

## TABLE OF CONTENTS

Editorial Board

Editorial Note

List of Contributors

African Notion of Reincarnation: The Illusive Perspective

Infobong Daniel Umotong Ph.D

Method of Philosophy-

George Uzo Ukagba, Ph.D

Pauline Christology in Philippians 2:5-11 and the Quest  
for an African Christ

Olusakin, Vincent Akinbayo

Metaphysical Antidotes to Youth Promiscuity: Russell's Perspective

Anthony Afe Asekhauno, Ph.D and Emmanuel Jerome Udokang, Ph.D

Islam in Nigeria: The North and South Differential

Lateef Kayode Adeyemo, Ph.D and Muhammad Sirajudeen Idris

Innovation in Youth Unemployment Training Scheme:

A Lesson from a Multinational Oil Company in Nigeria.

E. P. Oseyomon Ph.D and F.o. Ogieva

Marketing Concept: A Strategy for Winning and

Retaining Customers in a Multinational Company

Oseyomon, Ehi Patrick, Ph.D and Ajao, Mayowa Gabriel Ph.D

Portrayal of Poverty in Ken Saro-wiwa's - A Forest of Flowers

Adekunle Mamudu

An Examination of Rousseau's Idea Of Democracy, the General

Will, and the Quest for Socio-political Decorum in Nigeria

Edogiawerie, Morris K. O. and Bello, E. O

The Obligation of Establishment of Governance and Civilian-

Non Theocratic Nature of Government in Islam

Lateef Kayode Adeyemo Ph.D and Sirajudeen Femi Bakrin

Media Synergy: The Acrylic/Watercolour Aesthetic

Experience in Painting

Iniobong Iniobong Umotong Ph.D

A Critical Appreciation of Plato's Aesthetics in Nigerian Films  
Charles Effiong

Punishment as a Technique of Social Control in  
Anaan Traditional Society  
Inameti Lawrence Udo and Emmanuel Etukakpan Ette

Oil Politics and the Host Communities: A Case Study  
of the Ogoni Nation  
Sunny Mene Piate

The Influence of Hobbes' Concept of 'human Nature' on  
his Theory of the State': A Philosophical Appraisal  
Macaulay A. Kanu Ph.D

Pan-africanism and Humanism: The Challenges for  
African Development  
Gabriel E. Idang, Ph.D

In Defense of Foundationalism  
Joseph Ndidi Odigie Wesley Taiwo Osemwegie

Contributions of the Discipline of History to Human Development  
Joseph Robert Bassey Ph.D

## LIST OF CONTRIBUTORS

Inichong Daniel Umotong Ph.D  
Department of Philosophy  
Akwa Ibom State University  
Nigeria

George Uzo Ukagba, Ph.D  
Department of Philosophy and Religions  
University of Benin  
Benin Nigeria

Morris K. O. Edogiawerie  
Department of Sociology and Anthropology  
Igbinedion University Okada Edo State

E. O. Bello,  
Department of Sociology and Anthropology  
Igbinedion University  
Okada Edo State

Anthony Afe Asekhauno, Ph.D  
Department of Philosophy  
University of Benin  
Benin-City- Nigeria

Emmanuel Jerome Udokang Ph.D  
Department of Philosophy  
University of Benin  
Benin-City - Nigeria

Charles Osarenomase Osarumwense  
Department of History and International Studies  
University of Benin  
Benin City Nigeria

Iniobong Iniobong Umotong Ph.D  
Ministry of Culture and Tourism  
Idongesit Nkanga Secretariat  
Uyo, Akwa Ibom State

Joseph Ndidi Odigie  
Department of Philosophy and Religions  
University of Benin,  
Benin City - Nigeria

Wesley Taiwo Osemwegie  
Department of Philosophy and Religions  
University of Benin,  
Benin City - Nigeria

Vincent Akinbayo Olusakin  
Department of Religious and Cultural Studies,  
Akwa Ibom State University  
Nigeria

Inameti Lawrence Udo  
Department of Philosophy  
Akwa Ibom State University  
Nigeria

Lateef Kayode Adeyemo, Ph.D  
Department of Philosophy and Religions  
University of Benin,  
Benin City - Nigeria

Muhammad Sirajudeen Idris  
Ansar Ud Deen College Of Education  
Isolo, Lagos  
Nigeria

Ehi Patrick Oseyomon Ph.D  
Department of Business Administration,  
University of Benin, Benin City,  
Edo State, Nigeria

F.O. Ogieva  
Department of Business Administration,  
University of Benin, Benin City, Nigeria

Adekunle Mamudu  
Department of English and Literature,  
University of Benin,  
Benin City, Nigeria

Lateef Kayode Adeyemo Ph.D  
Department of Philosophy and Religions  
University of Benin,  
Benin City, Nigeria

Sirajudeen Femi Bakrin  
Fountain University,  
Osogbo, Nigeria

Charles Effiong  
Department Of Performing Arts  
Akwa Ibom State University

Emmanuel Etukakpan Ete  
Department Of Philosophy,  
University Of Uyo.

Dr. J. R. Bassej  
Department of History & International Studies  
Akwa Ibom State University (AKSU)  
Website: [www.aksu.edu.ng](http://www.aksu.edu.ng)  
E-mail: [bassejoseph62@yahoo.com](mailto:bassejoseph62@yahoo.com)  
Phone: 08037626649; 07085205212

Macaulay A. Kanu (Ph.D)  
Department of Philosophy  
Ebonyi State University  
Abakaliki, Ebonyi State

Sunny Mene Piate  
Department of Political Science  
Faculty of Social Sciences  
Akwa Ibom State University  
Obio Akpa Campus  
Piatesunny@Gmail.Com

Gabriel E. Idang, Ph.D  
Department of Philosophy  
University of Uyo, Uyo  
e-mail: [gabrielidang@yahoo.com](mailto:gabrielidang@yahoo.com)

# **AFRICAN NOTION OF REINCARNATION: THE ILLUSIVE PERSPECTIVE**

By

Iniobong Daniel Umotong Ph.D

## **ABSTRACT**

*This paper examines the problems of the African postulate of reincarnation and the belief in ancestral world the world of the spirit. The critical problems are, can an ancestor who is said to be an object of veneration and invocation and who is residing indefinitely in the ancestral world watching over his descendants and demanding their attention be said to have at the same time returned to his descendants. This paper is aimed at establishing whether personal identity can be found in the ancestor; the reincarnated person and to say if every human being is a reincarnation of the other.*

**KEY WORD: The Illusion of Reincarnation**

## **INTRODUCTION**

African metaphysics is dynamic; it recognizes the existence of reality as the underlying principle of every entity. Africans do not take an aspect of reality for the whole of reality, they try to identify the ultimate or cosmic principles by which things come into existence. The dynamism of African metaphysics is noted and projected by Adebajo Adesanya (1961) who posited that: "philosophy, theology, politics, social theory, law, medicine, psychology, birth and burial, all find themselves logically concatenated in a system so tight that to subtract one item from the whole is to paralyse the structure of the whole". African metaphysics among other things raises questions about the problem of the science of the soul. This concerns the interpretation of life, the nature of the soul, the relationship between the spirit, soul and body, the aim of human life, and the destiny of the soul.

Reincarnation from the African perspective falls under the problem of the science of the soul, especially as it has to do with the destiny of the soul. In Africa, the ancestors although conceptualized as spirits and therefore divine, are inseparably associated with the corporeal forms which they had before their departure at death to the ancestral world. Once the aged have lived and died well, once the families have performed the required funeral rites that is expected to assist the spirit of the ancestor to arrive the ancestral world, the soul of the ancestor comes back to this world to live a fresh or another life by being reborn or reincarnated in the immediate or extended family that they belonged to in their past life This means that the soul of the ancestor now inhabits and takes over an existing body for another span of life.

Some of the critical problems posed by the African concept of reincarnation are (1) can an ancestor who is said to be an object of veneration and invocation, residing indefinitely in the spirit world, watching over his descendants and demanding their attention, be said to have at the same time returned to his descendant? (2) How can one make a distinction between the deceased ancestor and the new born baby claimed to be the reincarnated soul? (3) Is the identity of the new baby the same as that of the deceased ancestor or are there different persons? These are the questions that make the African notion of reincarnation an illusion. For these questions and such other questions, answers may differ in terms of cultural affiliations. Some new born (reincarnated souls) may have the semblance in terms of physiological endowment, speech, behaviour and complexion amongst another attribute that they may share in common with the ancestor. Yet these are not enough grounds to believe that the new born is a reincarnated soul of the parent or any member of the extended family.

### **MEANING OF REINCARNATION**

The word reincarnation is derived from a synthesis of two Latin words: "re" meaning "again" "about" "concerning" or "in reference to" and "incarnate" meaning to enter into the body. Onyewnenyi (1996) defines reincarnation as "the theory that when the soul separates from the body at death, it forms another body for another span of earthly life, It has different variations like metempsychosis or transmigration of souls where the soul of a person forms and animal or tree. The soul may enter its human tenement from the ghost realm, the tree world or the animal kingdom".

For Udoetuk (2002), "reincarnation is the doctrine or belief that when persons die, their existence does not end with the death of their physical bodies. Instead, something in them, namely, the soul lives on in some form of disembodied existence, and sooner or later comes back to life on this earth in another body", it also implies taking on flesh or body again for as many times as individual soul may either wish or be forced to come back to earth.

Reincarnation could be described as the successive animation of different human bodies by one human soul. It means that at death, a person's soul takes up a new body and return to earth to live again through the new born baby. As it is evidence in Onyewuenyi's definition, reincarnation has different variations in metempsychosis and transmigration of souls. While metempsychosis is the process of changing a person's soul at will in order to acquire the characteristics of the preferred object (animal or tree) that the new soul represent. Transmigration of souls refers to the belief that the soul of the deceased is capable of being reborn in the body of an animal and or any other lower creature or plant.

A typical example of a reincarnation case is given by Onyewuenyi (1996), through this analogy or expression. "my father's aunt, who loved him very dearly, was sick, suffering cough ... when the woman died, a surgery was performed to remove the "bag of cough" so that she would be free of this malady in her next life. The chest was stitched back. The curious thing happened, when my mother had a baby girl months after this woman's death, the marks of the stitches appeared on the child's chest and can be seen to this day.

## **THE HISTORY OF REINCARNATION**

Reincarnation is one of the oldest beliefs in the world. The history of belief in reincarnation goes back to the dawn of time and was even present in several early Christian teachings. Then during the dark ages, the Catholic Church decided that since such beliefs are not helpful in promoting the authority of the clergy or the church then they decided to teach contrary notion of reincarnation. The Welsh of Ancient European claim that the doctrine of reincarnation began with the Celts far back in pre-history and that it is from them that it found its way to the East where it flourished in the teachings and belief of Hindus and Buddha followers.

It is a common knowledge, especially as it is evidenced in most Encyclopaedia, that the concept of reincarnation and the transmigration of souls begin in Greece with the Orphics, who flourished from about the sixth century B.C. Pythagoras, being a cardinal member of the orphic society is also named as the official originator of the concept of reincarnation in Greek philosophy. However, Murray Christic (1981) notes that "...the first known individual teacher of reincarnation in Greece was Psherecydes (c550BC). He taught... doctrines of metempsychosis and the soul's immortality which he learned from the secret books of... Egyptian teachers". Herodotus (1954) in his Histories states that the Greeks derived their doctrine from Egypt. The mention of Egyptian teachers as the source of Pherecyde's knowledge of reincarnation substantiates Herodotus claim that Greeks derived their doctrine of reincarnation from Egypt. Pythagoreans (c 575 -495 B.C.), sojourned in Egypt for twenty-two years and received instructions in metempsychosis and the transmigration and immortality of souls. From the foregoing, the doctrine of reincarnation was rife among the Egyptians before it was articulated in Greece. The Egyptians taught that people of royal origin could take any life form, if they choose on their return to earth.

Historically, the doctrine of reincarnation in the East is viewed from an unknown perspective between the age of the Vedas and the Upanishads which are sacred books of the Hindus and Buddhist respectively. The concept may have been developed from both books to suit theological and religious traditions.

## **HISTORICAL ACCOUNT OF AFRICAN NOTION OF REINCARNATION**

Besides the early notion of the Egyptian origin of the concept of reincarnation, a myth runs in Africa that the numbers of souls and bodies are limited. At the beginning of creation only a fixed number was made, the next generation was compounded of bodies made of the clay of the previous one, hence the family resemblance. A variation on this is that the number of souls is limited, and as the body wears out the soul is equipped with a new body made for the purpose of his rebirth.

## **AFRICAN PERSPECTIVE OF REINCARNATION**

The traditional African cosmology which is the perception of the world by Africans, guides and guards every action. This is very important to the African as it is the mental perception that undergirds every action of Africans. The structure of the African world can be perceived from the various "beings" that occupy the "three Decker" compartment of the universe they construct in an attempt to explain metaphysical concepts of the event in space and time. The African Worldview is cyclical. "Africans... reckon the movement of time in a cyclical fashion perhaps... derived from the cyclical agricultural seasons" (Kalu, 1978). This notion was further expounded by Anyanwu (1999) when he graphically represents the African cyclical world view. This cyclical model emphasizes man's journey from birth, puberty, old-age and death. After death is reincarnation which marked the point from which

the journey is started all over again. Life is a continuous process, a never ending process and central to this notion is the belief in reincarnation.

The sky is regarded as the abode of the Supreme Being and other major divinities. The earth is inhabited by the earth goddess, and other nature of divinities, patron deities of human activities and ecology. There is the visible world in which man lives. The other segment is the invisible world the world beneath the abode of the departed ancestors and other dismembered spirits.

Between birth and death, before reincarnation, one has to pass through puberty, marriage, old age and finally death. This school of thought recognises Obanje as the stage between birth and puberty. If the person dies before puberty it is likely to operate an Obanje circle that start in birth without going any further (dying few days or months after birth) but die and start again. Therefore, for an obanje it is a repeated short circle of birth and death in quick succession and thus its circle is smaller within the larger circle. Very often, infant sickness and death are said to be caused by their previous play mates in the spirit world who do not want them to stay on in this world of humans. These species of children are believed to come into the world of humans only to return to the spirit world very early in life. This they do repeatedly to the great grieve of their parents. This specie of children is known among the Igbo as Ogbanje and among the Yorubas as Abiku. The Anaan people of South South Nigeria calls them ukpaka ekpo or essien emana. Such children are believed to be capable of repeated incarnations until something is done either to keep them here in this life for a normal span or to prevent them from returning from the spirit world.

The cycle of life in the African cosmology is such that the soul continues to live in the world of the spirit until it reincarnates. The ancestral world is a mirror of the human world with the same topography and similar social organisation, thus the ancestors are always referred to as the "living dead". It is generally accepted that death by itself does not make one an ancestor. In some African societies; old age, life lived according to the accepted moral standards of the community / society, life blessed with offspring and appropriate funeral rites are some of the essential requirements that qualify one as ancestor. To these four requirements, some societies add a fifth requirement good de: Death after a ripe old age is regarded as good death. In the African world view, death is beginning of an ontological departure of the individual from mankind to spirit hood.

## **AFRICAN CONCEPTION OF MAN**

To an African, man is a composite of material and immaterial substances, he is a being with tripartite elements; he has a body, soul and spirit. At death man ceases to be human, he becomes a spiritual entity. The African idea of the soul and the spirit are very complex. The complexity of the African idea is so great that some African societies have belief in multiple spiritual powers in man. That there is a spiritual nature in man is not in doubt to an African, that the soul is approximated to have the vital force in the universe, rather than to a personal spirit, that the soul inhabits the body and pervades it with life. That when the soul is separated from the body, the body dies, that the soul is clearly connected with the spirit as the core source of vitality.

It is also generally accepted that man is superior to all other creatures. Man has a corporate existence among the Africans. Isolated from the community, individual loses his meaning. This notion of communal life extends beyond the world of the living, thus it is believed that at death a person goes to join his ancestors. Joining ancestors depends on the factors earlier enumerated death at old age, having off springs, living morally upright, having

been accorded proper funeral rites and also dying peacefully in sleep whether induced by illness or not, but not by suicide, assassination or calamitous death.

### **AFRICAN CONCEPT OF REINCARNATION**

African societies do not have the same beliefs and those who share in reincarnation do so with varying details. However, central to the African belief in reincarnation is the conceptualization of death as "a rite of passage". For Africans, the dying process is a "crossing over" or "passing over" instead of just the end of life. According to Umotong (2004), "death is a progression, a promotion to the ancestral realm. It marks the completion of a phase in the eternal journey to purification". Irrespective of the misgivings about death, there is a unique feeling amongst Africans. Africans see death as promotion, upgrading and a transfer to a higher realm of duty- the realm of the spirit. Africans celebrate death, having recognised it as a promotion to another sphere of life. At death, the human soul passes into another phase of continuous existence. Death is celebrated as life because death is not final, but a translation to life beyond, and to life again via reincarnation. To this end, Africans consider childlessness as a curse because it blocks the channel of rebirth. No matter how wealthy an African may be, if he is not blessed with children that will carry on the family name, such a person is regarded as having derailed or distorted the purpose of existence, many children ensures continuity of the family, the continuity of the family shows wealth and affluence in a typical African community such that wealth is measured by the number of humans one can call his in terms of sons, daughters, wives and relations. In Anaañ a wealthy man is called *imo agwo* this implies that wealth is measured by the number persons who relate with you, in other Anaañ dialectical variant it is expressed as *agwo ade inyene* meaning humans are the real wealth.

To an African, family lineage is a continuous process and the relationship between the dead and the living is strong. Any child that arrives in the family circle is traced to one ancestor or the other. Therefore, adultery that results in illegitimate pregnancy disrupts such lineage. As such any child begotten through adultery has no link with the family's ancestral lineage. Adultery disrupts family lineage and therefore hinders reincarnation, and as such is vehemently abhorred by Africans.

It is important to discover which ancestor is reborn in a child. Great efforts are devoted to marriage arrangements to ensure there is proper affinity in order to enhance continuity. The diviner may be called in at birth to declare which ancestor has come back. The child may be given a name there and then, the same as that of the reborn ancestor. The idea of naming a child that arrives in the family after a perceived reborn ancestor has fully been explained by Okpoku (138), who rightly observed that "the dead are also believed to be able to return to earth to be reborn into their families, and this is illustrated by some of the names given to children. For example, in Ghana, the Akan people named their children "Ababio" meaning the person has returned or has come again. Etuk (105) also shares in this African notion as he posits: " among the Yorubas of Western Nigeria, ...diviners are routinely consulted when a new child arrives in a family to determine which ancestor has reincarnated in the new born child: hence the names "Babatunde" and "Yetunde" which means respectively "Father has come back" and "Mother has come back".

Consequent upon the African cyclical view of life, the journey of the soul takes the form of a wheel in which the soul lives through a succession of physical bodies which are subject to death while it never dies. While affirming the recycling of the soul, the Anaañ also believe that there are souls which incarnate for a first. While some souls have had previous spans of life in this world, others are brand new adventurers in this life. These group of persons are known by the Anaañ nationality as *akpa uli abod* (first timer on earth). Taking this notion further Etuk (2002) posits that ". to be a brand new arrival is not felicitous,

because this class of persons... are said to be awkward or slow witted, and not as clever or dexterous as others who have been around a number of times already"

The notion of a round of existence gripping all beings in cycles of rebirth, from which man might escape only by great efforts to Nirvana is quite lacking in African thought. Also lacking is the notion of reward or punishment (Karmic theories) being administered by rebirth into a higher or lower state as found in the platonic and eastern belief Transmigration of souls does not feature as a part of traditional African belief. In Africa generally, the soul does not move too far from the scene or family in which it last had its earthly abode. It is unimaginable that an ancestor should come back in a dog or pig form, simply to demonstrate that nature is one and unchanging therefore life can take any form.

### **GROUNDINGS FOR THE BELIEF IN REINCARNATION**

One of the strongest and perplexing claims in support of reincarnation is memo transfer or retro cognition. This is often demonstrated in the ability of children recognition.

The life history of an ancestor or happenings that occurred long before they were born which they never had empirical access to. These children obtained fragments of knowledge no baby could have normally absorbed. Divination is also adduced as one of the basis for the belief in reincarnation. Africans do consult a diviner to ascertain which ancestor has been reborn, in order to know how he should be handled.

The behavioural traits of the new born baby, that tally with that of a departed ancestor also constitutes the basis for African belief in reincarnation. Special skills and knowledge are allegedly exhibited by the children who are reincarnation of their ancestors. Wounds and birth marks also constitute proof of reincarnation. People are known to be reborn with scars and marks corresponding with the wounds and marks they had in their former lives. Physical characteristics or bodily resemblance of the ancestor that repeated in the new born and other identical features connote reincarnation. Ancestors are believed to appear to would be mothers in dreams announcing their intention to come back through them via the yet to be born baby.

### **ENSURING REINCARNATION BY AFRICANS**

Africans believe that the dead do not sever their links with their kinsmen but continue to be members of their individual families, fulfilling their obligations as elders. The ancestors still show a kin interest in the affairs of the living and the livings in turn have a duty towards the dead. The living ensures the reincarnation of their ancestors through proper burial rites and exhortation.

**Burial Rites:** It is a general belief of most African societies that the celebration of second burial sends the deceased home and in peace. It is always alleged that before it is performed, the deceased would not be admitted into the land of the dead. The dead would also not be allowed to reincarnate. Kabasele Lumbala (1993) notes that burial rite"...is the ritual meant to send the deceased spirit away to the ancestral world where he will dwell and from where he will reincarnate". Once the family of the deceased has performed the required funeral rites for the departed member of the family, he then becomes an ancestor as such qualify for reincarnation.

**Exhortation of the Dead:** This is a spoken instruction given to the dead by the living during funeral rites. At death, the deceased are always told to honour the family by coming back to them. According to Nnoruka (1995) "... the elders in an emotion laden oration enjoins the dead not to linger in the ancestral world for too long without coming back to his root, in the world of the living" (86).

## EVALUATION AND CONCLUSION

From the examination of the reincarnation postulate in Africa, it could be said that the African conviction of life-death-life progression is based on the Afrocentric cyclical concept of reality. At death, the body decomposes, the soul reincarnates, while the spirit remains in the ancestral world. As regards the paradox of an ancestor still residing in the ancestral world and yet believed to have also reincarnated in a new child, what reincarnates is the soul, while the spirit of the ancestor resides in the world of the dead as an ancestral spirit. Then a question arises. Since it is not disputed that it is the soul of the ancestor that reincarnates, where does the new child take his spirit since it is the spirit of the ancestor that resides constantly in the spirit world?

The new child cannot be the same person with the deceased ancestor since it is only the soul of the ancestor that is claimed to reincarnate in him. He is a fresh individual since the spirit of the deceased ancestor is not a constituent part of the new child rather it can rightly be said that the new born is merely influenced by the environmental spirit which is the ancestral spirit not the spirit being born in the new child. According to Idoniboye (1973) "spirit is the animating, sustaining creative life-force of the universe. It is what gives anything its individuality". If the new child is regarded as the same ancestor that died in the past, then when the new child dies, if he is recognized as an ancestor, it would mean that the same person will become two different ancestors in the ancestral world.

It is not every human being that reincarnates, since appropriate burial rite is considered by the Africans as a necessary condition for reincarnation. As it is seen in Anaan belief, there are new and first timers on earth. The believe in reincarnation as conceived by the Africans is difficult to prove or disprove, even at the face of the problems that reincarnation always raise, the belief is strongly and widely affirmed in Africa. Reincarnation runs very deep in the psyche of the people of Africa. It is seen as.

"...a gesture of gratitude manifested by the dead to the living. It is an act through which the dead pays back to sons, daughters and relations the good things that were done to them when they were alive. Thus having completed the funeral rites of their dead which are normally demanding and expensive, the living expects the dead to reciprocate this gesture by coming back to them (Nnoruka, 1995).

The unique African world view allows for a unity to exist between the various realities that are often polarized in other cultures. Day and night, dead and living are viewed as having reciprocal and unifying functions rather than dichotomous one; which dynamically unite them such that they create a whole, maintaining equilibrium by adjusting each other. Because of this, death is not merely seen as the soul leaving the body, it is not simply the opposite of life but is inherently related to life; it is another dimension or phase of the same phenomenon.

The concept of reincarnation, which has its variations in metempsychosis and the transmigration of souls holds that when someone dies, his body decomposes, but his soul is reborn in another body. In Africa, a diviner is always invited to ascertain which ancestor has come back. Child prodigies as well as bodily marks are basis for the African belief in

reincarnation. Africans also ensure reincarnation through burial rites and exhortation to the dead.

The belief in reincarnation has not waned in Africa even at the face of Christianity which teaches doctrines that are diametrically opposed to reincarnation. Although modernization has done a lot of transvaluation to the African traditional system, families are still performing required funeral rites that will aid their dead to arrive the spirit world a reintegration of the deceased member into the community so that the sense of wholeness of the community is not broken.

## REFERENCES

- Adesanya, A. "African World" in J. John Muntu: *The New African Culture*, Germany: Dusseldorf, 1961.
- Anyanwu, H. O. *African Traditional Religion from the Grassroots*. Owerri: Lasen Publishers, 1999.
- Etuk, U. *Religion and Cultural Identity*, Ibadan: Hope Publication, 2002
- Herodotus, *Historia*, Translated by E. V. Rieu, Cambridge: Penguin, 1954.
- African Idonboye, D. E. *The Idea of an African Philosophy: The Concept of Spirit in Metaphysics*. Second Order, Vol. II, No. 1, January 1973.
- Kabasele Lumbala, F. *Christianity and Africa*. Paris: Karthala, 1993.
- Kalu, O.U. (ed.) *Reading in African Humanities; African Cultural Development*, Enugu Forth Dimension, 1978.
- Murray-Christie D. *Reincarnation*, London: David and Charles Publishers Limited 1981.
- Noruka, S. *Personal Identity: A Philosophical Survey*, Uyo: Modern Business Press Ltd 1995.
- Onyewnenyi, I. *African Belief in Reincarnation: A Philosophical Reappraisal*. Enugu University of Nigeria 1996.
- Okpoku, K. *A West African Traditional Religion Ghana*: FEP International 1978.
- Okolo, Chukudum B. *Problems of African Philosophy and one other Essay*, Enugu: Cecta Nigeria Limited 1990.
- Oladikpo, Olusegun, *The Idea of African Philosophy: A Critical Study of the Major Orientations in Contemporary African Philosophy*. Ibadan: Molecular Publishers 1992.
- Umotong, I.D. *Death A Phenomenon to be Appreciated*, Published in *Sophia an African Journal of Philosophy* Vol. 7, No. 1, September 2014

# METHOD OF PHILOSOPHY

By  
George Uzo Ukagba, Ph.D

## ABSTRACT

*The question: "what is philosophy?" is fully realizable in the answer to another question: 'how do we philosophize? Since antiquity, reality has been differently interpreted leading to myriad ways of comprehending the really existing reality. This paper calls attention to the diversity of approaches to philosophy, philosophical styles and methods which have made philosophical discussion gain a wide currency. It however insists that some methods do not lead to a comprehensive understanding of reality, while others do. Philosophy becomes philosophy when it is rightly articulated and understood. We conclude this paper by questioning the direction or orientation of certain school of thought in African (Nigerian) philosophical movement.*

## INTRODUCTION

Aristotle always starts his inquires by a methodological review of conflicting possibilities. He starts the Second Book of Metaphysics by making this observation.

The investigation of the truth is one way hard in another, easy. An indication of this is found in the fact that none is able to attain the truth adequately, while on the other hand, we do not collectively fail, but everyone says something true about the nature of things and while individually we contribute little or nothing to the truth, by the union of all a considerable amount is amassed. It is just that we should be grateful, not only to those with whose views we may agree, but also to those who have expressed more superficial views, for those also contributed something by developing before us the power of thought<sup>1</sup>.

The diversity of approaches to philosophy, philosophical styles and methods had led to a situation in which today more than ever before, philosophical discussion gain a wide currency. Moreover, if wen to this, the problem of advance in philosophy which has long troubled many thinkers and the current increase of interest in Metasciences, it will become obvious that the way of practicing philosophy has become the primary problem for every philosopher<sup>2</sup>. There is no doubting the fact that all types of methods of the most recent philosophy which sets before itself maximalist task can be reduced to three groups:

- a. Scientific methods
- b. Phenomenological/Existential methods
- c. Peripatetic methods.

## **1. Scientific Methods**

The first of these methods of philosophy make reference to the methods of the natural sciences and the humanities in a direct, positive and essential way. They came to existence in consequence of an enormous admiration for X- the achievements of the sciences and epistemological monism which assumes not only one type of rational knowledge and one method, namely the Scientific one is possible "Philosophies practiced in this style generalize hypothetically the results of particular disciplines, profoundly interpret the facts accepted in these disciplines generally or search for synthesis which crown scientific cognition".<sup>3</sup>

This method followed the path of trying, as it were, to change philosophy by imparting to it something of the nature of empirical sciences, by fashioning it in such a way as to produce certain generally acceptable results. This tendency was rampant among such modern thinkers as Descartes, Hume, Leibniz, and Kant. In contemporary times, it was once again taken up by Bertrand Russell who tried to outline a new methodology for what he called "Scientific Philosophy".<sup>4</sup> This method equally attempts to shift Philosophy towards production of practical results. Rene Descartes, goaded by the scientific trend of his time, opined that the place of pristine theoretical philosophy should be taken by a new practical philosophy, which will facilitate a mastery of nature. The American pragmatist, John Dewey, reminds all philosophers that all human knowledge is but an instrument, the usefulness of which is dependent on their outcome. The central task of philosophy, for him, is not to "understand the world, but to dominate it".<sup>5</sup> This statement calls to mind Mary's assertion "philosophers have theorized about the world but that the point is to change it."<sup>6</sup>

Despite valuable results for Meta-sciences (content integration and unification of science and a considerable influence on their development), they do not reach an irrefutable answer to the question, which persistently appear before man. Why and what for do man and the world exist if they do not have to exist and if life so often seems meaningless?

## **2. Phenomenological cum Existential Methods**

Phenomenological/Existential methods guarantee the autonomy of philosophy in relation to scientific cognition and stress the problem centered on human matters. They seem to suit the mentality of contemporary man because as the point of departure of their investigations they take the contents of man's consciousness, which they reflect directly. Sometimes they see the problem of man and the world fixed in sign systems which they subject to an insightful and many-sided interpretation (hermeneutics). At the same time consciousness as well as language are treated intentionally, that is, as presenting something beyond themselves. This way an attempt is made to reach certain reality, to explain human experiences, and to point to various conditions of what we are conscious of. But can even a comprehensive and profound analysis of the contents of our consciousness or an insightful interpretation of its linguistic expression furnish us with essentially ultimate and methodologically irrefutable understanding of the whole reality itself, do they assure the realism and universality (transcendentality) of our cognition and exclude all subjectivism?

