or investigation section. After these, if the lady is satisfied with the environment, she can give her consent.

18. Ntị ayị dịzikwe n'ama ụnụ: This is an expression made in a situation where after the bridegroom's people have gone to the bride's home to declare their intentions, normally, the bride's people would say that they have heard what the bridegroom's people have said but that a reply should be given after due enquiry or investigations.

19. ịjụ mmụọ ese/ ịgba afa: It refers to the consultation of a native doctor for the success/confirmation or otherwise of the union or marriage. If the consultation turns out to be positive, then, the marriage should be

consummated, but if otherwise, then the person should be told that the gods do not agree and that will be the end of the proposed marriage.

20. Ego nkpụrụ ụkpaka: This is an entitlement to the mother of the lady being given to marriage. After paying the dowry, the suitor owes it as an obligation to present money to his mother in-law in respect of "*nkpụrụ ụkpaka"* which symbolizes the sufferings the mother encountered in raising up the girl child.

21. Onye oke /onye aka ebe: He is the middleman that is, an intermediary through which information/errands could be passed to both parties. During traditional wedding, the intermediary is entitled to one tuber of yam and one fowl. It is pertinent to mention that in time of trouble/when there is disagreement between the couples normally, the intermediary should intervene.

22. Nne ọmụmụ: It is used to refer to the mother of the bride.

23. Ụtụrụ ọhụ na-abọ nkụtụkọ nkụtụkọ na ọgọ bụ chi onye: This means that the two families are not almost the same and should cooperate with each other.

24. Ego isi: This is the money paid on the bride.

25. Ịgọ ọfọ: It is said to be the traditional prayer.

26. Ọ nwere onye ọ nọọrọ? /aka o ji ya?: These are part of the questions that the bridegroom's family will ask the bride's family. They are used to enquire if the lady in question is engaged to anybody. The expression "*ezi gara"* means that the lady is free that is, she is not engaged.

27. Idu obu: This is a time when the parents of the bride present her with various items or gifts for starting a new family.

28. Ndị ọgọ : it is referred to as the in-laws.

29. Ọgọ bịa mara be: At the end of the ịgba nkwụ, the suitor invites the bride's family to his home and entertain them with food and drink.

30. Ilo ihe: It means the enumeration of the marriage items.

Table 1: Igbo traditional marriage terms and their English equivalents.

S/N	TERMS	ENGLISH EQUIVALENT
1	ịchọ nwaanyi	Seeking for a wife
2	Ọha ajụjụ / Ọha mgbajuga ama/ ịgba njụ	Enquiry or investigative period
3	Inwe nkwekọrịta	Agreement
4	ịkpaje nkụ	Fetching of firewood
5	Nkwụ ọrụ	Testing the cooperation and patience of the parties
6	Idu ọdụ	Counseling the couple
7	ịkụ aka/ ịkụ kpam kpam	Introduction
8	Iwoyi nwa akịrịka n'onu/ ịdonye mmanya	Paying of bride price
9	ịka akịrịka/ịgba ọnụ akụ	Haggling for the bride price
10	ịgba izu	Secret conversation
11	Ọjị ọsọ	Expression of reception of the would-be in-laws in tangible terms
12	Ọjị odoniigwugwu	kolanut presented to the suitor by various members of the bride's kindred
13	ịda ịya/ iji ana	suing for audience

14	Nnu ayọnaa na mmanụ	An expression indicating success
15	ịsekpụnaga obene	The girl in marriage accompanying the suitor to their home where she stays for about twelve native before returning to her home
16	ịsọtọsi aka	Fulfilling the marriage requirements
17	Nnene uno	The bride going to the would-be-husband's place to study the place and to know if it is habitable
18	Ntị ayị dịzikwe n'ama ụnụ	Full of expectations
19	ịjụ mmụọ ese/ ịgba afa	Consulting the idols
20	Ego nkpụrụ ụkpaka	Money given to the bride's mother for raising the child
21	Onye oke /onye aka ebe	Intermediary
22	Nne ọmụmụ	Bride's mother
23	Ụtụrụ ọhụ na-abọ nkụtụkọ nkụtụkọ na ọgọ bụ chi onye	Full cooperation with others
24	Ego isi	Dowry
25	ịgọ ọfọ	Traditional prayer
26	Ọ nwere onye ọ nọọrọ? /aka o ji ya?	whether or not the lady is engaged
27	Idu obu	Settling the bride with the presentation of gifts

28	Ndị ọgọ	In-laws
29	Ọgọ bịa mara be	The bride's family Visiting the groom's home to know where their child is married to
30	Ilo ihe	Marriage items enumeration

The table above illustrates the different Igbo traditional marriage terms and their English equivalent.

Summary and Conclusion

Terms are specific to a particular domain. The Igbo culture presents interesting aspects as reflected in its traditional marriage setting. The terms which were documented above can go a long way in sustaining traditional marriage ceremonies and other Igbo festivities. Igbo scholars can further develop a handbook on Igbo cultural practices to enable people understand the Igbo cultural setting and heritage.

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PIDGIN-CREOLE A TOOL FOR NIGERIAN NATIONAL LANGUAGE DEVELOPMENT

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Abstract

Considering Nigeria as a multilingual nation and her problem of adopting one of the indigenous languages without any bias as her national language, this paper addressed the issues on Nigerian Pidgin and Creole as the only panacea to have the long awaited common national language in the present day Nigeria. The data collected were analysed with concept of descriptive method analysis and translations. The work used accommodation theory as the theoretical framework, and concluded with affirmative recommendation on a wakeup call to the government, in other to salvage the situation.

Keywords: Pidgin, Creole, National Language, Government, Nigeria.

Introduction: Nature of Language in Nigerian Context

Nigeria is a nation with various languages that made her a multilingual nation; spanning over three hundred and fifty languages: Igbo language used in the land area of the eastern Nigeria; Hausa mainly in the northern region; Yoruba in the western part; southern part with her languages such as Ijaw, Warri, Bini languages etc. and other minor languages that cut across the nation. Although Britain colonised Nigeria area so English was fused into the nation as a common language which settled the problem of linguistic diversity. Portuguese arrived before the English language but it appeared that the earlier language could not capture the territory linguistically which the later was able to achieve, and of course today, the English language is assumed to be one of the greatest assets to the nation.

Language has been the powerful artefact of any given nation and also the dominant instrument for upholding people's culture. Linguistically, Nigeria is a nation with divergent and diversified languages. It also does

not exist in a vacuum but in a particular environment and society. The other contexts where language exists in Nigeria are the gender, social class, identity etc.

Language and National Policy

Polices have been put in place in Nigeria for a common codified language to serve as a medium of unifying the other languages of our nation, nevertheless the English language has been serving this purpose. It has served the purpose as the language of Nigerian government, in education, commerce, law, industry and other minor and major institutions. On the other hand, it has maintained its position as the target, official and unresolved national language of the nation. The 1999 Constitution of the Federal Republic of Nigeria with Amendments 2011 states thus on the issue of languages, "the business of the National Assembly shall be conducted in English, and in Hausa, Ibo and Yoruba when adequate arrangements have been made thereof" (LL47). It also incorporates the dictates on language issue in the state assembly thus:

> The business of a House of Assembly shall be conducted in English, but the House may in addition to English conduct the business of the House in one or more other languages spoken in the State as the House may by resolution approve. (LL63)

The question begging for answer is when will an ordinary state assembly come to the term of using any of the indigenous languages peculiar to their state or one of the local languages to bind the national interest of the nation? To foster the unity in a nation, one of the national languages other than the English language has to take the centre stage in our national day-to-day business activities. It is evident that nobody is ready to allow another person's language to be given the privilege of dominance. Thus, the existing state of affairs still stands. Take for instance, a State like Delta with its various languages would not condescend so low as to choosing other peoples' language or accepting it. This implies that things must be done to salvage this situation of using English that is not our local language for official purposes.

Government has proposed various policies in education on language environment, Sofunke considers the situation thus:

> The Government is fully aware that the trend the world over is to have a national language which is a means of preserving the people's culture. Although the adoption of a lingua franca in Nigeria is a task which cannot be achieved overnight, Government is of the view that a beginning should be made as soon as possible and considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major languages in Nigeria other than his own vernacular. (38)

The issue of Wazobia has taken the centre stage and some earlier school of thoughts kicked against it. The Wazobia framework which was a coinage that originated from the pulling together of the translation of the English word *come* among the major languages was totally ruled out by some people over some political, religious, ethnic etc. bias and other factors that militated against using one of the indigenous languages as a national language. Osaji presented some factors that affected the choice of any of the native languages as the national language such as:

- Population of speakers, with age, occupation and class distribution;
- Location: geographical, political and social boundaries;
- Present status: any evidence of change in status e.g. decline, increase, age shift, geographical extension, etc.
- Literature: oral and written traditional, use in educational institutions and in political, religious and other organisations: mass media using language, such as newspapers radio, television;
- History of any specialised use of the language including education, history of social and religious pressure groups, and history of any relation with other languages of the area concerned;
- Economic strength: method of finance, state or private or national, staff recruitment and training facilities, availability of teaching materials, foreign aid and technical assistance requirements;
- Administrative, commercial and mass media requirements in terms of cost for changing languages;
- Adult education facilities and literacy campaigns.

Considering the above factors enlisted by Osaji, it is assumed that a lot of homework needs to be done with some factors in other to have at least a particular language which can serve the purpose of a national language for the nation.

Some other school of thought suggested the use of one of the minority language. This is prior to the unresolved struggle among the three major languages as none wants to surrender to the other in the course of being used as the national language. It is suggested that Igala should be adopted as the national language since it is the only language that cuts across some speech communities in the north, east and southern parts of Nigeria. Another thought recommended Idoma, even Ijaw considering the people that speak the language and areas they covered. These areas are so minimal to be considered enough reason to place them as the national language. Also, the vast teaming population of Nigerian nation with the multi-nature of the political terrain, sociological differences, linguistically maps and other factors will hinder the progression of any of the indigenous languages as the national language.

The majority of the languages do not have adequate manpower that can teach the language to others if accepted; every of the language has a particular region that is dominated for it, leaving behind the others. In other to avoid imposing any of the major or the minor languages that can bring about common bickering, another language should be developed to serve this purpose of national language and this paper seeks to proffer Nigerian Pidgin-Creole as the answer.

Pidgin and Creole the Nigerian Perspective

Pidgin and creole have long standing recognitions in linguistic environment with various discrepancies on their acceptability by a particular speech community. This is based on the assumption and impression that they are languages that are debased, second handed, and mainly meant for the third class citizens because they are usually spoken by servants, maids and generally the uneducated. The language arose to breach the gap in communication among various societal classes. Pidgin came up earliest and once it is widely used creole is developed for that community. Todd considers pidgin to be a language that 'arises to fulfil certain restricted communication needs among people who have no common language' (1), while creole 'arises when a pidgin becomes the mother tongue of a speech community' (3).

Such language has existed in Nigeria and still triumphs in certain areas without giving it the much accolade needed with various varieties and acceptability in some quarters. It is highly recognised without adequate proper attention given to it, but it is an everyday language among various classes. The language was assumed a contact language during the English colonial era but clear observation will note that during the Portuguese voyage to coastal areas of Nigeria there was a contact language, that is, a language that eases their communication with the people on ground. The Antera Duke's diary is clear example which Bamgbose opines that 'contact English is often illustrated by the famous entries in Anterra Duke's diary of events in Calabar between 1785 and 1788' (12). Elugbe and Omamor write:

> The language of Antera Duke's diary does sound more like some kind of substandard usage of English than a pidginised or even simplified form of English. Describing the language of Antera Duke's diary as kind of substandard English is not in any way equivalent to a claim that it does not represent some stage in the tortuous journey of NP from its proto-form, whatever the latter may have looked or sound like. (31)

In Nigeria, some areas have developed to the extent that creole is used as their first language or mother tongue, like in Niger-delta area of Nigeria and some other areas pidgin is still being reckoned with.

Pidgin and Creole the Panacea for Nigeria's National Language

Pidgin-Creole has come to stay, breaking various grounds on linguistic barrier among the multilingual Nigerian's nation. There have been existing proposals on the choice of a national language, which were categorised into two major aspects: the unilingual and the multilingual methodologies. The unilingual approach comprising the pidgin language, artificial language form from the amalgamation of the three indigenous languages: Hausa, Igbo, Yoruba making up the Wazobia, or Guosa; any of the minority languages like Igala, Idoma, Ijaw etc.; any of the major indigenous languages: English; or any of external Pan-African languages like: Swahili, Zulu. On the side of the multilingual approach is where the three major languages will be recognised as national language concurrently while the English language retains its official status. Soyinka 1977, Olagoke 1982, Jowitt 1995. The second approach was also supported

by the Federal Government, in line with their stand on language issues for the business of national assemblies and national policy on education.

On the existing various criticisms against the various approaches above: that is power of exclusion on the other languages, English is not a native language, and using any pan-African language is also on the same category of English and worst of it is that nobody speaks the language in our national lives. Upholding one of the minority languages will pose a greater problem, bearing in mind the manpower and limited available resources to compare the major languages covered capacities.

So, this paper seeks to advocate acceptance of Pidgin-Creole as the major language of the Nigerian's national language, due to its wider acceptability in all spheres of Nigeria, and in all her regions. Pidgin-Creole has gained wider acceptance in everyday life, politics, business, education, economy and social well-being.

Statement of the Problem

Nigeria had had its rough side on the ability to choose a particular language for national language. So many ethnic bickering arise once national language is mentioned, while the English language will never be accepted as the national language despite its wide dominance.

Research Questions

1. How would Pidgin-Creole serve as Nigeria's national language?
2. To what extent will Pidgin-Creole go in taking the pride of the national language?
3. To what extent has Pidgin-Creole developed to serve this purpose?
4. What international importance in areas of business, education, politics, media etc. do Pidgin-Creole possess in Nigeria?

Review of Relevant Scholarship

Conceptual Framework

Nigeria and her linguistic issues could have been a resolved matter if needful and palliative measures or approaches were attended to before now. Despite her multilingual nature, every quarter could have shelved

their ethnic interest and come to a roundtable to foster formation of a particular language that can serve the purpose of a national language. If Pidgin-Creole was given a clear negotiation and preference, Nigeria could have overcome the problem of having a national language. In view of the general origin and acceptance of the Pidgin-Creole, that has no locus or attachment to any particular nation or other indigenous languages could have been adopted as a language that will serve the purpose of the national language, then, some needed structure, orthography and other things could have been developed.

Pidgin-Creole in National Development

Developing a nation demands a language that will boost other areas of the nation and for a country to develop linguistically, certain measures are needed to be put in place and since no indigenous language wants to assume the outright position of national language development, Emenanjo as quoted in Jowitt discusses that development needs to be fostered by deliberate language engineering, which assumes five major forms:

- Graphisation (designing and standardising the orthography) Pidgin-Creole needed to be graphised with current trends in Nigerian contextual norms.
- Standardisation (the evolution of a standard dialect) Pidgin-Creole of a Nigerianise dialect needed to be developed with a leaf from indigenous language, like *tatafo* (gossip), *oga* (master or sir)
- Modernisation of the numeration system (by the incorporation, for example, of the decimal principle); upgrading Pidgin-Creole in Nigerian context of numeral systems.
- Creation of metalanguage (so that a language can function as a medium of study and instruction); areas in Niger-Delta region has started developing the Pidgin-Creole for teaching and learning in that area, which is needed in other regions too.
- Production of materials related to each of these.

Jowitt considers that other signs related to a particular language functions include the use of language in radio and television broadcasting and in

creative writing (41). Rickford extends that once formed, a marginal pidgin may develop into an extended pidgin or creole, and may eventually decreolise into a continuum of post-creole "dialects" (497).

Pidgin-Creole in National Politics

The general relationship between Pidgin-Creole and national politics is seriously gaining ground in Nigerian context, Elugbe and Omamor stress that it is curious that Nigerian Government, both at the State and at the Federal levels, simply never mention NP. It is as if it does not exist. And yet, if the population of those who do speak NP in one form or the other is a metre stick for determining what a major language is, then NP is definitely a major Nigerian language (143-4). It seems that the majority of educated Nigerians in politics will not want to associate themselves with inferiority of the said Pidgin-Creole language. It is observed that government are yet to develop the acclaimed three major languages to the national level due to some political factors, but developing Pidgin-Creole will go a long way to eschew all form of disunity, because the language has no particular dominated language over it. Jowitt supports this claim that the result is that, "advocacy of the promotion of a particular to some kind of 'national' status is viewed with suspicion by those who do not fall in the category of L_1 speakers of that language, and a government policy that appeared to favour it would encounter serious, and potentially most damaging opposition" (42).

Pidgin-Creole in Language Policy on Education

Language policy on education requires a situation whereby Pidgin-Creole needed to be incorporated in educational policy of our nation. The language has gone a long way in permeating into some major cronies of the users among the high and the low in our nation, if given a chance the language can as well function well in teaching and learning in our schools.

National Policy on Education requires that:

> In addition to appreciating the importance of a language in the educational process, and as a means of preserving the people's culture the government considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major languages other

> than his own mother tongue. In this connection, the government considered the three major languages in Nigeria to be Hausa, Igbo and Yoruba.

The above policy and the rest were made in 1977 and since then a lot of dynamism has taken the centre stage in language policy of our nation; given Pidgin-Creole a chance this time around as a language of instruction to some extent at the early stages will project the language policy to a greater limelight. Due to the ground the English language has gained, observation has it that some teachers in southern region of Nigeria usually resort to Pidgin-Creole when there is a crack in communication or that teacher lacked the actual semiotics for the particular situation in English. As Todd discourses:

> To instil in teachers while they are in training Colleges the knowledge that the occasional use of the pidgin or creole might well be sound pedagogical practice – for example in supplying the local equivalent of an unknown English word or phrase – might have the effect of reducing unnecessary classroom tension. A teacher who does not have to worry unduly about the linguistic performance might be more sensitive to the type of language most useful in encouraging individual pupils to participate in classroom work …. As far as oral behaviour is concerned, the aim should be to facilitate the pupils' manipulation of a wider range of varieties, ultimately in his ability to control English language. (83)

Since the essential tool for education is the communication and to communicate effectively the appropriate language should be employed. At the tertiary level once the gap arises instead to mix the language with the indigenous language of the environment, one should employ the services of Pidgin-Creole, to fill up the gap, because everybody understands this particular code; and if the Pidgin-Creole is well recognised in that area, the paper thinks that nothing should stop Pidgin-Creole in advocating its place of national language.

Pidgin-Creole for Nation on Lingual-Cultural Trends

Nigeria being a nation with multicultural strands needs a national language that will help her various ethnic groups to transmit their culture

to other ethnic nations. Akindele and Adegbite concur that "language does not exist in a vacuum. It is as a vehicle of culture and that language functions as an instrument of human development." (91)

They proffer that a lingual-cultural policy for national development recognises three fundamental needs of nationhood:

i. The identification and positive development of the linguistic resources of a nation:

ii. The identification and positive development of the cultural resources of a nation:

iii. An integrative (rather than separated) development of both the linguistic and cultural resources. (92)

The above three varieties can serve these areas of monolingcultural society with one principal language and culture and there is no society with the absolute mono; bilingcultural society with two principal dominated the society or using only the two languages and cultures over other languages; and lastly multlingcultural society where the Nigerian nation belongs, with multiple languages and cultures.

Theoretical Framework

Theory of Communication Accommodation Theory (CAT) was applied in this paper which was developed by Howard Giles. Turner and West argue that when people interact they adjust their speech, their vocal patterns and their gestures, to accommodate others. (1) Also using convergence and divergence for the national interest and integration in the national language. Giles and Smith state that convergence refers to the process through which an individual shifts his or her speech pattern in interaction so that they more closely resemble the speech patterns of speech partners. (46) While the divergence is a linguistic strategy whereby a member of a speech community accentuates the linguistic differences between one and one's interlocutor.

Methodology

The paper explains the design of the research, how the data were collected and the analytical approach that was followed.

Design
The paper was purely a library research based with examples lifted from already existed work on Pidgin-Creole language in those texts.
Population
The population was mainly Pidgin-Creole existing structure, words, plural formations, question tags, and they were analysed through descriptive method of analysis.

Data Analysis
Pidgin-Creole basically is the language of business and used daily at any environment where the people involved are bilinguals:

Hawu mochi?	What is the price?
I wan bai fuud stofs	I want to buy food stuffs
Mek I kukuma enta maaketi	Let me quickly go to market

Some words on particular indigenous languages are now accommodated in Pidgin-Creole of Nigerian context for examples

Abeegi or Ejoor or Doo etc. meaning Please

Elugbe and Omamor state that Pidgin-Creole has only one negation *no* which is realised as *no* in the speech of some. There also appear to be speakers for whom the choice between no and no depending on the nature of the vowel of the verb or the auxiliary item in the sentence. For such speakers the negator takes the form *no* if the appropriate vowel is an open vowel, and *no* if this vowel is a closed vowel. This is the category of speakers who say:

> A no go; an a no tel mai papa sef – I did not go; and I did not tell my father.
>
> A no go kom tumoro – I will not come tomorrow
>
> Dem no gri rait di leta – They refused to write the letter

Plural formation strategies in Modern Pidgin-Creole, Aziza gave some examples as follows:

i. Di draivas de kom – Di draivas dem de kom – "The drivers are coming"

ii. A no si di tishas – A no si di tishas dem – "I did not see the teachers"

iii. Wi tel awa gads mek dem no it – Wi tel awa gads dem no it – "We told our guards not to eat"

iv. Plenty shoshis de dis rod – Plenti shoshis dem de dis rod – "There are many churches on this road." (Aziza, 12)

Orthography of some selected area of Pidgin-Creole as Elugbe and Omamor contribute in diverse parts of speech. (88-92)

Nouns in Pidgin-Creole: examples

Pikin	Child	*hausu*	house
Chia	Chair	*pesin*	person
Oga	Sir/Master	*abro*	brother
Draiva	Driver	*Penta*	painter

Noun with reduplication or by compounding: examples

Sansan	Sand	*boiboi*	houseboy
Longatrot	greed	*switmaut*	gluttony

Pronoun derivation in Pidgin-Creole, Aziza suggests that "in modern NP pronouns, number gender and case are differentiated in such a way that makes them more similar to English than in the past, i.e. they appear to be decreolising."(13)

Subject	***Object***	***Possessive***
a "I"	mi "me"	mai "my/mine"
yu "you (sg)"	yu "you"	yọ "your (sg.)"
i "he/she/it"	am "him/her/it"	im "his/hers/its"
wi "we"	wi/ọs "us"	wi/awa "our/ours"
una "you pl."	una "you"	una "your/yours"
dẹm "they"	dẹm "them"	dẹm "their/theirs"

Conclusion and Recommendation

If Nigeria must get it right now on the issue of national language it is high time we shove every sentiment and come to a round-table and keep every personal interest and forge this nation ahead with the adoption of Pidgin-Creole as her national language. Aziza asserts that "It is the single most spoken language in Nigeria with a population of over 80 million and still growing because, as a product of urbanisation and as more rural communities become urbanised due to more formal education and industrialization, the number of NP speakers is also growing" (16).

Although, Pidgin-Creole is yet to get full recognition in this nation, the paper recommends that government should brace up to a sincere responsibility and give the language a standardised position by involving the linguists, educationists, legislators, writers, journalists and other language developers to give the language a facelift in terms of quantum sponsorship, in other to develop a standard orthography for it.

Finally, government should promote and implement the language as one of the major languages to be studied at all levels of our educational system. "All in all, the field of NP studies promises us a lot of excitement in the coming decades." (Elugbe, 435)

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EXPLORING FEMININE SUBJECTIVITY IN CARIBBEAN HISTORY: A NEW HISTORICIST PERSPECTIVE IN EDWIDGE DANTICAT'S *THE FARMING OF BONES*

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Abstract
Set within the context of Caribbean literature, this paper deploys New Historicism to posit in its argument that history as used in EdwidgeDanticat'sThe Farming of Bones exposes the socio-political dilemma hindering the Caribbean people from realising a seamless sense of Caribbean-ness. To this end, the study unravels the various layers of Caribbean history to challenge forces that have made the Caribbean people to suffered setbacks, first, in the ways their leaders not only hijacked their nations in terms of bad leadership but by doing so, have set precedence that have continued to hinder the Caribbean people from realising the essence of selfhood. Second, the paper exposes the relational tensions that have created divisions among the Caribbean people. The essence of these is to sustain the argument that Caribbean women writers do not only use their texts as a platform for decrying gender imbalances within patriarchal setting or deploy history as a form of writing back to the dominating centre but that by engaging with history, they too write to the Caribbean nations to interrogate the state of nation-state and question the notion of selfhood in the context of the Caribbean. Thus, the paper reveals the relationship between authorial intentions and text-meaning by loosening various historical knots that provide context for interrogating the sense of nationhood in the Caribbean.

Keywords: Feminine, Caribbean, History, Perspective, Historicism.

Introduction

The terrain of writing particularly in cultural discourses whether as creative endeavour, a critical enunciation or a discursive practice is, in the most part, a subjective domain. Among the Caribbean writers, to be specific, writing provides an arena of contestation where, on the one hand, they design discourses that enhance their power or constantly reverses written (and even spoken) codes that objectivise them. In Cultural Studies, writing is said to be subjective when a writer (re)creates polarities (consciously or unconsciously) that undermine or interrogate social structures within a given society (as is the case with Postcolonial writings), separates or distantiates human relationships (as is seen in Gender discourses), negates claims of disinterestedness in historical factuality (as with New Historicism) or intentionally overturns existing structures within a written text (as exemplified in Deconstruction) etc. And because this is so, writing, on the other hand, becomes an inscription of 'reverse-discourse' or a "scandalous reversal of subjective position" (Robert, 2007:625) where the hitherto objectivised subject of writing rises to "...challenge, subvert and undermine the ruling ideologies" (Michel, 1982:117) with respect to what the 'universal subject' gives him/her to think.

In line with the above proposition, Perry (2007: 274) maintains that "the weak and strong forms of oppositional discursive practices have been designated as re/citation and de/citation...and counter-identification and disidentification..." With this, writing becomes a constant shift of paradigmatic patterns – of evidence and of "a struggle against ideological evidenceness on the terrain of that evidenceness, an evidenceness with a negative sign, reversed on its own terrain" (Michel 1982:117).

Consequent upon this, subjectivity as a coordinate in theoretical discourse entails, using the words of Bello-Kano (2015:12), "the realm of *intentionalactivities* of human beings" aimed towards redefining existing structures or towards altering same. Because of the self-mediatedness of writing, the innocence of history is therefore shrouded with doubt. This is so largely because even though history intends to present "things as they are without rhetorical adornment or poetic imagery" (White 1978:3), it is limited by or due to the subjectivity of'intention'. The reason for this is that history is a social construction through which society is patterned in layers. These layers are, most times,(consciously) designed in binary in an attempt to signify a facet of humanity in relation to the 'Other'. This

position is premised on the ground that history is a reflection of social formations that define an era which in itself defines social relations within time and space. To especially the Caribbean writer (whether male or female) therefore, it is not such social formations that define their writings but the interplay of forces which negate, undermine and repress the very humanity of the Caribbean 'Other' within such social formation.

In light of this, 'History' – which Carr (1987: 55) calls "a social process, in which individuals are engaged as social beings..." can be seen as a (linguistic and or literary) trope used to designate the humanity of a people or, to borrow from Carr, a "verbal construction that is always in one way or the other political and hence a vehicle of power". With this,the notion of 'colonial history' carries with it a notation of writing by agents of colonialismabout the colonised from a privileged position. Based on this, writers from the colonised nations (largely of African, Caribbean, and African-American orientation) recreate such historical contexts in their texts in order to reconceptualise or dislodge the irredeemable image of "Whiteness, otherness, margins, *and* decentring" (Robert 2007:622, my emphasis) inscribed in repressive historical discourses or texts. This way, history becomes, in Darrida's (1978: 235) words, "a doctrine of indoctrination almost ineffaceable ..." Such writers, in the most part, provide (in their writings) historical models or discourses that enunciate, according to Young (2007:623), a "strategy of ... retaliation, of overturning" repressive historical structures enshrined within a text.

Drawing from the above, it can be said therefore, that most discourses by Caribbean women writers, like their male counterparts, are subjective. Their writings are largely patterned according to (or in order to reflect the tension within) historical, social and political formations that have denied (and have continued to deny) the Caribbean people a true sense of humanity. In their case, they recreate historical contexts not only to contend with repressive social and cultural formations but also with post-independent structures that have continually placed hindrances to and ignored the essence of their humanity as women and that of the Caribbean people in general.

The focus in this paper therefore, is to, first; explore the permeability between the intentions of Danticat as a Caribbean women writer in the way she reconstruct historical realties in her texts to re-examine and re-contextualize issues in the Caribbean. The second is to show that New Historicism provide adequate theoretical ground for exploring how past

experiences carry with them some daunting and haunting shadows that follow a people into the present. Furthermore, the New Historicist angle in this paper unveils some biases hidden in texts that are said to capture Caribbean history. These biases, the paper offers, are rendered to undermine or re-contextualise some distorted historical factuality that has continued to sore the wounds of difference among the Caribbean people.

When this theoretical position and discursive angles are taken together, they would open up the "'intentional predicate' or 'human meaning-making'" (Bello-Kano 2015:12) in the engagement with historyin EdwidgeDanticat's*The Farming of Bones*. The implication is that in context-sensitive theories such as New Historicism, text and context, as Bello-Kano (2015:17) posits, are often "held in constant tension" as they continue to shift or blend according to the intentional stands of the writer. Hence, Said's (1977: 24) argument that the goal of analysis is to reveal the dialectic between individual text or writer and the complex collective formation (i.e. context) to which his work is a contribution becomes justifying.

New Historicism

The term "New Historicism" (the American branch of British "Cultural Materialism") – 'historicism' referring to the view that the past was truly, fundamentally different (Bertens, 2001:141) – describes the work of a group of theorists influenced by the mixture of Marxism and post-structuralism, and in particular, the work of Foucault (1926-1984), which is concerned as it is, with, in Foucault's (1982: 208)words, "the different modes by which, in our culture, human beings are made subjects". In specific terms, these theorists, borrowing from poststructuralism, focused "...on power, on the discourses that serve as vehicles for power, *and* on the construction of identity..." (Bertens 2001:140, my emphasis).

Coming from this position, Bello-Kano (2015:44), submits that New Historicism:

> is involved in power ("power-knowledge", what he [Foucault] calls the "relations of domination" that articulate discursive practices into a historically specific apparatus, for example, the disciplines, the practices of surveillance and control...power is a key element in (New Historicist) discourse in that it is these practices that constitutes subjects).

Discernable from the above summation is that 'history', to the New Historicist, provides an unstable 'context' in literary discourses because, as Greenblatt (1980:2) posits, history creates a space for "...self-consciousness about the fashioning of human identity as a manipulable, artful process". Based on this, Veeser (1989:xi) argues that one of the key assumptions of New Historicism is that "every expressive act is embedded in a network of material practices...that no discourse, imaginative or archival, gives access to unchanging truths nor express inalterable human nature". In light of this, there is good reason, then, to accept Brannigan's (1998:6) definition of new historicism as "a mode of critical interpretation which privileges *power relations* as the most important *context* for texts of all kinds" and his claim that "as a critical practice it treats literary texts as a space where power relations are made visible."

Even though Abram andHarpham (2012:218) maintain that New Historicism is concerned with reading a text "from its historical context" rather than dealing with it in isolation, this definition is rather porous following the New Historicist point of view above. This is because historical contexts are virtually unending as they depend on the purpose for their interpretation and are affected by the information available to the interpreter of such historical context per time. In this vein, the New Historicist, due to the complexities of cultural artefacts, argues that no any one approach is capable of providing a complete picture of what has happened or, most importantly, what it means (Dobie 2012: 177). This is because what is perceived as history is, according to Dobie (2012:178), "what has been handed down in artefacts, stories, making history a narration, not a purely unadulterated set of precise observations."

The assumption here is that 'history' in its narrative form is a 'text' (i.e., narrative trope) and because of this, the New Historicist seeks to unearth such historicity (which itself is not free from subjectivity) within a textual code by examining the cultural context – the anxieties, issues, struggles, politics (and even more) of an era in which it was created. Like Foucault (1982) and Bello-Kano (2015), Dobie (2012:181) submits that "the New Historicist critics are interested in understanding a culture's power structure" implicated within a literary text. In light of this, literary interpretation, to the new historicist, involves acknowledging all the social concerns that surrounds (or hides within) a text – the customs, institutions, and social practices it depicts. Hence, the New Historicists see a text as an instrument of political awareness and a statement of ideology. In this vein, reading a text from the New Historicist perspective is to see literary texts

as tools for modifying or reifying historical context, because, to them, all texts are social documents and, as such, they reflect and affect the world that produces them. This is because, as Foucault foregrounds, "social relations are, intrinsically, relation of power" (qtd in Bertans 2001:142). Their focus, therefore, is to unravel the "far hidden and unsuspecting sources of, and vehicles for, power and the question of how power has worked to suppress or marginalize rival stories and discourses". By so doing, they uncover the stories of "the disempowered, the marginalized, those whose voices we hardly ever, or never, hear" (Bertans 2001:143).

It is from this perspectives that new historicists such as Louis Montrose argue for "the historicity of texts and textuality of history" (Abram &Harpham 2012:245) and for a form of cultural poetics which is both historicist and formalist (i. e., textual). Pointedly, the New Historicist "seeks to hold 'structure' (history) and 'text' (representation) in the same breathe" (Bello-Kano 2015: 44). The reason for this, as Bressler (2003:185) argues, is that "...an intricate connection exists between an aesthetic object – a text or any work of art – and society" hence, a text cannot be evaluated in isolation from its cultural or historical context. As a result of this, Bressler (2003:185) points that "we must know, the societal concerns of the author, of the historical times evidence in the work, and of other cultural elements exhibited in the text before we can devise a valid interpretation" of such a text. It is with this in mind that Montrose (1989:21) concludes that the New Historicists hold the position that:

> the interdependent processes of subjectification and structuration are both ineluctably social and historical; that social systems are produced and reproduced in the interactive social practices of individual's group; that collective structures may enable as well as constrain individual agency; that the possibilities and patterns for action are always socially and historically situated, always limited and limiting; and that there is no necessary relationship between the intentions of actors [authors] and the outcomes of their action.

Understanding the Intentional Stance of EdwidgeDanticatin *The Farming of Bones*

EdwidgeDanticat's*The Farming of Bones* can be understood by tracing her encounter with some socio-historical conditions that have reshaped the humanity of the Haitian people particularly during the 1930s. Born in 1969, the Haitian-American author who was introduced to and influenced

by the Haitian practice of story-telling early in life was, through it, exposed to the harsh living condition in Haiti and how these have reduced them to labour force in the Dominican and the resultant massacre that ensued in the quest for better their condition of living. Her novel *The Farming of Bones* is therefore a testimonial to the plight of the Haitians especially during the reign of Trujillo.

Danticat began writing at the age of nine and at the age of 12, she moved to the United States to live with her parents in a heavy Haitian American neighbourhood. As a teenager, she was unable to adjust to her new surroundings and thus turned to literature for comfort. At the age of 14, she published her first writing in English titled "Haitian-American Christmas: Cremace and Creole Theatre" followed by "A New World Full of Strangers" in a city wide magazine written by teenagers. She graduated from Clara Barton High School in Brooklyn, New York and was then enrolled at the Barnard College in New York City. She completed her B. A. in French literature and went on to obtain a Master of Fine Arts Degree in Creative Writing from Brown University in 1993. As her thesis, she laid the foundation of her first novel *Breath, Eyes, Memory* (1994). This training, therefore, equipped her with the basic skills of transposing history into work of fiction. Other novels written by her include *The Farming of Bones* (1998), *The Dew Breaker* (2004), *Brother I'm Dying* (2007).

The*Farming of Bones* is therefore, a political novel as it recapitulates her concern with the life experiences of the Haitians. A political novel, according to the new historicists is one that uncovers the subtext of historical and political conflicts and oppressions (Abram and Harpham 2012:248). In particular, the novel provides the backdrop for the systematic discrimination and eventual massacre of thousands of Haitians who had migrated to the Dominican during the reign of Raphael Leonidas Trujillo Molina in 1937. In an afterword to *The Farming of Bones,* entitled "Nature Has No Memory" Danticat (1998:316-317) recounts:

> I remember hearing about the 1937 massacre of Haitian cane workers in the Dominican Republic when I was a girl [...]. In the early 1990s, I met an artist named Ernst Prophète whose grandmother, he told me, had survived the massacre. In her honour, he had painted a graphic painting of her crossing the Massacre River with a trial of blood following in her wake [...] this painting rekindled my curiosity in this event and started my quest to reunite the stories of the lost cane workers of my

> childhood with the survival tale of my friend's grandmother and others like her.

Allowing herself certain liberties to combine history with literary aesthetics, she made up "all the characters except Trujillo and Henry I" (Danticat 1998:320).

Hence, the novel, to her, provides a space for reconstructing history. She acknowledges this in an interview when she points that "I feel that fiction will give me the freedom to recreate things as I imagined they happened. Writing this novel made this story, these series of stories, a lot more visual... And that's the only way I felt I could convey it to others" (Danticat 1998:324). The reason for rewriting such upsetting historical realities using the novel form, to her, is to egg on the Caribbean people particularly the Haitians and Dominican people "to learn to be better people, better neighbours".

A Depiction of Feminine Subjectivity in EdwidgeDanticat's*The Farming of Bones*

Danticat's intentional revision of history in *The Farming of Bones* is not only to present the history of the Haitian massacre from the Haitian perspective but also to deconstruct some historical narratives that project Trujillo as the epicentre of the 1937 Haitian massacre in the Dominican Republic. The reason for this is that evidence in most historical text such as Eric Paul Roorda's "Genocide Next Door: The Good Neighbour Policy, the Trujillo Regime, and Haitian Massacre of 1937" (1996);Wucker, Michele's *Why the Cocks Fight: Dominicans, Haitians, and the Struggle for Hispaniola*(1999);Carolina González's "Living on the Line: Fear of the Haitian-Dominican Border Dweller" (1997) and Julia Alvarez's *In the Times of Butterflies*(1995) point to Trujillo as the "dictator [who] gave order to kill all Haitians living in the Dominican side of the border" (Gonzalez 1997:4).

Contrary to the positions taken by these writers, Danticat uses literary aesthetics to presents a version of history that presents Trujillo as the symbolic representation of a larger Dominican culture of hate against the Haitians. In light of this, Danticat's*The Farming of Bones* presents three issues that are worth noting in this study. The first is that Trujillo signifies the unifying essence of Dominicans in the collective struggle to close up relational space between them and the Haitians. The second is that to single out Trujillo as the initiator and perpetrator of the massacre is to

"drastically narrow responsibility and culpability for the massacre of Haitians" (Caminero-Santangelo n.yr:9). And the third is that any effort made to repress history will hinder the Caribbean people from knowing, to use Achebe's words, the place where the rain began to fall on them.

Although several historical texts such as Eric Paul Roorda's (1996) "Genocide Next Door: The Good Neighbour Policy, the Trujillo Regime, and Haitian Massacre of 1937" and Winn Peter's (1992) *Americas: The Changing Face of Latin America and the Caribbean* present three factors, namely; race, language and religion as the cause of the lingering hatred between the Dominicans and the Haitians, Danticat's*The Farming of Bones* dwells on two – race and language. To foreground this reality, the novel begins with the birth of twins (a boy and a girl) – one black, and the other light-skinned; a symbolic depiction of racial differences that separate the people. The implication of this projection is to show that at the instance of birth, the Caribbean child is initiated into the politics of (racial) identity. Conscious of the sense of separate peoplehood and its danger to the Caribbean people, Señora Valencia, the mother of the new-borns and the wealthy Dominican woman for whom Amabelle works asks Amabelle "what if she is mistaken for one of you" (p.12). This method of signification, in new historicist perspective, is called thick description – when small actions which seem to have no particular significance in themselves can, along with other actions, suggest how a given people see their world.

Hence, Señora Valencia, the mother of these twins represents Hispaniola and the twins represent the two rivalry dwellers of the island – the Dominicans, the light-skinned and Haitians, the dark-skinned. It is no wonder, therefore, that Señora Valencia tells Amabelle to "see what we've brought forth together, my Spanish prince and my Indian princes" (p.29). In this racial space, the dark-skinned girl, from birth, signifies disadvantage and the boy, the light-skinned, signifies advantage. This is why, as captured in the novel, the girl is said to be "...badly placed" (p.19). Considering the way the two children are positioned as they come out from their mother's womb, Doctor Javier quarrels that "...the other one tried to strangle her" (p.19). In trying to explain the strange position of these children further, the Doctor says that:

> Many of us start out as twins in the belly and do away with the other...sometimes you have two children born at the same time; one is stillborn but the other one alive and healthy because the

> death one gave the other a life transfusion in the womb and in essence sacrificed itself (p.19).

This imagery points to the fact that the relational tension between the Dominicans and Haitians is first, because of racial difference. Commenting on this racial divide in the Caribbean, Winn (1992:288) avers that "if Haiti was black, African and voodooist, then the Dominican Republic would be white, Spanish and Catholic."

The collective hatred of the Dominican people against the Haitians is therefore, upheld by racial gap build upon the belief that their "...motherland is Spain" (260). This racial consciousness shows the elusiveness of the Caribbean essence, the rejection of social permeability among the Caribbean people and the existence of relational gabs that eventually created the tension that built up into the 1937 massacre of Haitians in the Dominican Republic. As Father Romain mechanically re-echoes:

> Our motherland is Spain; theirs is darkest Africa, you understand? Our problem is one of dominion...we, as Dominicans, must have our separate traditions and our own ways of living. If not, in less than three generations, we will all be Haitians. In three generations, our children and grandchildren will have their blood completely tainted unless we defend ourselves now, you understand? (p.260).

In his historical text, Roorda (1996:304) sums up this reality as follows:

> The societies that share the island of Hispaniola are markedly different, and their relations have been tensed and often violent...By 1930s, there was a large Haitian presence in the Dominican Republic, one comprised of two groups. One was predominantly male brigades of *braceros*, or agricultural workers, who were contracted to work on the sugar plantations in the south and east...The other, more firmly rooted group included families of workers, smallholders and entrepreneurs, established in the north and west. Many of these people were Dominican by birth but culturally and ethnically Haitians. Over the course of years, these independent immigrants established a bicultural identity for the border provinces of the Dominican Republic. The prevalence of Haitian Creole, the religion of

> *Vodun* and the Haitian gourde as a medium of exchange demonstrated that the province was less "Dominican"...

Based on these facts, one can see through that the Dominican people are concerned about the eroding presence of the Haitians into their borders. This concern is expected considering that they were racially different. Hence, the fear of infiltrating the Dominican with the burgeoning racial admixture, asDanticat expressed in her novel, made them to seek ways through which they could obliterate the Haitian people living within their borders.

Danticat also captures linguistic variation as yet another factor that created separate consciousness between the Dominicans and Haitians. The concern with this phenomenon in *The Farming of Bones* is important in that it serves as the tool with which the humanity of the Haitians is determined given that there are other Dominicans that wear dark skin as well. The contempt with which the Haitian language is held by Dominicans is metaphorically captured by Amabelle thus:

> Sabastien...feels haunted by the crooning of pigeons. Their cry, he says, sounds like it's not meant for others to hear, but like each howling pigeon is trying to bury its head deep inside itself. He imagines that the way pigeons moan is the same way ghosts cry when they are too lonely or too sad, when they have been dead so long that that have forgotten how to speak their own names (p.25).

This metaphor explains the antecedents of Haitians as the offspring of African slaves. The effect of this comparison is that the Haitians have become ghosts who have lost contact with their language and hence, resort to Creole as their linguistic code. This linguistic code, as expressed in the novel, "sounds like it's not meant for others to hear" (p.25).

In essence, these two factors – racial and linguistic difference – provided the platform for the wholesale hatred of the Dominicans. This foregrounding is crucial in that it provides the platform for understanding the basis for the collective hatred of the Dominican people against the Haitians. This is why Sagás (2000:46) argues that "the Trujillo regime and its intellectuals did not invent antihaitianismo; it already was an integral part of Dominican culture." Hence, the incidences of violence in this novel validates Sagás' claim as it graphically shows how the violence against the

Haitians provided a moment of collective Dominican national unity and its role in the eventual massacre of Haitians.

In her novel, Danticat evokes this moment in the following description:

> Someone threw a fist-size rock, which bruised my lip and left cheek. My face hit the ground. Another rock was thrown on Yves...The faces in the crowd were steaming in and out of my vision. A sharp blow to my side nearly stopped my breath... Rolling myself into a ball, a tried to get away from the worst of the kicking horde...My scream slowed them a bit... Their air vibrated with a twenty-one-gun salute. People applauded and stormed their feet and sang the Dominican national anthem (p.295).

As these murderous mob carry out this beatings, Trujillo is only a vague if not psychological presence inside a nearby cathedral from which the mob is waiting for him to emerge. This portraiture deliberately decentres Trujillo from the centre of this narrative in order to explore what the Jungian principle calls, "the collective unconscious" (Microsoft Encarta 2009) of the Dominican people. The use of the following phrases in the quotation above: "the crowd", "the kicking horde", or just the words "them", "people", the infinitive pronoun: "someone" and the nameless faces who come together to sing the national anthem, places the weight of Haitian massacre on the entire Dominican people.

Consequent upon these, the description sums up to agree with Caminero-Santangelo's (n.y:11) position that "violence is more than event-specific...and more than person-specific, as well. It has to do with the whole history of the construction of a Dominican nation and the production of the "subaltern" as the Other of that nation." As Beverley (2004:8) writes, the notion of "nation" rhetorically sutures over the gaps and discontinuities internal to 'the people'. But it is in those gaps and discontinuities that the force of the subaltern appears."

Danticat's*The Farming of Bones* is therefore set to reconstruct the violence enacted upon the Haitians as the mark of the "gaps and discontinuities" that produces the Haitian labourers as subaltern, or better put, the demonic Other which incurs the collective hate of the Dominicans. By so doing, the novel presents Trujillo not as the essence but as a synecdoche representation of a much larger national and racial hatred that led to the

1937 massacre. To further her intentional stands in this direction, Danticat, from the very first page of the novel opens the narrative not with deaths from the massacre but with the death of a Haitian sugarcane worker, Joël. To show that the Haitian lives were less valued than the Dominican lives, Danticat shows how Señor Pico, a wealthy Dominican, refuses to stay back after running over his victim as he is in a hurry to return home to see his newborns. To further prove the existence of random killing of Haitians in the Dominican, Danticat presents

> another woman [who] began telling stories that she'd heard. A week before, a pantry maid who had worked in the house of a colonel for thirty years was stabbed by him at the dinner table. Two brothers were dragged from the cane field and macheted to death by field guard... (p.114).

These killings not only reveal the disposableness of Haitians living in the Dominican but they point, not to Trujillo's genocidal orders, but to the larger national history of racism in which Haitian lives are cheapened.

In order to perpetrate their violence against the Haitians, the Dominican people used the limitation of Haitian language as test which is today referred to as "the parsley test". As captured in the novel:

> Two soldiers laughed, watching. The young toughs waved parsley sprigs in front of our faces.
> "Tell us what this is," one said. "Quedigaperejil."
> At that moment I did believe that had I wanted to, I could have said the word properly, calmly, slowly...even though the trill of the *r* and the precision of the *j* was sometimes too burdensome a joining for my tongue (p.295).

Wucker (1999:49) further explains this reality in his historical book when he says:

> For the Haitians...the soldiers applied a simple test. They would accost any person with dark skin. Holding up sprig of parsley, Trujillo's men would query their prospective victims: '*Cómo se llama esto?*' what is this thing called? ... Haitians, whose Kreyol uses a wide flat *r*, find it difficult to trilled *r* in the Spanish word for parsley, *perejil*. If the work came out as the Haitian *pèsil*..., the victim was condemned to die.

Crucial to the understanding of this experience is that Danticat uses this language barrier to show that the Haitian kreyol-sounding *pèsi* summarises summation that the subaltern *can't* speak. As a corollary to this, therefore, the Dominicans conspire to exterminate the Creole-speaking-language-deficient Haitians from their side of the border in order to avoid the looming encroachment of the Haitian (deficient) culture into the Dominican (refined) cultural space.

Conclusion

Using new historicism to read Danticat's*The Farming of Bones* shows that historicaltruths are political – they are truths in as much as they provide consciousness that continues to privilege a particular class of people at the expense of another. With this understanding, this paperhas used new historicism to unknot Danticat's concern with history in her novel – to provide counter-narratives that heal the wound of difference in Caribbean history. Through the analysis it is clear therefore, that she deploys history to unknit the notion that the 1937 Haitian massacre is engineered and perpetrated by Trujillo and some political class. On the contrary, the paper shows how she has provided 'historical facts' that indict the entire Dominican people for the crime against the Haitian people.