### **3. Peripatetic Methods**

And finally peripatetic methods, making reference to Aristotle and Thomas Aquinas, attempt to give a rational autonomous philosophy which is practiced not meta- objectively but radically realistically. Beginning with sensual-intellectual direct contact with reality in general- existential aspect, its philosophy is explained ultimately in the ontic order and methodologically irrefutable, analogies and transcendental cognition is arrived at. The methods of philosophy belonging to this group fall into three different varieties, namely (a) Intuitive-deductive methods (Conservative Thomism), (b) Intuitive- reductive (Specifying Thomism) and (c). Reflexive-interpretative (Assimilating Thomism).<sup>7</sup>

The first of these peripatetic traditions referred to here consist in the fact that by means of intellectual intuition the most general principles are discovered and the remaining philosophical assertion are deduced from them. Intuitive-reductive method (a traditional conception is perfected on the basis of history of philosophy and general methodology of sciences) can be reduced to the fact that reality conceived of generally and in the existential aspect is explained theoretically, by means of reductive thinking Finally, reflexive-interpretative methods (a traditional conception is here connected with, and transformed by phenomenological-existential method) constitute different varieties of peripatetic way of philosophizing assimilating the phenomenological, existential or hermeneutic style of practicing philosophy.

### **4. Thomistic-Peripatetic**

Of these three major methods of philosophizing, the peripatetic method seems to be the clearest attempt to give a specific answer to the question of how to philosophize, by linking tradition with modernity. It derives its conception, so to say, mainly from Thomas Aquinas conception of Philosophy (on the other hand, it makes reference to the Thomistic tradition critically and selectively) and from the tendency to formulate this conception on the basis of conclusion from the history of philosophy as a whole and taking into account the generally accepted directive of theory of science which assumes the pluralism of the types of specialized rational knowledge.

The conception of "How to Philosophize" presented under the peripatetic has been reformulated, many thanks to historical and speculative research of 3 Maritain and Gilson and completed by their intellectual children, primarily M. A Krapiec However, neither the authority of Thomas Aquinas nor of any of his interpreters decided about the adoption of this conception but the reasons which spring from the epistemologica methodological analysis of both the cognitive value of the proposed metaphysics, and especially its function in the foundations of science and world-views, as well as the philosophical tradition as a whole.

It seems that theory of being fulfils the contemporary demand for Philosophy, which is autonomous, but in relation to faith (it rejects the apologetic function with regard to faith and defend rationalism and Philosophy). It also fulfils the postulated maximalism with regard to

cognition of the sciences and the humanities (it rejects scientific with regard to the tasks of Philosophy). Although the maximalistic philosophy of the first half of the 20 century boasts of many achievements as far as ordering and specifying is concerned, it does not satisfy an inquisitive thinker because it does not make a significant contribution to the solution of problems which constitute the mystery of being in general and human being in particular. Thus, such philosophical investigations seem necessary which do not restrict their cognitive aims with regard to cognitive means permissible in particular disciplines, but make use of the best means that they may have at their disposal for the realization of maximalistic cognitive tasks dictated by life itself." This peripatetic way of philosophizing provisionally assumes the rational character of the world and the possibility of its ultimate theoretical explanation. That is why it is opposed to irrationalism and praxis, which are not infrequently, shared by philosophers today, seeing in these tendencies, an unjustified renunciation of the necessary values of philosophical thinking."

It also clearly disagrees with the present vogue for philosophy practiced, if not exclusively then, predominantly in a meta-objective form, *either as a reflection on the consciousness, or analysis and interpretation of language*. It does not hold that the subject and object of cognition constitute a single hermeneutic whole, nor that objective cognition is arrived through subjectivity. It wants to be a way of philosophizing which at principally makes use of the method of objective cognition and so superbly investigates and explains the objective reality grasped directly because only in this way it avoids the pitfalls of idealism, subjectivism, and relativism, and acquires the truly transcendental knowledge. This is not to say that it totally rejects the meta-objective cognition. It only does not make self-consciousness the only "Archimedes point" of philosophizing" Our knowledge is not primarily self-knowledge. We cognize ourselves by simply living in the world. Thus, reflection is found essentially in meta-philosophy. This is where the history of Philosophy should be extensively used. The analysis and interpretations of language, which is a tool in cognition, should constitute the preliminary stage of philosophical investigations, whilst reflection should accompany them, complementing them particularly in connection with the cognition of man and his activity. In short, "the method of peripatetic does not care either for the faithfulness to the existentialist Thomism nor to some preferences of contemporary thinkers, but tries to be faithful primarily to its natural object-the existing reality"<sup>14</sup>

The explanation of reality conceived of in this way proceeds with the help of a specific set of thought operations, which are generally known from other types of knowledge. However, this set considered as a whole is peculiar. It is characterized primarily by its constant sensible intellectual contact with objective reality as well as by intellectualism and reductiveness of thinking. Intellectualism manifests itself mainly in the process of existential states of things, that is, in arriving at the fundamental thesis, which grasps reality in the general existential aspect. On the other hand, reductiveness is characteristic of the action of discursive presentation of the ultimate (in the order to being) and necessary ontic reasons of reality in the internal structure of being. Thanks to it, theory of being is a knowledge, which is essentially different from formal disciplines (*a priors* and rational construction of tautologies arranged in a deductive system) and from the sciences and the humanities (systematized,

hypothetical universalization or theoretical explanations of observational data or interpretations of sign system) This way of philosophizing does not overlap with irrational contemplation or evaluation experiencing of important human affairs, or finally, with reflective participating in existence.

Finally, peripatetic method does not replace all these types of cognition, nor does it want to subordinate them to itself, to be their programme.<sup>15</sup> It is not so as it is sometimes claimed, because philosophy concerns the essence of things and considers them as a whole, whereas the particular disciplines concern phenomena considered fragmentarily, but because it cognizes transcendently, and not categorically. It does not deal either with the qualitative quantitative or formal aspects of reality but, as no science does, with the general existential aspect. However, this aspect allows us to acquire knowledge, which is capable of rationally validating the deepest basis of the world-view and to strengthen the assumptions implicitly, accepted in particular, disciplines. Thus, theory of being, having a separated formal object and its own cognitive tasks, can be replaced neither by particular sciences nor generalizing synthesis of their results. "No scientific discipline is capable not only of giving the ultimate answer to the question of why and for anything if it does not have to exist, but also of sensible posing this question in terms of its own language. And this question constantly troubles man's mind, particularly in the moments of experiencing the extreme situations in life, which is rightly emphasized by the existentialist".<sup>16</sup>

## **5. Evaluation**

The orientation towards materialism and the present intoxication with the achievement of science in Nigeria of today often tend towards scientific philosophizing in most of the Philosophy Departments in our Universities. Modern philosophers (beginning with Descartes) want to practice philosophy critically, and so they do not want to pass from things to their cognition, but they want to go from thoughts to things or to begin with analysis and reflection on the data of consciousness and to try to establish first the conditions of experience devoid of illusions in order to construct ontology afterwards. Basing the existence of reality on being experienced first is akin to placing theory of knowledge before metaphysics of which Descartes has randomly been faulted. The scientific philosophizing falls into a "vicious circle", for from the standpoint of the awareness, which considers merely the aspect of reality related to content, and thereby only the possible aspect, there is no passage from possibility to the ascertainment of reality itself (a posse and esse on valet illatio). It is not thought which is first in relation to reality. It is the other way round. Reality itself awakens our cognition, and that is why the primacy of being before cognition is absolute.<sup>17</sup> Only being apprehended in our cognition is the sufficient reason for the acceptance of the whole rational order, which through first principle (such as identity, non-contradiction, the principle of the excluded middle and the reason of being), can justify a philosophical understanding of the world in rational cognition.<sup>18</sup>

However, the intensification of criticism in meta-objective philosophizing seems illusory because if one consistently rejects all dogmatic assumptions the meta-objective

philosophizing leads to idealism, which is confirmed by the history of philosophy. On the other hand, realism can be defended only by means of the more or less obvious dogmatic assumptions. Thus in meta-objective philosophizing there is no increase of criticism nor a decrease of dogmatism but criticism and dogmatism appear in different moments of philosophizing. Moreover, a critical ontological philosophy can only be negative or cannot cross the boundary of initial philosophical investigations: when it becomes positive it transforms itself into a metaphysical philosophy of an objective type.

The peripatetic way of philosophizing is in fact what a modern philosopher has termed the natural philosophy of the human mind, for it develops and brings to perfection what is most deeply and genuinely natural in our intellect alike in its elementary apprehensions and in its native tendency towards truth.<sup>20</sup> Thus on every one of the great problems of philosophy, the peripatetic method, when compared with the stance of phenomenological-existential method, appears as an eminence between two contrary errors. This is an additional argument for its truth to be added to those enumerated earlier.<sup>21</sup>

The truth, according to Jacques Maritain, indeed is not to be found in a philosophical method which keeps the mean between contrary errors by its mediocrity and by falling below them, being built up by borrowing from both, balancing one against another and mingling them by arbitrary choices made without the light of a guiding principle (eclecticism); it must be sought in a philosophy which keeps the mean between contrary errors by its superiority, dominating both, so that they appear as fragments fallen and severed from its unity. For it is clear that, if this philosophy be true, it must reveal in full what error sees only in part and distorted by a bias, and thus must be judged and secured, by its own principles, and in the light of its own truth, whatever truth error contains though it cannot distinguish.<sup>22</sup>

## **6. Conclusion**

The position advanced here on how to philosophize cannot be regarded as non-operational in the practicing of a systematic classical philosophy, and even in the practice of history of philosophy, because it negates neither the plurality of philosophical disciplines nor the diversity of the types of philosophy. Nor does it restrict the scope of philosophy in general. Peripatetic method only wants to preserve the peculiar and uniform character of strictly classical philosophy, to guarantee that its explanations are ultimate and necessary, and that it constitutes realistic cognition. These moments are realized only in explanations, which in the last stages refer also to the internal existential structure of reality. At the same time this structure constitutes the only non-contradictory reason for the reality, which is being explained.

Finally, the method we have adopted here stands out as being beyond comparison with the other two mentioned above, because it alone bestows harmony and unity on human knowledge (both metaphysical and scientific) and because in itself according to Jacques Maritain "it realizes a maximum of consistency in a maximum of complexity, and neglect of the least of its principles involves the most unexpected consequences, distorting our understanding of reality in innumerable directions".<sup>23</sup>

## END NOTES

1. Aristotle, *Metaphysics* Im 021, Vol.2.
2. See Stanislaw Kaminski, "The Methodological Peculiarity of Theory of Being" as Published in *THE THEORY OF BEING* Lublin, Poland 1980, p7.
3. For More understanding of Scientific Cognition Read up "To Understand Reality", edited by Zofia Zdybicka Kul Lublin 1980, p. 5.
4. Cf. Bertrand Russell, *Mysticism and Logic* (London: Allen and Unwin, 1986), p. 95-120.
5. For These Views See J. Peiper, *In Defense of Philosophy* Trans. Lothar Krauh (San Francisco: Ignstius Press, 1992), p. 29-30.
6. J. Obi Oguejiofor "Philosophy in Search of Relevance in Africa", in *African Philosophy and Public Affairs* (ed.) Oguejiofor (Enugu: Delta Publishers, 1998) p.xxvii.
7. See J. Maritain in *Les degrees du Savoir* (Parish (1932) 1963.7).
8. It is philosophy shaped by Plato and Aristotle, developed by schoolmen and modified in 16 and 17th centuries in such a way that in an essentially unchanged shape it has been preserved as the so called Christian philosophy and in these trends which continue the peripatetic tradition. It is the rational cognition of reality, which is distinct from scientific cognition because it is based on intuition, and which explains this reality in an ultimate and necessary way.
9. E. Gilson and Maritain believe that metaphysics is at least genetically Christian. However the position in accordance with which philosophy in the methodological aspect cannot be classified as Christian or non-Christian is right. It explains and justifies its thesis only on the basis of natural cognition.
10. Scientific philosophy is connected in an essential way with particular sciences, and becomes either a meta-science (epistemology and logic of sciences) or a knowledge, which takes as the object of deeper explanations the commonly accepted scientific facts or the more general scientific thesis. Today the longing for philosophy independent of the sciences seems to intensify. The development of particular science did not undermine metaphysics but purified it (in the spirit of anti-positivism FC Copleston).
11. For More Reading. See Kamski, s. *Lublin Theory of Being*, Poland, 1980, p. 8
12. And the 20<sup>th</sup> century man likes to consider the fundamental problems besides the requirements of rationality. He often adopts a praxistic attitude, renouncing theoretical investigations, and being guided by the postulates of practical life or the axiological everyday experience.
13. TCzewowski of *Oderoty Filozoficzne*, Torun 1958, p. 197-207.
14. Reality as existing is the object of theory of being, but this does not mean that theory of being is a theory of existence. Only the fact that reality is in existence, and not beyond existence (as some various existentialism claim) is emphasized, and so it neither precedes nor followed existence as (Sartre and others suggest). Being is at the same time a concrete content (quidditas) and a prepositional existence of this content.

15. Although history of human knowledge contains the periods when metaphysics obstructed the development science, from the 20<sup>th</sup> century onwards, it is often the sciences that devastate metaphysics or attempt to deal with metaphysical problems or authoritatively try to push it into the realm of mythology. The suppression of metaphysical in the name of natural sciences is a manifestation of narrow pragmatism and originates in the unjustified conviction that metaphysical problems can be posed and solved with the method of exact science or eliminated as arising out of language mistakes.
16. Op. cit., p. 12.
17. See my unpublished doctoral dissertation "Aphilosophical examination of African concept of man with Refrence to the Igbo people of South-East of Nigeria" (1993), P. 185.
18. M.A. Krapiec, "On the Understanding of Philosophy" (Lublin: 1991), p. 319.
19. Kaminski S., "Theory of Being and Other Philosophical Disciplines" as culled from Theory of Being" (Lublin 1980), p. 117.
20. And for this very reason it proves itself the universal philosophy in the sense that it does not reflect a nationality, class, group, temperament, or race, the ambition or melancholy of an individual or any practical need, but is the expression and product of reason, which is everywhere the same (See J. 1 Maritain, An Introduction to Philosophy, London: Sheed and Ward, 1979, p. 74 & 75).
21. Ibid., p. 204.
22. Ibid., p. 205.
23. Ibid., p. 75.

# PAULINE CHRISTOLOGY IN PHILIPPIANS 2:5-11 AND THE QUEST FOR AN AFRICAN CHRIST

By  
Olusakin, Vincent Akinbayo

## ABSTRACT

*As a contribution to the on-going quest for African Christ in African Inculturation Theology, this paper presents Christ as a model in selfless sacrifice. Paul's admonition in Philippians 2:5-11 is employed to give the picture of Jesus' selfless sacrifice resulting in his exaltation. Also, the example of an ancestor (Oluorogbo) in Yoruba mythology is presented to explain selfless sacrifice done by an African ancestor. However, it is argued that Oluorogbo's sacrifice cannot be compared to Jesus' sacrifice because among other things, Oluorogbo's sacrifice is limited to a tribe, whereas Jesus' sacrifice is universal. The paper ends by giving the picture of how selfishness manifests in some aspects of Nigerian Life.*

## INTRODUCTION

The desire to make Christianity relevant to the way of life of the people evangelized was a serious issue that determined the success or failure of missionaries in Africa. It was this need that necessitated the emergence of Inculturation Theology in Africa. The argument of African theologians is that any theology applicable to Africa must take account of the Africans to whom the faith is addressed and take note of African culture, religion and civilization (Ikenga-Metuh, 1996:3). One of the major issues being discussed in African theology is Christology and many models of Christ have been proposed by African theologians. For example, Charles Nyamiti gives the model of Christ as ancestor. The question about the person and work of Jesus Christ is important because, without Jesus Christ there is no Christianity. That many ecumenical councils of the early period such as Nicene (325 A.D.) and Chalcedon (451 A.D.) had met because of the person of Christ further shows the importance of the person of Jesus Christ in Christianity.

The book of Philippians, most especially 2:5-11 the focus of this paper shows Paul's ideas about the Christ. Philippians 2 presents Christ as role model of humility (sacrifice and his attendant exaltation). The image of Christ as role model of humility becomes important for the African whose continent has been rendered underdeveloped by the atrocious slave trade, the humiliation and degradation of colonization by Europe and corruption by fellow Africans who seek political offices for selfish reasons. This paper therefore sets out to examine the relevance of Philippians 2:5-11 to African Christology

### A) The Book of Philippians

There is no argument among scholars on whether or not Paul authored the book Paul was the author. But the questions of where and when the book was written have generated arguments among scholars Lightfoot had believed that the book was first written among the

four prison Epistles: Colossians, Philippians, Philemon and Ephesians. Today many scholars believe it was written last toward the end of Paul's two years house arrest in Rome (Hewlett H. C. 1979:1140). About the place of writing, traditionally Rome was chosen. This has been challenged in recent times in favour of Caesera or Ephesus, but the claims for Rome is still stronger than others (R. Brown, 2004:

The Philippians church was Paul's first founded church in Europe on his 2 missionary journey. He had a dream indicating that his ministry was needed in Macedonia. On getting to Philippi (named after Alexander's father and a major Roman city) he baptized Lydia and her household (Acts 16:14-15). In the same city, Paul spent night in prison after the deliverance of a girl who had the spirit of divination (Acts 16:30-34, 16-18). It was in this city where the jailor and his household were converted (Acts 16: 30-34).

According to Raymond Brown (2004:485), apart from the tone of gratitude and friendship, the prison experience of Paul and the situation at Philippi reflect in the letter. Paul's experience in Philippi changed his orientation about death. In 1 Thess 4:17, Paul had expected to survive till the Parousia, but in Philippians 1:20-26, he wrestles with the possibility of dying (2004:486). Paul wants the Philippians to stand firm in one spirit, be blameless and shine as light. Yet there were tense situations in Philippi then. One, there was dissension among some who had laboured with Paul in the city like the case of Euodia and Synthyche (Phil 4:2-4). The cause is not clear, but it might be conceit and lack of humility. This probably prompted the idea in Philippians 2:3 where Paul advised that nothing should be done out of strife or vain glory. Two, there was external opposition to the Philippian Christians causing them to suffer (1:28-29). Three, there were workers of evil called 'dogs' by Paul (3:2). (R. Brown, 2004:486).

The unity of the letter has been questioned by scholars due to the change of tone in 3:2 and others (Hewlett: 1979:1140). The uncertainty about the unity of the book was said to have begun at the end of the 19th century. Externally in the mid-2 century, Polycarp was said to have referred to Paul's "letters to the Philippians" implying that there were many letters written by Paul to the Philippians. The letters referred to by Polycarp, according to R. Brown may mean the canonical letter and the lost ones or the canonical letter and 2 Thessalonians or the original forms of the letter before they were combined into one by an editor (2004: 496-497).

Internally, Philippians 3:16 suggests Paul might have written a letter previously to the Philippians. Paul's travel plans found in chapter 2:23-30 is his usual way of concluding his letter coupled with the "finally" in 3:1. Also, he promised to send Epaphroditus back to them in 2:25-30 before talking about the gift he brought from them in 4:18. Some scholars feel 3:16-4:3 were inserted from another letter. Some therefore propose a combination of two original letters in Philippians while some proposed 3 original letters. Brown however concludes that there is no doubt that there is a mixture of materials in 12- 420, but many scholars still maintain that the present form of Philippians is the original form (2004: 497). Lightfoot in his argument concludes that the change of tone in 3:2 was because Paul was

interrupted and resumed his writing with a new burden on his heart (cited in Hewlett, 1979; 1440).

According to Hewlett, one outstanding feature of Philippians is found in 2:6-11. He divides Philippians into 5: greetings (1:1-2), Paul and the Philippians Church (1:3-26), exhortation and examples (1:27-2-30), warning of digression (3:1-21) and encouragement, gratitude and final greetings (4:1-23). The focus of this paper is on the third division which he further divides as follows:

- Exhortation to courage 1.27-30
- Plea for unity 2:1-4
- The mind of Christ, humiliation and exaltation 2:5-11
- Manifesting the mind of Christ 2:12-30

### **B). Paul's Christology in Philippians 2:5-11**

“<sup>5</sup>your attitude should be the same as that of Christ Jesus: <sup>6</sup>who being in very nature of God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. "and being found in appearance as a man, he humbled himself and became obedient to death even death on a cross. "therefore God exalted him to the highest place and gave him the name that is above every name, at the name of Jesus every knee should bow, in heaven and on earth and under earth, "and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (NIV)

According to D. Barry (2011:1), Paul's encounter with Jesus on the road to Damascus changed his orientation about Jesus. He then began to know Jesus Christ "according to the spirit" *Christos Kata pneuma* instead of "according to the flesh, *Christos Kata Saka* he used to know him. He began to address him as "Jesus Christ" "Christ Jesus" or simple "Christ". In Philippians, Paul mentions Christ 51 times in the 104 verses of the book. Paul wants the Philippians to be united for it is their unity that will make his joy complete (2:1-2). In verse 3, he argues that if there will be unity, they must shun selfish ambition or vain glory, but embrace humility which means considering others better than oneself. Also, he admonishes them to, instead of looking for their own interest alone, to look for the interest of others also. To buttress his point in verse 4 about selfish sacrifice, he uses the next seven verses that center on Jesus' pre-existence, life on earth and his subsequent exaltation to explain to them the need for humility.

Philippians 2:5-11 is a hymn or a Christological hymn. Scholars are divided on whether Paul composed, originates or quoted the hymn to buttress his point on Jesus Christ's humility and exaltation Brown points out the debates that surround the hymn One me think Paut wrote but did not create the hymn Two, the structure of the hymn is debated Three, there is debate on whether or not the hymn was originally composed in Greek or Aramiac Four, based on what is the exact meaning of 2:6 (the Aforphe of God) there is dispute on the focus of its Christology (2004 492-493) The concerns here is not the debate but the fact that at least

no one does mais horship of Philippians and the Christological basis of the hymn which in Smith's words one can say "whether Pand authored or quoted, either way he agreed fully with its content (Zachbardon, 2011-2).

The passage could be divided into 2:5-8 that describe Jesus Christ's activity (humiliation, loss, descent) and v 9-11 that describe God's response (Christ exaltation, compensation, ascension). The first division could be divided into 3: the pre-existence of Christ, His equality with God and the self-emptying of Christ. Paul implies in verse 6 that Jesus was in existence before his incarnation. He was in the "form of God" (morphe theou) The exact meaning of this phrase as R. Brown points out above has become an issue of debate among scholars Two interpretations are given. One by New International Version and the second one called Adoptionist view. The NIV interprets the Morphe of God as the nature of God. The Adoptionist view sees Jesus Christ as a parallel of Adam. According to the view, unlike Adam, Jesus was in the form of God, but did not reach out for equality with God in contrast with the first Adam in (Gen 3:5-6). This interpretation stresses the humanity of Jesus Christ and cannot convey the meaning of morphe Phil 2:6 presents. This is because as Barry D. (2011:6) says, the connection between morphe in Phil 2:6 with zelem and Demuth in Gen 1:26-27 is far too tenuous to posit a connection between Adam and Jesus Christ. What then is the exact meaning of morphe in Phil 2:6?

Morphe has varied meanings. It has a common use in Greek and Jewish literature written in Greek. In Greek, it means appearance or shape, but philosophically especially as used by Aristotle, it means 'essential being' or 'nature'. Examining the word contextually, the word refers to the nature of God since in the same passage Christ takes the form of a servant (morphēn doulou). In all Paul's letters, morphe is used in two places and it is in this passage. Its use in Mk 16:12 conveys the meaning of outward appearance. This same usage is found in other Jewish literature written in Greek, the Septuagint and second temple texts. But the meaning (outward appearance does not correspond to the contextual usage of morphe in Phil 2:26 where the morphe of God is compared with the morphe of a servant (Barry D, 2011:4)

Barry, D (2011-3) would therefore suggest that the philosophical use of morphe is better chosen here. This, he further substantiates by referring to the use of equality with God in the passage. Since Christ is said to be equal with God, morphe means the essential being or nature of God. According to Thayer it is the form in which he appeared to the inhabitants of heaven as opposed to the form of a servant which he appeared to human. It is that which is intrinsic and essential as opposed to schema which means figure, fashion and shape as that which is outward and accidental (2006). This implies Jesus' pre-existence.

Jesus did not consider this equality with God to be a harpogmous (which could idiomatically mean that Christ did not consider his equality with Ciod something to be used for his own advantage, though this interpretation is much disputed) He instead emptied himself or 'made himself nothing To empty (keno) is to nullify, render void or eliminate This could be explained by the participle clauses 'taking the very nature of a servant and being made in human likeness and then submitted to the humiliation of crucifixion. Jess did not empty himself of his divine nature but his right by virtue of ontological status Sohe had in

him both a divine and human nature but lacked sinful nature. According to Kent, the use of 'take' shows that the morphé of a servant was an addition. He adds to his existence as deity, an existence of humanity (cited in Barry, D 2011:6). The use of the word therefore 'dio' (also means on which account) in verse 9 means that as a result of Jesus' humility, God exalted him to the highest place gave him a name that enjoy total submission by things in heaven, earth and under the earth.

### **C) Proposed African Christology**

Christology concerns with the study of the person and work of Jesus the Christ. African Christology therefore is an attempt to inculturate Christ in African culture. Inculturating Christ in African culture is important for Christ to be meaningful to Africans. As Pope John Paul II rightly said "Christ in the members of his body is himself African (cited in E, Uzukuwu, 1996: 152). Although letter to the Hebrews presents Jesus as the same yesterday, today and forever. (Heb 13:8) this unity is portrayed in the New Testament by means of different images and metaphors. He is the good shepherd (John 10), the representative (Rom 5), the forerunner (Heb 6:20), the firstborn of all creation (Col 1:15) All this prove the relevance of cross-cultural reflection on Christ (Dyrness, 1990:164), Many models of Christ have been proposed by African theologians. These include, Jesus as ancestor, elder-brother, elder, liberator, chief, king, guest, master of initiation, healer mediator, loved one and leader. The models are numerous. Some are discussed here due to their direct relevance to Phil 2:5-11.

Charles Nyamiti from Tanzania proposes the idea of Jesus our Brother-Ancestor. He sees God as our parent-ancestor (D.J. Goergen, 2001:2). He believes Christ and African Ancestors are similar in many ways. The authority of both is based on consanguinity and their exemplary lives. Also, the authority is conferred on them by their death. As the ancestors are thought to be closer to God at their death, Christ's death confirms his supernatural status. Their new status facilitates and requires a continuous relationship with their earthly survivors. This is marked by regular communications (sacrifices and oblation for ancestors, prayer and the Eucharist for Jesus). As a result of this relationship, they become models of conduct and sources of inner vital power. However, Christ is more than ancestors in that as God-man he transcends them and as redeemer, prophet and king he accomplishes more than their mediation of power. Also, through his Holy Spirit, he makes it possible for believers to participate in divine nature as sons and daughters in a way that goes beyond relationship with any ancestor. And in his resurrection, he has begun to gather all his people himself (Dymess, 1900 100-158)

According to Kwame Bediako Dom Chana the relationship between Christ and the ancestors should be the height of in a much more complex and dynamic way than Nyamiti speed. For him, Jesus Christ came to establish for all people, an adoptive path that heals the remoteness that we feel from God and the disruption caused by sin death as it enthrones him on the stool of power (like the Akan king who sits on his ancestral stool) from where he sends

his Holy Spirit and mediates God's power by stun the seat of Golfs power, Christ has disacralizes the rule of the king. The role of the king and by xtmicus, the ancestors relates to the social solidarity of the people while Ch takes that of mediation of life or of salvation So, for Bediako the coming of Jesus cut of the ancestors as the means of blessing (Dymess, 1990 168-169).

Benezet Bujo situates Jesus in the origin of human life in Africa establishing him as Proto-Ancessor by God. Another model of African Christ is that of Jesus as a healer. This becomes relevant to the African view of total well being of people and of the community as a major religiosity of the African A sickness or illness that affects a part of the body attacks the whole person, a person intimately related to his family, king and the world Cho becomes the way to a healthy relationship which leads to life. This is because his healing ministry aims at giving wholeness to man and since what affects a person affects the whole community in Africa, Jesus as a healer brings wholeness to the whole community (E Uzukwu 1996:157)

The death and resurrection of Christ, Uzukwu asserts, that bring life become, a good lesson for Africans. His Paschal Mystery may sharpen the focus of the community on what is already the ancestral experience of health (socio-cosmic of an individual life lived for others as paradigm) and that the community or individual reaches health and well being only by bringing healing to the other. Jesus the healer therefore makes the Christian community to be a healing community (1996: 159) It is in this sense that one can say that Jesus the healer is also Jesus the liberator because the two are inseparable (D. J. Gorgon 2011:3)

It is important to state at this juncture that these models of African Christology are very good in their own right. They have in different ways shown who Jesus is and what he has done in African understanding. However, they do not emphasicly stress the importance of these models as example for Africans to emulate. Most of them seem to present these models in terms of what Jesus is to Africans or has done for them not as the model of the type of life they are expected to live. It is this vacuum that this research attempts to fill. That is to look at the relevance of the Christological model of Phil 2:5-11 10 African Christology. In what follows, I examine the model of Jesus as the type of life he expects humans viz a viz Africans to live.

#### **D) Jesus As Role Model of Selfless Service to Africans**

The Christological view of Paul in Phil 2:5-11 is that of Christ who lived for others through sacrificial humility. The humility which made him empty himself of his divine *morphe*, be subjected to humiliation on the cross, but consequently led to his exaltation ti also clear from the passage that Paul presents Jesus to the Philippians as a role model while admonishing them to embrace unity which is realizable in humility or in one seeking the interest of others first. The message is for all irrespective of status. After all Jesus was equal with God before his incarnation but emptied himself of the privileges embedded in it and became human to save humanity Paul expects this type of humility from his readers.

That he wants the Philippians to follow the example of Christ is seen in verse 5 when he says 'let this mind be in you as it was in Christ (*touto gar phroneisthw en umin o kai en christo Jesou*). The word 'mind' is translated attitude in NIV. That means the Philippians should make it their way of life what they demonstrate in all their interactions with one another as Christians and toward non-Christians. This "mind of Jesus" refers to his humility, and selfless sacrifice. This is expected to reflect in the people's social, economic, political and other areas of their lives Africans like the Philippian Christians are expected to live this kind of life seeing Jesus Christ as their model ancestor whose sacrifice supersedes the sacrifice of any African ancestor.