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AN ANALYSIS OF ILLOCUTIONARY ACTS IN ERNEST-SAMUEL'S EPISTOLARY NOVELS: *DEAR KELECHI* AND ITS SEQUEL

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Abstract

Pragmatic illocution deals with communication in well-formed utterances, whereby the language users must understand one another in other to encode and decode locutions and once the speaker or the writer performs with the words, it sends signals to the hearer or the reader with appropriate meaning, especially in solving the issues on negative response from the hearer or the reader. The novel analysed with this work was Dear Kelechi, an epistolary written by a friend Iheoma to her bosom friend Kelechi. The work extensively used the four Grice's Cooperative Principles as the theory applied in analysing the research questions raised and the data were analysed based on textual analysis guided by the research questions with its finding of the writer used the illocutionary effects in creating a new raised world to the receiver. Finally, well-articulated illocution must produce a positive thought especially in return.

Keywords: Illocution, Locution, Speaker, Writer, Reader, Hearer, Epistolary, Cooperative Principle.

Introduction

It is of great importance to note that language when well utilised, sends a powerful message to the receiver through the sender by a well-coordinated locution and every locution carries its force and interpretation peculiar to the receiver. At times, the encoding of the message between the sender and the receiver must be effective by a special code the duo shares in common. In sending any locution, that is utterance or word it always brings about an illocution especially what the sender has in mind via a micropragmatic sequence. Piotr Cap states that

"micropragmatics can be defined as the study of illocutionary force at the utterance level." (54)

Although these utterances take effective meaning through the discourse and global intention of the sender of a message which he captures also as the intentionality resulting from different speech act configurations, often referred to as speech events and as initiators of complex effects in projecting illocutionary act. There are deictic in projections and are analysed especially from the point of views of the hearer and what the hearer decodes the message as he receives them from the initiator as Ernest-Samuel states and discusses on the issue of marriage an how people understand it:

> This is where you come in. Only you understand and see the world from the same perspective as I. You always tried to be objective even when presented with a subjective viewpoint. Only you understand the woman that is Iheoma. You are the only one who has always laughed and cried with me. Simply put, you are my kindred spirit (8).

In understanding the perspective of *Iheoma's* point of view there must be a shared assumption deixis between her and *Kelechi*. There is a clear understanding in the concept of *you* at the lexicalised point of view of the speaker and the hearer, and the grammatical view in the expression of *my kindred spirit.*

My kindred spirit must have an illocutionary force over Kelechi to understand the locution from the speaker and effectively encode the latter messages. The speaker here might be interested in an implicit illocutionary act reminding the hearer to perfectly move into spiritual realms of encoding her message or be in the right thinking mood in other to follow in the thoughts of their deliberations. She further states that, "Your situation has turned me into a storyteller. And I have no attention of stopping my storytelling, if only it will pass my message across" (90). Yule expresses that "Mostly we don't just produce well-formed utterances with no purpose. We form an utterance with some kind of function in mind. This is the second dimension, or the illocutionary act. The illocutionary act is performed via the communicative force of an utterance. (48)

Sadock submits that in illocutionary acts, Austin's central innovations are acts done in speaking … especially that sort of act that is the apparent

purpose for using a performative sentence: christening like I named you *Claribel* during such rites and from there, the child start bearing that name, marrying – I pronounced them husband and wife which yield greater effect on the couple than the priest who made the pronouncement. Austin called an attention to the fact that acts of stating or asserting which are presumably illocutionary acts are characteristic of the use of canonical constatives and such sentences are, by assumption, not performatives

Furthermore, acts of ordering like "Get out!" has its special illocution on the hearer whether to leave an environment or a mere utterance to just bark at one; also in requesting "Salt please" the hearer might encode the construction as whether to pass the salt across or that the taste of the soup in question is so salty are typically accomplished by using imperative sentences, and acts of asking whether something is the case are properly accomplished by using interrogative sentences, though such forms are at best very dubious examples of performative sentences …. the conclusion was drawn that the locutionary aspect of speaking is what we attend to most in the case of the standard examples of performative sentences, attend as much as possible to the illocution,.

van Dijk in his acts of language explicitly states that:

> A first issue requiring attention is the ACTION character of speech communication. It has been assumed that realising a sentence or discourse of a language is an act, but that statement encompasses a great deal of theoretical complexity of which only some partial aspects can be dealt with here.
>
> What is usually meant by saying that we DO something when we make an utterance is that we accomplish some specific social act, eg making a promise, a request, giving advice, etc. usually called SPEECH ACTS, or more specifically illocutionary acts. (195)

So, for illocutionary act to be effective and successful, when the result is in line with the utterance are perfectly understood at these two levels: the intentional-successful stage, if the speaker's intention actually had a successful execution to the perceived hearer if not illocutionary act are A kind of imposition on the hearer because the meanings of the utterance are interpreted differently. Nolke states that "with the help of the modalities of enunciation the speaker can in fact make commentaries

which directly concern illocutionary acts or the act of enunciation in which he is engaged" (85).

Statement of the Problem

Illocutionary act is a principle in pragmatics that occur "here and there" in peoples' utterances and writings, and to effectively achieve this both the sender and receiver must have the locutionary standpoint in their relationship. Language users at times need to dig deep into certain utterances with which they might encode the outcome of the messages and various signs wrongly. When people speak, write or do thing with words in the form of speech or written acts, their expression is always with the outcome of an illocution either positive or negative, and to solve the problem of impoliteness in our speech or writing; Leech directs employing general principle of indirect kind of illocution in order to be more polite and more indirect an illocution is more reduced when its force have a tendency to be.

Research Questions

The research questions were formulated to address the issues raised in the novel that are related to illocution effects and some of the questions are as follows:

1. To what degree was the locution used by *Iheoma* to address the issues of marriage in our society?
2. In what ways were illocution of child bearing in Africa addressed?
3. To what extent did the Gricean Cooperation principle applied in the novel to pass the following message to the reader such as:
    a. How was the issue of quality applied in the novel?
    b. Where there enough information on quantity of maxim used?
    c. In what manner was the advice achieved and the aim of its use;
    d. What is its relevance to the present marriages around us?

Review of the Related Literature

… 'the daughter of Idi Amin,' a name that changed after I proved myself a true daughter of Idi Amin (Gloria Ernest-Samuel; DR, 14). The writer equates her father's highhandedness prevalent to a former tyrant leader of Tanzania as people assumed that the father was, because of his disciplinary attitude in making things and people yield to their actual duty especially at the laissez-faire attitude of some of his subordinate.

Illocutionary Force Indicating Devices

Jef Verschueren upholds that:

> It is usually assumed that the major sentence types – serving as IFIDs have a typically associated literal force: an assertive force for declarative sentence, a question force for interrogative sentences and a directive for imperative sentences. When this pattern is broken, as in Can you call me a taxi?, which is literally a question about the addressee's ability to call a taxi but which functions as request to do so, the label indirect speech act is used. (25)

The force obtained from the above sequence is more primarily an illocutionary effect at the point of request while the effect on the hearer towards the utterance is more of the secondary illocutionary act which results in producing confirmation of the capability in getting the taxi. Searle as qtd in Sadock, (68) distinguishes between effects that are achieved by getting the hearer to recognise that the rules governing the use of an illocutionary force indicating device are in effect, which he called illocutionary effects, and those effects that are achieved indirectly as by-products of the total speech act, for which he reserved the term perlocutionary effects.

Elena Collavin, is of the opinion that "the illocutionary force of an utterance can be isolated by asking in which sense we were using a given utterance, (380). Such, taking for example in describing metapragmatically as an illocutionary force such as: utterance to issue order, make a request, statement, suggestion promise, warning. As *Iheoma* states in Ernest-Samuel, (70) "When I think that, the still small voice in me keeps reminding me, "*flee from* adultery and fornication, *flee* from all appearances of *evil."* Each time this happens, that seed of God in me warns me and I realise that I am not of capable of doing it."

We can equally recognise a warning, an order, promise etc. once we read, hear or see any. Also, some of the verbs of the English are made up of force of illocution when used with the first person present indicative like in the above, 'I realise', I think', 'I am not capable' provide an explicit performative while some do not act in an explicit performative as Austin exemplifies thus:

> I want to discuss a kind of utterance which looks like a statement … and yet is not true or false – in the first person singular present indicative active – if a person makes an utterance of this sort we would say that he is doing something rather than merely saying something. (20)

Illocutionary Utterances and Utterances Cluster

Searle states that "a speaker's utterance meaning and the sentence meaning frequently diverge, (59). Such that in novel utterances like: idiomatic expression, proverbs, metaphors, irony and insinuations do cluster in their meanings. That at times the three major English sentence forms declarative, imperative and interrogative have no correspondence but the forces that prototypically correspond to them as in stating, ordering and requesting. "Ah, Mama, I thought you're here for the weekend, (Ernest-Samuel, 50), which is an interrogative although with the declarative form of a statement. Collavin corroborates that it is a common occurrence in English … "Utterances that have the illocutionary force indicators for one kind of illocutionary act can then be used to perform another kind of illocutionary act." (385)
Verschueren opines in his submission that:

> Utterance for any stretch of language, no matter how long or short and no matter how many voices it may contain, with a clear beginning and end, produced by the same person(s). examples range from one-word sentences, over speech acts constituting a turn in a conversation, to multi-volume novels. Utterance clusters are organised conglomerates of utterances …, many of the more complex utterances may contain various kinds or layers of embedded utterances (or utterance^{E}), as when quotations are used in newspaper reports or even embedded utterance clusters (or utterance cluster^{E}), as when a novel contains conversation between some of the characters. (131)

Also, this particular work was hinged in the novel *Dear Kelechi* with embedded utterances attributed to the various characters emerged in the work by the writer.

Illocutionary Acts as Communicative Acts

Clark states that "language seems orderly when it is found in novels, plays, and news broadcast, but much less so when it is heard in cafes, classrooms, and offices" (365). This in his previous work of 1996, he supported that in spontaneous language it has its root in joint activities. More especially when people use words in communicating at cafes, classroom, stadium etc. they also try to communicate effectively in that given action with various illocutionary acts that will suit the situation. Such as Primary System of communication and the Collateral System of communication; the former deals with the official course in their discourse while the latter rely on the system in which the principles will work effectively especially on how to deliver the discourse and pattern to adopt to effect communication.

van Dijk thus supports that "illocutionary acts typically do not come alone. They are part of SEQUENCES OF ACTION in general or of SEQUENCES OF SPEECH ACTS in particular. These sequences must satisfy the usual conditions for action sequences." (202)

In exchanging illocutionary acts in communication at times when the speaker has the intention of delivering a particular knowledge to the hearer and the hearer has the instinct knowledge of the speaker's intention in the delivery, there is less and minute strength in exercising the full delivery of the message. He thus agrees that to have an accomplished and successful communicative act that the speaker must have to add some proportional information to the knowledge of the hearer. Thus:

> My semantics acts acquire a pragmatic function only if I have the additional assumption that the hearer does not possess certain knowledge (about the world, about my internal states) and the purpose to change the knowledge of my hearer as a consequence of the interpretation of my semantic (meaning, referential) act, by which I express my knowledge or other internal state. (219)

Summary

Illocutionary force can be obtainable anywhere, at any time depending on the occasion and there must be actual contextual variables to consider in determining the essential suitable principle for using an illocution as Peter Grundy is of the view that:

> Because speech acts are to some extent formulaic. For example, if my neighbour at dinner is an overseas student studying in Britain, she may turn to me and say … can you give me the salt, I notice the slight difference between this and the UK formula … can you pass the salt. Because speech acts are to some degree culturally institutionalised, we have expectations about preferred and dispreferred formulas. And as we cross cultures, we sometimes notice slight (and even not so slight) differences in the way that illocutionary force is conveyed. (82)

The illocutionary force at the breakfast at home will definitely differ from the lunch had at the university canteen especially if the same student was involved in these two places with different sets of people. The effect and the meaning of words and utterances in *Dear Kelechi,* the receiver and the writer *Iheoma* will definitely be decoded by the duo same to *Iheoma my Dear,* been an epistolary, written to *Kelechi.*

Research Methodology

This paper hinges on Gricean's Cooperative theory to describe and analyse the texts of this research, *Iheoma's* usage in the four maxims adopted in the novel *Dear Kelechi* and also in its sequel. The textual analysis of illocutionary utterances of the writers helped in analysing the texts, with the framed research questions which guided the analysis. The analysis was based on these four Grice's maxim: Quantity, Quality, Relation and Manner including the illocutionary effects on the reader, the receiver and the writer of the works as well.

Theoretical Framework

The work is under a pragmatic approach well restricted to the illocutionary act and that is, what the locution acted upon the hearer of the utterance or during the reading. The Grice's cooperative principle was

employed to account for the locutor and locution; the illocutor and its illocution. Grice in his observation projects that when we talk or write we try to be cooperative by incorporating those attributes into what he termed the "Cooperative Principle" which he states that "Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged" (45).

The Grice's Cooperative Principle is discussed under four conversational maxims:

Maxim of Quality: Making one's contribution one that is true – do not say what you believe is false and do not say that for which you lack adequate evidence;

Maxim of Quantity: Making one's contribution as informative as required for the current purposes of the exchange and do not make your contribution more informative than as required that is not more or less informative;

Maxim of Relation: Making one's contribution to be relevant;

Maxim of Manner: One's contribution to be perspicuous and specific in nature, thus avoiding obscurity of expression, ambiguity, unnecessary prolixity, rather be brief and orderly.

Although these maxims were flouted to an extent in the texts but focus was on achieving the maxims on the texts where they were properly guided and used. Grundy (2008), Saeed (2011), Fetzer (2011).

Data Analysis

The data for this paper were analysed based on research questions that guide the work especially bringing illocutionary effects to the limelight in places that it affected the work using also the Grice's Cooperative Maxim Theory in the textual analysis.

1. To what degree was the locution used by *Iheoma* in addressing the issues of marriage in our society?

She pressed in reminding her friend *Kelechi* in understanding what marriage is all about especially from the point of views of Christian marriages since the environment of the novel centred on the South-

Eastern part of Nigerian that predominantly practise Christian religion and also in line of how Africans respect the sacredness in the marriage institution:

> I hope you know the early European recognised the great loving, tolerable and persevering spirit of the African woman in her marriage. That necessitated the marriage vows of 'for better, for worse; in sickness and in health, till death do us part.' Believe me, that coinage is clearly African. The Europeans themselves, including the Americans, do not believe in, nor conform to, that oath. That explains why they indulge in divorces and serial adultery. In the face of domestic crises, we hurt, learn to forgive and accept the situations we cannot change. That is why I still maintain my title in my marital home against all odds. (88)

Iheoma also responds what an African marriage looks like especially from the home front and illocutionary effect on the side of the woman how to uphold the marriage in other to secure a brighter and happy future on the woman in securing the African marriages:

> In our culture, your major marital problem begins when your in-laws are at war with you. Yet, notwithstanding your husband's misadventure and neglect, your in-laws are in solidarity with you. They have failed to see the loss of your only son, which would have normally placed you in a disadvantaged position, as a problem; they have disregarded your husband. You are a very lucky woman. Kaycee, one of the things that I admired so much about you throughout our childhood and youthful days was your wisdom. I guess that wisdom is still there to remind you that mourning, grieving or crying over situation like yours may be healthy initially, but detrimental in the long run. (91-2)

The locutions on comparison of their different families will play another major role on illocutionary effects on African marriages, she brings the comparison to soothe the agonising soul of her friend *Kelechi:* in which the writer's marital and parent's home could not afford to stand with her as in her friend's own:

> You have a doting mother and loving parents-in-law, who worry stiff about you, but I am blessed with an egocentric clan of in-laws who are demented by what they failed to understood was their son's inability to father a child. My highly opinionated family

> members are too rigid to welcome me back to what used to be my home.
>
> We have both been abandoned by our husbands. While your husband had the decency of sticking to one woman, mine has become the fleeting honeybee moving from blossom to blossom, mixing injury and proxy pleasure. (97)

In conclusion she reminded her reader that:

> I have come to appreciate the problems and difficulties I have encountered in my marriage as the price I must pay for first being female, then an Igbo, a Nigerian and particularly for being an African woman. Every African woman should see it as such. If not, nothing stops me from walking out of my marriage as our European counterparts do, or divorcing my unfaithful husband as most American women would prefer to do. (87)

2. In what ways were illocution of child bearing in African addressed?

The question of how African society views women that do not have children arose and the ideas of what they used their wealth and earnings for, *Iheoma* stated thus:

> To the society, a childless woman has no problem, no child to feed, no fees to pay. They fail to realise that some medical examination fees are enough to buy a *tokunbo* car. My colleague, like others, didn't know that a set of fertility treatment at Premier Hospital, Abuja, is enough to buy a plot of land at the World Bank Estate. They fail to know that ordinary hormonal enhancement at Dr. Ojei's can pay for a Dubai return ticket. (59-60)

The work made an illocutionary points on what some African can do and where they can go in search of a child, what women folk can contribute at the period of childlessness more especially contributions of some mother-in-law. *Iheoma* brought these techniques to calm the spirit of *Kelechi* down and make her to rethink in opening up to whatever trauma she is passing through since she returned from Kenya to Nigeria, with these locutions:

> Mother-in-law was told by some spiritualists again that I needed to undergo some cleansing, so that my spirit husband would allow me produce children for my husband. Ikem agreed that it was necessary for me to embark on the ritual cleansing so that we

> could have children. When I mentioned same, my mother did not mince words.
>
> "Iheoma, please, anything they tell you to do, don't ask questions. *Nwabugwu"*
>
> My brothers equally supported the prescription.
>
> "Prevention is better than cure. And a stitch in time saves nine," they remarked. (62)

She further advises on the woman's stand in the midst of all these aspects of childlessness no matter all odds:

> Unfortunately, not having children of my own does not give me the credibility or confidence to face the society to say, "I am a fulfilled woman, I know what is going on and this is what I want to do." I feel ridiculous amongst other women. The end result is that my most noble thoughts end up in mental shelves, gathering dust.
>
> Do I feel like a failure? Oh Kaycee, yes I do.
>
> I've watched the numerous women I got married in the same year with get pregnant and have their babies. I've watched them, taciturn, as they discuss the mischievous things their children do. …
>
> I've watched as many a woman stands before the altar to give testimonies of their conceptual miracles. It seems my case is irredeemable. It seems mine is a problem without solution.
>
> As a child, I had promised myself that nothing would break my marriage. Way back in high school, I had debated against infidelity – whether justified or unjustifiable. Do you remember? I believe in the power of God to do miracles. I also believe altogether that God is the same, yesterday, today and forever. Hence, he is capable of intervening in my case. (71-72)

3. To what extent did the Gricean Cooperation principle applied in the novel to pass the following message to the reader such as:

    a. How was the issue of quality applied in the novel;

Although the novel is a fictitious story written in Nigerian environment but the storyteller put up some places that are well known to Nigerians, and even names peculiar to the easterners and some other nomenclature of Nigerian peculiarity like: NYSC etc.

> But my father was a fair man. At Oguta Community, where we lived before we came to Orlu as a result of a transfer, he was passionately hated. (10)
>
> A couple of days later, Papa was summoned by the State Primary Education Board. He was accused of instigating the local community to write a petition against his removal. Papa's surprise, which was as clear as the furrows on his brows bailed him out. … My father explained this to the Zonal Education Commissioner and insisted that his transfer be sustained.
>
> This was how Papa was posted to St. mary's primary school, Ezennachi. (12)
>
> Our performance in the final examination in which I came first and you came second with an overall difference of only seven marks, marked the watershed. Your parents designed a twin-locker for us. During the holidays, with your parents' permission, you joined us to spend the Easter break in the remote former Biafran Command Headquarters of Ihitte Uboma, my humble hometown. (15)
>
> You were there with me two years later, during the Christmas holiday, when I first met his parents. We paid them a visit in their Ehime hometown. I still remember it was a dry boxing day, a couple of days after he returned finally from Sokoto, having concluded his national assignment as a youth corps member. (20)
>
> The wedding took place at the Assumpta Cathedral. (22)

b. Where there enough information on quantity of maxim used;

Iheoma in her writings were so explicit in providing information which her reader *Kelechi* is also aware of in other to bring locutionary points that will affect her illocutionary state of affairs, such was so common when she cited example of notable ladies *Kelechi* has known even in their school, the deaths she might be aware of to buttress some points:

> She brought the story of one Pastor Jovita who was their classmate in their secondary school days that passed series of ordeal for child bearing issues and later got pregnant after years of waiting. (80-5)
>
> After all, good news did spread for Madam Ogboru also. You know her, our Home Economics teacher at St Margaret's.
>
> …. Kaycee, my dear, last year August was Madam Ogboru's twenty-fifth wedding anniversary. In October of that same year, she turned forty-three. But the good news is that that same October, precisely on the twenty-ninth, Mrs Theresa Ogboru was blessed with a healthy baby boy, and not an adopted child. (85-6)
>
> I know that losing Tony was difficult for you, then Junior's death made it worse. The question of rescuing Junior is out of the question but not Tony's case. It's possible he may fall out of his new found love and come back to you. It's possible that your children may bring you both together. It is also possible that your in-laws or the death of any of the parents may bring you back together. There are lots of possibilities as far as there is life. (94)

c. In what manner was the advice achieved and the aim of its use;

Iheoma purposely delves into her stories with enough illocutionary perspicuous and specificity, in other to avoid lies and ambiguity in her letter pointing out these examples with biblical injunction too to drive home some points:

> You were there at the very beginning, Kelly, when the problem of childlessness began to rear out slow tentacles like a snail's feelers around me. Today, after twelve years of marriage, the ugly tentacles have grown accustomed to their environment. I am wrapped completely. There is just slow death or insanity. Am I speaking in tongues? (50)
>
> Childlessness is a touchy situation. No wonder King Solomon, in all his wisdom in Proverbs, noted that among four things that are never satisfied is the childless woman. Childlessness makes one perpetually suspicious of people and their intentions. It makes one hyper-sensitive and emotional. It is simply a crazy condition, an insane sanity. Yet, in this situation I have triumphed. (77)

> Knowing the Bible as I do, nobody needs to advise me on this. I know it's morally wrong. I'm married. On second thought, the question comes up: How does one screen one's lover of the dreaded HIV or any other sexually transmitted infection? You also know that I am AS, how do I ask an intending lover for his genotype? Each time I think of these, I rule out another relationship. (96-7)

d. What are the relevances to the present marriage around us?

The story writer employs other illocutionary effect through her reader's views especially on *Kelechi's* previous outstanding locution and other relevant marital stories in the past:

> And those days, I prayed that you meet someone as nice and loving as Ikem, to make our dreams complete. That prayer was not far in materialising as the first letter I received later from you, from your place of primary assignment in Benin, was that you had met your dream man. Part of the letter read:
>
> *"I want you to thank God for me. At last, I believe I've met my Mr. Right. He is one simple guy that happened to be our Parade Commander in camp. He is so mischievous, so very humorous and, above all, so very loving to me. Although I told him that his proposal is rash, I think I want to share my life with him. Are you happy for me, or will you wait till you see him?"* (25)
>
> Do you want to be another of Charles Dicken's Miss Havisham? Even Miss Havisham takes delight in Estelle. So, what am I saying? Come out from that torpor! We've both experienced the ups and downs of life, its joys and accompanying sadness. Yours is even better. You have three beautiful daughters, who send you pictures of every summer holiday they spent abroad, I have none. (97)

Conclusion

The work tries investigating illocutionary effect, on what and how peoples' words go a long way to achieve a positive or negative effect upon the hearer. The novel used in achieving this purpose is on how *Iheoma's* locutions succeeded in bringing out the achieved purpose from the torpid and miserable life and situation of her friend *Kelechi* who has been in a state of absolute confusion and dejection. And for a locution to yield meaningful evidence, an illocutionary act must follow up to achieve

that desirable principle on the hearer or receiver of the message. As Kent Bach states thus:

> Conventional illocutionary acts, the model for Austin's theory, succeed not by recognition of intention, but by conformity to convention. That is, an utterance counts as an act of a certain sort by virtue of meeting certain socially or institutionally recognized conditions for being an act of that sort. They fall into two categories, effectives and verdictives, depending on whether they effect an institutional state of affairs or merely make an official judgment as to an institutionally relevant state of affairs. (467)

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الرمز الصوفي في إطار جديد أشعار الدكتور إبراهيم مقري نموذجا

THE NEW FORM OF SUFISM SYMBOL IN THE PANEGYRIC POETR Y: THE POEMS OF DR IBRAHIM MAKARI AS CASE STUDIES

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Abstract

Resorted Syrians to use the symbolic manner in which they see as the only suitable vessel to carry all the heart tastes and spiritual. They went through in cases of behavior to the divine presence; they tried to translate their feelings to the readers. This Article language including significant to absorb this mysterious meanings, so they had a broader template and -as says AtefJodah- refers obliquely to the semantics indirect and waving and beckoning not authorized, because they signal where the understanding of the meaning that you do not know the words, they are informed of the phrase in the definition vague, because the meaning of his jacket phrase, and the dress sense phrasemeaning are concept of concealed by the phrase, and the concept of the reference is like Naked for dress, though dressed refer to it more precise and gentler.The beginning of this kind through the hair mystic appears on the hands of the first layer of woolen slave-Rahman ibn Abi Ammar famous Sufism, and Urwa ibn Uthaina and Yahya bin Malik and others, since it is on the hands of those famous Sufi beingrooting divine love and display it in a way stylistic symbolic characterized the language of human emotions, and after them came Sheikh Khorasani great Abu Said ibn Abi Khair,who died in 440 AH and built features of this art, and was followed by Attar in the seventh century AH, the development of this symbolic method to be lifted to jolt perfection and maturity. Researcher's aim is to follow this approach in the Arab Nigerian hair, focusing on hair, Dr. Ibrahim Maqari of memorization, which added new a symbolic method after mystic perfection and maturity.

ملخص المقال

لجأ الصوفيون إلى استخدام الأسلوب الرمزي الذي يرونه الوعاء الوحيد المناسب لحمل جميعتلويحات أذو اقهم ومواجيدهم الروحية التي مروا بها في حالات سلوكهمإلى الحضرة الإلهية,فحاولوا ترجمة مشاعرهم إلى القراء, فضاقت عليهم المادة اللغوية بما فيهامن الدلالة على استيعاب هذه المعاني الغامضة، فاضطروا إلى قا لب أوسع وألفاظهم –كما يقول عاطف جودة- تشير من طرف خفي إلى دلالات غير مباشرة وتلوح وتومئ و لا تصرح، وذلك لأن الإشارة فيها فهم معنى لا تعرفه العبارة، فهي أبلغ من العبارة في تعريفه المبهم، لأن فيه ا معنى سترته العبارة، لأن العبارة لباس المعنى، فالمعنى المفهوم من العبارة مستور بها، والمفهوم من الإشا رة كالمنكشف العاري عن اللباس وإن كان مكتسيا بلباس الإشارة لأنها أدق وألطف,بدأ هذا النوع يظهر من خ لال الشعر الغزلي الصوفي على يد الطبقة الأولى من الصوفية كعبد الرحمن بن أبي عمار الشهير بالقس، وع روة بن أذينة ويحيى بن مالك وغيرهم، إذ على يد هؤلاء المشاهير من الصوفية تم تأصيلالحب الإلهي وعر ضه بطريقة أسلوبية رمزية متسمة بلغة العواطف الإنسانية، ثم أتى بعدهم الشيخ الخراساني الكبير أبو سعيد بن أبي الخير المتوفى سنة 440هـ وشيد معالم هذا الفن، وجاء بعده العطار في القرن السابع الهجري بتنمية ه ذا الأسلوب الرمزي إلى أن رفعهلرجة الكمال والنضوج.يستهدف الباحث إلى متابعة هذا الأسلوب في الشعر ا لعربي النيجيري مركزا على شعر الدكتور إبراهيم مقري لاستظهار الجديد الذي أضافه الشاعرفي الأسلوب الرمزي الصوفي بعد كماله ونضوجه.

المقدمة

عُرف أن الرمز الصوفي كان يتركز على أمرين أساسيين وهما؛ الرمز الغزلي والرمز الخمري اللذان بهما يحاول الصوفي الشاعر إلى ترجمة مشاعره ومواجيده الروحية فلا يجد وعاء مناسبا الذي يحمل جميع تلويحا ته وكناياته إلا عن طريق الأسلوب الرمزي, مادام أن القالب الرمزي هو القالب الوحيد الذي إستعانوا به ال صوفية في ترجمان مشاعرهم ووجدانهم الروحية عند سلوكهم إلى الحضرة الإلهية,وهو أيضا نفس القالب الذ ي استخدموه في ترميزهم إلى جناب سيدنا رسول الله بالمحبة الخالصة والأشواق المضنية,وكان من فرسان هذا الميدان – في نيجيريا هذه الأيام - الدكتور إبراهيم مقري الذي أصدر خمس دواوين في المديح النبوي,وم ن خلال أبيات هذه الدواوين أدرك الباحث أن الشاعر أتى بجديد حيث استخدم القالب الرمزي في مدح سيدنا رسول الله بأسلوب الغزل الإلهي المعروف عند الصوفية فحوّل هذا الأسلوب إلى الغزل النبوي الذي لم يع رف في الأدب الصوفي من قبل,وهذا مما دعى الباحث بالتركيز على هذا الجانب حتى نشف إبداعية هذا الشا عر النيجيري وتطويره للقالب الرمزي الصوفي في الغزل النبوي.

الشاعر في سطور

هو الدكتور إبراهيم بن أحمد المقري بن سعيد بن خالد بن أحمد بن حمزة, ولد الشاعر في سنة ست وسبعين تسعمائة وألف (1976م) الميلادية في مدينة زاريا، ومن أسرة شريفة بانتسابها إلى النبي ، كما عُرفت هذ ه الأسرة أيضًا بالعلم والتعليم والعمل الصالح.

تتلمذ الدكتور إبراهيم مقري على يد علماء أجلاء,ابتداء من والده الشيخ أحمد المقري سعيد وعمّه الدكتور خالد آدم سعيد اللذان كانا له بمثابة المدرسة الأولى التي مر بها في الوهلة الأولى لحياته العلمية, وأكمل مدر سته الإبتدائية بين خمس سنوات من عام (1981- 1986م),كما بدأ دراسته الإعدادية في نيجيريا وأكمل الثا نوية في الأزهر الشريف, ثم نال شهادة الليسانس في الصحافة والإعلام باللغة العربية من قسم الصحافة وا

لإعلام بجامعة الأزهر الشريف عام 1999م,وعمل الماجستير في اللغة العربية بجامعة أحمد بللو زاريا عام 2002م,كما نال شهادة الدكتوراه من جامعة بايرو كنو في عام 2009م,[11] والآن هو محاضر بقسم اللغة الع ربية بالجامعة وإمام المسجد المركزي بأبوجا عاصمة نيجيريا.

إغترف الدكتور إبراهيم من مشارب علمية كثيرة خلال مروره بالمراحل العلمية بين المدر سة الإبتدائية والثانوية والدراسات العليا، كما يعبر الدكتور ناصر بقوله: "إلا أن الإشارة إل ى عدد كبير من العلماء الذين ساعدوا في تكوين شخصيته، حتى أصبحت شخصية فعّالة سا همت في حركة الشعر العربي – وبالأخص المديح النبوي - والتعليم والتأليف، من مشاهير العلماء الذين درسوه في مرحلتي الدراسات الجامعية والدراسات العليا، وبعض المشايخ في الزوايا العلمية؛كالشيخ الشريف إبراهيم صالح الحسيني الحسني البرناوي، والبروفيسور حم دي حسن، والبروفيسور سامي الكومي، والبروفيسور علي علي صبح، والبروفيسور إبراه يم خليفة، والبروفيسور مسعود راجي، والبروفيسور محمد أول أبوبكر، والبروفيسور سرك ي إبراهيم وغيرهم من العلماء الأجلاء في المجال الأكاديمي والمجالات العلمية الأخرى".[2]

[2]

ألف الددكتور إبراهيم مقري مؤلفات عديدة كما نشر المقالات العلمية الكثيرة في مجالات ال لغة العربية التي تبلغ حوالي ثلاثين مقالة,بين ما شارك بها في المؤتمرات الدولية والعالمية, وما نشرت في المجلات العلمية الأكاديمية في الجامعات النيجيرية المختلفة.

الأسلوب الغزلي في الشعر الصوفي

يظهر جليا بأن الصوفية استخدمواقالب الأسلوب الرمزي في أشعارهم محاولين التعبير عن عواط فهم الروحية في حالات سلوكهم للوصول إلى الحضرة الإلهية، وعند ما يصل الصوفي مقام المشاهدة فيرى آيات الله سبحانه وتعالى في ملكوته وتجليات الصفات في مخلوقاته ومشاهدته بعين البصيرة هذا الجمال الم طلق للذات الإلهي فيحاول التعبير عن هذه الصورة لا مشاهدة الذات الإلهي بالذات الإنساني تعالى الله عن ذلك علوا كبيرا فيشتاق الإنسان إلى هذا الجمال المطلق للذات الإلهي فيحاول التعبير عن هذا الجمال المطلق فلا يجد المادة اللغوية تستوعب أشواقه ومواجيده فيضطر إلى استخدام قوالب الأسلوب الرمزية التي تحمل رسالته الروحية، ولعل هذا هو القالب الوحيد الذي وجده الصوفي يشفي غليله بأن يترجم هذه الجماليات الم طلقة عن طريق الكناية والتلويح بلغة العواطف الإنسانية التي سميت بـ"الغزل الإلهي".

وعلى ضوء هذا جاءت قصائد كثيرة من شعراء الصوفية قديما وحديثا الذين وصلوا إلى هذه المر حلة فسميت قصائدهم على هذا النمط "بالحب الإلهي" و"الغزل الإلهي"، وناهيك على سبيل المثال لا الح صر أول من تعتبر أنها تغنت بالحب الإلهي وهي السيدة العابدة التقية رابعة العدوية التي وصل بها الحب ا لإلهي إلى درجة أن تعبده عبادة المحبين الأصفياء، لا لمخافة عذابه بالنار ولا لرجاء نعمته بأن يدخلها جنته ، بل هي تعبده لأنه تعالى استحق أن يعبد لذاته، لا لمخافة عذابه وعقابه أو لرجاء نعمه ورحمته. وقد روي في إحدى مناجاتها مع ربها أنها قالت: "إلهي إن كنت أعبدك رهبة من النار فاحرقني بنار جهنم، وإذا كنت أ

عبدك رغبة في الجنة فاحرمنيها، وأما إذا كنت أعبدك من أجل محبتك فلا تحرمني يا إلهي من جمالك الأز لي"[33]. وقد وصل بها عبادتها لله تعالى أن ارتقت إلى درجة المقام الذي تعبده حبا له وشوقا إليه ومن ذلك ق صتها مع سفيان الثوري، وقد سألها ما حقيقة إيمانها، فأجابته بقولها: "ما عبدته خوفا من ناره ولا حبا لجنته ، فأكون كالأجير السوء، بل عبدته حبا له وشوقا إليه"[44].

وقد تطور هذا الحب الإلهي إلى أن ارتقى درجة الغزل الإلهي على يد سلطان العاشقين عمر ابن ا لفارض لدقة الوصف ودقة الشعور وخفة الروح، ومن ذلك ما قال في قصيدته التائية التي بعنوان: "نعم بال صبا قلبي صبا"، ومطلعها:

نَعَمْ بالصَّبا قلبي صبا لأحِبّتِي فيا حبّذا ذاك الشَّذى حينَ هَبَّتِ

سَرَتْ فأَسرَّتْ للفؤادِ غُدَيَّةً أحاديثَ جيرانِ العُذيبِ فَسَرَّتِ

إلى قوله:

ولَو لمْ يَزُرْني طيفُها نحوَ مَضجَعِي قَضَيْتُ ولَم أَسطِعْ أَراها بمُقلَتي

تَخَيُّل زُورٍ كان زَورُ خَيالِها لِمُشْبِهِه عن غَيْرِ رُؤيا ورُؤيَةِ

بفَرْطِ غرامي ذِكْرَ قيسٍ بوَجْدِهِ وبَهْجَتُها لُبْنَى أَمَتُّ وأَمَّتِ

فلم أَرَ مثلي عاشِقاً ذا صبابةٍ ولا مثلَها معشوقَةً ذاتَ بهجَةِ

هيَ البَدْرُ أوصافاً وذاتي سَماؤُها سَمَتْ بي إليها هِمَّتي حينَ هَمَّتِ[55]

هذا, وعندما ننتقل إلى ابن عربي لما جاء بديوانه ترجمان الأشواق فسلك فيه طريق الغزل والتشبيب وأغر ق فيه حتى ظن بعض الناس أنه كان يتغزل بامرأة إنسانية رومية، وبعضهم قالوا إنه يتغزل بطريقة رمزية غزلية، فاشتد الجدل في حلب بين الفقهاء وغيرهم مما جعل بدار الحبش وإسمائيل بن سودكين يطلبان الشيخ بن عربي أن يشرح الديوان بنفسه ففعل.

أما لماذا سلك طريق الغزل والتشبيب وأغرق فيه، وذكر كريمات جعلهن مدار غزله، بينما يقصد معارف ر بانية وأنوار إلهية وغير ذلك؟ فأجاب الشيخ بقوله: "جعلت العبارة عن ذلك بلسان الغزل والتشبيب لتعشق ا لنفوس بهذه العبارات، فتتوفر الدواعي على الإصغاء إليها، وهو لسان كل أديب طريف روحاني لطيف"[66].

ولم يزل ابن عربي يوضح للقارئ منحى الكنى التي أومئ إليها عن طريق الرمز قائلاً: "فكل اسم أذكره في هذا الجزء فقط أكني، وكل دار أندبها فدارها أعني، ولم أزل في هذا الجزء على الإيماء إلى الوار

دات الإلهية والتنزلات الروحانية والمناسبات العلوية جريا على طريقتنا المثلى فإن الآخرة خير لنا من الأو لى"[77].

هذا هو شأنهم في الغزل الإلهي والخمر الأزلى عن طريق الرمز، مما جعل أسلوبهم أن صار أسلو با أدبيا راقيا عاليا,وفيما يبدو أن الصوفية أرادوا في استعمالاتهم للأساليب الرمزية في الغزل الإلهي وغيره ، أن يجعلوا الإنسان العادي يتعامل مع النص الأدبي الصوفي ويتذوقه بطريقته المعروفة في شعر الغزل ال عربي مستخدمين طريقة الغزل العذري العفيف بأسلوبه وألفاظه وتنسيق أفكاره وخياله حتى يظن أنه يتعاي ش معهم في عواطف الغزل المعتاد، في حين أنهم في واد وهو في واد آخر، انفصل بينه وبينهم روابط المقا صد والأهداف، فتركوه مع ذلك يتذوق جمال الأسلوب وصياغة الألفاظ، ويتمتع بتنسيق الأفكار والخيال عل ى طريقته المعروفة بالغزل في الشعر العربي.

الغزلالنبويعندالدكتور إبراهيم مقري

ولا شك أن الدكتور إبراهيم مقري سلك بأسلوبه الرمزي هذا المنوال, إلا أن أشواقه تميل إلى جانب الحضر ة المحمدية,وهذا الذي أدي أن نأتي بعنوان هذا المقال الذي قد يحدّث قلقا في نفوس القراء والمستمعين، إذ أ ن ما عُلم في الشعر الصوفي هو ما يسمى "بالحب الإلهي" أو"الغزل الإلهي"، وحقيقة الأمر أن هذا شبيه بذ اك والشاعر قد أتى بجديد –فيما يرى الباحث- في المديح النبوي، مما أضافه في هذا الميدان المثمر، فسلك به على نهج من نظموا قصائدهم في الغزل الإلهي مستعملاً فيه أسلوبًا رمزيًا صوفيًا، وقد صرح الشاعر بذ لك في إحدى قصائده الغزلية حيث ذكر أنه كان يرمز في مدحه عليه الصلاة والسلام باسم زينب وليلى ودع د، حتى لا يظن القارئ بذكر هذه الأسماء أنه يقصد بها امرأة عربية أو أجنبية، ومن ذلك قوله:

أصارحه بالمدح طورًا وتـارة بزينب تـرميزًا وليلـى وبالدعد

فمن تك دعد والحبيب محمد وليس سواه في الوجود بلا جحد

ولا شك أن هذا الأسلوب الرمزي يحمل في طياته تلويحات وتعريضات وكنايات غامضة حتى لا يكاد القارئ العادي أن يفرق بينه وبين غيره، فهذا مما دفع الشيخ الأكبر محي الدين عربي إلى أن يصرح ل لناس – في مقدمة شرح "ترجمان الأشواق" – بطريقتهم الصوفية في الأسلوب الرمزي حتى لا يقع القارئ في لبس، أو حتى لا يحمل معنى الظاهر للأبيات، بل المقصود بها بواطن المعاني الكامنة في الأبيات، فأشا ر الدكتور عاطف جودة إلى ذلك خلال حديثه عن هذا الموضوع قائلا:

> "الذي يجعلنا نحسب ونحن نقرأ هذا الشعر الصوفي أننا إنما نقرأ شعرًا يتغزل الشاعر فيه بمحبوبته من بني الإنسان، وذلك لصعوبة التمييز بينهما، ولكن سرعان ما يتبدد هذا اللبس إ ذا عرفنا أن الصوفي إنما يصف من خلال العواطف الإنسانية حبا إلهيا ملأ كيانه، وقد فطن

شعراء الصوفية لذلك فقدم بعضهم بين يدي ديوانه مقدمة يشرح فيها غايته وقصده دفعا لسو ء الظن"[88].

ويتضح جليا أن الشاعر قد سلك نهج ابن عربي، لذا نبه في البيتين السابقين ليعرف القارئ أنه يسي ر في نظمه على الأسلوب الرمزي حتى لا يقع في سوء الظن به في فهم معنى الظاهر للأبيات. خلاف ما ي قصد بها من المعاني الباطنة في المديح النبوي، إذًا يمكن أن ننظر إلى نموذج من غزليات نبوية في مجال ا لمديح النبوي.

نموذج من الغزل النبوي في شعره

يقول الشاعر في إحدى قصائده الغزلية النبوية من ديوان نجوى الفؤاد:

ويـا عاذلـي في حبها وامتـداحها فما لك في لوم المتيـم في دعد

لك الله لو أنصفت لـم تجـد القضـا فما لي في هذي المحبـة من بدّ

وحظ السوى في القلب أضغاث حالم فما لي في ليلى وما لي في هند

وكل بلائي فيكـ أنـك جـاهـل وما ذقت طول العيش من ألم الوجد

فسرعان ما أتى الشاعر بأبيات تلي ما سبق ليبدد هذا اللبس للقارئ والسامع العادي، ليوضح مقا صده ومراميه بهذا التعريض والترميز قائلا بصيغة الاستفهام:

أتعلم من أهـوى؟ أتعلم مـن سبى فؤادي وأضنـي؟ عذرك الجهل لو يجدي

هي الدعد أصل الخلق والأمر فاعلمن هي الجنـدل المعروف من قبل ما عبد

هي عين هاء الطمس والجهل والعمى ونقـطة بـاء حامـل ألـف المـد

فدعني عن الترميز بـالغيد والظبـا وهل يصنع التصريح ما الرمز لم يبـد

أخـاطب هندًا أو سليـمن وكلما أخاطبه رمـزًا عن المصطفى المهـدي

من هنا، عندما يسمع القارئ هذين البيتين الأخيرين يتضح له أن هذا الغزل لم يقصده الشاعر إلى إ ظهار أشواقه نحو أية امرأة إنسانية، إنما يوجهه إلى محبوبه عليه الصلاة والسلام بلغة العواطف الإنسانية، مستخدما فيه ألفاظا لأسماء المرأة العربية، كناية عن إظهار اسمه "محمد" عليه الصلاة والسلام.

وللشاعر قصيدة طويلة أيضًا في الغزل النبوي عن طريق التعريض بالمرأة الإنسانية في ديوانه " نجوى الفؤاد" حيث يخاطب الشاعر خليليه –أي قلبه وعقله – أن يمشيا إلى سقط اللوى ليبلغا تحياته العطرة إلى محبوبته – يقصد النبي- التي بعدت عنه، ولكن قلبه ما يزال متعلقا بها، ويرضى بكل ما تحب وترضى

به، ولعله من ذلك يجد منها قبولاً، أو تسمح له بالدنو إليها، فيكون من المحظوظين في الحياة الدنيا -وكل ذل ك على سبيل التعريض - ومن ذلك قوله:

خليلي هل هذا المسير إلى اللوى إلى حضرة المحبوبة الأقدسية

إذا ردتما فلتخبراها عن الفتى الـ ـهيوم هنا فيها، وأدّ تحيتي

فتى قد تحلى عن سواها وإنه تحلى بما ترضى فهلا تجلت

إلى قوله:

فسرت على علمي بمن هي هائما (لأطلب ليلى وهي في تحلت)

وقد جف جلدي في العظام اشتياقها ينوء الورى عن حمل بعض بليتي

كما طال ليلي والهيام معذبي وعهدي به كالملتقي للأحبة

أيا ليل رفقا بي ورفقا بمطلعي وزج به في الطالعات السعيدة

فيجمعها بي مجلس من مجالس الـ غرام ولو في الطيف مقدار لمحة

أراني وإياها خلونا عن الورى أُجاذب أطراف الحديث بدرتي

أخاطب دعدي وثنائي مودة وإني بأقصى الغرب وهي بطيبة

أراها وشط البون بيني وبينها يقربني منها تهيج لوعتي

متى الوصل يا داء الفؤاد وطبه فقد نالني بعض الأذى من محبتي

نلاحظ في هذه الأبيات أن الشاعر يتغزل بمحبوبته ليلى ودعد التان ابتعدا عنه منأقصى البلاد، ولم يزل ينظم درر ثنائه لها، ولعله يراها يومًا في الملتقى ولو بلمحة نظرة، ويبدو أن الشاعر قد شغف في حب هذه المرأة الإنسانية التي تسمى بليلى حينا أو دعد حينا آخر، وحقيقة الأمر أن الشاعر لا يريد بهذا الغزل غ زلا إنسانية للمرأة العربية، وإنما يكنى ويلوّح باسم النبي □.

وفي الأبيات الآتية نشاهد أن الشاعر قد استمر في إظهار أشواقه نحو محبوبته -بطريقة رمزية- م شيرًا إلى ما كان بينه وبين محبوبتهمن الميثاق والعهود - في المحبة -في عالم الذّر قبل وجود الخلائق، فلم يتزحزح عنه شيئا من هذه العلاقة الودية وإن بعدت عنه فلغرامه بها وشدة اشتياقه إليها,يتخيل أنه يراهابأم عينيه أو يرى صورة جمالها، فتترسم هذه الصور الجمالية ظاهرة في صورة الأكوان، ومن ذلك قوله:

أ أتركها والعهد بيني وبينها قبيل وجود الكون يوم الوثيقة

فإني بيوم الذر بايعتها على الـ ـغرام، وهل أوصي باحلال بيعة؟

أ أتركها -قل لي - ولم يبق غيرها بمرآة بصري أو بمرآة بصيرتي

أراها هي المعنى التي قد تسترت وراء ستور الكون في كل صورة

هي الدعد أصل الخلق والأمر فاعلمن هـي الجندل المرفوع قبل البرية

واستمر الشاعر في الأبيات التي أتت بعد هذه الأبيات المذكورة في عتاب العذال الذين يريدونه أن يفارق محبوبته -بطريقة رمزية- ولكنه لم يلق إلى كلامهم بالا، بل واصل إلى اتباع سنة الهوى -بين حق و شرعة- لربط العلاقة الودية الموجودة بينهما، ولم يزل على هذه الحالة، إذ يومًا جاءت محبوبته وهي فتاة ب لغت في منتهى الجمال -كناية عن رؤية النبي- يفوح من حولها روائح عطور بنفسج تزينت بملابس فاخرة من سندس واستبرق وفي يدها أساور من فضة، ومن ذلك قوله:

ولمـا عقدت العزم في الزور سالكا إليها طريقا بين خـق وشرعة

لإحقاق عطـف النسق بيني وبينهافقد كل لحظي دون إصداء رغبتي

إذا بفـتاة كالبنفسـج عـرفهـا أخـلاّي ما أدراكما ما هي التي

فإن تسئلوني عـن دقائـق وصفـها خذوه بسيطا في الحروف الشديدة

عليها ثياب سندس حضـر كمـا هي استبرق حلت أساور فضـة

فطورًا تضاهي الذات في النور والخفا وطورًا تباهي في صفات الخليقـة

كذلك شأن الدعد، والشأن فوق ذا ففي شأنها قد حار خاطر منعت

يبدو من هذه الأبيات المتقدمة أن الشاعر قد استعمل في صياغة ألفاظه بعض المفردات ذات دلالة رمزية تحمل في طياتها معنى ساترًا الذي هو غير مراد، عن طريق التلويح والترميز، ومنها قوله: "سالكا " بصيغة الفاعل، ومعناه الظاهر: الذاهب على شيء... أو الذي اتخذ شيئًا وذهب عليه، يقال فلان سلك طر يقه إلى البستان، أي اتخذ الطريق إلى البستان، هذا بمعناه العرفي.

أما بمعناه الرمزي "السالك"[99] هو من استقام بالنوافل تقربا إلى الله تعالى، و"السالك" عند ابن عر بي: الذي يمشي على المقامات بحاله لا بعلمه"[1010].