In traditional Africa, there are examples of ancestors who lived a selfless life and this earned them the honour done them today. Jesus therefore could be said to be our humble and sacrificial ancestor *Oluorogbo* among the Yoruba, modeled what Jesus did on the cross, though in a limited manner. According to the Yorubas Oral tradition, *Oluorogbo* died for his people, the Yorubas race. This was as a result of the vow made by his mother *Moremi*. *Moremi* according to Arogundade (2001:14) was a beautiful, pretty and famous Ife heroine who succeeded in knowing the secret that the Igbo warriors used to ravage the Ife.

According to the myth, the Igbo used to attack Ife on market days and carry their children and wives away to their towns. They were dreadful and their appearance used to make Ife people think they were spirits. Hence, anytime they came, they succeeded in carrying Ife children and wives away without confrontation or resistance from the people. The raids persisted and the people captured would not be seen in Ile-Ife again. *Moremi* decided to save her people from this embarrassment by surrendering to the Igbo in one of the raids. An Igbo traditional ruler took interest in her, married her and revealed the secret of Igbo to her. She discovered that what Igbo were doing was to cover themselves with grass and this made them look like spirits. What the Ife would do was to place *Ogunso* (a means of making fire among the Yorubas) on a long stick and light them up with fire, the fire would burn the grasses that covered them and stripped them naked.

She managed to escape from Igbo land and came to Ife to relay her discovery which the Ife followed the next time the Igbo came and it worked. They were able to overcome the Igbo and this stopped them from coming again. Meanwhile, before she surrendered herself to the Igbo captors, she visited *Eshinmirin* (a Yorubas river goddess) asked for her support and vowed to sacrifice to her, the first thing or person that would come to welcome her on her safe return. When she came back, it was her only son (*Oloruogbo*) that first came out to welcome her. Since *Oluorogbo* was her only son; she was reluctant to surrender him for sacrifice and begged *Eshinmirin* for an alternative which the river goddess rejected

As a result of the reluctance of *Moremi* to sacrifice her only son to *Eshinmirin* to redeem his vow the river threatened and began to carry away Ife children that came near dees Hence, the cry and sorrows in the households that lost their children to *Eshinmirin* through drowning. in order to end this menace and knowing that it was his sacrifice that would end it, *Oluorogbo* voluntarily suspended himself to *Eshinmirin* for sacrifice by being showned by the river goddess in the presence of all the people. This singular act of *Oluorogbo* therefore

made him an object of veneration by the Ife as their saviour and the saviour of the world at large. (Aroundade, 2001 14-21). Bolaji Idowu confirms this when he writes that "Olorogho is called the first minister of Olodumare and the saviour of the world (1970 106).

Oluorogbo's case is that of an ancestor who humbly sacrificed himself for the deliverance (salvation) of his people. This is what Jesus came to do as recorded in Philippians 2:5-10. However, Jesus' humble sacrifice is better than Oluorogbo's in many ways. In the letter to the Philippians, Paul shows that Jesus had the essence of God, but Oluorogbo was just a man before his sacrifice. Also, Jesus' sacrifice led to the salvation of the whole human race, Oluorogbo is for the Yorubas, the Yorubas have extended his deliverance to be for the whole world due to their mythological belief that Ile Ife is the source of the whole world. Also, Oluorogbo sacrificed himself to redeem a vow, but Jesus' sacrifice was purely a voluntary act.

### **E) Appropriating the Sacrificial Model of Jesus in the African Life**

This model of Christ is important for Africans. In most of the models given so far what Christ did as a model has been emphasized more than what he expected from his followers. But the model of humility and selfless sacrifice shows what he did for his people as example and what he requires from his followers. Before his departure in John 17, he prayed and asked for the unity of his followers. One answer to his prayer is ecumenical movements among Christians and dialogue with people of other faiths. In addition to this, the need for unity in the family, organization, schools, in the community, the state, the nation and the world at large cannot be over-emphasized. But it is only possible when all members approach issues with humility and selfless sacrifice.

In social interactions, humility which means seeing others as those who are better than oneself helps to maintain unity and without unity, there cannot be progress achievements. Humility makes a person to accept insults from others. If a suggestion is made by a person and it is rejected for a better one, humility makes the person to accept the other view and cooperate for its successful actualization. In Phil 23, Paul advises "do nothing out of strife or vain glory but in humility, each counting others as those who are better than him". The bane of Africa, viz Nigeria is that of greed and selfishness instead of selfless sacrifice. This reflects in all aspects of her life. Also, it is the reason behind corruption, money laundering, political killings, bombings, kidnapping etc that are ravaging the African continent and have rendered her underdeveloped. Nigeria is probably one of the most religious nations in the world but also one of the most corrupt nations. Nigeria is plunged into a perpetual state of underdevelopment because of the selfishness and greed of her people.

Most of the political killings, bombing, kidnapping and post-election violence and court cases witnessed in Nigeria in recent times are borne out of ethnicity and religious intolerance, most of which are direct outcomes of greed and selfishness. For instance, some believe that a particular political office belongs to them and should not go to good people of their ethnic group, religion or gender. They therefore do everything to make that office hereditary and if they do not succeed, they make sure whoever occupies the position does not succeed. This is because they occupy elective offices for selfish reasons, not for the common good. Any

attempt to displace them normally results in bloody violence Refusal to accept defeat at the poll among Nigerian politicians is a sign of greed and selfishness Ab rigging in election is a proof them the person concerned is seeking elective office for selfish reason.

The manner in which the incumbent governor of Ekiti State, Dr John Kayode Fayemi accepted his defeat in the just concluded gubernatorial election in the state has been praised by many as a rare development. In his speech a day after the election that took place on Saturday June 21 2014, he commented he had earlier spoken to the winner Mr Ayo Fayose and congratulated him. He states patriotically states that if indeed this is the will of the Ekiti people, I stand in deference to your will If the result of the elections is an expression of the voice of our people, we must all heed your voice'( Wale Odunsi, 2014:1) Thinkers have referred to his action as commendable and worthy of emulation if Nigeria and indeed Africa will develop The governor implies in his speech that election should not be a 'do or die affair except persons involved seek elective positions for selfish reason which is always the case in Nigerian His acceptance of the result of the election is an example of selfless sacrifice and humility our pericope encourages.

Negative manifestations of ethnicity pervade all aspects of Nigerian life. It bred the neglect and greed of the political class that led to agitation for resource control and rotation of power. It also reflects in the academia and economic system in Nigeria. In the academia, O. Otite records that ethnicity began from the University of Ibadan over the appointment of Professor K. D. Dike an Igbo as the Principal of the then University College, Ibadan. He was said to have been mentally battered by the phenomenon of ethnicity from his Yorubas colleagues within his campus. The man who was accused of ethnicity himself regretted in his 1960 speech that 'the educated Nigerian is the worst peddler of tribalism' (Otite Onigu, 1990, 140). In most Nigerian universities today appointment and promotion are not always based on merit but on ethnic, religious, familial and personal interest. This is not a true reflection of the life of selfless sacrifice lived by Jesus. In most of its manifestations, negative ethnicity gives the picture of selfishness which Christ's sacrifice contrasts. Ethnic groups would not have agitated for their share of the 'national cake' if the people in the position of authority had upheld the principle of equity, common good and social justice in the sharing of the people's common wealth. Whereas Jesus' sacrifice was selfless and it was not for his own people only, he died for the whole world.

The problem of greed and selfish sacrifice also manifests in religious institution Nigeria and the world over. Hence, religion has been accused of performing ambival coles Therefore many sce religion as a promoter of crimes and exploitation Karl MarxT example believes that religion is the opium of the people and an instrument in the hand of the capitalist so oppress the poor Although most of the punches on religion are n supposed to be directed to religion qua religion but to those who profess to be religion without being religious, the activities of most religious leaders in Nigeria especially confirm Karl Marx's view The situation in most churches is that of the rich (that is the priests) getting richer, while the poor are getting poorer The priest who controls many cars lives in well furnished apartment still collects 'prophet seed' and other offerings from the poor who are not sure of how and where the next meal will come from As a volatile cultural order which in turn influences other

cultural orders in society like politics, economy, social institution and others, religion is easily used for selfish reasons to cause chaos and instability. The problem of Boko Haram, a religious (Islamic) sect in Nigeria is an example in this direction. It is unfortunate to see that the activities of Boko Haram which have resulted in loss of lives and properties has cost Nigerian government millions of naira instability and serious distractions to the Nigerian polity, these have both political and economic undertones. This is an outcome of selfishness which Paul teaches against in our pericope.

Commenting on the reasons behind breakaways in religion especially among the new religious movements, Hega (1998:268) argues that selfishness is a major reason. Many pastors suddenly receive the vision to start a new movement because they believe they are not getting what commensurate with their input in the mother church: it is the leaders alone that monopolize and enjoy all the goodies that come to the church.

If the humility and selfless sacrifice Jesus exhibits in this passage is imbibed by Africans and Nigerians in particular in all aspects of their lives; political, social, economic, religious, and academic, it will reduce corruption and all the social and political vices going on in the country. Politicians will seek elective offices for the common good and not for selfish reason of amassing wealth. If every Nigerian seeks what will benefit others in all his/her endeavours, it will make the country to progress and the vision 2020 will be a possibility. Vision 2020 is the vision by Nigerian government to make Nigeria one of the 20 technologically advanced nations by the year 2020.

## **CONCLUSION**

This paper argues the relevance of Philippians 2:5-11 for the quest for an African Christology. In the passage, Christ is presented as the example of humility and selfless sacrifice. This is what he expects from Africans to ensure development on the continent. Ancestors like Olourogbo among the Yorubas also paid a humble sacrifice for his people. It is in this way that the Yorubas people for example, can understand Christ as their humble and sacrificial ancestor par excellence. However, Olourogbo's sacrifice is incomparable to Jesus' sacrifice.

## WORKS CITED

- Arogundade, E. A. (2001). 'A Philosophical Re-Appraisal of Yoruba and Jewish Mythological Belief Systems'. An Unpublished Master's Thesis Submitted to the Department of Religious Studies, University of Ibadan.
- Barry, D. (2011), Pauline Christology'. [Http://www.abu.nb.ca/Pauline/Jesus.htm](http://www.abu.nb.ca/Pauline/Jesus.htm)
- Brown, Raymond E. (2004), An Introduction to the New Testament. New York: Doubleday
- Dyrness, W. A. (1990), Learning about Theology from the Third World. Michigan: Zondervan Publishing House. Georgen, Donald J. (2001), 'The Quest for the Christ of Africa' in Journal of the Faculty of Theology, Catholic University of Eastern Africa, Vol 17, No I.
- Howlet, H.C. (1979), 'Philippians' in Bruce F.F. (Ed.) International Bible Commentary. Michigan: Zondervan Publishing House.
- Idowu, Bolaji (1970), Olodumare, God in Yoruba Belief. London: Longman Group Limited.
- Ikenga, Metuh E. (Ed) (1996), 'African Inculturation Theology' in African Inculturation Theology: Africanizing Christianity. Onitsha: Imico Books Co. Ltd.
- Ilega, D. L. (1998), 'Proliferation of Religious Organizations and How it Adds to the Crises in the Nigerian Society' in the Nigerian Environmental and Social Economic Development. Port Harcourt: SIJ Publishers.
- Odunsi, W. (2014) 'Ekiti Decides: Fayemi Congratulates Governor- elect Fayose (Read Full Text of Speech' in Daily Post Nigeria Online Newspaper.
- Onigu, Otite (1996), Ethnic Pluralism in Nigeria, Illinois: North-western University.
- Uzukwu, E. 'A Perspective of African Christology' in Ikenga Metuh E (Ed) African Inculturation Theology: Africanizing Christianity, Onitsha: Imico Books Co. Ltd.
- Wikipedia, (2011) 'Epistle to the Philippians' [http:// www. En. Wikipedia.org/wiki/epistle to the Philippians](http://www.en.wikipedia.org/wiki/epistle_to_the_Philippians)
- Zarchbardon, (2011), The Philippians Christology' [http:// www.zarchbardon.com/compedium/out.php?t-academic/philippians](http://www.zarchbardon.com/compedium/out.php?t-academic/philippians).

# **METAPHYSICAL ANTIDOTES TO YOUTH PROMISCUITY: RUSSELL'S PERSPECTIVE**

By  
Anthony Afe Asekhauno, Ph.D  
&  
Emmanuel Jerome Udokang, Ph.D

## **ABSTRACT**

*The menace of youth promiscuity and sexual perversion in contemporary society is on a steady rise but could still be reclaimed. There are several contending proposals towards this reclaiming. Firstly, Russell's proposal, following Justice Lindsay, that the menace be formalized and institutionalized belongs to the legalism and institutional functionalism, on the one hand. Its main claim or premise is that sexual promiscuity is human contrived and could only be controlled by developing relevant human values/ethos recognized by the law. This unique structure shall be known as companionate marriage, whereby interested youth parties (male and female) would be required to domesticate their interest at the relevant quarters and have their union registered a union that may lead to marriage but could also be dissoluble on the request of either party. Secondly, however, present article pointed out that the basic assumption of this view does not go far enough to discover that sex is a natural activity for procreation; that God is nature, and, therefore, sexual activity was instituted by God; it canvasses that since God instituted sex, it follows that He alone could establish the modes of controlling it. Or did He not foresee present human bestial perversion of the act? Then the article concludes that, only further metaphysical powers could control youth promiscuity and adultery; and that since the control on promiscuity and adultery is a necessit, the task could only be enhanced via the application of metaphysical spiritual routes, and Russell's 'A revised sexual love code' falls short of this requirement; a magical metaphysical re-composition of humans' genitalia or the devolution of inhibitive oath-practice is a potent alternative; hence, even the idea and issues of sexual bestiality/same sex would not even arise.*

## **INTRODUCTION**

In the quest for effective control of the menacing incidence of youth promiscuity, sexual perversion and adultery, it could be indicated that African spiritual aptitude could be more efficacious than 'companionate marriage canvassed by Bertrand Russell While Russell's represent legalism and institutional functionalism, on the one hand, application of African metaphysical manipulative ability represents a re-constitutive or overhauling of human

psycho-physical nature, on the other. Apparently, there is a basic difference between these two strands. Notably, Russell's proposal, following Justice Lindsay, requires that the menace be organized, formalized, regulated and institutionalized. Its main claim or premise is that sexual promiscuity is human contrived and could only be controlled by developing some adequate relevant human values/ethos to be recognized by the law. This unique structure should be known, according to Russell, as 'companionate marriage, whereby interested youth/parties (male and female) would be required to domesticate their interest in the relevant quarters and have their union registered a union that may lead to marriage but could also be dissoluble on the request of either party.

However, Russell's basic assumption of this view does not go far enough, to recognize that sex is a natural activity designed solely for procreation, that God is nature, and, therefore, that sexual activity was instituted by God. Present article canvasses that since God instituted sex, it follows that only He could have established the metaphysical modes of its working and control. But He did not do this. Perhaps He intended so by 'capping' the male organ only to be 'uncapped' at circumcision, so if He did, circumcision and potency should have been required at marriage. Or did He not foresee human future bestial perversion of sexual act? It could also be indicated that adopting Russell's would, in fact, legalize institute sexual promiscuity since every youth enter into and get out of companionship at will. However, the control on promiscuity and adultery is a necessity, the task could only be enhanced, going beyond Russell's, via the application of African metaphysical routes. And this needs to be proved

Accordingly, by careful logical and systematic analysis, it would be argued that only further metaphysical powers could control and tame youth sexual promiscuity and adultery, especially in Africa. Our claim and argument shall indicate that Russell's 'A revised sexual love code' falls short of recognizing the metaphysical involvement in the origination and requirement in the resolution of the pervading youth sexual promiscuity; it, therefore, shall be indicated that Russell's fails, and hence should be replaced by a congenial 'metaphysical re-composition and maneuvering of human's genitalia. The further implication of this is that the issues of homosexuality would not even arise. For instance, consider what would happen if the woman's mammalian glands were not constructed in her front but behind? How would it not be different if those mostly desirable bodily parts were arranged such that the anus and vagina or penis was far apart in the human anatomy? If the options are plausible, shall we content ourselves, therefore, in saying that the status quo was God's desires or errors? These claims could only be established beginning with a terse adumbration of the key concepts with which they are formatted.

## **DEFINITION OF KEY TERMS**

**Metaphysics:** A method of enquiry and activity that raises questions about reality that lies beyond or behind those capable of being tackled by the methods of science (Blackburn, 1996, 240).

**Youth:** Strictly referring to all young persons between 14 and 29 age bracket.

**Promiscuity:** This represents all forms of licentious activity. Specifically, it refers to sexual intercourse with many partners, outside of and contrary to culturally institutionalized patterns governing relations between the sexes (Hogan, 2006, 284).

**Youth promiscuity:** All forms of profligate, sexual gratification or promiscuous and indecent behavior among young persons, thereby developing some street or stipulative sub-culture.

**Sexual love:** Love is extreme affection towards something, the self, or others. Sexual love represents exaggerated relationship whose canon is simply sex. In Kant, it is a situation where all motives of moral relationship cease to function; in Hobbes, it is extreme lust and the commitment to please or to be pleased sexually (mostly regardless of accepted norms). All forms apply.

**Love code:** The accepted or existing norm or ethic for love relationships leading up to sex.

## **YOUTH PROMISCUITY IN CONTEMPORARY AFRICA: SITUATING THE PROBLEM**

The prevalent of youth promiscuity in contemporary Africa is traceable to decay in core values. Today, traditional African values are more challenged and almost completely replaced by elements of egoism and legalism, leading to the building of immoral minds (at least, in African standards) and what Freud calls super-ego. Super-ego moves people to do compulsive things simply for desired effect; it is not reflective and essentially non-rational: whatever it is, it is not conscience value which governs the African personality. But the doctrine of value implies that of obligation, regimentation and restriction. That is why a child or the young requires some special and guided education on values and virtues in order to establish the kind of being he is suppose to grow into by his doing. Thus, values are virtues According to Peter Geach (1987, 12), men need virtues and values for whatever men are formoral order and development. Some basic African values include peace, charity, temperance, faith, honesty, truth, sincerity, loyalty, trust, objectivity, discipline, hospitality, humility, co-operation, justice, prudence, fortitude, and decency. One of the weaknesses of Art in contemporary African society is perhaps its tangential approach to or erosion of these cherished values in its content. Yet, there is a relationship between these values, (art) education and the attitude to sex (Simon, 1986, 37). The genesis of this scenario is the family and early school experience.

In contemporary Africa, the first school-lesson the African child gets is the art of dressing formalized in the formative years at the kindergarten (KG) stage. Down to the high school level, the pupil has become so adjusted to dressing typically expressive of indecent exposure (a development that if proven under the law could absolve an accused of rape) Although it could be argued that traditional Africans dressed in plant leaves and animal skins which could hardly cover the emotional/attractive parts of the body, as a garb of innocence it is also a fact that such coverage was dependent on and mindful of the value of

rules of exogamy, incest, and convenience) Today, these rules are nearly extinct or implicative: people get attracted to others regardless of whatever rule of decency, exogamy orage Unfortunately, this standard is magnified in the arts.

A similarly very devastating devolvement is the use of distorted/colloquial English language (in form of some stipulative language: *pidgin or broken English*, in the Nigerian sense, for example). For instance, in Nigeria, English language is the official language. More so, it used to be that school pupils learn good English from classical (western) music. Today and commonly, the language use is raw, expressive of immorality, criminal, profane, violent, aggressive, and keenly regardless of time, place, or the impression on one's guardians/parents. Such disregard is not unfounded because it is the parent who, in the first place, made the choice of school (where the seed of such indecency is sown) for the pupil. Again, unfortunately, this standard is magnified in especially literary and performing art. One could, however, admit that there are certain stipulative terms associated with some class of persons, but care should be taken to ensure that such terms do not form a vocabulary or rules of grammar other than the official ones. Otherwise these developments have several serious adverse consequences on both the individual and the societal attitude to sex.

On the individual plane, by implication, the youth so masters the colloquial language and soon forgets the rules of English language the official language for examinations and formal interaction. Accordingly, in Nigeria, for example, performances at high school examination on English language indicate a dwindling curve in the art of speaking in English language. However, certain official statistics may show some impressive success, such may be attributed to the escapist route of persons, apprehensive of their deficiencies, hiring experts to assist them in writing such examinations. In such condition, the individual possesses an elusive knowledge which he cannot defend at the higher school, leading to academic drop-out. Importantly, this is an impressive challenge to lingua franca, expressive of diminishing human quality. The situation could have been different had it been that it represents the evolution of a new lingua franca. But since the affected individual acknowledges his high aspirations amidst very low expectations, he contrives some rationalization, defense mechanism, stereo-type and other coping capacity culminated in sexual perversion and promiscuity.

Metaphysical Antidotes to Youth Promiscuity: Russell's perspective

The first of such psychological reactionary behavior of the youth is withdrawal/indolence, and being susceptible to other psychological problems and complications. This condition is alienating (and, if Marx's explanation is anything to go by, marks the victim off from himself, the society and nature); it does breed further immorality, criminality and deviant tendencies. The victim's worries and contrivances soon get aid and perfected by the arts where latently, the values of erotism, amorous, crime and criminality are taught and learned Immoral and criminal minds breeds criminal community, criminal society is one of insecurity, fear, brutality, and where, to Hobbes, life is "nasty, short and brutish...of war of all against all" (Sabine and Thorson 1973: 429). In several ways, performance of Art in contemporary Africa compounds this condition. Some examples may suffice.

First, take the print media, which is widespread in contemporary Africa. No matter how sacred, while almost every printed-media material in Africa imputes some, others are obsessed with fowl itemseither for critical or preachment purposes. Newspapers, magazines, billboards, handbills, cartoons, and other advertisement items impute so much porn pix, (near) nude or erotic taste/material. Even though such is largely *ad popullum*, the humans remain susceptible to the power of images indicative of sex. Consciously, contemporary print media abuses this human natural condition. Worse still, while printed material, in the form described, could be short-lived, the intent of the artist remains vivified in Fine art.

With fine/applied art (drawing and especially painting), the artist visualizes the very essence and nature of the essential human anatomy. This is common place in contemporary Nigeria. Sometimes, the very features are indicated in postures revealing of sexual engagement or particular organ. On the face value, there may be nothing wrong with this kind of artistry. But problem arises where, since the work is almost always out there for everyone to observe, the curious under-aged may be tempted to ask questions. In fact, some may not ask but draw conclusionsrightly or wrongly. This could destroy the child's psyche and sensory development, this could misadjust him to develop immoral tendencies. As the child matures, his experience and condition finds confirmation in literary art.

Whether as fact or fiction, modern literary art is replete with erotic and action/violent stories and the tactics of performing such. As indicated earlier on, it is difficult to discern the limit of fact and where fiction begins in a particular story/literature. Debilitating this fact is, the lessons could be far-reaching. Depending on the writer's mastery of descriptive language, the reader goes away with trunk full of mission and tactic. Apart from violent/erotic tactics, the youth is more enthused or agitated where music and dance is included.

Today's African youth is obsessed with music and dance, especially where it is expressive of deep sexual mannerism: body-rhythm/movements, sex-behavior/advances and appearances. The Nigerian youth, for instance, does not know the use of poetic language/license, the differences between stage, public, studio/artistic performances, between private and public figures; he embraces wholly the appearances, movements, and mannerisms of the artist (irrespective of place and time), and mimics the lyrics (mostly of romance and violence) of the artist. A very strong implication of this development is the fact that the youth loses his sensibility, individuality, innovativeness, creativeness and independence Again, depending on the subject (whether western or localwhich has also wholly embraced western as against African indigenous music/dance styles), these could inflict adverse effect on the receptive culture. And culture clash could have serious adverse consequences. And the lesson for the youth is easily more comprehensible where visual components are involved.

With visual/electronic art (drama, movie, play, documentary, music/dance, por films, etc), the contemporary African youth finds completeness. Along publicized succession of TV/cinema programmes, he designs his matching-time-table; with video- records/recording, he finds opportunity of multiple and several revision/repetition to enable constant association/recollection and mastering. To be specific, Nigerian television stations air indiscriminate programmes that the eclectic youth finds palatable, the presenters poorly

trained and less professional with their use of words just as radio stations feature "disco" (hot-jams) intensified by vivid but unnecessary commentaries at late night, indiscriminate advert without relevant pre-caution. A possible amelioration could have been imaginable but for phone-media development of net, i-pod, face-book, tweeter, pinger, etc, which are always open and perform more, faster and better functions than the television, they conveniently enhance exchanges of erotic language, photographs, and videos. Unfortunately, those devices were introduced into the nation without accompanying relevant legal/moral education/control-mechanism on their usages, limits, and language of caution. Under very poor economies, the youth does any act, however bestial, to acquire these rather expensive gadgets.

With these developments, the degeneration of African traditional values is only imaginable. Similar developments had happened (or still happen) in the American society and the result always is sexual indecency and other violent expressive behaviors among the youth. The forms are various and multifarious. The commonest is the practice of sex-for-money (technically called prostitution). In this practice, young girls often accept monetary gratification in exchange for sex. This seems contractual and, though short-lived, it opportunizes each actor/actress to have multiple partners in successive deals. More so, many young girls institute various partners on various offers: some as school sponsors, clothing providers, phone credit providers, and others may be social partners. Another common form of practice is the emerging norm within higher schools of learning where female students offer sex for favorable examination grades. To enhance this, those females engage in all forms of indecent exposures thereby igniting vivid attraction and the susceptibility to rape or other harassment. The circumstance is often competitive and adversarial leading to violence in form of maiming and/or killing of rivalries or un-cooperative subjects. One of the ways many have tried to escape this route is the discovery of alternative sex in form of 'gay' and 'lesbianism' two irrational, sub-animalistic worse forms of sexual perversion and promiscuity. Truly, the situation is vicious, desirous of some remedy. Accordingly, and in the circumstance, Bertrand Russell (1970) exhorted, revived and proposed Justice Lindsay's 'companionate marriage'.

## **RUSSELL ON 'A REVISED SEXUAL LOVE CODE'**

In his seminal article, '*A revised sexual love code*', Russell (1970) began his theory by acknowledging St. Paul's teaching that marriage is the established platform for sex, to raise or rear children and the alternative to fornication (promiscuity), that prostitution had become prevalent in the hub of western society the USA, England, Germany, and the Scandinavia since world war 1; that many young girls willfully and happily lose their 'virtue' (virginity) at early age; that these practices find catalyst in the prevalence of automobiles and drunkenness, even as prohibition has not fared well in this respect. According to him, sexual desire and hunger is normal and natural. He believes that sexual moralists with their methods have rather popularized these perversions. Many young people may not content themselves with "complete sex relations, but content themselves with producing prolonged states of sexual

excitement without satisfaction, which are nervously debilitating..." and with all serious psycho-social ill consequences unintended pregnancies, abortions (sometimes death), lateness to or abandonment of work, and strained family relations. In the circumstance, Russell believes that the situation is worse than the past, since it has to do with the abandonment of piggery, violence, lesser enslavement and inhibition to "authority than their seniors". The situation described is similar to the one in England and elsewhere around the world including modern Africa. The practices have become more ingrained than never, it calls for more concern as ever.

According to Russell, Judge Ben B. Lindsay had ascertained these facts and had proposed a solution in a new institution he called 'companionate marriage'. In the proposal, Lindsay had averred that it is lack of money that prevents the young from marrying. Hence he proposed that young people should be able to enter a new kind of marriage distinguished from the ordinary marriage by three characteristics: no intention of having children (so birth control methods should be made available to them in abundance), divorce should be possible by mutual consent; and that at divorce, the female should not be entitled to any alimony this institution backed by law would stamp out promiscuity and ensure "comparatively more permanent relationships" among many young people, especially students in high schools. And Bertrand Russell embraces this proposal because instituting it legally would be of "beneficial influence" and increase "human happiness".

However attractive the proposal seemed, the Ku Klux Klan (a secret organization of white men in the south of US, using violence to oppose social change and the achievement of equal rights for blacks) and the organized church (the Catholic) had immediately opposed Lindsay's proposal that it would obliterate the consciousness of sin among the youth; that it confronts the sanctity of the home and family, that it opens a "floodgate to legalized lust", it never saw the light of day. Russell refuted the objection that 'Lindsay's proposal would not have been approved by Christ' as "purely hypothetical and incapable of being substantiated". Observably, to Russell, most of these objections are Christian based regarding the law on sex and marriage. Thus Russell could be absolved perhaps because he had earlier indicated why he is not a Christian. For the record, and among many, Russell (1927), having reviewed the various arguments averred for the existence of God, has indicated why he is not a Christian: the difficulty in practicalizing Christ's moral (excellent) maxims, the historicity of Christ and the haziness of his 'second coming', that Christ was not tolerant, bland and urbane by preaching eternal condemnation in hell to people who would not listen to him; that churches place emphasis on virtues even while they also retard moral progress in the world; and (I am happy to note this) that the whole idea of God and religion is ignited, not by argumentation, but by fear of the mysterious, unknown, defeat and death.

Consequently, Russell believes that Lindsay's does not even go far enough. To him, the will or choice to marry without concern for bearing children should be 'purely private affair, it is a right and one has the freedom to exercise it. Again, Russell argues that sex is not instinctive. It is even a necessity to test before marriage for sexual compatibility. In fact, the prospect for children (pregnancy) should be a condition for the validity and legality of marriage; to him, sex could be done on four categories: for fun, companionship, business, or

for rearing a family. But the question is: does Russell's belief justify his preachment for 'companionate marriage'? We shall respond to just two.

In the first place, Russell thinks that adopting Lindsay's posit would produce "comparatively more permanent relationships" among many young people, especially students in high schools. The question is: Why 'many young' and not 'all young people'? In fact Russell's categories of sex, if adopted, would really institute sexual perversion, experimentation, violence and further promiscuity.

The argument that the decision and choice to enter into any form of marriage is 'purely a private affair' underestimates the nature of rights. 'Rights' are 'rights' because there are duties; my duty may be your right. 'Rights' do not exist in a vacuum but the presupposition of responsibility. This means that some 'rights' has social implication. Accordingly, if any right depends on some other person to be fulfilled, and therefore, has social implication, the exercise of such right must be of concern to the society. Hence the need for government to regulate, adjudicate and protect individual rights (Locke, 1952).

Most of Russell's refutations and arguments are formed from the fact (he claims) that he does not believe in Christ and Christian ethics. Fortunately, the belief in God and His creator status is different from being a Christian; and Russell admits this, and it is on the basis that His does not go far enough to articulate the genesis of humans as God's creatures and the workings of the organs of the body. A biblical reference, at this juncture, could suffice.

At Genesis chapters 1 and 2, it is told that in the beginning God created the world and everything therein, St. Augustine, in the 4th century, adds that God also instituted the seminales principle (where each created being begets its type by reproduction or division) The question would be: When did God create sex and what was the purpose for creating it" And if the creation account is juxtaposed with Genesis chapter 3 (the fall of Adam and Eve then the above question becomes more needful of an answer. Was sex part of God's origin intent or was a shortfall of the curse on Adam and Eve? In fact, when did man discover and started having sex?