وأما قول الشاعر "طريقا" فمعناه ما تطرّقه الأقدام، وأما معناه الرمزي الذي يقصده الصوفية" الط ريقة إلى الله تعالى، وهذا هو معناه عند ابن عربي، لذلك كان من الشمول بحيث تندرج تحته التجربة الصو فية بكمالها، ابتداء من تنبه القلب من غفلته... مرورًا بمجاهدة النفس ورياضتها، وصولا إلى النشاط الروح ي وتفتح فعاليته[1111].

وقول الشاعر أيضا : "بين حق وشرعة" فالحق بمعناه العرفي نقيض الباطل، ويقال حققت الأمر و أحققته، أي كنت على يقين منه.[1212] و"الحق" عند الصوفية يقصد به الله تعالى.

وقوله أيضا "شرعة" أي الشرع أو الشريعة، وهي ما أرسل الله بها المرسلين مختلطا بذلك للبشر م نهجيا حيويا في علاقتهم به، وعلاقة بضعهم ببعض.

وأما قول الشاعر "إذا بفتاة" فمعناه العرفي، الشابة أو البكر، وأما معناه الدلالي الرمزي كناية عن "النبي" □ إذ بعثه الله تعالى إلى الناس والجن كافة عندما جاوز سن الصبا، في الخامس والعشرين من عمر ه.

وقولهأيضا "عرفها" أي الروائح الطيبة من العطور والبخور وغيرها، وأما معناه الرمزي الذي ي قصده الشاعر، فهو دعوة النبي □ التي انتشرت في الآفاق بين مشارق الأرض ومغاربها، فأصبحت كروا ئح الطيب المنتشر في الأنحاء والأرجاء.

الخاتمة

يتجلى للقاري والمستمعين الكرام أن الباحث في هذا المقال حاول اكتشاف الجديد الذي أضافه الشاعر الدكتو ر إبراهيم مقري في مجال الحب النبوي عن طريق الأسلوب الرمزي تشويقا للقراء إلى قراءة هذه الأبيات آ ناء الليل وأطراف النهار, ومن ذلك نلاحظ أن هذا المقال قد أسفر إلى النتائج الآتية:

- مدى اهتمام الصوفية بالأسلوب الرمزي في التعبير عما يجول في خواطرهم ومشاعرهم التي وجد وها في حالات سلوكهم.
- إمكانية استخدام القالب الرمزي عند الصوفية لابداع جديد في الأدب الصوفي,كما رأينا ذلك عند ال سيدة العابدة التقية رابعة العدوية وسلطان العاشقين عمر ابن الفارض والشيخ الإمام الأكبر ابن عر بي ثم الشاعر الدكتور إبراهيم مقري.
- إن الغزل النبوي حاشا لله أن يكون جزء من الغزل بالمرأة المعتاد عند العذريين أو الغزل بالغلمان الذي حدث في العصر العباسي, فالغزل النبوي هو الحب الخالص والأشواق المفعمة إلى جناب ح ضرة سيدنا رسول الله □بالأسلوب الرمزي.

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THE BIBLICAL PERSPECTIVE ON MARRIAGE IN THE CONTEXT OF DIVORCE AND REMARRIAGE IN AFRICA: A PANACEA FOR PEACFUL COEXISTENCE

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Abstract

Marriage is an age long institution said to be established by the Creator of the Universe Himself for the purpose of procreation, companionship, unity, love and pleasure. The marriage institution is the bedrock for every society as it helps in modelling and shaping individuals and communities for rapid growth and development. To this end, a divorced marriage certainly has its own repercussions on the family; husband, wife, children and even the community and society at large. To the African, marriage means more than husband and wife relationship as it extends beyond the extended family to the community. This is very much unlike the western concept of marriage where it is viewed as a husband and wife issue, tending to be more individualistic. The African worldview on the institution of marriage is therefore not in agreement with some westerners'concept of marriage. The incursion of western foreign cultures on marriage has impacted adversely on the African marriage institution. This has resulted in many divorce cases, giving rise to many social vices such as prostitution, child pregnancy, baby mothers, state of insecurity and insurgency, kidnapping, and drug abuse among other societal problems. This paper attempts to briefly consider African worldview on marriage in pre-Christian era, that is, before the coming of missionaries. It will also consider the Biblical perspective on marriage, divorce, the justification for remarriage or otherwise, and its impact on the coexistence in African societies.

Keywords: Biblial, Marriage, Divorce, Procreation, Creator, Companionship, Love.

Introduction

It was king Solomon who gave the Hebrew מָצָא אִשָּׁה מָצָא טוֹב וַיָּפֶק רָצוֹן מֵיְהוָה: which adagetranslates to the Biblical injunction that says "He who finds a wife, finds a good thing and obtains favor from the Lord (Pro 18:22). The phrase"he" who "finds" is denoted by the Hebrew verb מָצָא The verb is qal perfect, 3rd person masculine singular, meaning, "he finds," but translated he who findsor "he found" for good English reading. Solomon continues "he finds a wife", מָצָא אִשָּׁהHere, it simply means that the man who finds a wife. This sentence should be read, "he who marries a good wife, marries a good thing "for good grammatical construction. The Hebrew wordאִשָּׁה is noun common feminine singular absolute, meaninga woman or wife.

The point being established here is that marriage is a relationship between a man and a woman as God intended it from creation (Gen 1:27; 2:24). Marriage is not a relationship between a man and a man, even as it is not a relationship involving a woman and another woman.Marriage here connotes a monogamous relationshipas opposed to polygamy. It is instructive that today marriage has taken many other forms to include same sex marriageand polygamy and these practicesare beginning to impact on the African negatively.If as Solomon says "to find a wife is to find a good thing", then the question here is why and at what time did man get the concept of marriage wrong? Failure in many marriages oftentimes lead to divorce. In African societies, the chief aim of marriage is to procreate, and when marriage does not produce children, divorce is imminent.Today, in many Africacommunities, divorce cases are on the rise, issues concerning trial marriages are rampant.Theattendant consequence on marriage failures is insecurity, insurgency, kidnapping, prostitution, armed robbery and all manner of evil unleashed on the society.

Conceptual framework

Scholars have agreed that most African cultures are more similar to the traditional Semitic and Greco-Roman cultures in agricultural practices, marriage customs, linguistic and literary expressions and religious traditions (McCain 2009 p 2). Marriage customs in Africa is one of such issues that is similar to the Biblical world view. Marriage is said to be a "the legal relationship between a husband and wife" (Oxford Advanced Learner's Dictionary 904). Geisler (2010 p. 300) explains that the use of the

terms husband and wife in the context of father and mother makes it clear that the reference is to the biological male and female.Kunhiyop affirms that it is "the type of union of a man and woman that God established at creation (2008 p. 190). This means that the institution of marriage was ordained by God himself. The Genesis 1:27 account reads "So God created man in his own image, in the image of God he created them, זָכָר וּנְקֵבָה "male and female", he created them. The Hebrew term zakar זָכָר is

noun common masculine singular absolute, meaningonemale, while the conjunction "and"וְis prefixed to the female andfemale" וּנְקֵבָה

Geisler (2010 pp. 299-300) alludes that God's original plan for the nature of marriage is that marriage should be between a male and a female and He commanded them to be fruitful in number (Gen 1:28). This is suggestive of the natural reproduction of the female and male since same sex marriage cannot reproduce offspring. Marriage therefore involves sexual union between the biological male and biological female for reproduction to take place. This union is said to be the reason "why a man leaves his father and mother and is united to his wife, and they become one flesh (Gen 2:24; Matt. 19:15-6; Mar. 10:8; Eph. 5:31). Paul warns strongly cautions against all forms of sexual abuses such as adultery, fornication, homosexuality and lesbianism etc. when he asks the Corinthian Christians "Do you not know that he who unites himself with a prostitute (female or male) is one with her in body? For it is said, "The two will become one flesh."(1Co 6:16 NIV). Paul explicitly talks about the need for monogamous marriage when he advised the Corinthians that since there was so much πορνείας, that is, sexual immorality, unchastity, prostitution, adultery, fornication, of various kinds of unlawful sexual intercourse (Mt 5:32; 19:9; Mk 7:21; J 8:41; Ac 15:20; 1 Cor. 6:13, 18; 7:2; 2 Cor. 12:21; Gal 5:19; Col 3:5), each man should have sexual relations with his own wife, and each woman with her own husband. He says "since sexual immorality is occurring, (διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω) each man should have sexual relations with his own wife, and each woman with her own husband (1Co 7:2 NIV). The word ἕκαστος is substantive adjective indefinite nominative masculine singular, meaning, each man, while γυναῖκα is noun accusative feminine singular, meaning one woman. Similarly, the adjective ἑκάστη is a substantive adjective indefinite nominative feminine singular, meaning each woman. The adjectives ἕκαστος and ἑκάστη are all substantive adjectives meaning each man and each woman respectively. Finally, the word ἄνδρα is noun accusative masculine singular, meaning one man or husband. The idea here is that

marriage is monogamous and not polygamous or to be misconstrued in any other way as God designed it.

God's idea about a monogamous nature of marriage is questioned by some who try to explain polygamy at the behest of people like Abraham who had two wives, David for marrying many wives and concubines, Solomonfor his 700 wives, princesses, and 300 concubines etc.There was however, great punishment for all those were involved in polygamy. In the case of Solomon, the act polygamy prompted "his wives turning his heartaway from God to foreign gods (1Ki 11:3-4). David's punishment was "calamity" (2 Sam 11:2) and rebellion in his house.

Critiques of polygamy are quick to shed more light that on the concept explaining that "the Bible does not approve of everything it records. They cite Satan's lie to Eve (Gen. 3:4) and David's adultery to the wife of Uriah, Bathsheba (2 Sam 11), arguing that all these without God's approval (Geisler 2010 p. 302).

Two competing views on marriage have emerged:one view says that marriage arrangement involves a man and a woman as husband and wife, while the other view sees marriage as same sex arrangement. This dualist view on marriage is, according to some scholars, because people have now come to understand marriage differently in accordance with their worldviews, cultural customs, beliefs and core values (Kunyohop 2008 p. 190). These world views are dichotomized between the proponents of polygamy and their opponents, who would rather opt for monogamy. To the Africans, marriage is a societal affair that impacts not only the husband and wife, but also the whole community, that is, parents, brothers, sisters, uncles, aunts, grandparents, cousins, nieces, nephews, the whole extended family and village (Kunyihop 2008 p. 191). Others howeverview marriageas a unionbetween a man and a woman or same sex marriage as aptly captured by Sheri Stritofwho sees marriage as a formal union, a social and legal contract between two individuals that unite their lives legally, economically, and emotionally. The contractual marriage agreement usually implies that the couple has legal obligations to each other throughout their lives or until they decide to divorce. This view continues that marriage is the union of two people, whether of the same sex or opposite sexes, who commit to romantically loving and caring for each other and to sharing the burdens and benefits of domestic life. It is essentially a union of hearts and minds, enhanced by whatever forms of sexual intimacy both partners find agreeable (Macedo 1995 p.

260-278). Geisler (2010 p. 299) however disagrees with the view that marriage is a union between a man and a woman or same sex marriage…throughout their lives or until they decide to divorce. Accordingly, he argues that marriage is a lifelong commitment between a male and a female which involves mutual sexual rights.

Pre-Christian Marriage in African societies

This type of marriage was done traditionally. This is also known as traditional marriage. The procedures for traditional marriage vary from tribe to tribe in Africa prior to the coming of the missionaries and even today. For instance, in Tiv land Rubbingh says to obtain a wife, "a Tiv male will give his sister (in the sense that of unmarried female agnate) to the brother of his intended. This was known as exchange marriage before the advent of bride price marriage" (1969 p. 67). This practice was abolished in 1927.

The bride price marriage was introduced initially using shell money as a medium of exchange. Some marriages are by proxy, where a parent may marry on behalf of his son or as happened during the Nigerian civil war where soldiers at the war front would send their photographs to members of their families to marry for them because they had no time to come home for marriage. Some involve a dowry (bride's family giving money or presents to the groom or his family), some require a bride price (the groom or his family giving money or a present to the bride's family), few may have any sort of courtship or dating, but most have deep-rooted traditions.

Trial marriage in Africa

Gwamna observes that the concept of "social sex found in some African societies was foreign to Leviticus and the Old Testament" (2008 p. 172). In the same vein, cohabitation or trial marriage found in many African communities is not existent in the Old Testament. Cohabitation also known as "Abuja marriage", "arrangement" or trial marriage is a situation where people of the opposite sex stay together in the hostel (student s) or alternative accommodation on their own without proper marriage. Bryson Arthur notes that "trial marriages have been accepted in many African societies" as legal marriages (1988 p. 64).

Forms of Marriages in Africa

I. Monogamy: this means marriage to one person at a time between a man and a woman.
II. Polygamy: this form of marriage is profoundly practiced in in Africa. It involves having more than one wife at the same time.
III. Polyandry: this means having more than one husband at the same time. This form of marriage is not practiced in Africa.
IV. Exogamy marriage: this is marriage outside the family, caste or society.
V. Common law marriage: this involves a person, that is, a man or woman who has lived with another for a long time, recognized as a husband or wife without a formal marriage arrangement.
VI. Cousin marriage: this form of marriage involves the child of an uncle or aunt. It is marriage practiced among the Hausa/Fulani of Northern Nigeria and many parts of Africa. It was practiced by the Jewish people in Abraham's day in the Old Testament.
VII. Same sex marriage: is the marriage of the same sex, also known as gay marriage or lesbianism is not practiced in African communities. Where this is done it is completely against the law as those caught are severely sanctioned.
VIII. Endogamy: this involves marrying only people of your community.
IX. Traditional marriage: this is marriage based on the peoples' beliefs, customs, cultures and their ways of life.

Commenting traditional form of marriage, Weitzman notes that traditional marriage created unity that transcended the party's individual interests (1985 p. 367). It assumed that the spouses were engaged in a joint enterprise and were responsible to each other sharing the fruits of their united endevours.

Common features of African marriages

African marriages share these common characteristics: -The Community Aspect: this means that marriage in Africa is not just a two people affair but involves entire families and even communities.The Dynamic Process:

Marriages in Africa are not a contract concluded at one point in time but in stages.The Dimension of fatherhood-motherhood: this implies that being a man means a father and being a woman means to be a mother of children.Indissolubility of African Marriage: Marriage in Africa is a long time affair. There is only one son in law and one wife. A person who respects his parents marries only once. Polygamy: Polygamy does not endanger the position of the first wife, it rather puts her in a privileged position since she is regarded as the mother of all subsequent wives (Benezet Bujo (1988 p. 94-99).

Bujo's view is corroborated by Bryson Arthur when he observes that for the African, marriage is not just arranged between the couples (1988 p. 64). It is rather a family affair as opposed to the western culture where only a couple gets wedded. A married couple with no children is like a dead tree in the eyes of the African community.

African and Biblical concept of sexual consummation

The African worldview on marriage and the Biblical concept on marriage share many commonalities. Just as in the Biblical times, in the African Cultural milieu, the act of sexual intercourse between a man and a woman alone does not constitute marriage.For instance, Abraham had a concubineRamah (Gen. 22:24), Saul had his concubine Rizpah(2Sam. 3:7),David took more concubines (2 Sam 5:13) and Solomon had 300 concubines (1 Kgs 11:3). All these concubines were not recognized as duly married wives but as mistresses.

The permanence of marriage relationship:

Marriage is a lifelong commitment. The concept of indissolubility of marriage is appealed to by Jesus in Gen. 2:24 in answer to the Pharisees in Matt 19:4-6, when he says "what God has joined together, let not man separate". Paul also, incommenting on the same issue says "by law a married woman is bound to her husband as long as he is alive but if the husband dies she is released from the law of marriage (Rom. 7:2). These concepts in Gen. 2:24, Matt 19:6 and Rom 7:2 underline the time honored phrase in the marriage ceremony "till death do us part" (Geisler1990 p. 280). Thus while marriage is intended to be a lifelong covenant, it is not meant to last into eternity. This much is made clear when Jesus says "at the resurrection people will neither marry nor be given into marriage,

they will be like angels in heaven" (Matt. 22:30). What a wonderful glorious moment it will be for the children of God to be like angels.

Procreation and its two views

Among the many other purposes of marriage as ordained by God, procreation stands out tall to the African Christians. Africans emphasize the procreative intent in marriage more than any other aspect of marriage i.e. love, companionship, and sexual pleasure. Africans often argue that the command to be "fruitful and multiply" (Gen. 1:20) applies to all marriages. The argument on the nature of marriage has created two opposing views even in the church. These two views held by the church on the issue of procreation are majorly between the evangelical church and the Pentecostal church. While the evangelical church does not emphasize the procreation aspect of marriage so long as there is love, companionship and mutual sexual relationship, the Pentecostal and the independent church however place special emphasis on the necessity of having children in marriage. Kunhiyo says that "it is their firm belief that barrenness and impotence is a curse that can be cured by special prayers of the man of God, evenas infertility is a curse and a stigma, because it is God's will that every married person should have offspring" (2004 pp. 288-289).

These extreme positions are to be avoided because, the biological urge to procreate is divine (Gen. 1:28) Childbearing is therefore normal and it is to be expected in marriage.All the aspects of marriage; love companionship, sexual; fulfillment etc. are important and none should be singled out at the expense of others.Infertility could have both spiritual and or physical causes. This should be handled prayerfully by the church through prayers, counseling and seeking medical help.

Monogamy verses Polygamy

Kunyihop (2008, p 226) posits that the Bible has no clear-cut statements condemning or prohibiting polygamy as practiced in the Old Testament. There are therefore two contending views on which form of marriage is ideal. These two views are premised on which form of marriage is best for man. Those who support polygamy cite examples of Abraham who had many wives and concubines (Gen16-17; 28-30), Jacob and his two wives (Gen 29:1-30), Levirate marriage as a "mandated form of polygamy" (Gen 38:6-10; Ruth and Boaz, Deut 25:5-10), David's wives and concubines (2

Sam 3:2-5; 1 Sam 25:44; 2 Sam 12:24; 2 Sam 5:13), and in 1 Kings 11:3, Solomon married many wives and took concubines (Kunyihop 2008 p 229-235). The other view is the one supporting monogamy which points out the fact that without doubt monogamy is "God's ideal for marriage, as evidenced in (Gen 1:28; 2:24) where God created one wife for Adam (Kunyihop 2008 p 227). Supporters of monogamous school of thought on marriage agree that at creation God instituted marriage as a cherished institution. In Gen. 2:18, The Lord God declared, "it is not good for a man to be alone; I will make a helper suitable for him. Thus God formed Eve out of Adam, and because God felt that the man He created was lonely, He said "for that reason a man will leave his mother and father and be united to his wife and they will become one flesh" (Gen 2:24). The Lord Jesus agrees with God The Father on the issue of polygamy when he told the Pharisees that "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so (Mat 19:8 ESV). The fact that polygamy was permitted did not mean God prescribed it, in the same manner divorce was not prescribed but the people adopted it. This goes back to the fall, when Adam and Eve lost out in the garden on account of willful disobedience, since then man has continued to break the commands of God, marriage rules inclusive.

Those who advance polygamy as the best form of marriage are quick to point to the law empowering levirate marriage, a form of polygamy drawn from Deuteronomy 25:8-9 to defend their position. This law was invokedwhen Er, Judah's firstborn, was killed by God for wickedness, Judah then said to Onan, his second son to sleep with his brother's wife, Tamar, to fulfill his duty to her as a brother-in-law to raise up offspring for his brother." But Onan knew that the child would not be his; so whenever he slept with his brother's wife, he spilled his semen on the ground to keep from providing offspring for his brother. What Onan did was wicked in the LORD's sight; so the LORD put him to death also (Gen 38:7-10 NIV). This implied that God acknowledged the need for import for polygamy. Leviratemarriage was also applied in the case of Ruth and her "kinsman-redeemer" Boaz from whose genealogy the Lord Jesus descended from (Kunyihop 2004 pp. 231-232). Again, the import of this acknowledgement is that polygamy is condoned and not in any way a nascent development. Further, they cite David's punishment for his marriage to Bathsheba because of coveting, adultery and murder of Uriah, the Hittite and not because of polygamy.For, prior to this time, David had married so many wives and concubines, yet he was not sanctioned, until

he coveted, committed adultery and killed Uriah, offences that were forbidden in the ten commandments in exodus 20:13-13.This view agrees that it was as result of his murder and adultery, that David's concubines sexually abused in broad daylight and there was constant bloodshed in his household (Kunyihop 2008 p. 233).

Polygamy: Biblical and the African Perspectives

The Biblical Old Testament worldview and the African world have many things in common, one them being on the issue polygamy as was practiced in the Old Testament, with particular reference to levirate marriage. Kunyihop (2008 p. 224), citing Ralph D. Winter, states that:polygamy as practiced in the (Bible) and in Africa ensures the bearing of many children so that the status and property may be passed on, and the family may become extended in space and time…polygamy serves the prosperity and growth of extended family and provides status and support for women in societies where they have no vocation other than marriage and the bearing of children to the husband's lineage…it provides solution to a wife's infertility.

Africans generally do not regard polygamy as being an adulterous act just as we have seen in the biblical passages about Abraham, Jacob, David and Solomon. Africans however, view adultery as disgrace and shame not only to those caught in it, but as sacrilege brought on the community and was punishable with serious sanctions. Mbiti (1982 p. 147) agrees that when adultery is discovered, the man involved is whipped, stoned to death or made to pay compensation or have his head or other part of the body mutilated. Kunyihop continues that special cleansing rituals were required so as to remove the shame and guilt of such behaviour. Sometimes it involved forcing the culprit to drink excrements of a black dog and the hanging of a testicle of a goat on the neck of the adulterer (2008 p. 224). In the Holy Books, punishment for adultery was death (Lev 20:14).

Geisler (2008 p. 299-301) says that the basic elements ofGodly marriage include:

1. Marriage is between a male and a female and there is no accommodation for homosexual marriage.

2. Marriage involves Sexual Union and it is referred to as a "union of one flesh". Sexual union before marriage is

fornication while sexual union after marriage is adultery. Paul's usage of the same phrase in ICor.6:16 to condemn prostitution in understandable. God commanded that the male and female he created should propagate children, thus same sex marriage cannot procreate.

3. Marriage is a companionship (Mal. 2:14). Marriage is more than a sexual union. It is also social and spiritual union of friendship between the couples. Sexual union in marriage is anchored on propagation (Genesis 1:28), unification (Genesis 2:24), recreation (proverbs 5:18-19).

4. Christian marriage involves a covenant before God. It is not a union between male and female involving sexual rights but it is a union based on covenantal mutual promises of a man leaving mother and father, cleaving to his wife. Both Mal. 2:14 and Prov. 2:17 talk about the covenant relationship of husband and wife as that of God and Israel. From these two passages it is evident that marriage is not only a covenant, but one of which God is a witness.

Consent and approval in marriage

Clark and Rakestraw (2007 p. 232) observe that for any marriage to be effectual there must be consent and approval. He notes that the consent of the partners and of the parents must be obtained; Hagar and Ishmael (Gen. 21:21), Shechem and his father Hamor in Gen. 34:4-6. There must also be a public avowal which could include a marriage contract as well as legal and social customs (Gen.29:25) such as where Shechem discussed the bride price and gift items with Dinah's father (Gen. 34:12).

African perspective on divorce

In the African worldview the main aim of marriage is to procreate. This underscores why divorce cases are high in Africa when such marriages do not produce children. A woman who is married and cannot bear children is sent away packing. In extreme cases, even when she bears children and all are females, the husband is at liberty either to divorce and remarry or simply marry another wife who will give him male children or at least one to continue with the family's lineage upon the death of parentson divorce.Childlessness is the single most important impediment affecting marriages in Africa.According to Kore, a husband will divorce his wife or

marry additional wives in order to have children. A childless wife due to inability to conceive, abortion or miscarriage is looked down upon with shame and abuse (Kore 1989 pp. 95-99).Bujo adds that "a married couple with no children is like a dead tree in the eyes of the African community" (1998 pp. 94-99). Those who are in agreement with this school of thought on divorce articulate that marriage should be done in stages i.e. trail marriage, also called provisional marriage, and until the wife is pregnant she should not be accepted fully as a legitimate wife.

Perspectives on Christian Divorce

Divorce continues to be a sour grape for Christian ethicists as there is no common agreement for reasons for it. Moralists observe that divorce was permitted in the Old Testament and Jesus may have given a leeway about sexual immorality and there may be instances where divorce may seem ok! for the good of the children as well as for the spouses. Denise Carmodynotes that even Roman Catholicism which has been hardest hit on the divorced, forbidding remarriage under penalty of being banned from the sacraments, now does more pastorally to help the divorced people gain annulments and continue an active church membership (1993 p. 175). Moses' teaching in Deuteronomy 24:1-4 is appealed to by proponents of divorce (Kunyihop 2008 p. 250). Other passages alludedto are God's query to unfaithful Israel where He asks Israel "Where is your mother's certificate of divorce with which I sent her away? (Isa 50:1 NIV). Also in Jer 3:8, The Lord God gave faithless Israel her certificate of divorce and sent her away because of all her adulteries. These passages seem to give credence to divorce on account of adultery in the Old Testament by the issuance of a certificate to annul the institution of marriage. Thus the instrumentality of divorce was the certificate which legalized the nullity of the marriage contract.

John Wilkinson has summarized the essence of Christian marriage thus: The purpose of an expression of human sexuality in the Christian understanding is to be found in marriage relationship. For the Christian sex means marriage, marriage means monogamy…… and love and fidelity within Christian marriage (1988 p. 182). This therefore presupposes that in Christian marriages divorce should be avoided at all cost. Alternative ways of settling disputes between spouses should be sought for such as guidance and counseling from Church counselors and other specialties on marriage issues.

Arguments for and Against Divorce

Christians are divided on the issue of divorce. There are three arguments put forth as follows: There are no grounds for divorce. There is only one ground for divorce. There are so many grounds for divorce.

Proponents of no divorce school of thought give the following reasons to support their claim:

Divorce contravenes God's plan for marriage. In the New Testament, Jesus to echoesthe law when he told the inquisitive Pharisees 'Anyone who divorces his wife must give her a certificate of divorce. "But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery (Mat 5:31-32 NIV). When the Pharisees asked further, "why did Moses command that a man give his wife a certificate of divorce and send her away in order to trap Him, Jesus replied that "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning (Mat 19:8 NIV). Paul statements on divorce are a categorical no to divorce for married couples. He says, "A wife must not separate from her husband. (1Co 7:10 NIV) but if she does, she must not must remarry. Here, Paul is categorical that a divorced wife must not remarry, but he has not expressly stated whether a divorced husband could remarry. Paul's advice to the believer who marries an unbeliever is loaded with conditions of "if" and "willingness" on the part the spouses. He says, if any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. This applies also to the believing woman who has an unbelieving husband (1Co 7:12-13 NIV). In his final submission, Paul states that a woman is bound to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, but he must belong to the Lord (1Co 7:39 NIV).

A Church elder must not be a divorcee and he must be the husband of one wife (1Tim. 3:2). Divorce violates a sacred typology of the heavenly marriage between Christ and his bride, the church. According to this view the "exception" given in Matt 19:9 refers to fornication (premarital intercourse) and not adultery after marriage, therefore there is no ground for divorce what so ever.

Asecondview says that there is only one ground for divorce. And that ground is adultery. Proponents of this view are however quick to point out that divorced persons are not to remarry (Matt 5:32). They cite Jesus and Paul teaching to back up their claim.The teaching of Jesus in Matt. 19:9 where He says "except for marital unfaithfulness" permits divorce, however it does not permit remarriage, even as this is considered adulterous (Kunyihop 2008 p 253).One view holds that the Greek word *πορνείᾳ "pornea"*used includes all illicit sexual relationships of married and unmarried people such as unchastity, prostitution, fornication, and various kinds of unlawful sexual intercourse (Mt 5:32; 19:9; Mk 7:21; J 8:41; Ac 15:20; 1 Cor 6:13). Therefore, on the ground of any these, divorce is permitted. Another argument for this view holds that "*Pornea*" refers to sexual unfaithfulness (adultery) after marriage by one of the partners and it should be the only ground for divorce (Geisler 2010 p. 310).Yet the other view submits that Matthew's usage of the word "*pornea*" is referring only to fornication and not adultery. This is supported by his usage of the terms *μοιχεῖαι*, adultery, and *πορνεῖαι*, sexual immorality (fornincation) separately in Mat 15:19 as one of the seven listed items that defile a person. The Marcan list of thirteen things that defile (Mark 7:21-22) is here reduced to seven by Matthew, that partially cover the content of the Decalogue in Matthew 15:21-28.It is observed that in both Mark 10:11 and Luke 16:18, the authorsmade use of the verb *μοιχεῖαι*,*moicheia* and they did not use the verb *πορνεῖαι* in their writing. So it is only Matthew that mentions the 'exception' of *pornea*which he refers to as fornication. This exception is explained by his Jewish background to emphasize Jewish exception to premarital fornication as led down in the mosaic law in Deut. 22:13-21.

In 1Cor. 7:10, Paul also sharesonhis thought on divorce issues. He legitimizes divorce in a situation where anunbeliever is marriedto a believer and the unbeliever decides to leave the marriage. In 1Cor. 7:15 he says "if the unbeliever leaves, let him do so." A believing man or woman is not bound by their marital vows in such circumstances. However, remarriage is forbidden.

The last view is that there are many grounds for divorce.

The act of adultery is a good reason for divorce (Matt 19:9, Matt 5:32). When an unbeliever deserts one of the believing partners in marriage, divorce may be allowed (1Cor. 7:15). Where there is spousal abuse or one

of the partner's contracts as infectious disease or neglect divorce could be effected (Geisler 2010 pp. 306-307).

This view is supported by the Mosaic Law inDeut 24:1-4 which stipulates that the if the man "finds something indecent about her" he may divorce her in spite of the Lord's hatred of divorce as recorded in Malachi 2:16. The hardness of hearts of the Jews, it would appear was the reason why God permitted divorce but it was not intended to be so from the beginning. God therefore understood that in a fallen world, the ideal cannot always be realized therefore He accommodated divorce in his plan. It is further noted that God even divorced Israel and gave her a certificate of divorce sending her away as an adulteress (Jer. 3:8). Prophet Isaiah concurs when he says "where is your mother's certificate of divorce with which I sent her away" (Isa. 50:1)? Implying that divorce was permitted.

Supporters of this school of thought argue that marriage is not an unconditional vow but a mutual vow hence a conditional vow may be broken by the aggrieved party (1Cor. 7:15). The view continues that marriage becomes legalistic when divorce is not allowed. They cite Jesus saying to the Pharisees "the Sabbath was made for man, not man for the Sabbath" (Mar 2:27 NIV) toback up their assertion that "likewise marriage was made for man; man was not made for marriage" (Geisler2010 pp 306-307).This last view of divorce on many grounds apart from adultery allows remarriage.Kunhiyop (2004 p. 306) asserts that those who hold this position also permit divorce for other reasons such as mental illness, desertion, abandoning the faith (such as becoming a witch or member of a secret society), conviction for a crime, and imprisonment for a serious crime such as murders. This position allows remarriage for the innocent party

From the forgoing three schools of thought on divorce, it can be conjectured that God intends that marriage be a lifetime monogamous relationship and this is God's standard for Christian marriage. Divorce therefore is breaking God's command. God hates divorce and there are no scriptural grounds supporting divorce. Divorce is failure to measure up to God's standard destroying his plan for marriage.

Remarriage

We have noted above that there may be many grounds for divorce besides adultery, such as mental illness, desertion, abandoning the faith, conviction of a crime, imprisonment for a serious crime like murder (Kunyihop 2008 p 253). They argue that just because divorce is always wrong, this does not mean that remarriage is never right. The view continues that while lifetime marriage is God's ideal, the ideal is not always possible because we do not live in an ideal world but a real world that is fallen. Therefore, when the ideal is not achieved, then the next best thing should be done (Geisler 2010 p.388). To buttress their point, they note that just as God allowed the children of Israel to observe the Passover on the second month (they could not observe it in the first month due to uncleanness) even so remarriage not being God's ideal, should be a realistic accommodation to a less than idealistic world (Geisler 2010 p 308).Other reasons given to support remarriage include forgiveness. This can change one's status before God. God told his "divorced children" to repent and return to him (Jer. 3:1-14). This meant that repentance out rightly voided their divorce. Therefore, they argue that repentance cannot cancel the adulterous status of the divorced to remarry (Geisler 2010 p 308). According to this view divorce was not an unpardonable sin as it is only blasphemy against the Holy Spirit that is unforgivable (Matt. 12:32). The Bible says if we confess our sins God is faithful and just and will forgive us our sins and purify us from all unrighteousness (Geisler 2010 p. 308). The other reason has to do with the fact that divorce laws were made to help couples, not to hurt them, citing Jesus in Luke 14:5 when he declared that the Sabbath was made for man, not man for Sabbath, (Mk. 22:7). When marriage and divorce becomes legalistic at the expenses of showing mercy to the divorced then we are thrown neck deep into legalism which Jesus talked against.

The biblical texts as we have noted that deal with the issues of divorce and marriage include:

The mosaic regulation (Deut. 24:1:4), The prophetic protests (Mal. 2:13-16), The teaching of Jesus (Matt. 5:32, 19:9, Mark 10:11-12 and Luke 16:18) andThe teaching of Paul (1Cor. 7:10-16). David Clyde has observed that "the covenantal perspective on marriage is so much part of the Old Testament religion and culture that God's covenant with Israel is often pictured in such terms. Sadly, however, the figure of the marriage covenant is exploited primarily in dealing with Israel's apostasy (188).

The Prophets Hosea, Jeremiah, and Ezekiel represent Israel's infidelity to the Sinaticcovenant as committing adultery and fornication".

The mosaic regulation of Deut 24:1-4 tolerates divorce to the woman who finds no favour in the first husband and the second husband is said to divorce her simply because he dislikes her. Moses said:

When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house, and if she goes and becomes another man's wife, and the latter man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter man dies, who took her to be his wife, then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled, for that is an abomination before the Lord. And you shall not bring sin upon the land that the Lord your God is giving you for an inheritance) (Deut 24:1-5).

Because of the patriarchal system of the Jewish people, marriage laws never fovoured the women who could be at a disadvantage at any moment of being divorced without any rights to claim. The divorce practice witnessed under the mosaic regulation was however given knocks of protests by prophet Malachi. Malachi protested against two specific instances of covenant infidelity: entering into marriage with pagan wives and divorcing "the wife of your youth". Thus it can be seen in Malachi protest in chapter 2 and particularly at verse 16 which says, He hates divorce because it covered "one's garment with violence" (Mal. 2:16 NKJV).

The teaching of Jesus and Paul has so much been treated above vividly. But mention must be made that both Jesus and Paul did not tolerate divorce. Christ condemned what Moses accepted in the Deuteronomy code about divorce saying it was because of the hardness of their hearts that Moses allowed divorce.

Clyde Jones (1998 p.201) however observes that "scripture does not forbid remarriage in such cases as desertion" where one partner decides to abscond the marriage without any cogent reason. Where genuine conversion is evidenced by sincere and heartfelt repentance and faith in Christ the church after providing pastoral counseling and instruction in biblical teaching about marriage may approve remarriage in the lord.

Ethical Implications of Marriage and Divorce

It must be noted that Christian marriage is for life. Christian marriage is also monogamous and indissoluble. God's intention for marriage is that it should be enjoyable, faithful and lifelong (Gen1:24, Matt 19:5-6 and Rom7:2-3). Divorce is against God's law of marriage. Divorce is breaking Christian Ethics on marriage. God says he hates divorce (Mal 2:16). The aftermath of Divorce is undesirable. Its effect is traumatic, psychologically socially and even mentally destructive. Divorce shatters hope and aspiration of families as its damage is irreparable. Divorce frustrates Gods purpose for marriage as the victims: husband and wife, the children, the family experience psychological pain, loses alienation, frustration, disillusionment, recrimination and guilt.

The Biblical example of marital unfaithfulness of King David with Bathsheba is glaring for us to learn lessons from. The child of adultery died and there was rivalry between the line of Bathsheba and David's first wife. Solomon himself indulged in chronic polygamist life and this led him to spiritual apostasy as he turned to foreign gods after his foreign wives (2 Sam 11).Ethically they argue that some laws are higher than others. There are greater virtues like love and mercy and when these come in conflict there is an obligation to the higher moral law while not being held responsible for keeping lower one (Geisler 1990). Therefore, even when divorce is wrong, there may be occasions when a greater responsibility will override this law.

Conclusion/ Recommendations

The marriage institution is ordained by God himself, and it is intended to foster procreation, companionship, unity, love and pleasure among the spouses. While marriage is not eternal, it is meant to last till the death of one or both of the spouses with or without children as against the norm in African cultures where marriage is merely seen as a venture for producing children. This is against the backdrop of African worldview of marriage which sees procreation as the ultimate reason for marriage. Divorce is not God's ideal for solving marital problems. While the challenge of marriage, divorce and remarriage will continue to pose great concerns to the church and society, the church has to be cautious in dealing with these challenges prayerfully, while guidance and counseling is to be given to its members about the dangers of divorce and

remarriage.The marriage institution regards the permanent characteristic of marriage as an essential ingredient and this must be taught to the society by the church. The spirit of give and take has to be put into use by the spouses for marriage to succeed. When problems arise in marriage, they must be dealt with immediately by the acknowledgement, confession and forgiveness. When marital issues are attended to, that could lead to failure in marriages and the ugly sad result is divorce. Forgiveness is a virtue that must be practiced by the spouses who want the marriage to succeed. Marriage that are collapsing must be salvaged through counseling, if such counsel fails, the causes that led to the break down must be recorded and kept for future references. Divorce should be the last resort when all has failed. Remarriage should not be rushed into and should be considered thoughtfully and approved where there is need.

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POLITICAL ACTIVISM IN VISUAL EXPRESSION: IPOB AND THE BIAFRA QUESTION IN THE SOUTH EAST OF NIGERIA

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Abstract

Visual expression has played a role in influencing society, public discourse and participation in national issues, including politics. It has been a catalyst for positive social change and transformation. It represents the ideals, norms and standard acceptable group behaviours with which a people identify with and are obliged to comply for the sake of social harmony and co-habitation. Visual expression has a silent but deep impact upon the minds of viewers. Thus, the indigenous people of Biafra (IPOB) has adopted it as a veritable tool in their agitation. This paper believes that the alleged persecution of IPOB by the Nigerian government has occasioned the manifestation of a new form of visual campaign that is largely political. The paper examined the role of visuals in the activities of IPOB. It reveals how the struggle for self-determination could provide space for the articulation of the rise of visual culture in the post colonial state.

Keywords: Politics, activism, political activism, visual expression, IPOB, Biafra.

Introduction

Biafra, officially the Republic of Biafra, was a secessionist state in Nigeria, that existed from 30 May, 1967 to January 1970. The inhabitants were mostly the Igbo people who led the secession due to economic, ethnic, cultural and religious distrust and killing of the Igbo living in the northern part of Nigeria. According to Achebe (2012) Ojukwu, citing a variety of malevolent acts directed at the mainly Igbo Easterners-such as the pogrom that claimed over thirty thousand lives, the Federal Government's failure to ensure the safety of Easterners in the face of

organized genocide: and the direct incrimination of the government in the murders of its own citizens, proclaimed the independence of the Republic of Biafra from Nigeria. This secession led to a civil war with the Nigeria Government. It lasted from 1967 to 1970. The Republic of Biafra took its name from the Bight of Biafra, the Atlantic bay to its South. The inhabitants were mostly the Igbo people. Other ethnic groups that constituted the Republic were Efik, Ibibio, Anang, Ejagham, Eket, Ibeno and the Ijaw, among others.

Plate 1: Map of Biafra

After two-and-a-half years of the civil war, Biafra was reintegrated into Nigeria. Nonetheless, the defunct Republic of Biafra belong to the South-Eastern part of Nigeria. Serious doubts may still exist in many minds as to why Lt. Colonel Gowon (later General) suddenly did a complete turn-about from an original plan of the North to secede as he had originally planned and rather preferred to plunge Nigeria into a civil war. That war took a toll of an estimated three million lives, in an attempt to re-unite the same Nigeria he had set out initially to break up (Ezeani 2013).

While trying to justify the reason why the Igbos got involved in the war Adichie (2006) argues that throughout history, injured people have had to resort to arms in their self-defence where peaceful negotiations fail and noted that we are no exception. "We took up arms because of the sense of insecurity generated in our people by the massacres. We have fought in defence of that cause," she said.

The alleged injustice, inequity and marginalization of the South-East zone in the political leadership of Nigeria by successive governments since 1967 are popularly cited by interest groups as the underlying causes of the quest for the secession of Biafra from the Nigeria State. Ezeani (2013) stated that the envy or hatred of the Igbo is exemplified in the discriminatory treatment meted to them both as a group and as individuals. In recent time, this form of institutionalized ethnic hatred was overtly manifested in the Obasanjo Government of 1999-2007. Osagie-Jacob (2010) noted that though the Igbo voted for "Obasanjo more than anyone else" he did not hide his hatred of the people. This commentator goes further:

> While Chief Obasanjo on many occasions travelled down to Ogun and Oyo states to resolve political disputes during his last reign of terror, he caused mayhem to be unleashed on Anambra State. Police-men under his cover looked the other way when properties worth about N2b were being burnt down. During the eight years of his rule, this state knew no peace. He hunted down and disgraced by way of a national broadcast an Igbo Minister who collected bribe of N30m but refused to sanction his cousin, a former Director in Public service, who stole N400m! Also, his lawyer friend and tribesman who was paid N250m for registering a company and other services is still above the law.

Osagie-Jacobs (2010) believes, "The genocide against the Igbo in northern Nigeria and the so called war to keep Nigeria one is one of the most vicious inhumanity of man to man since Cain slew Abel. The irony in the Igbo-Nigerian politics is that though they are the innocent victims, they are intimidated to believe they are the guilty ones". These underlying factors were currently reinforced by the glaring under representation of the Igbos in the current president Buhari led government. The new government reportedly favoured other regions in its political appointments over the south east region. An analysis by Premium Times on 28th of August 2015 showed that 75% of the 29 appointments made by the president are from northern Nigeria while southern part had only 25%. A further breakdown of the analysis showed the Northwest had 41% while the Southeast zone had 0% (www.premiumtimesng.com).

The Igbo opine that they may have lost political relevance in Nigeria and in the current government in terms of appointments and leadership in the

legislative arm of government due to its massive support voting for PDP, and not the current APC government. A statement credited to the President in July 2015 that he would treat the different constituency in Nigeria based on how they voted in the 2015 presidential election reinforces this observation.

Recently there is a resurgence of agitations by Pro-Biafra activists which once again placed the issue of the independence of Biafra in public discourse. The agitation lead by the Indigenous People of Biafra (IPOB) has been described as the largest agitation by pro-Biafra supporters since the reannexation of south eastern Nigeria back to the country in 1970. The Indigenous People of Biafra (IPOB) is an association that represents the indigenous ethnic groups constituting what was Biafra during the civil war and prior to the colonial era of that region of Nigeria. The organization is led by Nnamdi Kanu, a United kingdom-based political activist who has been illegally detained by the Nigerian government since October 2015, but was released in April 2017 after more than one and half years in detention. The detention of Kanu, rather than quieten his followers in the South-East instead escalated the agitation. Many innocent lives have been lost in clashes between the agitators and different arms of the law enforcement. The detention brought Kanu from obscurity to global limelight and made him a hero among his followers thereby emboldening his followers in their agitation for the restoration of the sovereignty of Biafra from Nigeria. The organization believes that the lack of common values between Biafra and the other parts of Nigeria makes their unification a mirage. The organization has remained very peaceful in its effect at restoring Biafra. As is the case with many post colonial states in Black Africa, the Nigerian State has descended heavily on the members with little concern for its peaceful stance. Nigeria maintains that the organization is illegal and pursues an unlawful secessionist aim that threatens the territorial integrity of Nigeria.

However, IPOB is not deterred by the persecution by the Nigerian government in their quest for Biafra. The organization has indulged in political activism in the recent times using different methods and approaches such as sit-at-home, peaceful protest, broadcast medium: the radio Biafra, among others. Visual expression forms part of the text and texture of indigenous people of Biafra (IPOB) agitation. These are protest Art which comprise of works such as the visual icons, banners, posters, and other printed materials. These works tend to be ephemeral,

characterized by their portability and disposability, and are frequently not authored or owned by any person. Their form of protest art also includes (but not limited to) performance, site specific installations, graffiti and street art that cross the boundaries of art genres, media and disciplines. This paper examines visual expression in political activism, and also converses mediums of visual expression used by IPOB in political activism in Nigeria.

Background

Authors have argued that the struggle for self determination by groups has constitutes many varieties of political activism, from the face-to-face conversations to massive protest. A proper historicizing of face-to-face conversations to massive protests brings Achebe (2012)'s "There was a country" to mind. Achebe argues that failure to implement resolutions reached in a meeting and to act on issues pertaining to a country's sovereignty could lead to secession. He pointed to the fact that there were increasing indications that Northern leaders never had any intention of implementing the settlement negotiated at Aburi. Ojukwu at this point was exasperated by what he saw as purposeful inaction from Gowon. Adichie (2006) gave an overview of the promise, hope, and disappointment of the Biafra war. She examines the state of Nigeria before the war, the wave of suspicion and violence that led to it and the hardship it brought to the Igbos. Ezeani's "In Biafra Africa Died" questioned the use of gun battle, such as: what and where is Nigeria today after spilling the blood of millions of people in undertaking the task to keep Nigeria one? From what is known today, would Yakubu Gowon still consider it worthwhile going to war to have this type of "one Nigeria" though he is of the view that Emeka Ojukwu should not have led his people to secede? Madiebo in his work "The Nigerian Revolution and the Biafra Civil War" (1980) gave a gripping account of what transpired in Nigeria between 1966-1970. The book is a first-class manual for anyone who wants to know the Biafra military machine and when it eventually collapsed to the Nigerian onslaught.

Forsyth (1969) narrated the heart wrenching account of 1966 coups, the massacre of eastern Nigerians, the pulsating operations in the theatres of war and kwashiorkor that brought Biafra to her knees. Others have questioned the use of diplomacy in the quest for self determination. For example the Punch Newspaper of September 21, 2016 on its page 10 gave an account of the arrest of 12 pro-Biafra protesters in Enugu as they were

canvassing for the sit-at-home protest in all parts of the South-East and South-South Nigeria which is part of the group's plan to stage rallies in major cities of the world on September 23, 2016. Sunday Punch of September 24, 2016, page 11, IPOB argued that the sit-at-home protest was initiated to further compound Nigeria's economic misery. The statement signed by the media and publicity secretary of IPOB, Mr. Emma Powerful said "protests took place in all the continents of the world". A former President General of the Ohanaeze Ndigbo (An Apex Igbo Cultural group) Dr. Dozie Ikedife in the Punch of Wednesday September 28, 2016, page 18, described the comment credited to president Buhari for Igbo Youths to forget Biafra as unfortunate. Speaking on the September 23 sit-at-home IPOB order, Ikedife said it was a huge success.

Many authors have given their perspectives on Biafra and the activities of IPOB: Ike (1993), Uwechue (1971) and Ekwensi (1976). Others are the Punch, the Sun and Vanguard Newspapers, among others. However, little attention has been given to the use of visual images in all of these activities.

Visual Expressions

Mayer (2011) states that visual creations are "special expressions" because they effectively convey or communicate feelings and ideas in visual form. That means every work created or designed has a story in it. This story is hidden in the object. Once a visual object or piece is presented, it stimulates different kinds of interpretations from different observers. Visual expression moves the viewer to admire the talented artist and to feel the expressed emotions themselves. Mankind has thought in visual terms since the dawn of time. People painted long ago before they could read and write. One only has to think of the power of ancient cave paintings in bringing a long forgotten world to life to realize the power of visual expression. Art has been highly prized right down through the centuries because it connects with man at an emotional level bringing about incredibly strong reactions and feelings.

Nonetheless the indigenous people of Biafra (IPOB) uses visual expression as a veritable tool to convey their ideas, feelings, values, message, anger, agitation, and quest for secession from Nigeria.

Visual Expression in Political Activism

Visual expression serves many functions in Political activism, some of them aimed at producing knowledge and solidarity within the group of protesters and others as a means of communicating to those outside what the protest is all about. It is very important in forging group solidarity, a sense of belonging and common purpose. It is a means of overcoming fear and anxiety in trying situations. Visual expression is a great recruiting tool which has been used by all sides of the political spectrum to transmit ideology. It is important in creating and communicating a collective narrative articulating "who we are, were we come from, what we stand for and what we are against". Visual expression forms part of the text and texture of political protest, and once codified and objectified serves as a bridge between movements, past, present and future. Wendy (2013) states that social movements produce such works as the signs, banners, posters, and other printed materials used to convey a particular cause or message.

Mediums of Visual Expression used by IPOB in Political Activism

The pro-Biafra group has a goal of actualizing an independent state; it however used different strategies and approaches in its agitations. It makes use of different mediums of visual expressions to demonstrate its anger, objectives and vision. These mediums include: Placards, Posters, Flags, Banners, Polo shirts/tee shirts, scarfs, caps, among others.