Admittedly, sex is not peculiar to human beings; other animals too do have it. Therefore, it may not be validly claimed that sex started after the 'fall' of Adam and Eve. The inevitable associate claim is that sex was instituted by God at creation. Even at that, since only one man and one woman existed at the time, it follows that sexual activity was expectedly to be an activity between a man and a woman, period, anything beyond this is either promiscuous or a perversion which form the bane of man's contemporary sexual life. One may ask, did God not foresee this, as an omniscient, all knowing God? If He did, then He would have instituted some natural control/inhibition on the human genitallia and love life from the start. He did not do this. Or shall we accept the possibility that God accepts of promiscuity? No. Man is a supernatural creature, an embodiment of matter and spirit. His ultimate control, therefore, lies in the spiritual. This is why it is claimed here that for God not have instituted some natural control/inhibition on the human genitallia and love life from the start was simply an error of omission. Fortunately, Russell would agree that sex is natural and

his view could only be useful in courtly love. Courtly love exists only between intending marriage partners. The implication of this is that it would always be futile (as Lindsay's and Russell's do) to employ any human-centered institution to curb promiscuity and sexual perversion in society, the efficacious mode must be rooted in the metaphysical/spiritual.

## **THE AFRICAN METAPHYSICAL/SPIRITUAL ALTERNATIVE**

Consequent upon the foregoing, the proposal here is simple: That the employment of African traditional metaphysical and spiritual powers is the only sure way of eliminating and preventing promiscuity and sexual perversion in contemporary African society. And this claim could be substantiated with two arguments. In the first place, it is true that contemporary African society is replete with various forms of sexual perversion and youth promiscuity; it has been argued above that the condition is traceable to the composition of the human anatomy ab initio, it is also true that the situation is undesirable, and finally, it is also true that the situation is remediable. Once this analysis is acceptable, then our proposal becomes tenable.

More importantly, African traditional spiritualist has demonstrated modicum magical efficacy in areas of health/medicine, protection/security, warfare and government, it can do likewise in the area of morality and sex control. The premise has been established above that God could have instituted at creation some control mechanism on the sexual, organs such that they may not be charged or erectable till marriage, that one only gets erected when with spouse and congenial for the act. This condition could still be achieved by the application of African traditional spiritual forces through some magical cessation of those essential organs for sexual activity at birth. As said, this could be achieved by priestly decree, or by instituting relevant oath-practice on the youth at puberty though achieving this would require some beseeching and propitiation of the gods/God of our ancestors, and the tradition would stand.

A very special problem associated with our proposal is that it obviously downplays human right to freedom of association and action. However, it must be noted that what is termed human right is that associated with human nature as part of God's eternal arrangement. The nature of man is not man's making, humans cannot have rights beyond those associated beyond their discovered essence. Applying suggested metaphysical adjustments would be a redefinition of human essence and its accruing rights. Why and how else are humans eternally struggling to discover ways to conquer death?

A less potent issue with the proposal is that it amounts to degeneration into archaic or pre-civilized society and outmoded culture traits, that, in fact, there abound some civilized modes of social control. However, it has been argued that the problem of youth promiscuity and sexual perversion is rooted in the metaphysical, any effective mechanism for the resolution must also be rooted in the metaphysical. Moreover, in the quest for useful acculturation, what has proved workable in some culture could be revived and employed in the circumstances of the present. It does follow that newer forms are better forms. Perhaps too, this is true because the existing (western) socio-political structures for ensuring social

responsibility (such as Lindsay/Russell's proposal) is and has proved "ineffective for the organization of our daily human affairs" and therefore has failed. We need, therefore, to engage in deliberate search and formulation of a workable and practicable scheme to address Africa's myriad but peculiar socio-economic and political woes however old the institutions and schemes. This would mark improvement of African values.

## **CONCLUSION**

Both Lindsay and Russell recognize the infamy associated with youth promiscuity and sexual perversion, that there is need to curb it. But theirs is short of the in-depth analysis that the issue requires. The solution must begin with the societies recognizing and prioritizing its values. In concluding, it must be agreed with Ebijuwa (2006), Gyekye (1997), and King Zwalithini Zulu (2009) in saying that the criteria for judging the relevance of values, ideas, and institutions of a past to the circumstances of a present are: one, the fundamental nature of a set of positive values and attitudes, and two, "the functionality of past ideas and institutions in the sense of the present" and that though "Africa lost its culture to colonialism, it must be reclaimed beginning with communities and villages, Kings must stand in their clean toes for trans-valuation of foreign values and keep our cultural values alive." This is the essence of Burke's conservatism. The attempt here was simply "lateral thinking", that is, an exercise in creative and imaginative approach to problem solving, in favor of the exhuming from the African traditional practice of spiritualism and oath- practice an effective model for modern African states to ensure the elimination of youth promiscuity and sexual perversion in the society, such is the acme of the desired antidote to the menace.

## WORKS CITED

- Russell, Bertrand (1973). "A Revised Sexual Love Code". In Bierman, A. K. and J. Gold, (eds) *Philosophy for a New Generation*. New York: The Macmillan Company, 1970,130-134
- Blackburn, Simon (1996). *Oxford Dictionary of Philosophy*, Oxford: Oxford University Press, 368-369.
- Ebijuwa, T. (2006). "The Moral Foundation of Political Authority in Africa". *Philosophy and Praxis: Journal of Nigeria Philosophical Association*, Vol. 2, 2006, 1-7.
- Geach, P. (1977). *The Virtues*, Cambridge: University Press.
- Gyekye, K. (1997). *Tradition and Modernity*, Oxford: University Press.
- Hogan, Marj Orié (2006). *Academic's Dictionary of Sociology*, New Delhi: Academic Publishers.
- Locke, John (1690). *Second Treatise of Government*, Indianapolis: Bobbs-Merril Inc., 1952, 124.
- Russell, B. (1927), "Why I am not a Christian". Public Lecture to the National Secular Society, South London Branch, at Battersea Town Hall, 1927.
- Sabine, G. H. and Thorson, T. L., (1973). *A History of Political Theory*, (4<sup>o</sup> edition) New Delhi: Oxford & IBH Publishing Co. Ltd.
- Simon, Y. R. (1986). *The Definition of Moral Virtue*, V. Kuic, (ed.) New York: Fordham University Press.
- Zwalithini, Zulu, An Octogenarian Traditional ruler, Zululand, South Africa. Interview with ITV, Benin City, Nigeria, 7<sup>th</sup> January, 2009.

# ISLAM IN NIGERIA: THE NORTH AND SOUTH DIFFERENTIAL

By  
Lateef Kayode Adeyemo, Ph.D  
&  
Muhammad Sirajudeen Idris

## ABSTRACT

*The advent of Islam in the socio geographical entity referred to as Nigeria was and still a turning point in her history and the socio-cultural milieu of her people. Nigeria is a country of about 400 ethnic groups with a population of over 170 million people. Islam predates the modern Nigeria in her contemporary geography for about nine hundred years. It should be noted that Nigeria as we have it today is a brain child of the British imperialists who by amalgamation of the Northern and Southern Protectorates in 1914 with Niger area (Nigeria) being suggested as her name by Lady Flora Shaw who later became the wife of the then Governor General of the country brought together different people or rather autonomous states that now make up the federation of Nigeria. The disparity in time and means by which Islam was introduced to each part of the country had left indelible mark which impacts remarkably on the people of each of the geo-political zones much as its effects and influence on their economic, political and socio-cultural milieu could be observed. Islam was introduced into the North particularly the Northeast where lies the Old Kanem Borno Empire since the late seventh or early eight century and it has become the way of life of the people since around the 14 century. The South on the other hand, did not witness the arrival of Islam until the 15/16<sup>th</sup> century or a little earlier than that. Using simple analytical survey and adopting qualitative analysis, this paper examines the differences that exist between Islam or rather the practice of Islam as well as its impacts between the Northern and Southern parts of the Federal Republic of Nigeria.*

## INTRODUCTION/CONCEPTUAL BACKGROUND

While the northern part of the country played host to Ummayyad refugees and received Islam as early as the 7<sup>th</sup> century, the south did not witness the advent of Islam until as late as 15<sup>th</sup>/16<sup>th</sup> centuries. Even at this time, it was only the South west (the Yoruba country) and what comes to be known today as Edo North (the Afemai/Etsakoland) that could be said to have witnessed the arrival of Islam into their respective domains. The actual population figures of Muslims as well as any other religious group are difficult to determine since government has adopted the policy of not including such variables/details in her demographic data owing to controversy it usually generates.

Before the oil boom and industrialization that follows it, the major occupation of Nigerians was farming. The climatic differences between the North and the South and its role on human temperament cannot be over emphasized. It has played a significant role on the type of crops cultivated in each of the areas and impacted seriously on their life style expanse of land. A great number of the smaller groups, as observed by Udo, had little or no contact with other groups before the advent of Islam and the imposition of colonial hegemony. The people in the southern part of the country (the forest peoples) continued with their traditional religion and remained almost completely insulated from the influence of Islam up till the early years of the colonial period. This is owing to a number of reasons Such reasons as observed by Balogun, is not unconnected to the fact that Tsetse fly attack could not allow most traders to stay long in Yorubaland as their beast of burden might suffer death. Hence, Nupe was at a comparative advantage to receive Islam earlier than Yorubaland as a result of the condition mentioned above.

Given the fact that the Christian Missionaries were the initiators and agents of diffusion of the Western type of education, the coastal and forest peoples of the South have since produced the largest number of educated and highly trained personnel in the country's labour force. It should be stated that majority of such personnel are Christians. This is an opportunity that had placed them in a vantage position in the country as against their Muslim counterparts. This opportunity had been fully exploited as it has been used and still being used to convert several Muslims into Christianity. Doi observes that:

The Muslims of West Africa resented the white men, their religion and culture, and hence did not send their children to Christian schools for the fear of conversion (which was real), lagged behind in getting their fair share in the administration of the country. Thus, the local political power vested in the Western educated elites who swelled in numbers as time passed. The colonial master sent them for higher education in European countries and on their return they became masters of the destiny of their people.

True to the observation made by Doi above, Ogun State (of Nigeria) had never produced a Muslim governor until 29<sup>th</sup> May, 2011 since it was created in 1976. If this could be said of Yorubaland where we have a sizeable number of Muslims, one could therefore imagine the situation in the South east and South-south that are predominantly Christians. Of all the tribes in Nigeria, the Yoruba are generally observed to be the most urbanised group not only with respect to Nigeria but throughout the continent of Africa. African family system is essentially the extended type and this, as it seems, is a general feature of African society or civilization. Hence, the urbanisation of the Yoruba society as well as their culture of living in agglomerations and/or large compounds was later helpful in the spread of Islam amongst them. The Hausa political terrain was made up of a number of city-states which were never unified until the Fulani conquest in the early part of the 19<sup>th</sup> century. It was after the Jihad of 1804 that Islam became more generally adopted, although it had been introduced as far back as the 14<sup>th</sup> century. Today, about 90% or more of Hausa/Fulani profess Islamic

faith so much so that both their political and social life, including the land tenure and legal systems are very much influenced by Islamic principles Islam has been so established in the North at the time of the arrival of the imperialists to the extent that, the colonial Masters have to adopt 'Indirect Rule' in the Caliphate, that is the North of Nigeria, after they have subdued it, unlike the other parts of the country where 'Direct Rule' system was adopted. In fact, the difficulty of finding anyone with executive powers of any kind amongst the Tiv constituted a serious problem for the colonial masters in establishing 'Indirect Rule' amongst them.

As observed by Edwards (2006), "all history begins with the necessary and inescapable observation of change[s] around us. Writing the history of anything involves finding out the nature, extent and pace of that change and trying to explain it." This is particularly true of this paper, as it explores the advent of Islam and the changes or effects it has occasioned in the North and South of Nigeria bearing in mind the difference between the two parts. Nigeria is one of the countries with the largest ethnic principalities in the world. The total number of the ethnic groups in the country has been variously put between 250 and 450. Nigeria is also the country where competition between Islam and Christianity is most keen and pronounced in the world. Such religious competition and ethnic rivalry has impacted so greatly on the corporate existence of the country, even sometimes threatening to tear the country apart. Surprisingly however, the country and her people are so resilient that they have survived several onslaught posed by religion and ethnic nationality/loyalty, though not without their devastating effects Doi asserts that.

Both Islam and Christianity are essentially missionary religions and their rivalry is partly the continuation of the past history and partly a logical consequence of the fact that both religions are ambitious enough to convert the whole world to their own view of ultimate reality. Around nowhere else in the world, is competition as keen as in the continent of Africa where they operate their institutions for the work of Da'wah and Missionary activities on a scale greater than almost anywhere else in the world.

While the Northern part of the country is populated by the Hausa, Fulani, Kanuri, Tiv and so on, and are predominantly Muslims, the South is predominated by the Yoruba, Ibo and Edo, Ijaw, Efik, Ibibio and others with majority Christians. However, the Muslims constitute about the average of the Yorubas of the South Westem Nigeria. According Doi (1992), they are about 50% of the Yoruba population. It is interesting to note, that Yoruba constitute the single largest ethnic group in the south if not the country as whole, with over 30 million people which according to the 2006 Nigerian population census constitute 21% of the nation's population.

Religious and ethnic loyalties are well pronounced among Nigerians. In fact, it is so pronounced that one wonders why the Federal constitution states that Nigeria is a secular state. This is why many scholars, rather than calling Nigeria a secular state prefer to refer to it as a multi-religious-multi-cultural/ethnic state which to our mind best qualifies the obtainable situation in the country.

## **GEO-POLITICAL ZONES OF NIGERIA**

In order to address the problem of and complaint about marginalisation by certain ethnic nationalities, Nigeria was divided into six geo-political zones by the late General Sanni Abacha in 1995, with each one of them having at least five states. The question that may well be posed, one that is germane and apposite to our discussion which is equally begging for appropriate answer is, 'has this solved the problem and lay the hues and cries as well as the haggling and quarrelling to rest?' We shall see the answer to this question in the forthcoming paragraphs. As at 1966 before the January 15 coup, the country was divided into 3 regions, namely Northern Region, Western Region, and Eastern Regions. In May 1967, a counter coup was staged which brought General Yakubu Gowon to power as the Military Head of State. He divided the country into 12 states out of which 6 were from the North. In 1976, the military government headed by General Murtala Ramat Muhammad increased the states in the federation to 19 namely: Anambra, Bauchi, Bendel, Benue, Borno, Cross River, Gongola, Imo, Kaduna, Kano, Kwara, Lagos, Niger, Ogun, Ondo, Oyo, Plateau, Rivers and Sokoto States.

## **THE ADVENT OF ISLAM IN NIGERIA**

### **(a) The Spread of Islam in Nigeria**

Many reasons have been advanced for why Islam was able to make inroads into Africa particularly what comes to be known today as West Africa. Among such reasons are: distance trade and traders, ability of the religion to meet the social, political, economic and spiritual needs of people, introduction of literacy and new ideas, a wider worldview with universal outlook, a richer civilization, a new religion that did not imply a subordination to the white men who were beginning to intrude into the life of the various local communities looking down upon their cultures and traditions and enslaving their men while usurping their resources as well as a class of warriors. The pattern of the establishment of Islamic tradition in Nigeria shows that trade and traders whose practice of their religion as well as their probity and straightforwardness enticed their local customers in addition to the efforts made by the itinerant scholars, preachers and teachers have been very much instrumental. Islam, therefore, got to and was established in different parts of modern Nigeria at different times and via different means and individuals or groups. Yet, a common trend could be observed. Islam was usually introduced wherever it goes first as a religion of aliens, then of an influential or ruling elites and later accepted by the people such that it becomes popular.

In a recent survey conducted by the Pew Forum on Religion and Public Life of the Pew Research Centre in Washington, 20% of the global Muslim population is said to be from Africa while only 18% is Arabs the rest 82% is said to be non-Arabs. The Nigerian Muslims, according to the same survey constitute 5% of the global Muslim population. Among the areas of West Africa into which Islam was early introduced was Kanem-Borno Empire, certain sections of which now form part of the present day Nigeria. Complex communication systems on land and water connected several areas which later came to be known as Nigeria. Islam may also have, therefore, come via the Niger-Benue waterway which was a major

carrier of trade. Some sources in Arabic written by alien travellers and indigenous Muslim scholars are indicative of this fact. Other sources include those compiled by European explorers, merchants and colonial administrators, which give some additional information especially about the growth and impacts of Islam in Nigeria.

### **(b) Islam in Kanem-Borno**

A Muslim party led by 'Uqbah b. Nafi' is said to have arrived Kanem Borno in 666AD. Similarly, Al-Bakri in 1067AD made reference to the presence of the descendants of some Ummayyads in Kanem as refugees. However, it was not until the late eleventh century, according to Borno records that Humai, son of Selemma, is said to have reined as the first Muslim ruler in Kanem-Borno. It is quite probable therefore, that Islamic presence and influence had long been established in Kanem-Borno before the reign of Mai Humai. A close examination of the Borno *Mahram* reveals that specific mention was made of Humai as the first Muslim ruler which suggests the presence of Islam in the area long before his reign. The same *Mahram* suggests or indicates one Muhammad ibn Mani from Fezzan as the one who introduced Islam into Kanem-Borno. Since, the same source shows that Ibn Mani lived in Kanem long before Humai under such rulers as Mai Bulu, Mai Arki and Mai Kadia Hawani, one can therefore infer that a gradual Islamization of the area had taken place long before Mai Humai, more so, all of his predecessors were said to have learnt certain portions of the Qur'an from Muhammad ibn Mani which indicates their acceptance or profession of Islam.

### **(c) Islam in Hausaland**

Come next in the spread of Islam in Nigeria is the Hausaland which is generally associated with the coming of the Wangarawa, a group of Mande Dyula Muslim merchants and clerics from Mali. According to Kano Chronicle, the advent of the Wangarawa in Kano and the introduction of Islam is said to be during the reign of Sarkin Kano Yaji (1349-1385). The document states that the Muslim migrants preached to the Sarkin who accepted Islam and built a mosque. He, according to the source, appointed several of the Muslim immigrants to offices associated with the practice of Islam Such posts include the office of the Imam, the Mu'adhin, and an officer responsible for slaughtering animals He was equally reported to have ordered all his subjects to adopt Islam One of his chiefs, was however, said to have defied his order and desecrated the mosque and later became blind as a result of the efficacy of the prayer offered by Muslims against his unwholesome act. If Islam had become so consolidated during the reign of Yaji, it is difficult to explain or comprehend the non-profession of the faith by his son and second successor-Sarkin Kano Kanajeji (1390-1410) who is described in the Kano Chronicle as a 'pagan' This had forced many scholars historians to pose several questions prominent among which is: Is it possible that Hausaland was completely closed to Islamic influence until the arrival of Wangarawa even though Islam had been spreading in Kanem-Borno not later than the eleventh century?

The problems are resolved by information from a 17<sup>th</sup> century Arabic document on the Wangarawa-*Asl al-Wangariyi* Rumfa was identified in the document as the reigning Sarkin Kano when the Wangarawa led by 'Abd al-Rahman Zagaite arrived. This is dated to be

1061AH (1650/51AD) Based on this document and the information it contains Balogun, therefore, suggests that there could not be a complete isolation of the Hausaland from Kanem-Borno such that the coming of the Wangarawa only helped in consolidating the presence of Islam and its influence on the people. This further finds credence in the assertion contained in *Asl al-Wangariyin* that the visit to Kano of Muhammad b. 'Abd al- Karim b. Muhammad al-Maghili, the celebrated North Muslim scholar and theologian, coincided with the arrival of the Wagarawa in the city. Al-Maghili was said to have visited Kano in about 1492 after having attacked the Jews of Touat, leaving behind a gloomy situation in North Africa, moroso, when another attack launched against the ruling Bani Waitas had proved abortive. Islamic tradition despite its earlier introduction to Hausaland, began to be well established, especially in Kano and Katsina in the 15<sup>th</sup> century. At this time, it was not only the Wangarawa scholars/clerics that had arrived, the Muslim Fulani were said to have equally come with books of law and theology. Some of them according to the source, stayed in Hausaland while others continued their onward journey. Ahmad b. 'Umar b. Muhammad Aqit of Timbuktu, the great-great-grandfather of the celebrated Ahmad Baba, was reported to have stayed and taught in Kano in 1487. It was the same 15<sup>th</sup> century (about 1492-4) that Muhammad al-Maghili visited Kano and Katsina, at the instance of Sarkin Kano, Muhammad Rumfa. It was the same time al-Maghili wrote the 'Obligations of Princes, obviously to acquaint the Sarkin Kano with the Islamic Principles of Public Administration. Details of the policies and activities of Sarki Muhammad Rumfa show how Islam was spreading such that the kingdom by the end of 15<sup>th</sup> century had become considerably Islamised. The sacred tree symbolising the traditional religion was cut down in obeisance to his order, while Mosque was built on the site, and a wooden shrine similarly associated with traditional religion in Kano was converted into a market 'Kurmin Jakara"

In Katsina, it was stated that Sarki Muhammad Korau, somewhat a contemporary of Rumfa, was the first Muslim ruler of the state. His successor, Ibrahim Sura (c. 1493-8) is also reported to have been so devout a Muslim ruler that his name was mentioned by Al Suyuti in his letter to the rulers of the Sudan Also, the 3<sup>rd</sup> Sarkin Katsina, Ali (e 1498-1524) was equally said to be such a devoted Muslim ruler and reformer that he was given the hononfic epithet/title of Murabus (al-Murabit). It was during his reign that Aida Ahmad of Tazakht (c 1529-30) settled in Katsina after performing a pilgrimage to Makkah during which he studied there and in Cairo. He was appointed Q?? adi of Katsina. In both Kano and Katsina as already observed in Kanem-Borno, the royal patronage accorded Islam through rulers' generosity to Muslim scholars, teachers and preachers, ensured the emergence of a strong *cream de la cream* of 'Ulama which made the two city-states become Islamic intellectual hubs in *Bilad al-Sidon*. This class of scholars, consisting of both alien/immigrants and indigenous men, were ably assisted by other Muslim traders, whose combined efforts ensured that Islam continued to spread progressively into various parts of the areas. By the end of 18<sup>th</sup> century, Islamic tradition was said to be stronger in Kano, Katsina, and probably Gobir and Zauzau than in Kebbi, Yawuri and Yorubaland. According to a source, the 1<sup>st</sup> Sarkin Kebbi, Muhammad Kanta, and some of his chiefs (Sarakuna) accepted Islam. Kanta is believed to have reigned between 1516 & 1554CE. He is said to be a former military leader under Askia

Al-Hajj Muhammad Ture of Songhai, who could have been exposed to Islamic traditions and got influenced.

#### **(d). Islam in Nupe and Yorubaland**

Owing to certain reasons which had earlier been mentioned, Islam reached Yorubaland much later than Borno and Hausaland and even Nupeland that forms her immediate neighbour. It was only at the close of the sixteenth century or a little earlier than that, that Islam was said to have reached the Yoruba country. This is primarily informed as a result of the powerful Old Oyo Empire which tentacles extended far and wide, though it did not cover the whole of Yorubaland but its frontiers extends beyond it. The rapid spread of Islam in Yoruba country is said to have been as a result of the efforts/urge of the Muslims scholars/preachers to convert a whole family or even community at a time sometime through their rulers. This also account for why mosques are nearer to palaces, the king square and markets across Yorubaland. This is truer of Balogun Kuku's case at Ijebu-Ode whose momentous conversion to Islam was instrumental for the adoption of Islam by a large section of the society.

The home-coming of the ransomed slaves who had already acquired certain skills such as masonry, carpentry, tailoring, baking and certain level of literacy and had become relatively rich was a great boost for the spread of Islam in Yorubaland much as it was a source of inspiration for the existing Muslims. So, from early 1820 onwards, these slaves served as fountainhead of inspiration and diffusion of European ideas and Western education among their fellow Muslims. This is a feature or factor that exposed the Yoruba Muslims to western form of education earlier than their Hausa/Fulani brothers as schools were built by these returning slaves. The Hausa traders and scholars equally played substantial role in spreading Islam among the Yorubas. The exile of Kosoko-the then dethroned Oba of Lagos-was instrumental, in the spread of Islam in Epe and its environs in 1851. The roles played by Mallams as men of God-preachers, teachers, scholars, traders, scribes, advisers and medicine men to the rulers in particular and members of the public in general was said to have been instrumental much as the role played by Ilorin and Nupe in spreading Islam among the Yorubas is also commendable.

It is observed that by the middle of the seventeenth century, a Muslim community existed in old Oyo. It has been suggested that it was probably this Muslim community that sought guidance from Katsina on how to determine the precise time of sunset, may be in connection with Ramadan fast. Probably in response, Abu Abdullah b. Muhammad b Masani (Dan Masani) wrote '*Shifa' al-ruba fi tahrif fuqaha' Yoruba*'. If, in fact, the document was written to guide Muslim community in Yorubaland, it could be said therefore that it attests not only to the age of Islam in Yorubaland but also to the level of commitment given to the practice of the religion as early as the seventeenth century. Trade and traders, itinerant scholars, preachers, teachers, the power of their prayers, literacy, and the fame it conferred on those who have the skill have been quite helpful in the spread of Islam among the Yorubas. So, as observed by Gbadamosi:

The Jihad of 1804, and the political disintegration of the Old Oyo Empire, considerably affected the Muslim community, and tended to prejudice Yoruba society against Islam. However, in spite of the generally inauspicious circumstances immediately created, the Muslim community succeeded in regrouping itself, and before the turn of the century it had grown very remarkably in size, status and strength. It even essayed to introduce Islamic law and establish an Islamic state de facto. Drawing upon traditional social values, and adjusting itself to the new forces of Westernism, the Yoruba Muslim community constituted one of the major dynamic forces shaping the nature and course of Yoruba life and history.

Before the period of 1841 and 1908, as he further observed, Islam had been established in certain parts of Yorubaland and had developed certain features. The trials and tribulation to which Yoruba Muslims were subjected are captured by Clapperton (1826) in the following words:

.....the Yoruba confirmed kaffers [infidels], on the invasion of the Fellatahs...put all the Mohametans (sic)[Muslims] to death whether natives or in caravan trafficking, quite denying the plea that God had given to the faithful their land and houses,.....

According to Shaykh Adam Abd-Allah al-Iory, Islam was introduced into Africa by the Arabs and later by the African scholars and traders particularly the Barbers who strove with their utmost ability to spread the religion. He advanced several reasons for the fast spread of Islam across Africa particularly Nigeria

He (Al-Iory) further observes that Ramadan and activities in the month which include *Tarawih Saher*, *fitar*, *Tafsir* Sessions, *Zakatu al-Fitr*, lectures, *id-al-Fitr* and *Haj*- the ceremony marking the departure and arrival of pilgrims, the honour and respect accorded to Alhajis and Alhajas, as well as other celebrations were instrumental in the quick and vast spread of Islam among the Yorubas He stretched further that the establishment in 1927 of the first & fodrasha in Lagos by Ansar-ud-Deen Society of Nigeria was equally helpful The coming in 1924 of the Ahmadiyyah with their missionary activities was equally beneficial not only because of their Da'wah activities but also as a result of their to establish schools where instructions were and still given on both Islamic/Arabic and Western patterns. Ahmadiyyah Movement of Nigeria was founded in 1924 as indicated above and was led by the first Muslim lawyer in Nigeria. Several other Muslim organisations were formed around the Yorubaland much as in other parts of Nigeria, they include: Anwar-ul-Islam, Anwar-ul-Deen at Abeokuta, Ansur-ul-Islam at Ilorin, Jam'at Nasirul-Islamiy (at Kaduna) in the North. Muslim Students' Society of Nigeria was also founded in Lagos in 1954 in order to protect the interest of Muslim students in schools and colleges and beyond. It was the first Muslim organisation in Nigeria with national outlook and membership across the nation. The proliferation of organization although help to certain extent, it later as observed by Shaykh Adam leads to problems.

## **ETHNIC AND RELIGIOUS AFFINITY IN NIGERIA**

It has been argued that the colonial masters favoured and compensated the northerners with political power for their loyalty and co-operation as against the agitation for independence and self-determination from the south.

To reward the north for their cooperation and compliance, as opposed to the agitation for independence in the south, the British made sure that the heirs of the Sokoto caliphate controlled the Northern Region. And the Northern Region was considered to have the majority of the population, so that it could rule the Federation alone.

While the three geo-political zones in the North-North Central, North East and North West are predominantly Muslims, the South: South-west, South-south and South-east is mostly Christians. The South east of Nigeria is actually described as the most dominant Christian region and the homeland of Christianity in the country. It is made up of Igbo, Efik, Ibibio, Ijaw and Ekoi. History has it that, it was only in the 18<sup>th</sup> and 19<sup>th</sup> centuries that Hausa traders and commercial came to Igboland. As of 1931, there were only about 71 Muslims among Igbo nationals. Only from 1937 did indigenous Igbo start to be embracing Islam. The Nigerian-Biafran (Nigerian civil) war between 1967 and 1970 was according to General Ojukwu the struggle of the Christian (Igbo) against the Muslim expansionism. His 1969 *declaration* is an eloquent testimony to this:

"The Biafra struggle is, on another plane, a resistance to the Arab-Muslim expansionism which has menaced and ravaged the African continent for twelve centuries.....Our Biafran ancestors remained immune from the Islamic contagion. From the middle years of the last century Christianity was established in our land. In this way we came to become a predominantly Christian people. We came to stand out as a non-Muslim island in a raging Islamic sea [since 1960] the Muslims hoped to infiltrate Biafra by peaceful means and quiet propaganda, but failed. The crises which agitated the so-called independent Nigeria from 1962 gave these aggressive proselytisers the chance to try converting us by force.....

1966 marks the beginning of hostility against Muslims after the assassination of General Aguiyi Ironsi, a Christian, an Igbo man and a former Head of States of the Federal Republic of Nigeria. At this time, there were only about 400 Muslims among the Igbo against over 14 million non-Muslim fellow tribesmen. It has to be noted that Major General Johnson Thomas Ummakwe Aguiyi Ironsi (1924-66) got to power via a coup d'état which led to the assassination of the first and the only Prime Minister of Nigeria (1957-66), late Alhaji Sir Abubakar Tafawa Balewa (1912-66) and the Premier of the North and Sardauna of Sokoto, late Alhaji Sir Ahmadu Bello who were both Muslims from the North. The fact that the corpse of the Prime Minister could not be found until the sixth day was an insult to the Muslims if not a national disgrace. It should be mentioned here that the Minister of Finance, late Chief Festus Okotie-Ebo, a Christian from the south, was equally assassinated in the coup plot. The failure of General Aguiyi Ironsi to bring the culprits to book, more so, as they

were Christians by faith and Igbo by tribe/extraction except one of them, paved way for the insinuation, at least among the Hausa and their fellow Muslim brothers, that the coup and the change of regime that followed it, was a conspiracy of Igbo Christians against the Hausa Muslims. The January 15, 1966 coup d'état was led by late Major Patrick Chukwuma Nzeogwu Kaduna (1937-67), an Igbo Catholic Christian.

This had led to mutual suspicion between the Hausa and Igbo if not between Muslims and Christians in Nigeria. It has equally continued till today to fan the embers of discord not only between the Igbo in the South and the Hausa in the North but also between Muslims and Christians across the country. At the wake of this hostility, there was therefore demand that all Igbo should drop Muslim/Hausa names and religion, that is, Islam. It should be noted that Islam, to an average Igbo man is Hausa religion while *Masjid* (mosque) even till the present time is referred to as Hausa Church Destruction of Mosques and anything that has to do with Islam and the Muslims followed which forced some of the Igbo Muslims to flee for the safety of their dear lives. They were accused of being saboteurs who had connived with their enemies. This was the like of what happened to Yoruba Muslims at the wake of the 1804 Jihad when it extended to their land. There were allegations of harassment of Muslims by police and other law enforcement agents which later degenerated into killings and counter killings over the maltreatment of Muslims. Those that stayed behind had to under-play all religious manifestations and destroying all artefacts and sought protection from Federal Government of Nigeria via the Nigerian soldiers. The situation had paved way for mutual suspicion between brothers and sisters such that even in the Nigerian/Biafran war, that is, the Nigerian civil war, they could not be drafted into the army to fight against their fellow Muslim brothers from the North. As if to pacify the Christians, particularly the aggrieved Igbo and their allied, General Yakubu Gowon, a Christian from the North, became the Head of State and Commander-In-Chief of the Armed Forces of the Federal Republic of Nigeria. Today however, Egodi Uchendu is of the opinion that a new dawn has come for Islam in the Southeast particularly in Igboland.

She advanced several reasons for the assertion prominent among which are:

1. Genuine spiritual quest and conviction that Islam is the appropriate way to God;
2. Perceived divine influence through dream and revelations,
3. Dissatisfaction with former religious group;
4. Admiration for Muslims' modesty (simplicity) and munificence;
5. Intermarriages;
6. Right to choose amidst alternatives which finds credence in the constitution of the land;
7. Similarities between some Christian sects and Islam;
8. Curiosity and result of habituation;
9. Political and economic marginalisation of Igbos since Nigerian civil war (1967-70);
10. Desire for integration within the established Muslim financial and political networks;
11. Muslim proselytization among Igbo whose other goal is to bring about political unity in the country;
12. The pall of financial and other inducements.

The question that needs to be asked in respect of the observation made by Uchendu is, 'how ready are Muslims to take the advantage of the opportunities?' According to her, the common dictum among such ardent Igbo Muslims is, 'I have the right to choose my religion, it is my faith, it belongs to me'. She gave reasons for why Ighos are generally averse to Islam and any attempt to Islamize their land. Their position as she observes, are based on the following arguments: that Igboland should remain completely Christian, that it will mark the fulfilment of the 19<sup>th</sup> century Jihad strategy of Islamising non-Islamic communities if Igbos revert to Islam, anxiety of losing members and traditional values to another ethnic-religious group, lingering bitterness from the role of the Hausas during the Nigerian civil war, fear of religious balkanization that may endanger Igbo socio-political interests, the media stereotyping of Islam and the Muslims as well as the global association of Muslims and Islam with violence.

## **ISLAM AND OTHER RELIGIONS IN NIGERIA**

The first contact of Islam with Africa was in 615AD when the first set of the Muslim refugees sought asylum under the Christian King in Abyssinia-Negus. Even, Bilal, the first Mu'adhin of Islam was an Abyssinian by origin. 'Uqbah bin Nafi' is revered to these days as the founder of Muslim Africa. The oldest extant Arab historians' works about Africa are said to have been written in the 8<sup>th</sup> century

According to Doi, 65% of Nigerian populations are Muslims. The total area of Nigeria is 923,768 square kilometres out of which the Northern states form the largest. The Northern Region was estimated in 1966 to be 281,782sq miles and it is inhabited by overwhelming Muslim majority. The common affinities among the Northern people, though of different tribes, are religion of Islam and Hausa language. Islam in particular has given them a common outlook and sense of belonging. Islam is of comparatively recent origin among Igbos. Nonetheless, there are large communities of Ibo Muslims in Afikpo, Ugwueze, Orlu, Owerri, Onitsha and other towns and cities. It is estimated that over 50% of Yoruba people are Muslims.

Shaykh Adam al-Ilory observes that in spite of the secular nature of the Nigerian Constitution, it allows each citizen to practice his/her religion of choice. However, as he says, the Colonial Masters had worked out the modality of giving their religion special advantage over and above other ones. He observes further how weekend that used to be Thursday and Friday particularly among Hausa/Fulani and Yorubas was changed to Saturday and Sunday which enables the Christians to have ample time for their worship whereas only one hour is given to Muslims for Jumu'ah service on Friday. According to the Shaykh, one Muhammad Amin Qudsi and others came from Pakistan sometimes in 1946 and had meeting with Muslims. The then Alaafin of Oyo, Oba Adeniran Adeyemi II-the father of the present Alaafin, Oba Lamidi Olayiwola Adeyemi III-who equally attended the meeting was made the Chairman as a mark of honour and respect for his office. After the meeting, a communiqué was issued as a follow up of the meeting and the outcome therefrom, a Muslim political

party was formed in 1946. This development did not go down well with Alaafin's Christian subjects who started grumbling silently and later ganged up against him without letting him know their plans and scheming. So, as he says, many allegations were levelled against him and he was eventually dethroned on account of this.

In the beginning, the Northern Nigeria, that is, the Sokoto Caliphate gave a stiff opposition to the little British forces under the commandship of Lugard. However, following the death of Shehu Uthman Dan Fodio and most of his lieutenants, the Caliphate lost substantial part of her vigour, zeal and vitality with the urge for material acquisition as the major bane of the leadership. By around 1885, a treaty signed by Sultan Umar with the National African Company (later Royal Niger Company) is a true reflection of such wailing of determination and a deviation from the ideals and standards on which the Caliphate was established. Since slave trade was substituted after the invention of machine for the quest for raw materials which the growing industries in Europe needed so dearly and since such raw materials or resources were available in large proportion in Africa, it is therefore natural that the Europeans beamed their search light towards Africa especially the West Africa-south of Sahara. In 1807, British subjects were forbidden from keeping slaves and slavery was finally abolished in Britain in 1833. In 1840, Society for Extinction of Slave Trade and the Civilization of Africa was inaugurated with Prince Albert as her President. It should be noted that the means of civilizing Africans by their own estimation is by imparting Western culture into them and weaning them for Christ. Doi observed that:

Although, Christianity came late, it came, as we have seen with the blessings of Imperial Power of Western Europe. Wherever, Christianity came, they were provided with all the facilities by the former colonial masters, from anti-malaria drugs to dangerous weapons, educational facilities to the material means to bribe the natives, health services to highest position in government..... well-planned co-ordination and support for the Missionary.

Although in 1903, Lord Lugard promised that his rule would be just and fair and that his government would not interfere with Muslim religion. Yet, this promise to the Christian Missionaries does not imply that Lugard would exclude evangelisation from his territory, so as they opined, it only meant that, he would not foist Christianity on them. This promise, as observed by Doi, led to lethargy and inaction among the 'Ulama and the Muslim rulers. Arabic and Islamic Studies lost credibility owing primarily to lack of funds, proper co-ordination, and standardized syllabus and so forth such that English Language, the language of the new administration and the new rulers, the Bible and the Christian Missionaries then gained ascendancy. As Doi says, with the coming of Christian Missionaries and Christianity there crept in gradually the new form of Western way of life and its vices-alcohol, dancing, gambling, free sexual intercourse/relationship, tight-fitting-body hug-sex-inducing dresses among others became the norms among young Africans. Similar observation was made by Edward Blyden. Sir Gilbert Carter was said to have considered Islam as a bulwark against the 'gin disease' that was introduced into Africa by the British over Lords.

The duo of Christianity and Islam have, always been at keen contest to dominate the public space in Nigeria. These competitions have, even, in some instances, threatened to tear the country apart as it has led to animosity between Muslims and Christians which had pitched the north against the south as could be the foregoing paragraphs. While the Muslims in the south particularly the south west have learnt to live with their fellow Christian neighbours in peace with certain levels of mutual respect and tolerance, this could not be said of the north which has been turned to a hot bed of religious imbroglio. My reasons could be advanced for this difference between the two ends. While Islam was to be established as a state religion before the advent of the British and Christian missionaries in the south west it had been firmly established in the north. Besides, and owing to the reason advanced above, the Muslims in the south west have adjusted themselves to circumstances in which they found themselves trying to do their best to cope with the obtainable situation. Moreso, almost every family in Yorubaland has adhered to one of these religions.

### **THE NORTH/SOUTH DIFFERENTIAL**

We have seen in the foregoing paragraphs, the disparity in the time and means by which Islam was introduced to different parts of Nigeria as well as the differences in its growth and development in the north and south of the country. The age and numerical strength of Islam in these parts of the country equally responsible for the differential as the challenges varies from one part to another. Although, Muslims in Nigeria are essentially Sunni who follow Maliki School of thought (jurisprudence), yet certain differences have not allowed them to properly harness their resources and take full advantage at their disposal, a situation which has rendered their numerical strength useless. According to Shaykh Adam Abd-Allah al-Ilory, the Hausas in Nigeria believe that more than every other group (in country), they are the custodians of '*Aqidah*' and thus look down upon other Muslims as being inferior, dirt and or pseudo-Muslims. It should be noted that the learned Shaykh is himself of Hausa origin such that his observation is not borne out vendetta or rather to spite his fellow Muslims. In fact, immediately after this statement, he quickly adds in parenthesis that he is a Hausa man himself. He condemns this habit and asserts that it is unfortunate violation of Qur'anic injunction particularly as contained in the following verse.

Those who avoid great sins and shame deeds, only (falling into) small faults- verily your Lord is ample in forgiveness. He knows you well when He brings you out of the earth, and when ye are hidden in your mothers' wombs. Therefore, justify [praise] not yourselves: He knows best who it is that guards against evil.

He further states that this habit is quite appalling considering the fact that there are good and decent Muslims among other groups just as we have them among Hausa/Fulanis. After all, as he concludes, just as we may have bad Muslims and those that do not profess Islam at all among other ethnic nationalities, so do we find them among Hausa/Fulani although with insignificant percentage. The case of the Maguzawa among the Hausa was used to buttress his argument. Thus, the observation made by Kenny is apposite in this respect. He says:

While northern Islam has been firmly reformist and separatist with regard to anything non-Islamic, Yoruba Muslims have been more accommodating. The Yoruba people are first of all Yoruba, secondly Muslim or Christian and lastly Nigerian, so that in one family you can find both Muslims and Christians and some involvement in the traditional religion.

The situation in the mosques particularly in the South west whereby the rich men are dominating as a result of their contribution to maintenance of the mosque and propagation of Islam is equally addressed by Shaykh Adam. So, as he observes, they (the rich men) have a dominant voice in the appointment of Imam as well as grip over them upon their appointment owing to their contributions. It is a common phenomenon among the Yoruba Muslims to give certain titles to those they consider worthy in their Ummah, those who have contributed in one way or the other to the upliftment of Islam and the welfare of the Muslims. Such title as observed by Shaykh Adam al-Ilory include: Abubakar- Baba Adini, Hamza-Balogun Adini, etc the result of which, as he says, was that they later become the ones controlling the scholars and dictating to them.

According to Shaykh Adam, the struggle for the post of Imam always pitched a party against the other such that one party would then seek the support of members of congregation in order to be appointed. He, therefore, asserts that whoever is going to be Imam must be a specialist who understands the rudiments of his duties and position. He buttresses this by quoting the following verses of the Glorious Qur'an:

Nor should the believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them-that thus they (may learn) to guard themselves (against evil).

When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger or to those charged with authority among them, the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have followed Satan.

Explaining how and why women were allowed to attend mosque for five daily prayers and Jumu'ah service in Yorubaland-South west of Nigeria, Shaykh Adam disclosed that Lagos is a place whereby competition as well as controversies among scholars and even the general members of the society are well pronounced. So, in order to face the challenges of the Christian missionaries who used to tease Muslim women while going to Church on Sunday that there is no worship for them, a consensus was reached by a group of scholars that women should be allowed to observe their Jumu'ah, the five daily prayers in the mosque as well as 'Idaya at designated praying grounds. This is premised on the idea that Allah Islam does not differentiate between men and women on matters of religion/worship or spiritual elevation.

This claim or argument finds, as he asserts, support in the following verses of the Glorious Qur'an:

The believers, men and women, are protectors, one of another they enjoin what is just and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger On them will Allah pour His Mercy for Allah is exalted in power.

For Muslim men and women-for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise-for them has Allah prepared forgiveness and great reward.

It is not befitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision: if anyone disobeys Allah and His Messenger, he is indeed on a clearly wrong path.

The resolution (*fatwa*) or consensus (*ijma'*) was reached in Lagos in 1947. The following were the participants in the deliberations: Alhaji Abubakar Otun, Alhaji Mustapha Ekemode and Ustaz Shuraqah Ayodeji. All of them were members and scholars of Ansur-Deen Society of Nigeria.

Sometimes, ethnic or regional loyalty or rather interest overrides religious concerns. It thus means that rather than Muslims being united upon the basis of universal brotherhood taught by Islam, they were divided along the line of ethnicity or cultural affinity. One needs to mention and appreciate here, the magnanimity of the Nigerian Christians who conceded to two Muslims as presidential candidates (Bashir Tofa and Alhaji MK.O. Abiola) in the June 12, 1993 presidential election with even one of them having Muslim as his running mate. However, the election that was described and generally accepted as being the fairest and freest ever in the Nigerian political history was annulled not by a Christian but by a fellow Muslim from the north. Although, the annulment generated a lot of hues and cries as well as haggling and quarrelling, yet the late Alhaji (Chief) Mashood K.O. Abiola, the acclaimed winner of the election died mysteriously while still being incarcerated by his fellow Muslim

Shaykh Uthman Dan Fodiyo (1754-1817) worked assiduously with zest, zeal and vigour to establish Islam and the institution of Caliphacy in which the political authority of the Northern Nigeria rested before it was sacked in 1904 by the British imperialists. Since Sokoto caliphate was able to establish Islamic State before it was sacked, it constituted one major difference between the north and the south where a clear cut Islamic state was about to emerge just before the advent of colonialists and the missionaries. The Sokoto Jihad had left an indelible mark by breaking off the yoke of local and or ethnic loyalties and putting in their stead, to use Doi's gloss, cosmopolitan loyalty that cuts across the narrow confines of the affinity of kith and kin. This, as argued by Doi, had accomplished the primary step towards the unification of Nigeria. Sokoto remains up till the present moment the vocal point of

Muslim unity in Nigeria as the Sultan of Sokoto is revered as the Spiritual head of the Muslim Ummah-Amir al-Muminin and the President General of the Supreme Council for Islamic Affairs in Nigeria. However, many Muslims have queried whether the institutions left by Dan Fodio are still playing their expected roles. According to Ibn Taimiya, the foremost responsibility of an established authority or government is to facilitate 'ibadah. Events in the north have left many things to be desired, from the recent Boko Haram crises, the 2011 post election crisis, to even those of the al-Majini system of education which had made it difficult, if not impossible, for most young Muslims to realise their full potentials and contribute meaningfully to human civilization. Besides, many Muslims have decried the power of Sokoto State and by extension Nigerian government to enthrone and dethrone/depose the Sultan, particularly, if he has to retain the leadership of the Muslim Ummah in Nigeria. The case of former Sultan Ibrahim Dansuki who was relieved of his office was a great embarrassment to the Nigerian Muslims if not the global Muslim 'Ummah. Many people have observed that no government has ever attempted to sack the President or Chairman of Christian Association of Nigeria (CAN) why then, they asked, should any government sack Amir-ul-Muminin, the President General of the Supreme Council for Islamic Affairs in Nigeria and Amir-ul-Hajj in the federation.

## **SUMMARY AND CONCLUSION**

This paper is basically focused on examining the differential between Islam in the south and the north of Nigeria with respect to time and means of its transmission to each of the two areas in order to ascertain its impacts not only on these areas, but also on the generality of Muslims as well as the nation as a whole. The impact of Islam on Africa is so great such that the History of Africa, especially North and West Africa is history of Islam and those of the Muslims. No wonder why greater percentage of manuscripts on African history was written in Arabic. This equally explains why the Institute of African Studies at the University of Ibadan, the Nigerian premier university, has a section for Arabic manuscripts collected across the continent. It also indicates why the journal of the History Department at the University is christened *Tarikh*, an Arabic word which literarily means history. While the north was privileged to have received Islam as early as the 7<sup>th</sup> century and benefitted immensely from the civilization it brought with it, the south remained untouched by Islam until around 15/16<sup>th</sup> century. The north, unlike the south, is predominantly Muslims. Since there is a keen contest between Islam and Christianity for the public space in the country, it is natural that there would be a serious competition between the south and the north for political cum economic powers. This competition some of the times, tends to be wholesome such that it has retarded the development and progress of the nation. Both south and the north need to realise that, it is only in an atmosphere of peace that religion could be practised and practised well, hence the need to have mutual respect and tolerance in order to give peace a chance. After all, 'truth is bound to triumph when left alone in the market of ideas. The time has therefore come, for man to put an end to war before war puts an end to man.



## REFERENCES

- Abdullah, Y.A. (1989/1409). *The Holy Qur'an, Text, Translation and Commentary*, (New Revised Edition), Maryland: Amana Corporation.
- Adesina, Y.R. (1999). The Growth of Islam in Pre-Colonial Igbomina in *Journal of Institute of Muslim Minority Affairs*, Vol. 19, No. 2 pp. 211-221
- Adeyemo, L.K. (2012), "Islam in Nigeria between the North and the South" in A.F. Ahmad (ed.), *Muslim Revivalism in Contemporary Society*, New York, Ottawa and Toronto: LEGAS, p. 259
- Alkali, Nura et al eds, (1993). *Islam in Africa*, Ibadan: Spectrum Books Limited
- Al-llory, A.A. (1988) *Al-Da'wah wal-Du'at fi Nijiria wa Ghrib al-Afriqiyyah*, Lagos: Markaz al-Ta'lim al-Arabiy wal-Islam
- Al-llory, A.A. (1985/1405). *Al-Islam al-Yawm wa-Ghadan fi Nijiria*, Lagos: Markaz al-Ta'lim al-Arabiy wal-Islam
- Aluko, S.A. (1965). How Many Nigerians? An Analysis of Nigeria's Census 1901-63 in the *Journal of Modern African Studies*, Vol. 3, No. 3, pp. 371-92
- Arnett, E.J. (1931). The Census of Nigeria, 1931 in *Journal of the Royal African Society*
- Babalola, E.O. (1984). The Nupe Factor in Nigeria Islamic History: The Akoko Example in *Orita* Vol. 16, No 2, pp. 98-110
- Balogun, L.A.B. (1978). The Episode of Islam in the Ancient City of Benin and its Environs (an oral tradition) in *African Zamani*, No 8/9, pp. 84-112
- Barbara, C. and Nikki, M (1994). Nana Asmau, Her Elegies & the Possibilities of Insider Alternatives in *African Language and Culture*, Vol. 7, No. 2, pp. 91-99
- Barbara, C. & Lucy C. (1994). *The Heritage of Islam: Women, Religion and Politics in West Africa*, London: Boulder, pp. 197-212
- Danmole, H.D. (1990). Islam and Party Politics in Lagos: a Study of the United Muslim Party 1953-1966 in *Journal of Institute of Muslim Minority Affairs*, Vol. 11, No. 2, pp. 334-346
- Doi, A.R.I. (1992). *Islam in a Multi-Religious Society: Nigeria as a Case Study*, Kuala Lumpur: A.S. Noordeen
- Ghadamosi, T.GO. (1983) Key Issues in Anglo-Yoruba Muslim Relations 1884-1914 in *African Notes*, Vol. 9, No 2. pp. 9-22
- Ghadamosi, T.GO. (1978). *The Growth of Islam among the Yoruba, 1841-1908*, London: Longman Group Limited

Ghadamosi, T.G.O. & J.F. Ade Ajayi (1980) "Islam and Christianity in Nigeria" in Ikimi, Obaro, *The Groundwork of Nigerian History*, p. 348

Hiskett, Mervyn (1994). *The Course of Islam in Africa*, Edinburgh: Edinburgh University Press

Hodgkin, Thomas (1960). *Nigerian Perspectives, An Historical Anthology*, Oxford: Oxford University Press, pp. 67 & 68

Hunwick, J.O. (1971). "Songhay, Bornu and Hausaland in the Sixteenth Century" in Ade Ajayi, J.F. and Crowder, M. (eds.) *History of West Africa*, Vol. 1, London: Longman Group, p. 216

Ikime, O. (1980). *Groundwork of Nigerian History*, Ibadan: Heinemann Educational Books (Nigeria) PLC

Jameelah, Maryam (1983) *Islam in Theory and Practice*, Delhi: Taj Company

Johnson, H.A.S. (1967). *The Fulani Empire of Sokoto*, London: Oxford University Press

Lapidus, Ira Marvin (2002). *Islam in West Africa-A History of Islamic Societies*, Cambridge: Cambridge University Press, p. 645

Niven, C.R. (1935). *Some Nigerian Population Problems in the Geographical Journal*, *Journal of the Royal Geographical Society*

Oduyoye, M. (2000). *The Shariyah Debate in Nigeria-October 1999-October 2000*, Ibadan: Sefar

Olupona, J.K. & Falola, T. (1991) *Religion and Society in Nigeria: Historical and Sociological Perspectives*, Ibadan: Spectrum Books Limited

Ottenberg, S. (1971). *A Muslim Igbo Village in Cahiers d'entudes africaines* Vol. 11, No.42, pp. 231-260

Oyelade, E.O. (1995). *The Ruler Factor in the Islamization of the Yoruba 1840-1940 in Orita* Vol. 27, No. 1 pp. 22-34

Prothero, R.M. (1956). *The Population Census of Northern Nigeria, 1952: Problems and Results in Journal of Population Studies*, Vol. 10, pp. 166-183

Rahim A. (1981), *Islamic History*, (Lagos, Kaduna, Kano): Islamic Publications Bureau

Raji, N.I. (2001). *Mate Selection, Compatibility of Couple and the Place of Women in Family Formation: A Case Study of Ilorin, Nigeria in Islamic Culture and English Quarterly*, pp. 105-125.

Ryan, P.J. (1978). *Imale: Yoruba Participation in the Muslim Tradition-A Study of Clerical Piety*, Harvard: Harvard Theological Review, Harvard Dissertations in Religion

Smith, H.E. (1988). The Historical Impacts of Islam and its Future Prospects in Africa: A Case Study of Sudan and Nigeria in *Journal of Muslim Minority Affairs*, Vol. 9, No. 2, pp.311-330

Trimingham, JS (1980). *The Influence of Islam in Africa*, 2<sup>nd</sup> edition. London and New York Longman Group

Udo, R.K. (1980). "Environments and Peoples of Nigeria: A Geographical Introduction to the History of Nigeria" in Ikime, Obaro (ed.). *Groundwork of the Nigerian History*, Ibadan Heinemann Education Books, p. 11

Umejesi, LO. (1992). The Spread of Islam in Nigeria in *Orita*, Vol. 24, No. 2, pp. 85-96

Yusuf, B.O. (2000), Islamisation of Yoruba Culture According to Shaikh Adam 'Abd-Allah Al- flory (1917-1992CE) in *Islamic Culture and English Quarterly*, pp. 109.123

# **INNOVATION IN YOUTH UNEMPLOYMENT TRAINING SCHEME: A LESSON FROM A MULTINATIONAL OIL COMPANY IN NIGERIA.**

By  
E.P. Oseyomon Ph.D  
&  
F.O. Ogieva

## **ABSTRACT**

*This paper employed the way and manner Shell Petroleum Development Company (SPDC) tackles the perennial problem of youth unemployment in Nigeria. Secondary data were obtained and analyzed using tables, simple percentages and chi-squared as bases of analyses. The results from the analyses revealed that SPDC organized innovative youth training schemes as a measure of reducing unemployment among youth in Nigeria.*

## **INTRODUCTION**

Drucker (1995) defined innovation as the second function of entrepreneurship in which the first is marketing. Entrepreneurship is defined as the act of creating new enterprises (Roberts, 1989). Similarly, Roberts (1989) also defined a successful entrepreneur as a man or woman who started a business where there was none before, who had at least 5 employees and who had established for at least five years. Drucker (1995) defined innovation as the provision of better economic goods and services. It is not enough for the business enterprise to provide just any economic goods and services. It must provide better and more economic ones. It is not necessary for a business enterprise to grow bigger but is necessary that it constantly grows better (Drucker, 1995). Innovation can take the form of lower prices, the form with which the economist has been most concerned. Innovation by charging a lower price is very popular also because price as a marketing decision variable has properties that are easily quantifiable. Prices are quantitative, unambiguous, and one-dimensional. Innovation through product image, product quality, customer service, promotion and similar factor is not very popular because these factors are ambiguous, qualitative and multidimensional (Sebora et al, 1994).

In this research work, the interest is in innovation through training via the youth training scheme of one multi-national oil producing company operating in Nigeria. Training is the organizational effort, which has the objective of assisting an employee or an apprentice to acquire the fundamental skills required for the efficient execution of the functions for which he or she is hired (Nwachukwu, 1988).

The skills to be acquired are four in number. They are:

(i). Technical skill which has to do with the knowledge and proficiency in the activities involving methods, and processes.

(ii). Human skill which involves the ability to work with people, it involves cooperative effort, it involves teamwork, it involves the design of an environment in which people feel secure and free to express their opinions.

(iii). Conceptual skill which has to do with the ability to see the big picture, to recognize significant elements in a situation, to comprehend the relationships between variables, and

(iv). Design skill, which is the ability to do more than see a problem but also to work out a practical solution to the problem (Koontz et al, 1990: 539).

The main objective of the study is to examine the innovation aspects of the Youth Training Scheme of Shell Petroleum Development Company (SPDC) in Nigeria.

## **THE HISTORY OF SHELL PETROLEUM DEVELOPMENT COMPANY, NIGERIA LIMITED (SPDC)**

The Shell Petroleum Development Company of Nigeria Limited pioneered the oil and gas industry in Nigeria Originally known as Shell D'arcy, it was based in Owerri in 1937, before becoming the jointly financed Shell BP Company The company was granted an oil exploration license on 4<sup>th</sup> November 1938, for 40,000 square miles of the Niger Delta Basin World War II caused activities to be suspended for 5 years from 1941 (SPDC, 1999) The Company first drilled a well at Ihuo, ten miles north east of Owerri, to a depth of 11,228 feet but failed to find oil. Then Akata I well was drilled in 1953 and suspended in 1954 (SPDC, 1999).

January 1956 saw discoveries in River State at Oloibiri (first commercial oil field) and Afam. Through a sustained exploration effort since then, the Company has helped to establish Nigeria as a major producer of crude oil. Gas is an important by product of the oil exploration and production and vast gas have also been discovered, with effective utilization of this gas likely to be a key feature in the years to come. February 1958 production at 6000 barrels a day heralded the discovery of the Ebulu and Bomu fields in Rivers state and Ughelli field in the west of Delta State (SPDC, 1999). Port-Harcourt then became the choice for a new Company location because, apart from having commercial quantities of oil in the vicinity, it possessed an adequate harbour, airport and telecommunications link with Lagos. Offices, workshops, materials handling facilities, a water transport base, residential area and training centers were all built to support the Company's operations. At the same time, there was still a need to reduce transportation costs to make Nigerian crude more economic. The obvious solution of introducing larger tankers was unavailable because of the Bonny Bar, which could only be passed by vessels of less than 18,000 tons loaded. The answer was to build storage facilities at Bonny and dredge the Bonny Bar. The resulting Terminal,

originally with four storage tanks and a 330,000 barrels capacity, was connected to Bomu and Afam by pipeline (SPDC, 1999)

In 1967, the Biafran crisis brought operations in the East to a halt. However, in Warri, Delta State, Operations were restarted at the end of that year, being coordinated via the Hague. The trans Niger pipeline gathering system was started in 1963 and finished two years later (SPDC, 1999) Unfortunately the crisis, the growth of production in Delta State and the introduction of "Supper tanker" made the pipeline unviable. The Forcados in the West now have a combined capacity of over 13 million barrels (SPDC, 1999). With all the activities in the Eastern States and Delta State the Company was reorganized into two operating divisions, east and west, based in Port Harcourt and Warri respectively. Lagos, meanwhile, continues to provide corporate support. This brings us to today and the future of Shell in Nigeria (SPDC, 1999). Shell in Nigeria has itself challenging targets for the future, in its efforts to support Nigeria's vision 2020 concept. In simple terms there is a target to produce 2.5 billion standard cubic feet of gas by year 2020. The bottom line is that these targets may not really manifest, if the employees particularly the contract staff who constitute a greater majority of the employees are not properly motivated to work (SPDC, 1999).

## **CONCEPTUAL ANALYSIS**

Training has been defined by Armstrong (1994) as the systematic development of the knowledge, skill and attitude required by an individual to perform adequately a given task. Beach (1995), has defined training as an organized procedure by which people acquire knowledge and skills. Nwachukwu (1988), has defined training as an organizational effort aimed at helping a trainee to acquire the basic skills required for the efficient execution of the functions for which he is hired or being hired. The three definitions above show that training is for a purpose. The knowledge acquired in institutions of learning are general and each organization has its own way of applying the general knowledge to its operations. The most important determinants of training are the task to be done and the trainee's abilities and attitudes. If the trainee is a current employee and has work ethics, attitudes and skills needed to do the jobs, training may not be relevant. In the case of this research work, the trainee is to acquire the skills, which will enable him or her to be employed in the organization or become self employed youth.