Placards

A placard is a notice installed in a public place, like a small card, sign, or plaque. It can be attached to or hung from a vehicle or building to indicate information about the vehicle operator or contents of a vehicle or building (Lorre, 2014). It can also refer to paperboard signs or notice carried by picketers or demonstrators. It is a large piece of card, paper, with a message written or printed on it, often carried in public places by people who are complaining about something: A placard is placed on a building to indicate special information about that building. Temporary placards may be placed on buildings as warning signs over tenting to indicate the building is being fumigated so that no one should enter. IPOB use placards with different inscriptions to propagate messages to the world with respect to their political struggle for freedom from the state of Nigeria.

Plate 2: IPOB members carrying placards during protest

Posters

A poster is a "public" paper conveying information through text (words) and/or graphic images (symbols or pictures). It is usually designed to be displayed vertically on a wall or window and is large enough to be seen and read from a relatively short distance. Its main target audience is the person walking by. Morris (2015) is of the view that a poster must convey its message with immediacy and purpose, because people on the street are often in a hurry. Posters are sometimes huge and can be seen from a long distance and may appear along highways (on bill boards) or on the sides of buildings.

Also according to Morris (2015) posters may also appear in much smaller versions, sometimes like a postcard, and are called handbills. Whatever the size or shape, posters have a job to do and that is to convey information. IPOB uses posters to create awareness, express their grievances, make their demands and make their plight known to the public

Plate 3: An IPOB member displaying a poster with Namdi Kanu's portrait, demanding his freedom

Flags

According to Calvert (2014), a flag is a piece of fabric (most often rectangular or quadrilateral) with a distinctive design that is used as a symbol, as a signaling device, or as decoration. The term *flag* is also used to refer to the graphic design employed, and flags have since evolved into a general tool for rudimentary signalling and identification, especially in environments where communication is similarly challenging (such as the maritime environment where semaphore is used) (*Calvert, 2014).* National flags are potent patriotic symbols with varied wide-ranging interpretations, often including strong military associations due to their original and ongoing military uses. Flags is a piece of cloth, usually rectangular and attached to a pole at one edge, that has a pattern that shows it represents a country or a group, or has a particular meaning (Calvert, 2014).

Plate 4: Biafran Flag

The Flag was created by the Biafran Government and raised 30 May 1967 a flag of red, black and green, horizontally, with a rising sun from the Coat of Arms (of the old Eastern Province) in gold in the centre. The design and colours are based on the Pan-African flag designed by Marcus Garvey's Union. The eleven rays of the sun represented the eleven provinces of Biafra. The lowest rays were usually more or less horizontal and the remaining rays spread evenly. The rays were normally long and slender, and usually slightly wavy. The three Pan-African colors on the flag represent:
Red: the blood that unites all people of Black African ancestry, and shed for liberation;
Black: black people whose existence as a nation, though not a nation-state, is affirmed by the existence of the flag; and
Green: the abundant natural wealth of Africa. (Znaimerowski, 2001).
The IPOB always sample Biafran flag in the course of their demonstrations to let the world know that Biafran state is still alive, and will emerge someday.

Plate 5: IPOB protest the continued detention of Nnamdi Kanu

Banners

The word derives from French word "bannière" and late Latin *bandum*, a cloth out of which a flag is made (Latin: *banderia*, Italian: *bandiera*, Portuguese: *bandeira*, Spanish: *bandera*) (Danum, 2014). A banner is a flag or other piece of cloth bearing a symbol, logo, slogan or other message. Gina (2015) states that the banners for every business or organization are very important because through these banners it represents the company as a whole; it also shows the values and culture of the business aside from being a promotional flag and it helps make an impression for their target market. Banners are effective tools for the business to sell their products or services to their target market because it can create a unique identity for the company and they can also create their own design and customize the design of these banners. The IPOB inscribe symbol, logo, slogan or other message that are pertinent on banners used in their political activism.

Plate 6: IPOB members with a banner showing murdered Igbo indigenes by Fulani herdsmen in the South East Nigeria

Polo Shirts/T-shirts

A polo shirt, also known as a golf shirt and tennis shirt, is a form of shirt with a collar, a placket with typically two or three buttons, and an optional pocket. The T-shirts can be in v-neck round neck without any collar (Mckean, 2013). The IPOB members wear polo shirts/t-shirts with various inscriptions at the back, including the Biafran flag during their political protest.

Plate 7: An IPOB supporter wearing a white t-shirt with an inscription 'This is Biafra' and a Biafra flag at the back

Scarfs

A scarf, also known as a Kremer, muffler or neck-wrap, is a piece of fabric worn around the neck, near the head or around the waist for warmth, cleanliness, fashion, or religious reasons. They can come in a variety of different colours (Lorre, 2014). In cold climates, a thick knitted scarf, often made of wool, is tied around the neck to keep warm. This is usually accompanied by a warm hat and heavy coat. In drier, dustier warm climates, or in environments where there are many airborne contaminants, a thin headscarf, kerchief, is often worn over the eyes and nose and mouth to keep the hair clean. Over time, this custom has evolved into a fashionable item in many cultures, particularly among women. Some IPOB members were scarf designed with the colour of Biafran flag and the logo during their political protest in a bid to show their solidarities on the struggle for the libration of Biafrans.

Plate 8: An IPOB member wearing a scarf designed with biafran flag colour and logo as a mark of solidarity

Caps

A cap is a form of headgear. Caps have crowns that fit very close to the head and have no brim or only a visor. They are typically designed for warmth and, when including a visor, blocking sunlight from the eyes. They come in many shapes and sizes. The IPOB members wear caps designed with the colour of Biafran flag and the logo as a mark of solidarity during their political protest.

Plate 9: An IPOB member wearing a cap designed with Biafran flag colour and logo as a mark of solidarity to the libration struggle.

Conclusion

The indigenous people of Biafra (IPOB) has indulged in political activism in the recent times using different mediums of visual expressions including: posters, flags, banners, placards, polo shirts/t-shirts, caps scarfs with bold inscriptions such as "Give us Biafra", "In Biafra we stand", "We are not terrorists", amongst others. Visual expression impacts deeply upon the minds of viewers and sympathizers, thus the pro-Biafra group uses it to demonstrate its anger, vision and objectives.

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RELIGION AND INSECURITY IN NIGERIA: A CRITICAL DISCOURSE

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Abstract

This paper examines Religion and Insecurity. It however, focuses on Nigeria experience. Thus, the concepts of the subject matter were viewed such include: religion, insecurity, causes of insecurity, visa-vis religion and insecurity: Nigerian experience. However, Nigeria as a multination's with different ethno-religious groups had been bedeviled with insecurity in an ethnic cum religious dimensions. Hence, religion is "relatively-bounded system of beliefs symbols and practice that addresses the nature of existence and in which communion with others and otherness is lived as if it both takes in and spiritually transcends socially-grounded ontology of time, space, embodiment and knowing". Insecurity on the other hand, is the state of being subject to danger of injury. The anxiety that is experienced when one feels vulnerable and insecure. It is a feeling of uncertainty, a lack of confidence or anxiety about yourself. Insecurity can also describe the state of being open to danger or threat. The economy that may have you worried about job insecurity. The study noted that the causes insecurity in Nigeria include; kidnapping, militancy, unemployment, fear of distrusted government, etc not withstanding some recommendations are made based on the study as a way forward.

Introduction

In modern history, internal strife has burdened Africa's most populous nation, Nigeria (Abdul, 2012). After independence, Nigeria experienced frequent coups and long periods of autocratic military rule from 1996 until 1999 when a democratic civilian government was established.

The past fifty years, in particular, have witnessed numerous coups as well as regional, religious, ethnic and secessionist violence. Another reason for insecurity is the act of piracy in the Niger Delta which seems to have characterized much of the current period of democracy. In the past two years, however, new forms of discord, distrust, have emerged in which religious extremist, armed militant, and ethnic militia groups threaten to bring about greater insecurity than those that preceded them. The older forms of militia groups have metamorphous into armed groups and have intensified their activities.

According to Shafiu (2011), recently, there have been high incidences of insecurity that have resulted to deaths and psychological trauma for individuals and families in the country. This requires citizens to be much more security conscious considering the threat by religious extremist to bring about greater insecurity than those proceeded them. Other security indices also includes the persistent tension between the north and the south of Nigeria, growing unrest in the Niger Delta re and other parts of the country resulting in rise in violence incidents and kidnappings. Ethnic tension, religious differences, unemployment and numerous social and political grievances are all fueling the unrest in Nigeria and contributing to flashpoints for violence and creating insecurity in the country.

The current security situation in Nigeria has forced the religious and political leaders to a 'rethinking national security' as Ibrahim Bashir of the daily sun puts it. This situation demands Nigeria security agency in collaboration with the religious leaders to rethink and focus our national security resources on the unique character if security threats in Nigeria. (Ibrahim, Daily Sun Thursday, March 24, 2011. P.4.). Nigerians are daily becoming more and more apprehensive about the security implications to the country before, during and after the elections.

According to Shafiu (Daily Sun, Friday January 21, 2011 p.19), the general anxiety over the nation's security is germane and should be a source of concern to the government". The weakness of the Nigeria's Criminal Justice System has been exposed greatly. This has posed a challenge and showed in the ineffectiveness and delay in the implementation of the policy. General Owoye Andrew Azazi has given some imperative, one of which is…the need for a more robust legislation on Anti-Terrorism Act must provide the institutional and co-ordination frame work for the combating and elimination the acts of terrorism in and against the federal Republic of Nigeria…provide for additional judicial guidelines to the

Criminal Justice System for the effective and speedy prosecution of terrorists and must clearly enable NSO to conduct their anti-terrorism measures and activities across many of our national ethnic-centric, religious, political and social biases. Very important is whether the government will be willing to take the bold steps necessary to clearly articulate, communicate and implement whatever policy that is in place. Political instability sometimes results from uncontrollable state of insecurity in a nation.

This seminar paper will place the current insecurity in Nigeria in context by defining and viewing the causes, effects and the rise in violence indices which have characterized the Nigerian society in recent times; highlight the challenges; assess its political, religious and cultural implications to the nation. Let us begin with understanding the terms which are frequently referred to in this paper.

Definition of Terms

The Word "Religion"

According to Barbour, (2006), there are many definitions of religion and only few are stated here. The typical dictionary definition of religion refers to a "belief in, or the worship of, a god or gods" or the "service and worship of God or the supernatural". However, writers and scholars have expanded upon the "belief in god" definitions as insufficient to capture the diversity of religious thought and experience.

Clifford (2004), define religion as "a relatively-bounded system of beliefs symbols and practices that addresses the nature of existence and in which communion with others and otherness is lived as if it both takes in and spiritually transcends socially grounded ontologies of time, space embodiment and knowing". This definition is intended, they write, to get away from the modernist dualisms or dichotomous understandings of immanence/transcendence, spirituality/materialism, and sacredness/secularity.

Clifford (2004), Defined religion as "the belief in spiritual beings". He argued, back in 1871, that narrowing the definition to mean the belief in a supreme deity or judgment after death or idolatry and so on, would exclude many people's from the category of religious, and thus "has the fault of identifying religion rather with particular developments than with the deeper motives which underlies them". He also argued that the belief in spiritual beings exists in all known societies.

Insecurity

Insecurity is the state of being subject to danger or injury. The anxiety that is experienced when one feels vulnerable and insecure. Cole and Brett (2010) affirms that above definitions of insecurity as "a state of being not secure, lack of confidence; to enable us understand this term, we now turn to the meaning of the word 'insecure' which the Advance English Dictionary defines as 'not confident about yourself or your relationships with other people; not safe or protected. This definition further expounds the meaning of the term to include not just the general meaning but it touches the individual person "not being confident about one self".

Insecurity is a feeling of uncertainty, a lack of confident of anxiety about yourself. It can also describe the state of being open to danger or threat. The economy may have you worried about job insecurity. Or maybe it's the insecurity of rocky relationship that keeps you up at night.

Causes of Insecurity in Nigeria

According to Beattie, (2004), there is a dramatic increase in violence, terrorism and the like, in Nigeria today. Lawless sects are raising the tempo of their campaign in various parts of the country. We hear o series of bombings, shootings and killings, kidnappings, armed robbery, arson and so on. These take place from north to south, east to west and almost on daily basis. The phenomenon "insecurity" has been extended to cover other spheres like economic, ob and political insecurity. In this paper, our concentration will treat the topic historically – as it affects the life and property of the citizenry. Let us now examine the cause of this problem.

1. Kidnapping: this is another visible sign of insecurity in the country. The perpetrators of this crime do not spare anyone in this new wave of crime that seems to supplanted armed robbery and other non contact crimes (Mbachu, 2008). Since the act began in Nigeria, aged, children, male and female have been kidnapped for ransom. This has mane life unbearable to the citizens. People now live in fear of falling victims to these criminals.
2. Militancy According to criminal law, militancy is violence, illegal force or the illegal use of unjustified force or the intimidating effects created by threat of this act. This word became pronounced in Nigeria when the Niger Delta took up arms against government exploration and environmental degradation of their area due to oil exploration and exploitation. This does not only exist in the Niger

Delta area. Other parts of the country have witnessed militants who commit atrocities worse than the youth of Niger Delta whose area is given the "brand name" until recently the word 'insurgence' was alien to Nigeria society. Muyiwa (2001), maintains that the activities of the militant Islamic sect popularly called "Boko Haram" have opened this chapter of militancy in Nigeria. Shootings, bombings, kidnappings, arson, car and suicide bombing in various parts of the country are said to be handiwork of 'insurgence'. These activities have heightened the spade of insecurity in the nation.

3. Fear of Distrust on Government: what the current trend of violence is imprinting on the psyche of Nigerians is that the government security apparatus in incapable of guaranteeing the safety and security o its people. This has therefore; impact on the general human security of h people as the situation promotes fear, limits the people's ability to develop economically.
4. Unemployment The rise in crime wave in Nigeria since the mid 1990's was as a result of unemployment, economic decline, and social inequality, which are abetted by inefficient and corrupt police and customs forces (Nwachukwu, 2000). The idle minds became devil's workshop. These people who are mostly youths and easily recruited into militant groups and trained into rob, kill, kidnap, smuggle, highjack to mention but a few. Accurate unemployment rates are difficult to obtain and generally means little in a society where many who work are marginally employed and where begging is a socially accepted occupation. This is a true assessment of the Nigerian situation.
5. Porous Borders: in free flow f migrants from other countries to Nigeria through our unguarded borders allows criminals to enter the country without check.
6. Proliferation of Arms and Ammunitions: several arms hauls have been ceased at our air and sea ports, some in very large quantities. This is not good for the country. These arms and ammunition ends up in the hands of criminals who apply same in their nefarious activities in the country thereby making life insecure for the people of their locality (Bediako, 2004).
7. Illegal Armed Groups: illegal importation of arms and ammunitions has made possession of arms by individuals and group very easy. We can name groups like Niger Delta Militant, Oodua People's Congress, Bakassi Boys' MASSOB that possess arms and ammunitions.

8. Oil Bunkering: Nigeria being one of the largest oil producing nations suffers from activities of illegal oil bunkering. This activity is promoted by the spate of insecurity in the country. This is back-up with the criminals who are ready to die in Nigeria water ways. This therefore makes the coastal areas of our oil producing states unsafe.
9. Labour Activists: Early in 2012 the Nigerian Labour Congress call for a nationwide strikes as a result of increase in price f fuel by government. They accused the government of insensitivity to the suffering of the people as well as ignoring the insecurity challenges in the country. According to Fagan (2006), peaceful protests by labour and the other civil society groups have severally been high-jacked by miscreants and inflicted pains on people and made life in our cities insecure.
10. Wrong Political Ambition: the desire for a political office not evil but to nurse negative reasons for that ambition can result to one doing anything to attain it. Ben Okolo writing from Johannesburg, South Africa observed that "the current crisis which started in Bauchi and has engulfed other states in the north has elements of theocratic ambitions in it". Ogunada (2002), also was of the view that the perpetrators of the violent activities in parts of the country are operating with a hidden agenda. They have intention of enthroning their own type of government which is selfish, criminal and unpatriotic as Nigerians. With such ambition they can try the country ungovernable or insecure.
11. Electioneering: election period in the country seem to be the moment of serious security challenge. Shafiu S. Zurmi (Daily Sun, Friday January 21, 2011 p.19) "while the major political characters intensify their efforts at winning the support of the Nigerian public, ordinary Nigerians are daily becoming more and more apprehensive about the security implications to the country before, during and after elections. The general anxiety over the nation's security is germane and should be a source of concern to the government" dr. Fanon once said "those who make peaceful change impossible make violent change inevitable".
12. Ethnic Violence: we have heard in some area like Plateau and Benue states reprisal attacks by ethnic militia unleashing security in these areas. While security in some parts of the country, like the South-south, southeast and southwest has been compromised, the northern has been always shown a propensity for violent conflicts

did not disappoint the security watchers. Stating with usual religious/ethnic oriented conflicts to the Jos ethnic/religious/political conflicts in 2008 till date, the northern states have shown that security of persons and properties is still far from being realized.

13. Desire to Actualize Ethnic Agenda: this has become a phenomenon in Nigerian society today. Because of certain unsatisfactory or unfavourable situation politically, economically, developmentally and so on they would want to be separated from Nigeria. We hear of, movement for the Emancipation of the Niger Delta (MEND) in the south, movement for the actualization of the Sovereign State of Biafra (MASSOB) in the South East, Oodua People's Congress (OPC) in the West, Boko Haram in the North, BAKASI BOYS, Fulani HERDSMEN, and VIGILANTE groups all over the country. Each one of these groups has reasons for their agitation (Michael Ezemonye. Vanguard Dec, 2011.p.8)

Religion and Insecurity in Nigeria

Following the above background, the question of what is right and wrong (Ethics) lacks concrete definitions in the context of Nigerians since her dominant religious groups have contrary believe about ethics. For instance, the issue of violence via killing of lives, destruction of properties was totally abhorred in the Christian religious but the Muslim counterpart indulge in it without feeling remorse. In other words, the Christians value lives as precious while other religion consider killing of lives as holy as otherwise.

However, the essence of national development as a multidimensional ideology that requires proper coordination of the entire structure. Of course, religion and ethics have strong role to play in determining the status of national security of a given nation like Nigeria. Besides, we cannot forget in a haste to talk about religious fanaticism/extremism as a serious factor behind the cause of insecurity in Nigeria today. It is a cankerworm that has eaten deep into the fabric of the nation unity, economic growth and development.

Religious Fanaticism/Extremism: Religious fanaticism and extremism have been among the major cause of insecurity in Nigeria. The previous and recent incidences of attack on churches and Christians in Northern part of the country by Muslim extremist have rendered several states in

the north unsafe for life and properties. The damage of these extremists have caused can been seen in the following words. Religion has unleashed on mankind…it has left in its wake, a heavy toll of destroyed lives and wanton destruction of property. It has delayed workable political agreements and brutalized societies. Religious violence has been responsible for the collapse of one political order or the other throughout history. It has given rise to assassination of various Heads of States or Government in recent times…leads to irretrievable break up of internal harmony, and leads o foreign intervention. (Ogunade, 2002)

Conclusion

The danger of insecurity cannot be over emphasized. When a nation is saddled with the problem of insecurity every other plan are stalled. Nigeria a country with a population of over one and fifty million people cannot allow insecurity to derail her political and economic development plans. The country's young democracy is being threatened. Recently, we have experienced increased in violence activities in Nigeria which has claimed several lives and properties. There is therefore urgent need to tackle it before it makes the country ungovernable.

Recommendations

1. Job Creation: As unemployment rises so also is the increase in violence and crime making the country insecure. This has been identified by scholars and leaders alike. Also an insecure environment will definitely result in job lose. Government should therefore tackle and arrest youth restiveness by investing on job creation.
2. Provision of Proper Legal Framework: the editorial in the punch newspaper of Wednesday 13th of July 2011 gave the following summary that addresses this fact and stands as a suitable recommendation: security chiefs who met with senators at a closed session on 5th July 2011 claimed that efforts to rein in the sect had often been thwarted by the judiciary through generous granting of bails….(they) were unanimous on the need to have a judiciary integrated into action plans instituted by the security agencies. This will encourage the security operatives in their work and hasten the process of bring to justice the perpetrators of criminal activities in the country.

3. Justice Dispensation: The Punch Editorial of July 13th 2011 made a very frantic opinion on the idea of fighting insecurity in Nigeria. In the fight against corruption in the public service and against cultism in the tertiary institutions, the anti-craft agencies and university authorities have often been up against a brick wall in the courts. The courts have been repeatedly blamed for frustrating justice delivery through all manners of injunctions, expert orders, and in some cases, outright acquittals. On this problem, I strongly recommend that the government should through the justice ministry check these excesses and discipline any judge found to collaborate with criminals to stall justice dispensation.
4. Provision of Basic Needs of the Citizens: The basic goals of any civilized society are the survival of security of life and property. These basic goals are not negotiable, no matter who wins or loss in election. Therefore, the ordinary Nigerians must be given protection at all cost through appropriate information, education, mobilization, job opportunity, pressure group formation and legal requirements in our democratic politics.
5. Lack of or non-use of Intelligence Network: The failure of the security cluster in Nigeria to make use of its intelligence network to decode the security challenge the militant groups and all such sects poses to the peace and security of the nation leave much to be desired. The country's Early Warning System Mechanism to preventing such deadly conflicts from erupting should be developed. The intelligence sector and the conflict prevention mechanism of the country failed in many instances to pick up the tell tale signs and this is indicative of failure of the state structure. What the government should do is to develop the Conflict Prevention Mechanism in the county, including the establishment of n Early Warning System at all levels of government. Through the early detection of impending conflicts and its prevention, the government will be providing a safe and enabling environment for the civilian population, and for political and economic development to thrive.
6. Need to Strengthen the Nations' Economic Base: A weaken economy increased the publics' sense of insecurity. It is reported in Collier Year Book 1997 about People's Republic of Congo that "visitors reported an in surge of activities of quasi official militia that circulated in the street of the capital city of Brazzaville extorting money. To avoid similar situation in Nigeria the

government must initiate project/programmes that will strengthen the economic bases of the country.

7. Precaution in the use of Force: The Nigerian government has to take precaution in the use of force to tackle the root cause of insecurity because government force seems to galvanize greater retaliation by the 'criminals' and the masses end up bearing the brunt – with more violence, deaths and destruction of innocent people, the poor and the rich.
8. Provide Good Governance: According to Abdu, the chief Imam of the university o Abuja, 'good governance is a panacea for insecurity in Nigeria' (Daily Sun Newspaper of 01/01/2012). If the government will focus on the welfare of the people by providing jobs for our teaming youth, infrastructure like good roads, water, electricity and housing and tackle the problem of falling standard of education and medical care, then insecurity would have been reduced to minimum if not eradicated.
9. Need for Collaboration: There is the need for collaborative effort in solving the insecurity problem in Nigeria. The government definitely cannot tackle the problem alone. The Religious Leaders and traditional rulers, civil society groups, Labour Union must team up with government to find solution to this monster that is threatening the fabric of the nations' peaceful co-existence.

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INTER-AGENCY RELATIONSHIPS AND THE CHALLENGES OF COMBATING HUMAN TRAFFICKING IN NIGERIA

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Abstract

This paper examines the inter-agencies relationships and the challenges of combating human trafficking in Nigeria. There is the need to create awareness on the ills or evils of human trafficking; the use of different and effective agencies will enhance the awareness exercise. Trafficking affects the rights, dignity and physical existence of mankind; it lowers the quality of the traffickers and trafficked victims. Trafficking for commercial sexual exploitation has forced many women and children into it. Boys and girls have been forcibly abducted and introduced into the business of trafficking while some remain as victims of the same business or sex slaves. To investigate further, this paper looks at the inter-agencies relations and there challenges in combating trafficking, for instance, the Nigeria Immigration Service, the Nigeria Police, and the Non-Governmental Agencies. The findings show that the challenges of human trafficking in Nigeria are on the increase despite efforts by the various agencies to eradicate or stop it. This is to say that there is the need to intensify effort to bring this menace to a halt.

Keywords: Nigeria, Inter-agencies, Human Trafficking, Combatting, Relationship.