Development deals with the activities undertaken to expose a trainee to perform additional duties and assume positions of importance (Nwachukwu, 1988). Since the interest in this research work is to focus on youth skills training and development to make the youths that participate to acquire skills that make them employable but most importantly to give them financial start up packs so that they can become self-employed after the programme, both training and development become very relevant. Nwachukwu (1998) has observed that the importance of qualified manpower in the social, political and economic development of any nation can hardly be over stated. No nation is known to have attained sustained high level of economic growth and development without an ample supply of qualified manpower. Of all the factors that unlock the forces of economic growth and development, country's human

resource is the most vital, for without it, all other factors are to was (Nwachukwu, 1988) There are certain conditions that serve as pointers for the need for training. These symptoms manifest themselves in a host of ways. The most common conditions that make training imminent include

- (i). Lack of interest in one's job,
- (ii). Negative attitude to work;
- (iii). Low productivity.
- (iv). Tardiness
- (v). Excessive absenteeism rate,
- (vi). Excessive complaints;
- (vii). High rejects or low quality output:
- (viii). High incidence of accidents, and
- (ix). Insubordination (Nwachukwu, 1998: 121).

This is a situation of training in an organization, which is different from training by an organization, which starts from trainees who are not employees of the organization as at the time the training scheme started. An example of this type of scheme is the Youth Training Scheme mounted by the Shell Petroleum Development Company of Nigeria Limited (SPDC) The company established its Youth Training Scheme (YTS) in the 1980's in support of national efforts to reduce growing unemployment among the youth in its areas of operations (SPDC, 2001a). Concerned as the company was, it was constrained by the capital-intensive nature of the oil and gas industry to employ directly more youths from its host communities. Then it launched the YTS. The scheme is a vocational skill-training programme through which participants acquire necessary skills for self-employment or eligibility for employment (SPDC, 2001a).

SPDC started the scheme in collaboration with the National Directorate of Employment (NDE) in Bonny in 1994. Between 1994 and 1997, seven schemes were implemented and 1469 youths were trained in various occupations. These schemes were executed by Community Development Partners (CODEP), Bamak Nigeria Limited and International Foundation for Education and Self-Help (SPDC, 2001a). The Scheme are:

1. "Bonny/Ibati Youth Training Scheme;
2. Egbema Youth Training Scheme,
3. Oguta Youth Training Scheme;
4. Nembe Youth Training Scheme;
5. Gbarna Youth Training Scheme,
6. Ogoni Youth Training Scheme, and
7. Souk Youth Training Scheme 2001:3)

These schemes were implemented through the "mobile workshop model" of training popularly known in Nigeria as "school on wheels" (SPDC, 2001:3). Arising from the internet inefficiencies associated with the "model of training", the Youth Training Scheme was reviewed in 1999 and the training model replaced with the "Institutionalized Training Model" in conformity with the National Policy on Vocational Education. The duration of the scheme was increased and a two months 'on the job' training introduced. In the year 2000, two training sessions were conducted at the following centers: Orlu (Imo State) and Bori (Rivers). In the same year, 206 youth were trained in welding/fabrication, electrical works, electronics works, carpentry, auto-mechanic works, fashion design and hair dressing by Nigerian Opportunities Industrialization Centre (NOIC) and the Imo State Technological Skills Acquisition Centre, (TESAC) Orlu, (SPDC, 2001a: 4). The Review of the Youth Training Scheme of SPDC in 1999 has been an innovation, which Drucker (1990) described, as the second function of business after marketing as the provision of better economic goods and services. The Youth Training Scheme was reviewed to provide better services for the unemployed youths in the Niger Delta. It has been the belief of SPDC that it is not necessary for their business to grow bigger, but that it is necessary for it to grow better. The change of the training model to the institutionalized training model in conformity with the National policy on vocational Education has been an innovation in techniques. The change of the duration of the scheme to two months gives the trainees more time to acquire the skills.

**MODEL CONSTRUCTION**

The model of employment in this study derives from the classical model, the four equations of the model are as follows:

(1)  $Y = FCN, K^0$  ..... (1)

Where Y is the level of output, N is the amount of labour and  $K^0$  is the capital, which is fixed. So the level of output is determined by the amount of labour employed and a fixed level of capital.

(ii)  $N^d = f(w/p)$  ..... (2)

Where  $N^d$  is the demand for labour and  $w/p$  is the real wage rate. The demand for labour is inversely related to the real wages rate.

(iii).  $N^s = f(w/p)$  ..... (3)

Where  $N^s$  is the supply of labour and  $w/p$  is the real wage rate. The supply of labour is proportionately related to the real wage rate.

(iv).  $W^d = N^s$  ..... (4)

At equilibrium, demand for labour is equal to the supply of labour.

The wage is the payment made to a worker for the work to be performed. For the unemployed youths in the oil communities, the wage rate is zero and so the output is zero.

They do not earn any income. They resort to begging and committing of crimes to earn their living and this leads to a lot of restiveness in the oil communities.

The Youth Skills Development Scheme trains some of the youths by making them acquire skills that will enable a few of them to be employed in SPDC and other oil companies while the rest are given starter packs to engage in self-employment ventures. When they are employed or self-employed, they now earn wages and wage rate will become positive and the output will become positive and in the aggregate the GNP will rise thus leading to economic growth. This is what makes the youths employable, so that they acquire new skills to make them work and earn a living instead of idling about.

## **SUMMARY OF METHODOLOGY**

The research design chosen for the study is a combination of the use of secondary data content analysis and a case study. The data on youth skills development in SPDC exists and this type of data not originated by the researcher is called secondary data. It is got from a publication of SPDC known as SPDC and Youths Skills Development. The data is content analyzed and a case study is done of youth skills development only in SPDC but at a depth.

The research design chosen for the study is a combination of the use of secondary data and primary data from an oral interview of a representative sample of 50 Trainees from 50 training centers. The data presentation tools are tables. The data analysis tools are percentages and Chi-square test for testing the two hypotheses and theoretical analysis for all prose information.

## **DATA PRESENTATION AND ANALYSIS**

### **Data Presentation**

Table I below shows the Youth Training Scheme of SPDC. A breakdown of trainees for the years 2005 - 2010

Table 1: The Youth Training Scheme of SPDC:

A Break down of Trainees for the Years 2005 2010

<b>S/No</b>	<b>Occupation</b>	<b>Frequency</b>
1	Welding and Fabrication	870
2	Carpentry and Joinery	180
3	Fashion Design	462
4	Electrical	402
5	Electronics	37
6	Hairdressing	186
7	Building	208
8	Soap making	150

9	Plumbing and Filtering	58
10	Computer	241
11	Candle making	56
12	Cream/powder making	58
13	Outboard	30
14	Banking	178
15	Palm Oil Processing	90
16	Catering	35
<b>Total</b>		<b>3241</b>

Sources: SPDC (2001). SPDC and Youth Skills Development, Lagos: SPDC.p.6.

Table 1 shows that between the years 2005 2010, SPDC trained a total of 3241 Youths for employment and self-employment in 16 different occupations:

**Table 2: The percentage Increases in the Number of Graduate Training between 2008 2010.**

<b>Year</b>	<b>Frequency</b>	<b>Percentage Increase</b>
2008	8	-
2009	206	2475
2010	41	(80.10)

Sources: SPDC (2001). SPDC and Youth Skills Development, Lagos: SPDC, p. 45.

From table 2 above, it is shown that the increase in the number of graduate trainees between 2008 and 2009 was 2475%. However between 2009 and 2010, the increase in the number of graduate trainees was 80.10%.

## **HYPOTHESES TESTING**

The first hypothesis is to be tested in the null that the number of trainees in the SPDC Youth Training Scheme of SPDC in the different vocational areas between 2005 and 2010 are of the same order of magnitude at 5% level of significance. The alternative hypothesis is that the number are not of the same order of magnitude. The one factor Chi- squared test is used to test the hypothesis.

S/N	Occupations	Observed Frequency, O	Expected Frequency, E	(o-e) <sup>2/e</sup>
1.	Welding and fabrication	870	202.56	2199.231
2.	Carpentry and joinery	180	202.56	2.513
3.	Fashion design	462	202.56	332.390
4.	Electrical	402	202.56	196.368
5.	Electronics	37	202.56	135.318
6.	Hairdressing	186	202.56	1.354
7.	Building	208	202.56	0.146
8.	Soap making	150	202.56	13.638
9.	Plumbing and filtering	58	202.56	103.167
10.	Computer	214	202.56	7.295
11.	Candle making	56	202.56	106.167
12.	Cream/power making	58	202.56	103.167
13.	Outboard	30	202.56	147.003
14.	Banking	178	202.56	2.973
15.	Palm	90	202.56	62.548
16.	Catering	35	202.56	138.608

**Source:** from the data in table 1

From Table 3 above, it is shown that the calculated Chi-squared value is 3551.766. The table Chi-squared value at 15 degree of freedom and 95% confidence level (15% level of significance) is 24.996. Since the calculated chi-squared value is greater than the table Chi-squared value, the null hypothesis is rejected and the alternative hypothesis is accepted. This shows that the number of trainees in the SPDC Youth Training Scheme in the various vocational areas between 2005 and 2010 are not of the same order of magnitude. No wonder the vocational area of welding and fabrication has the highest frequency of 870 while the vocation of outboard engines has the lowest frequency of 30.

The second hypothesis is to be tested in the null that there is no significant difference between the observed and expected frequencies of the number of trainees in the Youth Training Scheme of SPDC between the years 2008-2010 at 5% level of significance. The alternative hypothesis is that there is a significant difference between the number of trainees 2008 and 2010. The statistical tool for testing the hypothesis is the one factor Chi square test. The computational details are shown in Table 4 below.

**Table 4: The Computation Details of the Second Hypothesis**

Year	Observed frequency, O	Expected frequency, e	(o e) <sup>2e</sup>
2008	2915	1355.67	179.3585496
2009	608	1355.67	412.3499295
2010	544	1355.67	485.96500128
	4067		1077.673492

Source: (i) SPDC (2008), Annual Review Lagos: SPDC, p. 18

(ii) SPDC (2010), People and the Environment Annual Report Lagos: SPDC, p. 24.

(iii) SPDC (2010b), People and the Environment: Annual Report, p.24

The outcome of the analysis shows that the calculated chi squared value is greater than the chi-squared table value. The null hypothesis is rejected and the alternative hypothesis accepted. This means that there is a significant difference between the number of trainees from 2008 to 2010. 2008, has the highest number of trainees (2915) while 2010 recorded the lowest (544).

## **CONCLUSION**

Innovation is a critical factor that organizations must imbibe in order to bring about gainful employment for the teeming youths of this nation Nigeria. No doubt, SPDC is doing a lot in the area of youth capacity building but they still need to do more judging from the large number of unemployed youths in Nigeria. They have what it takes, all they need to do is to empathise with the youths and demonstrate genuine and sincere commitment by deploying a reasonable proportion of their resources to empower our youths.

## REFERENCES

- Armstrong M. (1994) A Handbook of Personnel Management London Kogan Limited
- Beach O. (1995) Personnel, The Management of People at Work New York Macmillan Publication
- Decker PF (1995) The Practice of Management London William Heinemann Limited,
- Homady, H. Donnel, C, and Weihrich, H. (1990), Management. Auckland McGraw Hill International Book Company.
- Nwachukwu, CC (1988) Management Theory and Practice Onitsha: Africana FEP Publishers Limited
- Roberts, E. (1989), Entrepreneurship and Technology Princeton: D. Van Nostrand Company
- Schora, T.C. Hartman, E A. and Tower, C.B. (1994), "Innovative Activity in Small Business Competitive Context and Organization Level", Journal of Engineering and Technology Management, Volume 11, Numbers 3 & 4, 253-272
- SPDC (1999), People and Environment. Annual Report. Lagos: SPDC.
- SPDC (2010), People and Environment: Annual Report. Lagos: SPDC.
- SPDC (2010), SPDC and Youth Skills Development, Lagos: SPDC.
- SPDC (2010), People and Environment: Annual Report. Lagos: SPDC.
- SPDC (2010), Shell in Nigeria Lagos: SPDC.

# **MARKETING CONCEPT: A STRATEGY FOR WINNING AND RETAINING CUSTOMERS IN A MULTINATIONAL COMPANY**

**By**  
**Oscyomon, Ehi Patrick, Ph.D**  
**&**  
**Ajao, Mayowa Gabriel Ph.D**

## **ABSTRACT**

*This paper examined the basic ways customers can won and retained. It looked at the use of marketing concept and innovations as strategies for winning and retaining customers. Nigerian Bottling Company: Benin Plant was used as a case study. A sample size of one hundred and twenty (120) respondents drawn from the customers and management staff of the company was used. A simple random sampling technique which enabled all members of the population to have equal chances of belonging to the sample was used in the selection of the twenty (20) management staff. Similarly, a cluster sampling which enabled Benin City to be zoned into five (5) areas and a simple random sampling method were adopted in the selection of the one hundred (100) customers within Benin City. Data gathered were analyzed using Z-test, t-test and chi-square. The findings from the analyzed data revealed that understanding the needs of customer and taking decisions based on these needs play a vital role in winning and retaining customers. To this end, company that want to survive in a competitive market must imbibe the philosophy of marketing concept and embark on innovative strategies that would meet the needs of their customers in unique ways.*

## **INTRODUCTION**

The survival of any company depends largely on its customers that are the buyers of its products. So, customers' needs are taken into consideration when companies are deciding on the type of products to offer for sale. This brings about marketing concept which stresses customer orientation as a fundamental business philosophy. The task of meeting the needs of these customers becomes more challenging in a competitive market where goods and services from different producers are available, among which consumers make a choice. Consumers, in this situation, will certainly choose the products that take less from their hard-earned income and at the same time maximise their satisfaction. As a result, forward looking companies constantly seek for information that will help them to enhance the quality of their products at an affordable rate. They embark on innovations, which involve the introduction of new ideas and techniques in the production of their goods and services. They map out strategies to make their goods and services unique and attractive to customers Strategy in this sense, refers to the determination of basic long range goals and objectives and the deployment of various methods for the achievement of these goals and objectives.

Moreover, companies wishing to attract and keep customers must be ready to do what their competitors could not do or do what they are doing in a unique and better way They

must create a competitive advantage that will take them a step ahead of their competitors. This can be achieved in the quality of their products, their distribution channels, their social responsive behaviours, the use of modern technologies etc. In any case, there should be a distinguishing feature between their products and those of their competitors.

In this study, emphasis was on the extent to which Nigerian Bottling Company. Benin City has adopted marketing concept in its innovations which has placed it in the position it currently occupies in soft drinks industry. In addition, the study reveals other efforts that the company has made to attract customers to buy its products and also to ensure that those who have tried these products do not only become brand loyal but also help to promote these products.

## **REVIEW OF RELATED LITERATURE**

In today's fast moving and highly competitive market, only companies that have well-positioned marketing strategies and consumer-centred attitudes, will see the light of the day. Goods and services are produced by companies for the sole purpose of meeting the needs of both their current and prospective customers. Any product that fails to achieve this objective is rejected by customers. Hence, companies that want to win and keep customers must see their market offerings from the customer's point of view. It is the value that a customer perceives in products that calls for the purchase of such products. It was rightly pointed out that only value perceived by the customer bestows a competitive advantage. High value as perceived by the producer is irrelevant competitively unless matched by customer appreciation of that value (Ruckert and Walker, 1987).

## **MARKETING CONCEPT**

Marketing concept refers to producer's basic idea on how to satisfy the needs of his consumers. It is based on three major areas:

- Customer orientation
- Marketing organization
- Profit motive

In these areas, producers ensure that what they offer for sale in the market are goods and services that can satisfy the needs of the consumers. They do this effectively by organising other activities and functions involved in marketing to maximise their resources for the benefit of the consumers. Finally, they ensure that the reason why they are into business is achieved. This reason which is basically profit is maximised when producing to satisfy customers (Ijewere, 1997).

Marketing concept is “the marketing management philosophy which holds that achieving organisational goals depends on determining the needs and wants of target markets and delivering the desired satisfactions more effectively and efficiently than competitors do (Kotler, Armstrong, Sminder, & Wong, 1999). Indeed, marketing concept is basic idea behind the production of goods and services. Any organization that fails to take this consideration is bound to fail in a competitive environment. Other marketing management philosophies identified according to (Kotler, *etal* 1999) are:

- (a) The production concept
- (c) The selling concept and concept

- (b) The product concept
- (d) The societal marketing

*The production concept* is the philosophy that consumers will favour products that are available and highly affordable, and that management should therefore focus on improving production and distribution efficiency. *The product concept* is the idea that consumers will favour products that offer the most quality, performance and features, and that the organization shall therefore devote its energy to making continuous product improvements. *The selling concept* is the idea that consumers will not buy enough of the organization's products unless the organization undertakes a large-scale selling and promotion effort. *The societal marketing concept* is the idea that the organization should determine the needs, wants and interests of target markets and deliver the desired satisfactions more effectively and efficiently than competitors in a way that maintains or improves the consumer's and society's well-being. The societal marketing concept is shown in the figure below:

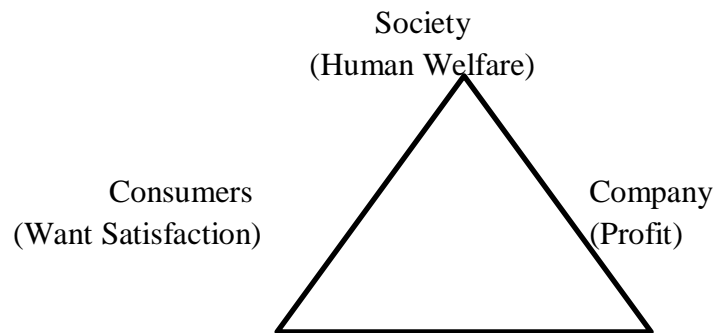


Figure 1: Three Considerations Underlying the Societal Marketing Concept

Source: Kotler Armstrong, and Wong (1999). *Principles of Marketing, New Jersey: Prentice Hall Inc, p. 23.*

## THE CONSUMER

Various organizations and scholars use different terms to describe a customer. The difference in their definitions reflects the extent to which they visualise the worth of their customers. According to Customer Service Handbook (CSH) of Societe Generale Bank of Nigeria (2002), customer is:

- a. "The most important person to the company, whether he comes in person, writes or us or telephones us.
- b. Not dependent on us. Instead we are dependent upon him for our living
- c. Not in interruption to our work, he is the purpose for it. He is doing us a favour by giving us the opportunity to serve him.
- d. Not someone with whom we argue or match our wits. No one ever wins an argument with a customer.
- e. Not just a cold statistic. He is a human being with emotions and prejudices just like ours.
- f. The reason why we exist as a business
- g. A person who comes to us because he needs certain services. It is our job to provide those services in a way that is profitable to the customer and to us.

Basically, customer is the major reason why a business exists. The revenue of a company comes from its sales which are a direct result of the buyers exchanging their money for the company's products. The daily production activities embarked on by Coca-Cola Company is hinged on its abilities to sell its products. No company will succeed when its working capital is tied up in the warehouse as unsold stock. It was emphasised that the primary business of every business is to stay in business (Levitt, 1962). And to do this, you must get and keep customers. This is usually interpreted to mean that you have to sell what you have. Customer is the most valuable assets of any organization. For companies, large and small, the most important real asset with measurable long term value is loyal, one-to-one customer relationship (Anton, 1996). A customer is also defined as the buyer of a product, often in a retailing market, someone with whom a seller deals with on a regular basis (Kotler & Armstrong, 2006). From the above definitions, it is obvious that customer is a live wire of any company. They determine the survival of companies by buying their products. Also, they provide relevant information to producers to enable them to meet or exceed their expectations. These customers may not necessarily be the users of the products. They may buy for resale or philanthropic purposes. Normally, consumers are the end-users of the products and they may or may not be the buyers of the products. It is pertinent to note that companies that have not recognized the usefulness of their customers will soon give way to companies that know their worth.

## **TYPES OF CUSTOMERS**

Customers are of different types and characteristics. Understanding them, therefore, is the starting point of winning and retaining them. The types and characteristics of various customers as well as strategies for winning them are shown in Table 1.

Table 1: Customer Types and What Salesperson Should Do or Say

Basic type of customer	Basic characteristics	Secondary characteristics	Other characteristics	What sales person should do or say
Arguer	Take issue with each statement of salesperson	Disbelieves claims try to catch sales person in error	Cautions, slow to decide	Demonstrate, show products knowledge, use yes but
Chip on shoulder	Definitely in a bad mood	Indignation, anger at slight provocation	Act as if being deliberately batted	Avoid argument, stick to basic facts, show good assortment.
Decisive	Knows what is wanted	Customer confident choice is right	Not interested in another opinion-respect sales persons brevity	Win sales not argument, sell self tactfully inject opinion
Doubting Thomas	Doesn't trust sales talk	Hates to be managed	Arrives at decisions cautiously	Back up merchandise statement by manufacturers tags, labels, demonstrate merchandise, let customer handle merchandise.
Fact finder	Interested in factual information detailed	Alerts to sales persons errors in description	Look for actual tags and labels	Emphasise label and manufacturers facts, voluntary care information
Hesitant	Ill at ease-sensitive	Chopping at unaccustomed price range	Unsure of own judgment	Make customer comfortable, use friendliness and respect
Impulsive	Quick to decide or make own decisions	Anxious-fearful of making a mistake	Wants satisfaction and in decision-wants adviser to do right thing	Emphasise merits of products and services, xxx on customer expressed needs and products
Procastant	I will wait till tomorrow	Lacks confidence in own judgment	Insecure	Re-enforce customers judgment
Silent	Not talking but thinking	Appears indifferent but truly listening	Appear nonchalant	Ask direct questions straight forward
Think it over	Refers to need to consult someone	Looking for another adviser	Not sure of own uncertainty	Get agreement to small points, draw out opinions use points agree upon for close

Source: Atkinson, J. and Wilson, I. (1996) Strategic Marketing: Cases, Concepts and Challenges. London: Harper Collins.

Of a truth, some customers are not certain of the satisfaction they will derive from the products they buy. They fault the system and remain doubtful about the product they buy. This makes it very important for whoever is selling a company's products to understand who he/she is dealing with in order to win the person as a customer The longer a company keeps a customer, the more money it stands to make (Anton, 1996).

## CUSTOMER ATTITUDES

An attitude is predisposition toward any person, idea or object that contains cognitive, effective and behavioural components (Akinmayowa, 1999). It is a learned pattern of response. Every customer has a unique way he/she feels about a product. The predisposition of a customer toward a product should be known if he/she is to be won. There are two

customer attitudes, lost-for-goods customer attitudes and always-a-share customer attitudes (Drucker, 1979).

***Lost-for-Goods Customer Attitudes:*** This occurs when customer finds changes of supplier traumatic. The commitment made by such customer tends to last. This kind of customer views his/her commitment to a vendor as relatively permanent. He is likely to have a long time hair in its relationship with the vendor. This relationship can only end when the customer decides that the performance of the supplier, though adequate in the past, has become unsatisfactory in the present and no hope of improvement in the future. So, he/she has to undergo the pain of conversion to make new commitment to vendors he/she feels will constantly provide satisfactory products for the present and the future. Nevertheless, lost for-goods customer attitudes do not change vendors often easily or lightly. Switches are infrequent, serious decisions made with considerable reluctance.

***Always-A-Share Customer Attitudes:*** In this kind of customer attitude changes of suppliers are considerably more routine. The customer can easily experiment with new vendors. He/she can reward a supplier that offers immediately attractive benefits such as lower prices or more convenient delivery by giving that seller a large share of its patronage. Similarly, he/she can reduce the share of a vendor that performs unsatisfactorily or that simply offers a bit less benefits today than does a competitor. This kind of customer can choose a supplier on the basis of the immediate benefits they offer. He needs not worry about the vendors' abilities to continue to provide adequate benefit in the future. He/she is likely to use a short time horizon in his/her relationship with sellers.

## **CUSTOMER ATTITUDE TRACKING**

Knowing the attitudes of customer is not enough. Effort should be made to know what informs such attitude. There should be a forum through which customers talk back to their suppliers. This may be in form of suggestion or complain box, customer care hotlines etc (Kotler & Armstrong, 2006). "Alert companies use customer attitude tracking to check the attitude of customers, dealings and other marketing system participants. By watching changes in customer attitude, before they affect sales, management can take preventive action. The customer attitude tracking systems are complaint and suggestion systems, customer panel and customer surveys". Customer attitude tracking is an essential ingredient in attracting and keeping customers. Customer-oriented companies are not just looking for today's sales. They want a long term relationship, companies must be ready to introduce customer attitude tracking systems. Coca-Cola, for example, set up its 1-800- GET-COKE lines in late 1983 after studies showed that only one unhappy person in fifty bothers to complain. According to the company's Director of Consumer Affairs "forty-nine simply switch brands. So, it just makes sense to seek them out". Evidently, companies that listen to customer complaints get new ideas. But this is not enough. They must also respond constructively to the complaints they receive (Kotler & Armstrong, 2006).

## **CUSTOMER AND COMPETITOR ORIENTATION**

Companies make various attempts to have a larger share of the market. Some give unparalleled attention to customer orientation while others to competitors.

**Customer Orientation:** Customer orientation is the cornerstone of marketing. In other words, the customer must be the whole idea about marketing, right from beginning of production to when the final product is produced (Ijewere, 1997). Considering the role of customers in companies, it is of immense value to commit resources to their needs. Company should view and organize its marketing activities from the customer's point of view (Kotler & Armstrong, 2006). It should work hard to sense, serve and satisfy the needs of a defined group of customers". A customer centred company focuses more on customer development in designing its strategies. Clearly, the customer-centred company is in a better position to identify new opportunities and set a strategy that makes a long-run sense. By watching customer needs evolve, it can decide what customer groups and what emerging needs are the most important to serve, given its resources and objectives.

**Competitor Orientation:** This occurs when efforts are made by companies that are competitor-centred to counter the moves of competitors. It is the orientation in which one's moves are mainly based on competitor's actions and reactions. Companies involved in this spend most of their time tracking competitors' moves in order to counter their strategies. This kind of orientation favours companies by making them constantly be on the alert and watching for competitors' weakness. Its negative effect is that it makes company to be reactive instead of carry out its own consistent customer-centred strategies.

## **MARKETING ORIENTATION**

It is not in the best interest of companies to be entirely customer-centred or competitor-centered. There should be a balance between the two. Market orientation is a philosophy that states that companies should endeavour to be simultaneously customer-centred and competitor-centred. They should not allow competitor watching to blind them to customer focusing. In the same vein, being customer-oriented should not affect their concern for competitors. The table below gives the evolution of companies' orientation. According to them, "companies have moved through four orientations. In the first stage, they were product oriented, paying little attention to either customers or competitors. In the second stage, they became customer-oriented and started paying attention to customers. In the third stage, they started paying attention to competitors. Hence, they became competitor-oriented. Today, companies need to be market-oriented, paying balanced attention to both customers and competitors."

**Table 2: Evolving Company Orientation: Customer-Centered**

	No	Yes
No	Product orientation	Customer orientation
Yes	Competitor orientation	Market orientation

Source: Kotler P. and Armstrong G. (2006): principles of marketing. new jersey: prentice hall international

### **BASIC WAYS OF CUSTOMER RETENTION**

Customers play a vital role in the success of any business. Therefore, effort should be made so retain them. The business of business is getting and retaining customers Some basic ways of getting and retaining customers are

**Good Corporate Image:** In market where products are rapidly imitated, image of companies or organizations becomes the only emotional attachment that helps to retain customers Corporate image is the picture of an organization as perceived by target groups (Drucker, 1979) Companies that want to retain customers must present themselves in a good light to the customers. This can be done by ensuring products meet customers needs and by exhibiting socially responsive behaviours. There are three different types of corporate image (Drucker, 1979)

- (a) *The current image:* The way that a company is seen by different groups
- (b) *The mirror image:* The way that a company thinks it is seen by different groups
- (c) *The wish image:* The way that a company would like to be seen by the different groups

Companies should strive to present a good picture of itself because a company with battered image cannot succeed in a competitive business environment.

**Quality Products:** Product is of high quality when it adequately meets the desire of customers. Therefore, company should make effort to know the needs of its customers and ensure those needs are met by the consumption of its products. A company should work hard to sense, serve and satisfy the needs of a defined group of customers (Kotler & Armstrong, 2006) Company wishing to get customers and retain them should long- run customer loyalty by continuously improving the value consumers get from its products.

**Product Availability:** No company will succeed in retaining its customers when its products are not readily available to them. Building good corporate image, producing quality products, etc, will not make any difference if the goods produced by the company are not enough to meet the high demand of consumers. The bad effect of product scarcity is that, it makes customers to change brand. This becomes the best alternative to these customers since

scarcity leads to adulteration, hoarding and high prices. In view of this, company can retain its customers by embarking on intensive distribution of its products in order to make it available to consumers.

**Customer Relationship:** To retain customers, companies must measure and manage Customer relationship. Customer relationship shows the difference steps companies take to enhance its cordiality with its customers. It is foundation for customers today and future of the company's products. Unfortunately, some companies pay more attention to other assets than their customers. They carelessly allow their major asset customer to be purchase quietly eroded by unsatisfactory performance. This was envisaged as if a company lost 10 of its inventory to theft Swift action would be taken to turn the tide. If a company is losing 10 percent of its customers to competitors, no one might even notice it (Anton, percent 1996) Companies that have not imbibed customer relationship should know that it costs, on average, five times more to replace an existing customer with a new one.

## METHODOLOGY

We adopted the primary data collection method using structured questionnaire to elicit all relevant data for the analysis. Statistical tools such as t-test, z-test and chi-square test were used for data analysis.

## DATA ANALYSIS AND PRESENTATION

This section present the data obtained from fieldwork. The data were presented in tables and analyzed using relevant statistical tools. The decision rule to be followed shows that any question in tables that has its z and t-test calculated greater than ( $>$ ) the ones tabulated would be regarded as significant. While any question that has its z and t-test calculated less than ( $<$ ) the ones tabulated would be regarded as non-significant. If z-test calculated is negative, then the decision rule would be to regard the question as non-significant when the negative z calculated is less than ( $<$ ) the negative z tabulated. Otherwise, it would be regard as significant.