Introduction

Human slavery in the 21st century is unbelievable, yet the truth is that it exists in different ways cross borders, and affects women, men and children. It is an affront to the rights, dignity and physical well-being of

the individuals, and a stain on mankind. Spawned by poverty, lack of education and opportunity, ethnic discrimination, and unequal gender relations, the trafficking of persons is fueled by the demand for cheap sex and labour. The problem is exacerbated by porous borders, a lack of effective legislation, ineffective enforcement and corruption. Illegal and largely hidden, the number of persons trafficked is difficult to measure with certainty. The United States Government estimates that approximately 800,000 persons are trafficked across borders annually and a great many more are trafficked within countries. Trafficking for commercial sexual exploitation has forced many women and children into brothels. Boys and girls have been forcibly abducted into the ranks of child soldiers or sex slaves. Individuals are trafficked into various types of labour from domestic service to construction, agriculture and fishing. However, worldwide, government and public awareness of the problem has increased significantly in the last decade.[1]

Nigeria is a source, transit and destination for women and children subjected to forced labour and sex trafficking. Her victims of trafficking are recruited from rural and to a lesser extent urban areas; women and girls for domestic servitude and sex trafficking and boys for force labour in street vending, domestic service, mining, stone carrying, agriculture and begging. Young boys in Koranic schools, commonly known as "Almagiri children" are subjected to force begging. Women and children are taken from Nigeria to other West and Central African countries as well as to South Africa and also from her neighbouring countries into Nigeria, where they are exploited for the same purposes. Women from other countries in West Africa transit Nigeria to destinations in Europe and the Middle East, where they are subjected to forced prostitution. Nigeria is a transit point for children from other countries in West Africa, who are then subjected to force labour in Cameroon and Gabon. Various NGOs continue to report that children in Internally Displaced Persons (IDP) camps in northeast Nigeria were victims of labour and sex trafficking. During the reporting period, Boko Haram continued to forcibly recruit and use child soldiers as young as 12 years old and abduct women and girls in the northern region of Nigeria, some of whom are subjected to domestic servitude, forced labour and sex slavery through forced marriages to its militants.[2] It is on this backdrop that this paper examines some challenges of inter-agencies in combating human trafficking in Northern Nigeria.

Inter-Agencies Relationships and there Challenges

The National Agency for the Prohibition of Trafficking in Persons and other Related Matters (NAPTIP) is the statutory agency specifically created to combat trafficking. It cooperates with Anti-Human Trafficking Units of the Immigration, Police services and other concerned ministries, international organizations and NGOs. All these amongst others combined to combat human trafficking.

National Agency for the Prohibition of Trafficking in Persons and other Related Matters (NAPTIP)

NAPTIP was established in 2004 pursuant to the Anti-Trafficking Act, 2003 and is mandated among other things to:

a. Coordinate and enforce all laws on trafficking in persons;
b. Adopt measures to increase the effectiveness of eradication of traffic in persons;
c. Adopt witness protection measures;
d. Enhance effectiveness of law enforcement agents to suppress traffic in persons;
e. Establish and improve international cooperation in the suppression of traffic in persons by sea, road and air;
f. Prescribe punishment for trafficking offenders;
g. Investigate and prosecute traffickers;
h. Work in collaboration with other agencies or bodies to ensure prevention and elimination of the root causes of the problem of traffic in persons;
i. Take charge, supervise, control and coordinate the rehabilitation of trafficked persons.[3]

To enable the agency to discharge its mandate effectively, the agency has established four regional offices in Lagos, Uyo, Benin and Kano. It also constituted a National Investigation Task Force (NITF) consisting of the Nigerian Immigration, Police and the Directorate of State Services to effectively monitor, investigate and respond to distress request of victims and their families. NITF has set up small units in eleven States of the Federation with the worst trafficking problems. The task force members were trained on the provisions of the anti-trafficking laws, care of victims and human right issues.

Since the inception of NAPTIP in 2004, there have being several prosecution and convictions of traffickers. Among some of these convictions are;

a. That of Cynthia Power, the accused person was charged for organizing foreign travel for purpose of prostitution for three girls age 19, 22 and 17 years respectively. The convict was sentenced to 2 years imprisonment.[4]
b. The case of Monday Golu, the accused person was charged for human trafficking, his victims were two females, age 21 and 30 years. The accused was convicted and sentenced to 5 years imprisonment.[5]
c. The case of Blessing Toyin Omokuwajo, the accused person was charged for human trafficking. Three victims, all females and ages 19, 22 and 25. The accused was sentenced to 2 years imprisonment.[6]

In addition, there are some reported cases that are still under investigation. One of such cases was the arrest of a woman who came to collect her parcel at the post office from her partner in crime from Spain. The parcel was said to contain shaved pubic hair, used menstrual pads, cut finger nails and copies of the terms of engagement of the respective girls and their madams/masters. It is suspected that these items were sent for ritual purposes to subject the victims to psychological fear and intimidation. The woman has been found to be an active partner of the woman in Spain. Another interesting case is that of a deaf and dumb man who runs a ring of deaf and dumb kidnappers. His mode of operation is to send his men out to find any deaf and dumb victim to be use as street beggars. In the Kano axis, the most common trafficking of persons under cover of Hajj for the purpose of prostitution and for the commission of crimes.

NAPTIP officials have also been involved in awareness creation campaigns on the issue of trafficking and particularly, the NAPTIP Act, targeting traditional leaders, students, parents, organizations like the Union of Road Transport Workers, hotels, airline operators and religious groups.[7] Of course creating constant awareness by groups and individuals with good will and honesty would enhance the combat against human trafficking in Nigeria.

The Nigeria Immigration Service

The Nigerian Immigration Service (NIS) works with NAPTIP and other law enforcement agencies in the prevention of human trafficking and child labour. The service is concerned with the issuance of travel documents and controlling the country's borders. The service created the anti-human trafficking units in all the 36 states of the federation to help tackle the problem of trafficking in women and children, following the increasing number of cases of human trafficking involving Nigeria. Several cases have been investigated refer to NAPTIP for prosecution. The Italian government provided some technical aid, including vehicles, equipment and materials to assist the NIS in the fight against trafficking.[8] However, the NIS is faced with some challenges in the fight against this scourge. Babangida Usman, the chief protocol officer of the then Comptroller General of Immigration Service, in his words, he said:

> The porous borders are to be blame for the infiltration of the traffickers. Nigeria has international land borders of about 4,470 km (2,513 miles) with Chad, Cameroon, Benin, Niger and a coastline of 774 km (480 miles), which are largely unmanned. The former Comptroller General of the service Mr. Martin Kure Abeshi, said at the 2016 Comptroller General annual conference and stakeholders interactive forum on April 7th,in Lafia Nasarawa State, that of about 1,500 identified land border crossing Nigeria, only 114, covering about 4,000 square km had approved control post manned by immigration officials and other security agencies. There are over 1,400 illegal routes which are not manned. Abeshi said, stressing that, 'porosity of the borders has grave security implications for the country'. He said NIS's approximately 23,000 staff strength was grossly inadequate for the task of policing Nigeria's vast borders. Nigeria needs to put more effort and energy into the policing of its borders to stop the dangerous cross border infiltrations that are blighting both national security and the economy. Besides the placement of more security operatives at the border, there is an urgent need for aggressive investment in modern technology to secure the borders.[9]

There had been reports about a plan to install electronic surveillance systems round the country's borders with assistance from the United States and China. Former Minister of Interior, Mr. Abba Moro, said in May 2013 that Nigeria needed $244m to execute the project, but it still

remain unclear how far the federal government has gone with the electronic surveillance plan.[10]

According to many experts and observers, the state of our borders, have facilitated the spread of trans-border criminality: violent conflict, illegal immigration, movement of counterfeit and pirated goods, terrorism, human trafficking and smuggling, transportation of stolen vehicles, trafficking of drugs, movements in small and large quantities of small arms and light weapons and general insecurity. It must be said, the border communities are not exempted from this illegalities. Owing to the porosity of our borders, criminals utilizing them as transit points or staging posts for their criminal activities.[11]

The Nigeria Police

The Nigerian Police is designated by Section 194 of the Constitution as the national police with the exclusive jurisdiction throughout the country. The NPF performs conventional police functions and is responsible for internal security generally. Its support the prison, immigration, customs services and even the military were necessary. The mandate of the police concerning human trafficking includes investigation, arrest and prosecute.

The police also work with the International Organization on Migration (IOM) to develop a training programme to build the capacity of police in handling the victims. The constraints encountered by the police in carrying out its mandate in this area include, the complicity of parents and guardians in the trafficking of their minor children and the need for trained psychologists within the force. Some victims do not view themselves as having been exploited. Indeed, they prefer to consider their situation as means of empowerment as they had the opportunity to earn. It is however, difficult to get people to testify as witnesses due to fear of reprisal. The biggest challenge that the police face is lack of funds.[12] Because of lack of funds it has affected the supply of sophisticated machines to dictate easily the traffickers and the victims of trafficking. This however, makes the combat cumbersome.

Non-Governmental Organizations: Women Trafficking and Child Labour Eradication Foundation (WOTCLEF)

WOTCLEF was established in 1999 by Chief (MRS) Amina Titi Abubakar the wife of the then Vice president of the Federal Republic of Nigeria

Alhaji Atiku Abubakar, to engage in activities for the eradication of Trafficking in Persons and Child Labour, violent abuse of women and children and the spread of HIV/AIDS. The objectives of this organization include:

a. to engage in activities that would facilitate the eradication of human trafficking, child labour and abuse, violence against women and children and the spread of HIV/AIDS
b. to rehabilitate and re-integrate victims into the society in accordance with their best interests
c. to mobilize and motivate stakeholders at all levels to respond to the challenges posed by trafficking and violence abuse of the right of women and children
d. to network and collaborate with concerned parties worldwide towards the eradication of trafficking, child labor and violence abuses of women and children's right
e. To be in the vanguard for mobilizing community awareness and acting against the scourge of human trafficking
f. Providing psycho-social counseling, spiritual counseling, education, recreation and camping, health services, legal assistance, feeding, clothing, temporary shelter, family tracing and unification if necessary, then follow up of victims that have been re-united.[13]

In an attempt to fulfill these objectives WOTCLEF as a non-governmental organization has demonstrated its zeal in the eradication of human trafficking and also in empowering the victims of trafficking. Trafficked victims who have no formal educational background are made to learn skills like tailoring, hairdressing, beads making, catering, fashion and design, carpentry and other skills. At completion of the skills training, they are given all the necessary tools and capital to help start their own business. WOTCLEF has taken care of over 5000 and have rehabilitated them.

The challenges that affects effective combat of human trafficking

The ineffectiveness in the combat of human trafficking is as a result of many challenges ranging from porous borders, inadequate personnel, social and economic, amongst others. Discussing some of these challenges is essential to our understanding of the ongoing combat against the menace.

Porous borders and lack of adequate personnel

In the history of mankind, trafficking in persons is not a new phenomenon, because it is an off-shoot of slavery. The abolition of slave trade gave impetus to trafficking in persons. This became noticeable in 1948 when United Nation adopted the Universal Declaration of Human Rights. This confirms that people's rights have been violated in various forms since after the abolition of slave trade.[14]

The clandestine nature and subtle approach adopted by the traffickers never brought out the crime to lime light, until the late 1990s when waves of deportees started flooding our borders posts, especially from Italy. This triggered off national, regional and international responses to the problem. Illegal and largely hidden number of persons trafficked is difficult to measure with certainty. The United States Government estimates that approximately 800,000 persons are trafficked across borders annually and a great number are trafficked within countries, together with drugs and weapons. Trafficking in persons is a leading source of profit for its perpetrators after drugs and weapons. Victims of trafficking can be sold and re-sold and coerced by their owners into exploitative and often dangerous circumstances. Trafficking for commercial sexual exploitation has forced many women and children into brothels.[15]

Porous borders facilitate trafficking. Traffickers in the northern part of Nigeria use both authorized and unauthorized routes to traffic their victims since all the borders in the country are porous. Some few out of the borders will be used as examples in explaining the porosity of the borders. In Maiduguri for example the perpetrator of Boko Haram insurgency used Gambaru, Banki, Baga and other border areas in Maiduguri to traffic the Chibok girls and other girls gotten as a result of the insurgency through the borders. Also in the Sokoto axis Sani Dantunni NAPTIP also gave series of apprehension made at the Ilela border were victims are trafficked in and out of Nigeria. Borders in Katstina such like Jibiya, Baban-mutum, Kongolom, all have experienced the activities of human trafficking. The NIS is faced with the infiltration of traffickers across its international borders and also facing the challenges of policing the borders, due to inadequate staff strength. The NIS is grossly under staff and this is really affecting the discharge of its duties. Since the statutory functions of the NIS as prescribed by the Immigration Act of 1963 are to control and monitor all immigration and emigration into and out of Nigeria, this implies that anyone not excluding traffickers and smugglers among others, is expected to pass through Immigration

formalities at entry and exit points. In exercising this mandate, the service needs adequate hands to carry out its duties effectively.[16]

In addition, there are large numbers of illegal routes which cannot be manned due to shortage of personnel that will police these illegal routes. The inability of the service to invest in modern technology to secure its borders, culminated in the easy flow of criminal activities at the borders. Furthermore, the service is also faced with challenge of logistics to help officers patrol the nooks and crannies of the borders and its environs. The NIS needs funding, to help in facilitating its duties at its entry and exit points. This is because most of the equipment at it entry and exit points are obsolete and do not conform to international standard for effective policing.[17]

Socio-Economic Challenges

In the social context however, it is argued that most of the victims of trafficking are driven into this modern day slavery, because of the promises of better jobs and better social amenities that awaits them in the intended destination. Kano for example have become a source for traffickers and transit route for traffickers to recruit women in search of better conditions of life to work as sex slaves in the Middle East. In this community, the promise of wealth by traffickers is used to entice the people of the area to migrate to Libya, Egypt, Yemen and Saudi-Arabia.[18] In fact, most countries of the middle-east, where majority of Nigerians have been identified and rescued by anti-human trafficking groups. The social milieu in this context of creating a supply of human trafficking is quite different from the historical practice of slavery. Although, the forms are similar such as the involvement of some form of social relationship between the exploiter and the exploited in the old form of slavery, this relationship is often marked by violence, the use of force or threat to maintain and subjugate the victim.[19]

Economic factors are the most relevant factor that fosters human trafficking generally. In fact, the economic drive of human trafficking is double edge and plays out in both the demand and supply side of the tread. From the supply side in which the victims are uprooted to participate in trafficking are usually from countries where poverty is wide spread. The challenges of poverty in most regions of Nigeria exacerbates living conditions of people thereby making victims vulnerable to traffickers. [20]

Another factor that is linked to the challenges of poverty in Nigeria is unemployment. One cannot rule out the fact that unemployment to a large extent contributes to poverty of developing countries. In Nigeria, where the youths constitute about 50% of the population, it is not uncommon to find that these men and women will seek avenues for potential employment elsewhere. As a result, human traffickers will use any means necessary to lure and entice people into been trafficked. The challenge in combating this menace driving the supply side of trafficking problem is the vulnerability. If people are not vulnerable to be lured, then trafficking will not be possible. To buttress this point, places where recruitment usually occurs and concludes that poverty and unemployment not only cause human trafficking in essence, but foster it.[21]

Children from destitute families have also been the most vulnerable to the supply of the human trafficking problem. For example, Northern Nigeria where children are recruited to beg on the streets with containers for coins they make and send to their masters. These beggars barely make any three square meals a day. Destitute families are found almost everywhere in Northern Nigeria. The inability of government to beef up security measures to detect, suppress and control the activities of human trafficking escalates the problem.[22]

Corrupt governments in developing countries have also broken loose, making it easy for traffickers to be able to supply their pimps with trafficking victims. In Nigeria, especially the manipulation of corruption and lack of political will by our leaders and individuals has made it difficult if not impossible to prosecute traffickers. More so, economic contractions due to capital and credit crunch in the last couple of years has affected the financial market in the United States and has trickled down to other Global economic crisis has affected economic progress in Nigeria and other developing countries, it has forced government and local state agencies to lay off workers in the industrial sector leading to unemployment. While unemployed numbers are soaring globally, its relationship with human trafficking cannot be ruled out. As organized criminals, traffickers are able to assess countries economic profiles and where people can be vulnerable due to the lack of jobs caused by economic crisis of the 21st century. Traffickers strive on vulnerable economic conditions to perpetrate their evil trafficking acts.[23]

The challenges of law and Punishment of traffickers

Under the Nigerian constitution (1999), women are protected and conferred with some rights. For instance, section 39 of the Constitution, states that women are protected against any discrimination on the basis of their sex, particularly with regard to right to life, health, liberty, security of person, personal integrity and freedom from torture and slavery. Articles 2 and 3 of the African Charter on Human and People Right, ratification and Enforcement Act (1983), and Article 20 of the International Conventional on the Elimination of all forms of discrimination against women reinforces the same right. Both are International treaties ratified by Nigeria, by the virtues of which their provisions are binding on the Nigerian Government and they include an undertaking to extend to women the protection they contain.[24]

Also, section 225 of the Nigerian Constitution, state that the abduction of a girl under 18 with the intent of having carnal knowledge with her in a misdemeanor offence, which carries, upon conviction, of two years imprisonments. In Section 22 of the same Constitution states that "any person male or female who trades solely in prostitution or lives in part on the earnings from prostitution is guilty of an offence punishable by imprisonment for two years". Section 227 of the Nigerian Constitution also states that the unlawful detention of a woman or girl against her will or wish with the intent of defilement in an offence will attract three years jail term. Even though these laws exist, it has been observed that the penalties attached are very mild e.g. 2 to 3 years jail terms. It has been echoed by many that such penalties should be stiffer in view of the prevalence of act of trafficking in Nigeria.[25]

The various laws mentioned earlier tackled trafficking but were not too specific on it too. This leads us to the specific laws in the area of women trafficking which has taken Nigerian legislators several years to pass, but which has now been passed and seems to meet the various aspirations of people in that regard. The law comes with penalties for offender. Nigeria now has its own domestic law that criminalizes and punishes trafficking.

Prior to 2003, there was no anti-trafficking in person's legislation in Nigeria. The then wife of the vice president, Federal Republic of Nigeria, Mrs. Titi Abubakar, was responsible for setting up a committee which included persons drown from relevant bodies to draft anti-trafficking bill.[26] The bill was the first private bill presented to and passed into law

by the National Assembly. The then President of the Federal Republic of Nigeria, Chief Olusegun Obasanjo assented to it on 14th July 2003. The Bill gave birth to Trafficking in Persons (Prohibition) Law Enforcement and Administration Act, 2003.[27] Section 1 (1) of the Act established a multi-dimensional crime fighting Agency known as the National Agency for Prohibition of Traffic in Persons and Other Related Matters (NAPTIP).[28] The law was subsequently amended by Trafficking in Persons (Prohibition) Law Enforcement and Administration (Amendment) Act, 2005 to give practical translation to some of the enforcement powers of the Agency.[29]

The Nigerian National Assembly has also re-enacted the trafficking in persons (Prohibition) Law Enforcement and Administration Act of 2003 (TIPPLEA) which now empowers NAPTIP to focus strictly on human trafficking related matters and enables it to carry out its mandate maximally and increase penalty for offenders.[30] The re-enactment of the TIPPLEA is in furtherance of a request presented to the National Assembly by the Agency urging it to look into the TIPPLEA Act of 2003 as amended with its various lapses and impediments. These lapses have over the years truncated the legal and overall efforts of NAPTIP in adequately convicting offenders of human trafficking. For example several provisions in the existing law are not consistent with the requirements of the Trafficking in Persons Protocol, Supplementing the United Nations Convention 9 against Transnational Organized Crime, (Palermo Convention), 2000. Also the 2003 Act excluded punishment of offenders for conspiracy and did not prescribe adequate and stiff penalty for offenders in trafficking generally.

The passage of this Act encompasses well drafted laws which capture languages and terms of the trafficking protocol, as well as criminalizes all the elements contained in the definition of trafficking in person's protocol.[31] This re-enacted Act will also correct various mistakes in the wordings, sentences, contradictory provisions, and the duplication of the penal sections contained within the TIPPLEA Act of 2003.[32] The United States 2014 Trafficking in Persons Report on Nigeria applauded the efforts of the country and NAPTIP for demonstrating significant commitment in the fight against human trafficking but admonished the government of Nigeria for not passing the draft legislation that would restrict the ability of judges to offer fine in lieu of prison time during sentencing. The new bill stipulates stiffer penalties for offenders than the existing law. It seeks to stop human trafficking in Nigeria and prescribes a minimum of seven

years imprisonment or a minimum fine of N1 million for offenders.[33]. It prescribes criminal punishment for any person found to have illegal custody of a child under the age of 18, sexually abuse, or causes any person to be exploited. The passage of the bill followed a clause by clause consideration of the report of the Senate Joint Committee on Judiciary, Human Rights and Legal Matters; and Women Affairs Youth and Development.

The repealed version of the bill had prescribed five years jail term or a fine of not less than N1 million. The Senate also amended the bill by reducing the jail term for forced labour from seven years to five years and fine option of N2 million to N1 million. "Any person who permits any place or premises to be used for the purpose of forced labour commits an offence and is liable on conviction to imprisonment for a term of not less than five years and to a fine of not less than N1million," the new bill states. The Senate Joint committees said the recommendation for a reduction was necessary as "to make it consistent with punishments for similar offences under the bill." The Act will put to rest such uncertainties and lapses as presented by the United State trafficking reporting on Nigeria. Other areas of the amendments will also incorporate into the Act will be the inclusion of issues relating to removal of organs as provided for in the trafficking protocol.[34]

However, the re-enacted Act will not capture some penal and criminal codes such as rape, defilement and smuggling of migrants which are already under the purview of the Nigeria Police Force and Nigeria Immigration Services respectively. The re-enacted Act also rules against double jeopardy as in sections 25. While the emphasis on age limit of victims will be as much as possibly be de-emphasized in order to give less room to traffickers who usually capitalize on such limitations of the Act to escape prosecution

Other inclusions on the re-enacted Act is the punishment of offenders for conspiracy which was earlier excluded from the TIPPLEA of 2003 and also, all the penal sections will be grouped together for easier comprehension and reading. The amended bill also prohibits the employment or procurement of children under the age of 12 as domestic servants. It further protects children generally from being used for exploitative, injurious or hazardous work. "Any person who employs, requires, recruits, transports, harbours, receives or hires out, a child under the age of 12 as a domestic worker, commits an offence."If convicted, such

an offender is liable to imprisonment for a minimum term of six months and not exceeding seven years," it states.[35]

The above chart indicate that NAPTIP and all the other agencies involved in the combating of human trafficking are doing a good job and credit should be given them. Rehabilitation and re-integration of trafficking victims: the way forward

The rehabilitation of victims of human trafficking and child labour in Nigeria has been the joint efforts of both government and non-governmental organizations. Some of them include; National Agency for Prohibition of Traffic in Persons and Other Related Matters (NAPTIP), Women Trafficking and Child Labour Eradication Foundation (WOTCLEF) and there are other NGOs like Idia Renaissance, founded by the then wife of Edo State Governor Mrs. Eki Igbinedion. Victims of trafficking commonly experience severe physical and psychological trauma as a result of the violence, rape, threats, addiction and other means traffickers use to control them. Psycho-social and counseling can help victims of trafficking free themselves from the anxiety and depression and start rebuilding their self-confidence. Critical factors in rehabilitation, recovery and background of family life, culture, duration of exploitation and perceptions of the damage done to their person and future as a result of having been trafficked, especially if they have been victims of commercial sexual exploitation.[36] The long-term recovery, rehabilitation and re-integration of trafficked victims can involve educational and economic opportunities as well as extended psycho-social care. The counseling and rehabilitation department of NAPTIP is empowered to develop and implement programs and policies that will enhance a smooth rehabilitation and re-integration of victims into self-sustaining and productive members of the society.

NGO's such as WOTCLEF, Idia Renaissances, Save the Child Initiative and NAPTIP provide a range of educational opportunities with includes formal and non-formal education, human rights awareness, life skills and vocational training to make the beneficiary economically empowered. Foreign residents may needs special attention, such as those who intend to remain in the destination country to testify against the traffickers. On the other hand, to avoid re-trafficking, victims need the skills to earn an adequate income. Skills training programs has been created to match the needs of the local job market. Some shelters have included income earning ventures to provide vocational skills to former victims as well as to

supplement shelter resources. The re-integration of trafficking victims often is difficult, complex and long-term process. It is different for each victim and it involves not only the victim, but also the environment and culture within which the re-integration is to take place. The organization providing support may need to make a long-term commitment to the victim to help in this process.[37]

Conclusion

The intensity of the problem of human trafficking is pandemic and rooted in every community organized by human traffickers who by overt and covert activities use several means possible including among others coercion and wealth to sustain the continue enslavement of vulnerable people across the globe. Again, this phenomena permeate every nation state and involves the recruitment, transportation, and to a large extent the enslavement of the economically vulnerable. Human trafficking is a global issue today that needs the attention of everyone to work hard to eradicate. In order to stop human trafficking, governments including non-governmental organizations need to collaborate and work together to identify victims and punish criminals or traffickers.

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