**Table 3: Customers Response to Question Two**

Yes	No	X	S	$\mu$	$P_0$	Z	T	Decision
73	27	1.73	0.45	2	0.6	2.6	6	Sf

Source: Authors' fieldwork (2013)

Where:

- = the sample mean
- $\mu_0$  = the prescribed value of the assumed population mean
- s = the standard deviation
- $P_0$  = the prescribed proportion
- Z and t = the calculated test statistics
- sf = represents significant
- nsf = represents non-significant

**Table 4: Customers' Reponse to Question 4 – 20**

Question	Yes	No	X	S	$\mu_0$	$P_0$	Z	T	Decision
4	70	30	1.7	0.47	2	0.6	2	6.38	sf
5	37	63	1.37	0.49	1.4	0.6	-4.6	0.61	nsf
6	90	10	2.03	0.81	2.5	0.6	6	5.8	sf
7	37	63	1.37	0.49	1.4	0.6	-7.4	1.63	nsf
8	23	77	1.23	0.43	1.3	0.6	-7.4	1.63	nsf
9	73	27	1.73	0.45	2	0.6	-2	1.96	nsf
10	50	50	1.5	0.51	1.6	0.6	-2	1.96	nsf
11	73	27	1.73	0.45	2	0.6	2.6	6	sf
12	57	43	1.57	0.5	2	0.6	-0.6	8.6	sf
13	90	10	2.03	0.81	2.5	0.6	6	2.5	sf
14	94	6	1.94	0.24	2	0.6	6.8	2.6	sf
15	23	77	1.23	0.43	1.3	0.6	-7.4	1.63	nsf
16	10	90	1.1	0.31	1.14	0.6	-1.0	1.3	nsf
17	96	4	1.97	0.18	2.1	0.6	2.2	7.2	sf
18	37	63	1.37	0.49	1.4	0.6	-4.6	0.61	nsf
19	87	13	1.87	0.35	2	0.6	4.6	3.71	sf
20	80	20	1.8	0.41	2	0.6	4	4.88	sf

*Source: Authors' fieldwork (2013)*

The z-test tabulated at 5% level of significant is 1.64 while the t-test tabulated at 5% level of significant is 2.4. Therefore, eleven (11) questions in these tables are regarded as significant because they have their z and t-test calculated greater than (>) the ones tabulated. On the other, seven (7) questions are regarded as non-significant because their z- and t-test calculated are less than (<) the ones tabulated. Consequently, the analysis reveals that Coca-Cola Company succeeds in winning and retaining customers because of the quality of its products and its quick response to the changing needs of its customers. It also shows that the company has created a good image for itself in its determined effort to distribute its products intensively and the provision of a moderate customer care through a good customer relationship.

## RESPONSES FROM MANAGEMENT

The responses from the twenty (20) management staff of the Nigerian Bottling Company, Benin constitute the data analysed in this section. The questionnaire used had four (4) sections and they were analysed by the use of t-test and chi-square.

**Table 5: personal data**

Manager	Supervisor	Assistant manager
5	9	6

*Source: Authors' fieldwork (2013)*

**Table 6: Innovative Strategies**

Question	SA	A	U	D	SD	X	$\mu$	S	T	Chi-square	Decision
1	6	8	1	1	4	3.55	5	1.5	4.32	66.52	sf
2	4	11		3	2	3.6	5	1.27	4.9	60	sf
3	8	10		2		4.2	5	1.1	4.02	122.46	sf
4	13	5		1	1	4.4	5	1.1	2.44	122.46	sf
5	10	8		1	1	4.25	5	1.0	3.13	81.08	sf
6	8	-		2	3	3.75	5	1.48	4.9	53.4	sf
7	6	-	1	4	2	3.55	5	1.39	4.67	53	sf
8	8	8		3	1	3.95	5	1.23	3.82	55.73	sf
9	8	8	2	1	1	4.05	5	13	3.86	93.68	sf
10	11	6		2	1	4.2	5	12	2.98	88.29	sf
11	2	6	2	2	8	2.6	5	1.52	6.9	24.15	sf
12	8	-	2	2	1	3.95	5	1.19	3.95	44.24	sf
13	5	12	1	1	1	3.95	5	1	4.7	107.2	sf
14	8	6		4	2	3.7	5	1.45	4.01	49.78	sf
15	6	10	2	2		4	5	6.92	4.86	47.6	sf

*Source: Authors' fieldwork (2013)*

In the table above, Strongly Agree (SA), Agree (A), Undecided (U), Disagree (D) and Strongly Disagree (SD) had the values of 5, 4, 3, 2 and 1 respectively. T-test tabulated,  $t/2 n-1$  at 5% level of significance is 2.09 while chi-square tabulated  $Z^2 k-1, 1-$  at the same level of significance are 9.49, 7.81 and 5.99 for different degrees of freedom. Following the decision rule, a statement is regarded as significant when the t and chi-square calculated are greater than the ones tabulated. Otherwise, it would be regarded as non-significant. The analysis reveals that innovation plays a major role in winning and retaining customers. It makes a company to meet the needs of its customers in a new and more satisfying manner. All statements under innovative strategies are significant. This is because they all had their t and chi-square calculated greater than ( $>$ ) the ones tabulated. Therefore, it could be concluded that innovative companies can retain a higher percentage of the total market share when the product's move into their maturity stage.

**Table 7: The Image a Company Creates for Itself**

Question	SA	A	U	D	SD	X	$\mu$	S	T	Chi-square	Decision
16	15	4		1		4.65	5	0.75	2.1	103.63	sf
17	9	3	1	5	2	3.6	5	1.54	4.07	73.87	sf
18	12	4		3	1	4.15	5	1.31	2.9	104.57	sf
19	8	7	1	3	1	3.9	5	1.25	3.94	77.77	sf
20	6	6		2	6	32	5	17	4.74	31.5	sf
21	4	12		2	2	3.7	5	1.22	4.77	73.24	sf
22	8	10		1	1	4.15	5	1.04	3.66	71.42	sf
23	10	8		1	1	4.25	5	1.07	3.13	81.08	sf
24	8	7	1	3	1	3.9	5	1.25	3.94	77.77	sf
25	1	12		6	1	3.3	5	1.13	6.73	83.95	sf

*Source: Authors fieldwork (2013)*

The responses to this section show that companies that are committed to marketing concept is better placed to win and retain customers. They maintain a cordial relationship with their customers and are highly reputable companies. Meanwhile, all the statements in this section are having their t and chi-square calculated greater than the ones tabulated. So, they are all significant, showing that a good image created by a company increases the sales of such company.

**Table 8: The Attitudes of Customers**

Question	SA	A	U	D	SD	X	$\mu$	S	T	Chi-square	Decision
26	12	5	1	1	1	4.3	5	1.13	2.77	147.37	sf
27	6	12		2		4.1	5	0.85	4.73	35.86	sf
28	10	5	3	1	1	4.1		1.17	3.4	100	sf
29	7	4	2	4	3	3.4	5	1.54	4.6	48.91	sf
30	12	5		2	1	4.25	5	1.21	2.77	104.03	sf
31	7	10	1	1	1	4.05	5	1.05	2.05	95.34	sf
32	7	9		3	1	3.9	5	1.21	4.07	53.18	sf
33	10	4		2	4	3.7	5	1.66	3.5	76.66	sf
34	2	4		4	10	2.2	5	1.51	2.07	3.32	sf
35	2	4		4	10	2.2	5	1.51	2.07	3.32	sf

*Source: Authors' fieldwork (2013)*

This table reveals that customers' attitudes are difficult to determine Notwithstanding companies that have the interest of their customers at heart are always sensitive to the changing needs of their customers. This is done by embarking on customer attitude tracking and the study of consumer behaviour which enable them to know why customers behave the way they do. However, eight (8) statements are significant in this section while two (2) are non-significant. This means that a company that wants to win and retain customers should make effort to know what the customers need.

## TESTING OF HYPOTHESES

The two hypotheses to be tested in this research are structured in such a way that the null hypotheses ( $H_0$ ) deny the existence of a relationship between the dependent and independent variables while alternative hypotheses ( $H_A$ ) state that there is relationship. The two hypotheses would be tested using t-test, z-test and chi-square. At least, two statistical tools would be used to evaluate each hypothesis.

### *Hypothesis 1*

$H_0$ : Nigerian Bottling Company does not see innovations as essential tools for its survival.

$H_A$ : Nigerian Bottling Company sees innovations as essential tools for its survival

The level of significance is 5% and the test statistic chosen for the evaluation are t test and chi-square. For t-test, all the sample means  $\bar{x}$  and standard deviations,  $s$  in table 2 would be added together and divided by the total number of mean,  $\bar{x}$  and standard deviation  $s$ . On the other hand, chi-square would be calculated by adding all the responses in Strongly Agree, Agree, Undecided, Disagree and Strongly Disagree in table 2 and each divided by the total number of the statements in the table. The result would be multiplied by 5,4,3,2 and 1 respectively. When t-test calculated,  $t$  is greater than ( $>$ ) the ones tabulated  $t_{1/2, n-1}$ , the null hypothesis ( $H_0$ ) would be rejected. But when the one tabulated is greater than ( $>$ ) the ones calculated, the alternative hypothesis ( $H_A$ ) would be accepted. Similarly, when chi-square calculated,  $\chi^2$  is greater than ( $>$ ) the ones tabulated  $\chi^2_{k-1, 1-\alpha}$ , the null hypothesis ( $H$ ) would be rejected. Otherwise, it would be accepted.

$$t = \frac{\mu_0 - \bar{x}}{S/\sqrt{n}}$$

Where,  $\mu_0$  is the prescribed value of the population mean

$\bar{x}$  is the sample mean

$s$  is the standard size

$n$  is the sample size

Given the value below

$$\mu_0 = 5$$

$$\bar{x} = 3.85$$

$$s = 1.22$$

$$n_0 = 20$$

$$t = \frac{5 - 3.85}{1.22/\sqrt{20}}$$

$$t_0 = 4.26$$

But,  $t$ -tabulated  $t_{1/2, n-1}$  is 2.40. Therefore, the null hypothesis ( $H_0$ ) would be rejected and the alternative hypothesis ( $H_A$ ), which states that Nigerian Bottling Company see innovations as essential tools for its survival, accepted.

$$\chi^2 = \frac{\sum (O - e)^2}{e}$$

**Table 9: Chi-Square Estimation**

O	E	(o-e) <sup>2</sup> /e
37	15.4	30.3
32	15.4	17.9
2	15.4	11.66
4	15.4	8.44
2	15.4	11.66
77	15.4	80

Source: Authors' fieldwork (2013)

Where o is the observed frequency

e is the expected frequency

Chi-square calculated  $Z^2$  is 80

Chi-square tabulated,  $Z^2_{k-1, 1-\alpha}$  is 9.49

Since  $Z^2 > Z^2_{k-1, 1-\alpha}$ , the null hypotheses ( $H_0$ ) would be rejected and the alternative hypothesis ( $H_A$ ) which states that Nigerian Bottling Company sees innovations as essential tools for its survival accepted.

#### Hypothesis II

$H_0$ : Consumers do not seek for quality products when making their choices among competing products.

$H_A$ : Consumers seek for quality products when making their choices among competing products

The level of significance is 5% and the test statistics for the evaluation is z-test. Z-test would be evaluated by adding all the means, and standard deviation, s in table 2 and dividing each by the number of the means and standard deviations.

$$Z = \frac{\mu_0 - x}{S/\sqrt{n}}$$

Given the value below

$$\mu_0 = 2$$

$$x = 1.62$$

$$s = 0.48$$

$$n = 100$$

$$\begin{aligned} Z &= \frac{2-1.62}{0.48/\sqrt{100}} \\ &= 7.92 \end{aligned}$$

Since  $Z > Z/2$ ,  $n-1$  the null hypothesis ( $H_0$ ) would be rejected and alternative hypothesis ( $H_A$ ) which states that consumers seek for quality products when making their choices among competing products, accepted  $Z_{is}-1.64$  Since  $z$  the null hypothesis ( $H_0$ ) is rejected and the alternative hypothesis ( $H_A$ ) which states that consumers seek for quality products when making their choices among competing products, accepted.

## **DISCUSSION OF FINDINGS**

Obviously, when customers are not satisfied, they turn to other products that can meet their needs. It was this fact that informed the research on marketing concept as a strategy for winning and retaining customers. The researchers used Nigerian Bottling Company, Benin as a case study and sought to some basic questions on winning and retaining customers. Some of these questions were does Nigerian Bottling Company see innovations as essential tools for its survival? How committed are they to marketing concept? And do consumers seek for quality products when making their among competing products? These questions were to be answered in order to achieve the objectives of the study.

The following were the findings of this research Quality:

1. product and a good customer relationship are the major factors responsible for customers' brand loyalty. These factors make customers to seek for quality products when making their choices among competing products
2. The study shows that the intensive distribution of Coca-Cola's products and its moderate customers' care are some of the reasons the company wins and retains its customers.
3. It was observed that the size of Nigerian Bottling Company does not count when customers are making their purchase decisions.
4. Also, it was found that the scarcity of a product can make consumer to switch to other brands, even if those products cannot adequately meet their need
5. The study also revealed that companies that win and retain customers are those that are committed to marketing concept. These are companies that make a determined effort to understand what consumers need and take decisions based on these needs in order to meet them in a new and better ways.
6. It was observed also in the study that innovative companies retain a higher percentage of the total market share when the products move into their maturity stage. To this end, Nigerian Bottling Company, Benin sees innovations as essential to its survival in a competitive market like Nigeria. Indeed, companies that do not carry out innovations have a rare chance of surviving since they would not be well- positioned to meet the changing needs of their customers.

## **RECOMMENDATIONS**

1. The following recommendations are made from the findings of the research Nigerian Bottling Company should improve on their customer relationship by having a more dependable customer care lines that could be used by customers to present their complaints to the company. Similarly, it should have suggestion boxes in all strategies locations, within its coverage, where written complaints and suggestions can be

dropped by customers. Better still, e-mail address that is well- publicized should be used for the same purpose. This, no doubt, would help to increase its care for customers as against the moderate care found from the research.

2. More varieties in both small and big containers should be produced to allow consumers to have access to different products from which their choices can be made.
3. It should do everything possible to be consumer-oriented when taking major decisions in the company.
4. The company should ensure that enough products are available during its peak period so as to avoid scarcity. Also, these products should be intensively distributed for the convenience of its consumers.
5. It should carry out a marketing research that would enable it to improve on the welfare and satisfaction of its customers.
6. It should be socially responsible by embarking on societal marketing concept, by which means it should determine the needs, wants and interests of its target markets and deliver the desired satisfaction more effectively and efficiently than competitors in a way that maintains or improves the consumer's and society's well- being.

## REFERENCES

- Akinmayowa, J.T. (1999). *Man-in-Organization*. Benin City Educational Resource Centre
- Anton, J. (1996) *Customer Relationship Management*. New Jersey. Prentice Hall Inc.
- Atkinson, J. and Wilson, I. (1996). *Strategic Marketing: Cases, Concepts and Challenges*. London: Harper Collins
- Buchholz, A. & Wondermann, W. (2000). *What Makes Winning Brands different: The Hidden Method behind the World's Most Successful Brand*. London: Wiley and Sons.
- Drucker, PE (1979). *Managing for the Future*. Oxford: Butterworth-Heinemann.
- Ijewere, A.A. (1997). *Marketing: A Pragmatic and Theoretical Approach*, Benin City AB. Mudiaga Limited
- Kotler, P., Armstrong, G. Saunder, J. & Wong, V. (1999). *Principles of Marketing*. London: Prentice Hall European Edition.
- Kotler, P. & Armstrong, G (2006). *Principles of Marketing*. Boston: Pearson coston Publishing
- Levitt, T. (1962), "Marketing Myopia". *Harvard Business Review*, 38(4), 45-56.
- Ruckert, R. W., Walker, O.C. (1987). "Marketing's Interaction with other Functional Units. A Conceptual Framework and Empirical Evidence". *Journal of Marketing*. 51, 1-19.
- Societe Generale Bank of Nigeria (2002) "Customer Service Handbook" in Adeosun, R.O. (2002) "Strategies and Techniques of Effective Bank Services in Nigeria". B.Sc. Project, Department of Accounting. University of Benin.

# PORTRAYAL OF POVERTY IN KEN SARO-WIWA'S A Forest of Flowers

By  
Adekunle Mamudu

## ABSTRACT

*This paper examines Ken Saro-Wiwa's artistic portrayal of poverty with its attendant social vices which hinder societal development in his short Stories Guided by the principles of the short story which include brevity and exactness, single incident, one major character and tautness of plot, Saro-Wiwa exposes in A Forest of Flowers, poverty at the rural and urban levels and paints realistic pictures of squalor and deprivation in a cosmos that ironically possesses abundant wealth.*

## INTRODUCTION

Ken Saro-Wiwa's concern for humanity, especially the deplorable conditions in which Nigerians live forms the bedrock of the short stories in A Forest of Flowers. The stories generally portray poverty as endemic in the society as the various settings show characters living in squalor. Poverty dislocates the poor from social stability and results in unwholesome incidents which leave the characters in pitiable circumstances. Poverty as a human state portrays characters as living in squalid apartments and environments, malnourished, unemployed and lacking social amenities in Saro- Wiwa's A Forest of Flowers. Omololu Soyombo uses the subsistence approach in defining poverty and says that:

The subsistence or poverty approach identifies some basic needs of man and the minimum amount of money required to procure the goods and services to satisfy the needs. The subsistence or poverty line is drawn where people whose incomes fall below the subsistence line that is not sufficient to procure the necessary goods and services [and] are said to be poor. (3)

Here, Soyombo defines the poor as those who cannot afford the basic needs of life as their incomes are inadequate and are unable to pay for the goods and services they require for their daily needs. He states further that

Poverty is not only an individual problem, but also a social and national one, which poses serious threat to the peaceful existence of the society. This is because, in the long run, it is not only the poor individuals who are directly concerned that alter from the phenomenon but the whole society A considerable proportion of the deviant behaviour in the society such as crime, immorality, divorce, alcoholism and delinquency has often been attributed to poverty and there is the general belief that the eradication of poverty in the society will reduce the incidence and severity of these social ills (1)

Soyombo's position is in agreement with the incidents found in the stories under study as many of the conflicts and actions are driven by poverty. Furthermore, he says that poverty exists in both urban and rural areas, but its 'severity is more pentous in the urban area because urban dwellers must possess cash to be able to procure the needed goods and services. On the other hand, the rural poor finds it easier to survive as a result of the strong kinship ties and the traditional hospitality in the rural areas. Quoting B,S Rowntree, Soyombo identifies two types of poverty as primary and secondary which he proceeds to explain as:

Primary poverty arises when the income of an individual or family is insufficient to provide for the basic needs required for physical efficiency, while secondary poverty arises from the mismanagement of an income that would otherwise have been sufficient for the satisfaction of basic human needs (5)

Saro-Wiwa's emphasis in the collection under study is on primary poverty where he portrays a people living in penury as a result of exploitation and inertia. By its art, which thrives on brevity, conciseness and revelation, the short story is known for making revelatory statements on the human condition with a view to help society develop. The features and focus of the short story are pointedly stated by Nikolai Yakushi, a literary theorist when he says of the short story:

The characteristics of the short-story can be summed up more or less precisely (neatly turned plot, economy in disclosing character, absence of lengthy descriptive passages, an unexpected twist in the development of the action). Moreover, is the capacity through one fact, one event, or one character to give an idea of the main processes taking place in society and the human mind. The artistic merit of the short story is defined above all by the extent to which the writer can choose from a multiplicity of events and persons passing before him exactly the ones that reflect what is most characteristic for a given period of society's development. (30)

Summarily, Yakushin's statement above lends a voice of support to the features of the short story so far discussed as brevity, compactness and a focus on a single incident. Furthermore, the short story deploys few characters, with a strong focus on the main character. It also has the ability to weave tight plots encompassing human experiences with a view to highlighting human predicaments.

## **REVIEW OF LITERATURE**

The short story with its abundant artistic varietal presentations suffers from inadequate critical attention. Even with its ability to speedily make universal statements through various themes illustrated by carefully selected incidents, the genre has remained under-patronised by scholars, critics and researchers. In a paper aptly titled "The Prose of Neglect," Helen Chukwuma, in 1978, attempted to create some awareness among Nigerian critics that the short story was being ignored as it lacked enough critical attention. Other critics and scholars have similarly called for greater interest in the genre. Sadly enough, despite the availability of a large body of short stories written by Nigerians, critics have continued to shun the form.

Bemoaning the lack of adequate attention given to this form, Ossie Enckwe says:

Critics tend to pay little attention to short stories, because short fiction is often wrongly considered to be a past time of novelists. And yet, the fact is that short fiction is one of the most taxing and difficult literary forms. It demands utmost control and economy. It is the most discriminating form, one that does not tolerate superfluity and capriciousness. (38)

Enckwe's submission is that the short story is seen as inferior to the novel and as such is considered to be unworthy of serious critical attention. Another critic of repute, Charles Nnolim lends his voice to the call for greater interest in the Nigerian short story when he says:

We all have, up to now, neglected the short story as a genre worthy of critical attention, even though there is already a respectable body of short stories written by our most celebrated writers and other budding writers. The silence of our critics in this regard is baffling. One wonders whether we are again waiting for expatriates to take the lead, or is it that the hobby hors-of our earlier critical orientation is absent in the short story the absence of anthropological curiosities. Whatever the case may be, our critics must be reminded that the short story as a genre is still stillborn on the African literary scene. (33)

Here, Nnolim calls on critics to show interest in the short story as there is a large body of works enough to generate critical attention. He charges Nigerian critics to take the instead of waiting for foreigners.

Sadly still, in 1990, some twelve long years after Helen Chukwuma's paper which called for critical interest and action to engage the short story, nothing much by way of critical scholarship seemed to have happened. Instead, PO Theakaram observes that

There is, at the moment, dearth of criticism of the Nigerian short story by Nigerians. The situation is fundamentally attributable to the non-recognition of the short story as a form worthy of serious attention in our educational system. (280)

Iheakaram links the absence of critical growth in the short story to the failure of school curriculum managers to effectively recognize the short story just as prose, drama and poetry enjoy autonomous recognitions.

Diri Teilanyo examines the short stories of Ken Saro-Wiwa and concludes that though fictive, there is ample evidence to suggest that the dominant style is journalistic. Teilanyo says:

What we find is a journalist, a community chronicler, prepared to give a total coverage of the war in the community. The aftermath of the war the under-privileged suffering for the ravages of battles, the influenza and cholera epidemics, and the environmentally degrading exploration of petroleum reported to complete the war documentary (191) are

Teilanyo sees Ken Saro-Wiwa's stories as chronicles of history, especially of the Nigerian-Biafran civil war. As products of a journalist therefore, the critic observes that the stories lack authorial comment, as prescribed by the rules of news reporting Elsewhere in the same paper, he says:

The journalistic quality in the short stories is notable. In this volume of short stories, there is little or no evaluation, no commentary on the events. The barbarisms in the village cultures are presented as they are seen for an unedited record for a pin-hole camera. (192)

Thus, Ken Saro-Wiwa's stories in the collection *A Forest of Flowers* are journalistically realized. We agree with Teilanyo in his summation as the writer has chosen to present matters the way they are for the reader to make the comments, most of which are predictable.

Grace Eche Okereke is another critic who has examined Saro-Wiwa's stories. She observes that the writer appoints female characters as narrators of the improper treatment meted to women by men in the society. With this technique, Okereke applauds Saro Wiwa's empowerment of women as they speak for themselves. According to the critic, "the narrator speaks the pain of her people As a conscious mind, she apprehends the deprivation her people suffer as producers of oil wealth which others consume (125). She sees the female narrators in *A Forest of Flowers* as a collective voice of every woman decriing the pain, distress and

oppression they suffer in the hands of tradition, men and exploitative agents of government and capitalism. This technique is employed by Saro-Wiwa to pass his message and effect change in the society.

Abiola Irele examines the short stories of Ken Saro-Wiwa, sees them as purely reportorial of the lives of people locked in the backwoods of Dukana. Just like Teilanyo, he observes that the stories lack "any kind of romantic involvement" (341). He sees the stories as essentially representative of the true conditions of people who live in destitution. As such, Irele says:

There seems to me a sense in which therefore Saro-Wiwa's stories represent an advanced stage in the movement towards a new realism in African literature. In the Nigerian context, his fiction has come as a singular expression of a process of transvaluation through an expansion of the writer's consciousness beyond its ethnic horizons and ideological conditioning. From this point of view, the second series of short stories can be seen as a necessary complement to the first. (344)

Irele basically, assesses Saro-Wiwa's stories as realistic, moving from rural to the urban and reporting people and events as they really are by his art without any authorial input. He too sees the stories as journalistic just as Teilanyo does

Saro-Wiwa's stories in *A Forest of Flowers* have not received the desired critical attention as only a few comments have been made on this work. Besides, this researcher, despite concerted efforts, has not been able to find any work on the portrayal of poverty on this collection. This paper therefore examines the portrayal of rural and urban poverty in *A Forest of Flowers*.

## **PORTRAYAL OF RURAL POVERTY**

The stories in *A Forest of Flowers* are generally presented in various settings that portray squalor, filth, hunger, deprivation, disease and decay. Set in such places, the incidents are used to illustrate themes of poverty. Thus, the general mood that pervades the stories is of pain and sorrow

In Saro-Wiwa's *A Forest of Flowers*, the writer reports directly the lifestyles of a people who live in poverty, pain, deprivation, and hunger. He succeeds in leaving the desired effect on the reader as he is able to generate the desired response from the reader as his style of writing portrays the attitude of government and capitalism- an indifference to the plight of the downtrodden and oppressed.

In the story 'Home sweet Home', Saro-Wiwa presents Dukana – a setting, which eight of the stories in the collection as:

... a clearing in the tropical rain forest peopled by three or four thousand men, women and children living in rickety huts and making a miserable living from small

farmlands in the forest or from fishing in the steamy creeks around the village. the absence of a health clinic, of a good school, of pipe-borne water, of electricity its emaciated, illiterate population there was malnutrition, that disease was rampant that life for its inhabitants was brutish and short. (2)

From the description above, the writer presents the settlement as a 'clearing It does not qualify to be identified as a village or town since it lacks the visible presence of government and its administrative structures. The picture presented is that of a group of people sharing communal relationships. In spite of the large population, basic amenities like schools, medical centres, pipe borne water and electricity are not provided. The consequence of this lack is the attendant disease, malnutrition and illiteracy.

Furthermore in the same story, Saro-Wiwa presents detailed descriptions of Dukana to enable the reader have a vivid picture of an exploited, yet undeveloped village peopled by poverty stricken characters. He writes thus:

We were in Dukana town square, an opening in the middle of the town where the motorable road abruptly stopped. On all sides of the opening were mud houses, of a square construction covered by raffia palms. Now and again, in the confusion of houses was the odd mud house covered with rusty corrugated iron sheets and much more rarely, a brick house, unplastered and unpainted, its windows boarded with planks of old newspapers turned dull yellow.... The doors and windows might come later or not at all, for after all, is not a house the roof over your head to keep out rain and sun? Once there is a roof, and there are walls, the owner moves in.... Time does not matter in Dukana. (5)

Here, Saro-Wiwa presents a vivid picture of the architectural outlay of Dukana, illuminating the high level of poverty in the town. The reader is presented with a picture of the best part of Dukana the town square. But the best part of town only presents houses that fall below residencies fit for human habitation. The best of accommodation Dukana can offer are mud houses of square construction which show the basic and barest form of houses put up on shoe-string budgets, perhaps by communal labour. The fact that these houses are roofed with raffia palms, some without doors and windows presents the people as poverty-stricken and barely struggling to eke out a living Life to them has no sweetness and the basic amenities of life to them are just shelter from the rain and sun. To provide a more realistic setting, he presents the day-to-day lifestyles of Dukana inhabitants thus:

We drove farms planted with a mixture of yams, cassava, maize, pepper and melon mostly stunted and crying for fertilizers. We went swiftly past men riding rickety bicycles and women with large bundles of firewood or huge white basins on their heads and babies tied to their backs with dirty rags.... Now and again we would drive past a gas flare reminding us that this was oil-bearing country and that from the bowels of this land came the much-sought-after liquid which fuelled the wheels of modern civilization. (4)

This setting provides a clear picture of what life holds for its inhabitants. Poverty is glaringly portrayed as five different items are forcibly grown together to compete for the little nutrients left in the soil. Of course, their growth is 'stunted' as they lack the natural requisite nutrition as well as fertilizers. The poverty-stricken farmers who inhabit this land are shown to ride rickety bicycles while their women over-burden their necks with over-loaded basins carried on their heads as haulage machines. In addition to this burden, these women also bear upon their famished backs, babies who are strapped with dirty rags. Saro-Wiwa depicts poverty effectively through a vivid presentation of setting and illustrates his characters as persons living in abject poverty.

In this case, setting is used to illuminate exploitation, environmental pollution as well as the health hazards that face the exploited inhabitants of this community. For while the characters and residents of Dukana live in abject poverty, crude oil is explored and extracted from their land and is hardly ever used to develop the land. This situational irony is taken to a ridiculous level when in the story, we find that the flare of this exploration is of unhealthy consequences to these impoverished, exploited, deprived, unhealthy inhabitants of Dukana.

In order to further express the deplorable level of want in Dukana, Saro-Wiwa takes the reader into a gathering of some of its citizens. His narration tells us:

A small crowd had already gathered in Mama's sitting room. They came in the usual assortment of rags: gowns picked up from the stalls of second-hand clothes traders, singlets bearing the words 'Oxford University', mildewed blouses. Some women wore shirts that were meant for men; one of them was in a printed cotton nightgown that had faded beyond recognition. The men tied loin cloths round their waists; some had neither shirt nor singlet. (6)

The setting of this gathering shows the level of lack amongst the inhabitants of Dukana. It is a setting of a gathering of persons who cannot afford basic clothing to cover their bodies. Apart from wearing second-hand clothes, some wear their husband's shirts while the third group is unable to afford neither shirt nor singlet. The writer again deploys irony in presenting the textile assortments of the gathering by clothing some of the illiterate villagers in singlets that are unable to read the words 'Oxford Universities' printed on them. These are people who are unable to read the English alphabet as they lack schools, let alone be students of Oxford University. The writer highlights their level of poverty by presenting them in this light. Saro-Wiwa portrays the people as easy-going and mindless as they care less about the need to consider gender in their dressing. He shows us how some women put on dresses meant for men and the men tie loin clothes around their waists. It portrays a high level of poverty. Further in the story, as the gathering grows in size, a bottle of gin and a snuff box are served as refreshment.

While the fact that they all drink from one tiny glass and inhale snuff from one tin reveals a people who are communally bonded and live in harmony with one another, it also

shows that they live in abject poverty. Beyond abject poverty and community bond. The writer through setting portrays Dukana as lacking social amenities and government attention which further amplifies the level of poverty in the community Dukana lacks electricity and darkness is a permanent feature of the neglected settlement. Hence, Saro- Wiwa says: "Night had begun to fall. Dukana slunk off noiselessly, the surrounding darkness swallowing them as they disappeared from Mama's house. '(7)

In the 'Divorcee', the helplessness of Lebia is explained by the writer's presentation of her up- bringing. She always lived in want and deprivation which have successfully subdued her and rendered her passive in life. Saro-Wiwa describes her home as

a simple hut, of square construction made of mud and wattle and covered with thatch. There were but two rooms in it. The larger room had a fireplace at one end. Above the fireplace, running across the room from one end to the other were four or five large parallel poles which served as storage for a wide variety of goods: empty pots, cobs of maize left to dry. The pot was covered with a rusty enamel plate on top of which was a plastic cup from which everyone who wanted water drank. At the other end of the room, opposite the fireplace, was a mound of earth, hard, dusty and uncompromisingly uncomfortable. Covered with an ageing raffia mat, it was the visitor's chair and served as a bed at night, and during the occasional afternoon siesta....The smaller room was her mother's bedroom. It had no windows. (48)

This setting shows the home Lebia was brought up in, and lived in until she leaves for a marriage which fails. She returns to the home, to live in this squalor, this denial of basic needs, where a mound of hard earth serves as a bed and a room lacks windows for ventilation. Thus, setting as crafted here by Saro-Wiwa illuminates the character in a true perspective and enhances realism which is the writer's goal In "The Inspector calls", the people of Dukana are portrayed as poverty stricken on the writer's presentation of setting, it is clear that want and deprivation are the daily companions of these people as the writer presents the Dukana environment thus:

The signs of the success of Dukana were all around. In the nine or ten churches in which the sons and daughters of Dukana. prayed regularly, in the single primary school with its dusty floor, broken windows and rusty, leaking roof, in the erratic journeys of 'Progress' the unpainted brick houses which here and there dotted the environment of Dukana (13)

Dukana is presented as lacking basic amenities. The entire settlement possesses only one nausea-inducing primary school and an unreliable lorry for commuting with the outside world. In their frustrations, Dukanans as presented have handed over their lives to divine forces for intervention as the community proudly parades as many as nine or ten churches. The ratio of churches to school is 1:10. The writer portrays Dukana as a community in the firm grip of harsh poverty beyond redemption by man. They have therefore handed over their lives to divine supernatural forces. Further in the same story, Bom says:

Man, if I had money, I'd find two meals a day and a pinch of snuff to go with each meal. I haven't eaten, I haven't bought myself a shirt for two years, I haven't paid my taxes for five, how do I pay a levy? ..I've got an idea. I'll hand over the mat on which I sleep to Chief. I'm sure he will accept it in lieu of money (15).

From the extract above, the general level of poverty can be seen as the inhabitants cannot afford two meals a day. They are also unable to afford adequate clothing and owe taxes for as long as five years,

In "The Overhaul", Saro-Wiwa shows poverty as endemic in the society as even a pastor of one of these churches finds that his bed has been taken over by the dreaded blood-sucking bedbugs. Saro-Wiwa takes the reader into the room of Daniel-the pastor of one of the many churches to drive his point of endemic poverty in the community home when he writes:

'Bedbugs! The thought flashed through his brain and his eyebrows met in a frown....But bedbugs were another matter altogether. They spelt one's poverty; the protruding spots were eloquent of the fact that one slept on a filthy grass mattress. A grass mattress! The idea pained Daniel enormously....The sun had now shot its rays into his room It was a mud hut with conspicuous cracks in the wall. A cockroach like a large blood patch flattened on the wall He jumped out of bed and flung his New Testament Bible at it, it flashed into hiding immediately Daniel went back to bed In the same instant, a lizard flicked across the wall and came to rest again, the wings of a moth in its small crocodile jaws (19)

Daniel is here presented as living in a squalid apartment which he shares with rodents and insects. It is a reflection of the poverty in the society, in the cosmos of the short story created by Saro-Wiwa.

## **PORTRAYAL OF URBAN POVERTY**

In "Acapulco Motel". Saro-Wiwa presents the squalid lifestyle of a city, an urban settlement in contrast with Dukana. Here too exposes the fact that the people in the city equally put up with deprivation and want. In it, the reader is faced with a decaying, dirty and disorderly city. Saro- Wiwa presents this situational irony in the naturalistic setting when he writes:

We drove slowly through the quagmire of Ikeja where rusty, squeaking cars blared noisily, dissonant horns, broken down vehicles stood defiantly in the middle of the road, banana peels, leaves that had been wrapping for human food, human waste and other debris made up the concentrated filth which lay in a turgid stream in the open sewers. A harsh sun beat mercilessly down. I kept the windows of the car wound up to the full and turned the air conditioning to the maximum. Yet the foul smell of the street seeped into our car. As we crawled along, the rickety houses of the neighbourhood stood in their enormous squalor Rags lay out on the railings to dry in the sun. A three- storey building in the modern style would occasionally rise beyond the rusty corrugated iron sheets of a house built forty to fifty years ago, the home of ten to twelve families. (86)

The setting here depicts dirt, disorderliness, noise, rust and poverty in Ikeja, an urban city. This certainly is a true picture of Lagos, with its disordered traffic situation and high decibels of noise. The passage shows the poverty level of the people when it draws the reader's attention to rags hanging out to dry in the sun. Saro-Wiwa depicts poverty when the reader is told that in some of the rickety houses in Ikeja, live some ten to twelve families.

## **CONCLUSION**

This paper has examined the artistic presentation of rural and urban poverty in the short stories of Ken Sno-Wiwa's Foss of Flowers in the thestation of setting and presentation of character, Saro-Wiwa succeeds in realising the theme of poverty in the various stories examined in this essay Although he highlights rural poverty over urban , the witter succeeds in presenting the excruciating and dehumanizing pains of this unfiendly human condition in the cosmos of his stories It is observed that in his presentations, the writer maintains an authorial distance. By this, he does not involve his person in the narrative, which enables the characters involved to be original in their thought and actions. The reader is therefore left to make the comments he should have made in the process of reading. Authorial distancing as practiced in the stories helps the reader to achieve realism

By his skilful presentation of incidents to illustrate austere characters, Saro-Wiwa has successfully demonstrated the theme of poverty in his short stories and raised his art to higher art in his bid to achieve realism.

## WORKS CITED

- Abalogu Allwell Onukaogu and Ezechi Onyionwu. 21<sup>st</sup> Century Nigerian Literature: An Introductory Text. Ibadan: Kraft, 2009. Print.
- Abiola Irele. "Ken Saro-Wiwa " Perspectives on Nigerian Literature 1700 to the Present Vol. Two Lagos Guardian Literary Series, 1988, 38-42.
- Asoo, Ferdinand. The Short Stories of Festus Iyayi. *Lapai Journal of Humanities*. Vol.1, No.1.2007. 240-249.
- Chukwuma, Helen, "Two Decades of the Short Story in West Africa" in WAACLALS (West African Association for Commonwealth Literature and Language Studies) Journal, Vol. 1, Calabar, 1989.
- Enekwe, Ossie. "The Short Stories of Achebe." Perspectives on Nigerian Literature 1700 to the Present. Vol. Two. Lagos. Guardian Literary Series, 1988. 34-37
- Okereke, Eche Grace. "The Female Narrative and Ken Saro-Wiwa's Discourse on Change in A Forest of Flowers. "Before I am Hanged: Ken Saro-Wiwa, Literature, Politics and Dissent. Trenton: Africa World Press. 2000. 123-136.
- Saro-Wiwa, Ken. A Forest of Flowers. Port Harcourt: Saros International Publishers, 1986.
- Soyombo, Omololu. "Some Issues in the Conceptualisation and Theory of Urban Poverty in Nigeria. The Urban Poor in Nigeria. Ibadan: Evans Brothers. 1987. 1-12.
- Teilanyo, Diri. "The Fictionalist as a Journalist: Literary Reportage in Ken Saro Wiwa's Sozaboy and A Forest of Flowers." Before I am Hanged: Ken Saro-Wiwa, Literature,
- Yakushin, Nikolai. "Two Centuries of the Russian Short Story". Anthology of Russian Short Stories. From Classical to Modern. Vol.1. Moscow: Radaga Publishers, 1985.75-88.

# **AN EXAMINATION OF ROUSSEAU'S IDEA OF DEMOCRACY, THE GENERAL WILL AND THE QUEST FOR SOCIO POLITICAL *DECORUM* IN NIGERIA**

By  
Edogiaweric, Morris K. O.  
&  
Bello, E. O

## **ABSTRACT**

*Socio-political scientists and scholars have argued that anarchy and chaos will rule the state (civil society) if the general will, ie, the collective will of the people, were not enforced. The general will is the sum total will of all the individuals in the society that came together to enter into a pact. The society, therefore, is the product of the willful surrender by men of all their rights, power and freedom to a common sovereign (authority) to administer their sundry interests. This willful surrender was targeted at ensuring the protection, preservation and meaningfulness of their lives and the safety of their individual private property. This willful contract automatically made all men who were hitherto endlessly free to obey only him bound to obey the terms and outcome of the contract. Since all men signed the agreement, all men must obey this contract; this obedience is the obedience of what ultimately is known as the GENERAL WILL. Anyone who fails or refuses to obey the general will is forced to obey. It is thus the aim of this paper to examine the general will and the individual will with the aim of determining which one should be superior over and above the other such that the society will adopt it and experience socio-political order and stability.*

## **INTRODUCTION**

Political scientists and thinkers have come to the conclusion that the state (civil society) is not as old as man. In other words, man did not come into existence and meet the state already in place. Man came into existence far before the state. However, it is variously claimed by political scientists that there was a sort of "social" structure in place and this structure was referred to as state, everyone was free to choose or decide the way and manner that things would be without any protest or resistance from anyone. Survival in the state of nature was "survival of the fittest". Anyone who was not fit enough to defend himself and his estate would have to forfeit it to a much stronger person who is capable of subduing him. Life in this state was unsafe, uncertain and without guarantee and so was the personal property of man. Hobbes describes this state as short and unpredictable.

Men eventually rationalized that life in the primitive state was life without purpose and meaningfulness, hence they decided to do something about it and that was to abandon the

state of nature and create an environment where human life can be protected, prolonged and meaningful. Men's decision culminated in the social contract-the tacit consent. They agreed to surrender some of their freedom, power, and rights to a common authority that would administer them all and they would in turn owe obedience and loyalty to this common authority.

To this end, this paper will focus on examining the state of nature, the origin of the common authority civil society and an examination of J.J. Rousseau's idea of the General Will in juxtaposition with the will of the single individual so as to determine which should be supreme such that the society can experience socio-political advancement. A society which will be comfortable and conducive for all men is the aim of this paper.

### **THE PRIMITIVE SOCIETY AND EVOLUTION OF THE STATE**

Hobbes, Locke, Rousseau and Mills all concurred that the state is not as old as man. They all agree that the state is the teleological design of men, and that prior to the creation of the civil society men lived in the primitive society or state of nature. It was a situation where things were done according to the appetite and might of men. Ownership of private property purely depended on the extent of man's appetite and the amount of his physical strength. It was a situation where the stronger men oppressed and suppressed the weaker men. In this state nothing could be guaranteed. Hobbes states clearly that "life in the state of nature was solitary, nasty, brutish, poor and short" (Appadorai, 1982). All four theorists agree that men had unlimited power, freedom and rights (Popkin and Stroll, 1956). They also agree that in that state of nature 'might was right' like Nietzsche suggests. For Nietzsche, might is right. Might is everything and everything is might (Popkin and Stroll, Ibid). As far as Nietzsche is concerned, might determine everything

For instance, in the state of nature if you determine to own any property and lack the means or ability to acquire it, all you have to do is to look for a man who is weaker than you are that you can subjugate and suppress and simply dispossess him of his possession/property. Once you can do this the property becomes yours. Besides property, a stronger man can kill a weaker man and acquire his wife and children if he so desires. Hobbes completely believes that life in the state of nature was truly as described above Locke and Rousseau do not totally agree with Hobbes in this regards. For Rousseau, man is essentially good and sympathetic; the state of nature "is a period of idyllic happiness, men being free and equal" (Raphael, 1984). He argues that the introduction of private property resulted in quarrel among men and the conflict was resolved by the signing of the contract, a pact. On the other hand, Locke holds that in the state of nature men are free and equal; each lives according to his own liking. This freedom, however, is not license. There is a natural law or the law of reason which commands that no one shall impair the life, health, freedom or possession of another" (Stumpf, 1994). Locke contends that while the state of nature is not a state of war, it is yet full of fear and continual dangers and man's enjoyment of rights is 'very insecure' (Stumpf, Ibid).

The insecurity and uncertainty which characterized the life of men in the state of nature led men to abandon it and agree to create a society where all men would surrender their powers and freedom to a common authority that would administer the care and furtherance of all and sundry. This led to the creation of the civil society through what many have concluded is the social contract ie the tacit consent. For Hobbes, Locke, Mills and Rousseau the constituted authority becomes the sovereign whom every one of the contractors owes obedience and loyalty. This authority is the Rex, king or Regent. For Hobbes the Rex is a single individual who is the law, for Locke, this absolute authority is the Government while for Rousseau the absolute authority is the state. In other words, Locke and Rousseau concur that the Rex is a collection of all the contractors. The duo recommends this so that the surrendered powers will not be misused and abused by a few individuals whose duty and responsibility it is to administer the interest of the contractors. agreed ab initio to create what today is known as the civil society For Rousseau, the General will is the superior will and it is over and above any other will. It is the will that must be recognized and respected at all times.

### **ROUSSEAU'S IDEA OF THE SOCIAL CONTRACT AND DEMOCRACY**

Political scientists have theorized, analyzed, and ultimately come to the conclusion that there are three popular traditional systems of government commonly adopted and desired by many nations of the world. These systems include Monarchy, Aristocracy and Democracy. Among these three, democracy is the most desired and adopted system of them all. It is popularly agreed that it is the best system for any society or state in every ramification and every sense of the word because the numerous benefits over and above every other system or type of government obtainable (Appadorai, 1982). Rousseau is one of the strong advocates of democracy as he focused a great deal of attention at establishing its tenets and foundations just like Locke and Mills. Rousseau prefers democracy because the surrendered power is put in the hands of all the parties of the contract rather than in the hands of a single individual. Rousseau does not agree with Hobbes that the surrendered power be put in the hands of a single individual- the Rex. He doesn't even agree that it should be in the hands of the government but in the entire community i.e. in the care of the sundry contractors.

Some scholars have defined democracy in many different ways and some of these definitions have been queried and faulted to be inadequate. However, a few of these definitions have gained acceptance as painting a true and proper picture of democracy actually is. One of such definitions is the one that holds that "democracy is the government of popular participation" (Pateman, 1970). This definition can be said to describe democracy as that kind of government where the voice of the greater majority is recognized and accepted. Further, a consideration of a one-time American president- Abraham Lincoln, is worthy of attention. Lincoln defines democracy as "the government of the people for the people and the people" (Encyclopedia of Democracy, 1995). This definition shows that democracy is a government that is people centered. Put differently, it is a government that begins with the people and ends with the people. Everything about it is about the people. The people referred to here are the have their say while the ordinary man Many say that in democracy the minority may have their say while the majority will have their way at the end of the day.

For Rousseau, all the parties in the contract are part of the government because their decision resulted in the emergence of the civil society. They freely gave up all their rights and power to all and therefore must obey the Will of all. This culminates in his General Will. One might ask, what is the General will? The General Will according to Rousseau is the sum total will of all the parties to the tacit consent which is much greater than any other will, be it individual or a few other collective Will. The General will is the supreme element in the state and supersedes the will of the single individual even though he is a member of the General Will. Here, Rousseau will be challenged if he insists that the individual will must submit to the general will because it is posited by humanist that the will of any individual is the only true possession of that individual which no one can take from him. It is out of the will of an individual that he decides whether he wants to live or die, whether he wants to be known or not, whether he wants to be by himself or with others and it is out of this will he decides ab initio whether he would want to be a party to any contract or agreement. If this were true about the individual will then there is the need to give attention to that will.

Rousseau contends that obedience of the General Will amounts to the obedience of the individual will. Refusal to obey the General Will amounts to self-contradiction and bondage. Rousseau insists that any individual who refuses to obey must be forced to obey so that such an individual does not go on in self-contradiction and bondage. Forcing him to obey means giving him freedom and helping him become who he truly is. Self-contradiction means going against oneself (Raphael, 1970).

### **THE GENERAL WILL VERSUS THE INDIVIDUAL WILL**

Rousseau, like Locke and Hobbes hold that men willingly entered into a contract and decided to surrender their freedom, power and rights to a common authority for the sake and good of all men. Rousseau agrees with Hobbes that the surrender is complete but does not concur with him that the common authority is absolute as in a king, Rex or a single individual (Appadorai, 1982).

Rousseau abhors a situation whereby anyone of the contractors who violates the terms of the contract which all of them freely and willingly entered into. He considered such situation as self-revolt by the individual. He likens it to a situation where one Says YES and almost immediately turn around to say NO to himself. He recognizes the fact that the basic aim of the contract was that everyone should obey for the common good of all. The common good ensures no return to the primitive society. The idea of a complete surrender to a common authority is to elicit obedience. The collective and complete surrender culminates in the General Will. Once again, the General will is the sum total will of all the parties to the contract. Obedience to the General will is preferred to the obedience of any other will. The general will is the collective will of all and must be obeyed by all without exception. Disobedience of the General will violates the very foundations of the civil society or the fabrics of the social order ab *initio* and Rousseau strongly advocates that such violation should be expediently and vehemently resisted by all.

Anyone who disobeys the general will disobeys himself. So disobedience amounts to the defeat of the 'good' intentions of the founding fathers of the civil society who were

original founders of the 'tacit consent. Anyone who does so must be resisted and forced to obey the collective will. The resistance is aimed at establishing a precedent to deter others who might want to disobey; otherwise men will return to the state of nature (Stumpf, 1994) Men by their action: forcing the individual to obey, would prefer to remain in the civil society and consolidate its continuous existence rather than return to an abandoned and rejected structure which hitherto did not do them any good. Anyone who disobeys is forced to obey because the meaning and furtherance to life that men have come to enjoy in the state must not be allowed to drift away just because of one individual or a few individuals. When one is forced to obey the General will he is simply being forced to obey himself and therefore be free of himself.

Hence the social pact necessarily involves a tacit agreement that anyone refusing to Conform to the general will shall be forced to do so by the whole body politic, i.e. 'shall be forced to be free', since the universal conformity to the general will is the Guarantee to each individual of freedom from dependence on any other person or persons (Robert, 1992).

A school of thought has, however, argued that the total or complete surrender by the individuals to a common authority amounts to slavery and self-imprisonment. The contention is that since he has surrendered all, he is no longer free. The true situation is that the individual remains free since the complete surrender is to no one else but himself. As long as he has surrendered to himself and himself alone he remains as free as before and as free as ever. The sovereign can never be alienated, represented or divided. The sovereign, who is a collective being, can be represented only by himself (Ginsberg, 1965).

## **THE TYRANNY OF DEMOCRACY**

How can democracy be the best system of government if it is tyrannical? How is it tyrannical if the majority is carried along in the scheme of things? Democracy has been described as the government of popular participation i.e. a government of the majority over the minority. That is the victory of the voice of the many over and above the few. The wishes and demands of the majority often carry the day, in other words, the minority may have their say while the majority always have their way at the end of the day. Say for instance, there are three hundred (100) members in a House and two hundred and fifty of them vote for a thing against the remaining fifty other members then the 250 members will ultimately have their way while the other 50 members must necessarily accept the decision of the 250 members of the house and abide by the law or ordinance resulting from the decision of the 250 members as if it were the totality of them all that reached the decision whether they (the 50 members) like it or not. They are compulsorily bound by the law they did not concur with Here lies the tyranny or oppression of democracy because the 50 people whose wishes and demands are not considered have equal rights and demand justice just like the 250 other members Does it mean that democracy does not give a damn about their wishes and demands, or is it that they are not as equal as the other 250, must they suffer the suppression and neglect of their rights because they are a minority? Democracy from all indications does not recognize equal rights and justice since some people are ignored and seemingly left out of the equation or out of the

scheme of things. The argument is, if the opinion and interest of some people in democracy is not respected what then makes the system democratic, what makes it different from other systems of government. Must any group of persons suffer oppression and suppression in a system of government that is adjudged the best? This argument is hinged against the backdrop that the majority could indeed be wrong while the minority be right in their judgment. The instance of the forty (40) Prophets of Baal and only one Prophet Elijah in the Bible is a good analogue (The Holy Bible).

## **CRITIQUE**

It must be stated here once again, without over-emphasizing it, that many scholars and nations of the world adjudge democracy as the best system of government in every sense of the word especially in comparison with other systems of government. This school of thought maintain that democracy is the best system because it creates room for development, advancement and continuity due to its basic tenets which provides a level playing field for all participants who are either directly or indirectly involved in the system. The advocacy for the enthronement of democracy has increased in the 21st century especially with the crave and quest for globalization and unity among nations of the world.

Be that as it may, some thinkers and scholars, on the other hand, vehemently oppose the contention that democracy is actually and truly democratic but rather totalitarian and tyrannical in the true sense of it all. The argument is that for democracy to be truly democratic it has to stand fast to all its basic tenets which makes it what it is. Fundamental among these tenets is the fact that the interest and opinion of all the parties in the contract must be taken into serious and careful consideration. Democracy becomes undemocratic, for this school of thought, when the majority is allowed to dominate and have their way over and above that of the minority all the time. Hence, the conclusion that democracy is totalitarian and tyrannical (Morgenthau, 1993).

The point here is that the groups of individuals who make up the minority have as much equal rights as the group of individuals that constitute the majority which democracy seem to have so much recognition and respect for. The difference between the majority and minority lies merely in the numerical variance. The contention is that if democracy must be democratic then it should be able to fulfill its own name 'deme meaning people and Kratia' meaning rule, which translate to mean "the rule by the people" ie the masses. It must be able and capable of carrying everyone along without neglecting or abandoning even a single individual no matter how lowly placed the person is. Another question is can democracy actually carry everyone along without any exceptions whatsoever? (Encyclopedia of Democracy, 1982)

Now, coming down and focusing on the Nigerian democratic experience, a critical look at the quasi-democracy or some sort of aristocracy. For those who argue along this line, when the majority is allowed to always dominate and have their way over and above that of the minority then it is not the government of the people or that of popular participation. Those who do not concur with this argument should attempt to provide an answer to the question of

whether or not the masses or the common men have the privilege of participating in governance in Nigeria. The obvious answer to that question is No.

First and foremost, the masses in Nigeria are too impoverished to have the time and resources or what it takes to participate actively in government-politics. There is quite a high level of poverty and hunger in the country and well over 85% of the Nigerian population are concerned with what they need to survive i.e. get their daily bread and therefore too pre-occupied or carried away to be interested or concerned about the workings of the government of their nation. A hungry man is always a desperate man.

The reality of the situation is that to venture into politics in Nigeria requires millions if not billions of naira and an array of other 'involvements' How can a hungry man or a man that lives from hand-to-mouth, virtually year-in-year-out, dare say he wants to become a politician-No, not in Nigeria. Records have it that events and occurrences in the political arena show that Nigerian politicians are well-to-do-individuals. They indeed have a lot of money and resources to throw around and play with in their attempt to hold on to political power. This leads to another question and that is how many Nigerians live above 2 (two) dollars every day. One should be mindful of Abraham Maslow's hierarchy of needs which has it that food, shelter and security constitute the basic needs of man while the need for belongingness, self-actualization and recognition are the secondary needs of man. (Maslow, 1964) It therefore follows that every man will be concerned about his/her self- preservation before anything else otherwise nothing else matters. It also follows that a hungry and desperate man will not have the time and resources for politics.

If anyone is contentious about the assertion made of the common man participating in democracy in Nigeria then it would make a whole lot of sense for such person to provide an answer to the simple but very important question, how many poor subsistence farmers, shoe cobblers, traders, masons-bricklayers, teachers and other artisans are currently members of the house of representative and national assembly, ministers, commissioners, special advisers, etc. or who must have been members in the past as far as governance is concerned in Nigeria. Whether it is accepted or not the bottom-line is that politics in Nigeria involves a lot of money and power If this were the case then how possible will it be for the common Nigerian who is not sure of his next meal owing to the hardship around him to dabble into politics, and then have his voice receive recognition and acceptance even if he wanted to participate in the running of the affairs of his country? Democracy still stares Nigeria and Nigerians in the face.

It has been contended that there can never be an ideal democratic situation, thus, the Nigerian democratic experience should not be quickly dismissed deandemocratic. Besides it is held that democracy uninterrupted in Nigeria is less than we too old and therefore pointing to democracies such as that of America which has been for over a hundred years and have still not gotten it perfectly as a paradigm for Nigeria.

## **CONCLUSION**

It is argued that the worst democracy is far better than the best military government any where any time. This school of thought strongly believes that no matter how imperfect democracy is, it is still incomparable to any other system of government whether it is monarchy, Aristocracy or any other type of government. There is no basis for comparison taking into considerations all the tenets of democracy and that of other types of government. It must be comprehended that there must be a flaw in every phenomenon and democracy is not an ideal system. It is only perfect as an ideal and never as a reality.

The analysis above has shown that Locke, Mills and Rousseau are the founding fathers of modern day democracy and Rousseau strongly suggests that to avoid all the possibility of a return to the 'state of nature' the General Will must be the supreme will which must be recognized and respected by everyone of the contractors. Locke, Mills and Rousseau all concur to the principles of the fundamental human rights, the Rule of law, separation of powers and delegated legislation all features of democracy.

Finally, it is worthy of note that Nigeria has had enough of military regimes and should be allowed to try democracy that she has longed for since independence. If the General Will is the yardstick for measuring the existence of democracy then a lot needs to be done to ensure that the voice of the majority is enthroned as the supreme voice in Nigeria's democracy otherwise the poverty, misery, agony and backwardness inherent in the country desire much more than the present democracy.

## REFERENCES

- Ake, C (1904) Democratization of Disempowerment in Africa. Lagos: Malthouse Press Ltd.
- Appadorai, A. (1982) The substance of Politics. New York: Madras.
- Bernard, A et al. (2004) Sociology London and New York: Cambridge University Press.
- Burr, JR and Goldinger, M. (2008) Philosophy and Contemporary Issues 9" edition. New Delhi. Prentice-Hall of India.
- Ginsberg, M. (1965) On Justice in Society London: Penguin and Heinemann.
- Irogbu, PO. and Izibili, M.A. (2004) Kpim of Democracy: Thematic Introduction to Socio-Political Philosophy. Benin City: Ever-Blessed Publishers
- Jeje, K. (ed.) (2000) Introduction to Social and Political Philosophy: Africans and Blacks in the Diaspora. Lagos: Samtech Communications.
- Kelbrook, A. (ed.) (1997) Locke: Plain Texts from Key Thinkers. London: Parma Books
- Lawhead, WF. (2003) The Philosophical Journey: An Interactive Approach. 2nd edition. Boston: McGraw-Hill inc., In.
- Maslow, A. (1964) The Needs of Man London: Heinemann.
- Morgenthau, H.J. (1993) Politics Among Nations: The Struggle for Power and Peace (brief edition) Boston: McGraw-Hill Co. Inc.
- Pateman, C. (1970) Participation and Democratic Theory Cambridge: Cambridge University Press.
- Popkin, A and Stroll, R. (1956) Philosophy Made Simple New York: Double Day Publishers.
- Raphael, D.D. (1970) Problems of Political Philosophy London: Macmillan Education Ltd.
- Robert. C.S. and Greene, J.K. (1981) Morality and the Good Life: An Introduction to Ethics through Classical Sources. Boston: McGraw-Hill Co., Inc.
- Stumpf, E. (1994) Philosophy: History and Problems New York: McGraw-Hill Co., In. The Encyclopedia of Democracy, Seymour Martin Lipset Editor-in-Chief. Vol. iv. London: Routledge, 1995.
- Warburton, N. (ed.) (2005) Philosophy: Basic Readings 2" edition. London and New York. Routledge.

Young, C. (1976) *The Politics of Cultural Pluralism* Wisconsin: The University of Wisconsin Press.

# **THE OBLIGATION OF ESTABLISHMENT OF GOVERNANCE AND CIVILIAN- NON THEOCRATIC NATURE OF GOVERNMENT IN ISLAM**

By  
Lateef Kayode Adeyemo Ph.D  
&  
Sirajudeen Femi Bakrin

## **ABSTRACT**

*Governance is a religious obligation in Islam in order to maintain law and order, cater for the welfare of people, ensure justice and fair play and facilitate observance of religious duties, as religion could only be practised and practised well in an atmosphere of peace. By religious duties, we should not be mistaken for prayer, Islamic tax (charity), fasting, and pilgrimage alone as worship or devotional duties in Islam ramificates every aspect of a Muslim life. It includes and covers everything a Muslim could do to please his Lord-including good governance which is the hallmark of Islamic political system. However, as important and as obligatory as governance is to Islam, government is civilian and not a theocratic-institution. Although, the Religion of Islam as well as the Holy Scripture, the Qur'an, which encapsulates its teachings, is Divine, yet their interpretations and implementations are human. These forms the explanation/understanding (fiqh) of the law (shari'ah) are meant to guide Muslims in the proper understanding of their rights and duties not only to Allah but from and to their fellow human beings. Although, the basics remain unchanged, these interpretations are affected by the prevailing circumstances of a given time and clime, popularly referred to by scholars as fiqh waq'in. Thus, individuals are responsible for whatever interpretation and implementation they make of the law. Suffice to say therefore, that one of the reasons why governance is obligatory in Islam is, to maintain unity and universality of Islam and to ensure peaceful co- existence, where the practice of religion is encouraged and facilitated. This paper therefore, tries to examine why the establishment of governance is obligatory and why government is civilian rather than being theocratic in Islam.*

## INTRODUCTION

There cannot be Islam without a community of believers (*Muslim 'Ummah*) as there cannot be a community (*Jama'ah*) without leadership (Imarah) and there cannot be leadership without the subjects or followers being ready to listen to and obeying the leadership<sup>1</sup>. Leadership is so important in and to Islam, so much so that the Apostle of Allah, Muhammad (SAW) instructed that when two or more Muslims are travelling they should elect one of them as leader (*amir safar*). He instructed further that Muslims should at all times elect a leader amongst themselves lest Satan assumes the mantle of leadership<sup>2</sup>. This, no doubt, is a significant pointer to the divine nature and or sacredness of governance in Islam, A society without a leader is like a flock of sheep or herd of cattle without a shepherd It is a recondite fact of mute reality, that such society will lack sense of direction, focus, solidarity and collective ambition (will). In such society, therefore, survival of the fittest, Anarchy and chaos, internecine warfare, raiding and plundering, dissoluteness and wanton conviviality shall be the order of the day. No religion worth the name, at least in Islamic parlance, will allow or be able to thrive in such situation. It, thus, becomes clear that such unwholesome situation can never ever be compatible with Islam which primary objective is to establish and perfect peaceful society based on universal brotherhood of Mankind, equality, justice, equity and most importantly righteousness (*al-ihsan*) borne out of God-consciousness (*taqwallahi*). To Islam and the Muslims, the whole of human race is a single brotherhood either of humanity or faith.

It is by dint of the above virtues that man can sustain the natural equilibrium with which the universe is made so that by and large, he strengthens thereby the social fabrics of the society. Although, the political thought or system of Islam derives its basic principles from the Qur'an and the Sunnah, yet, it is not theocratic as some people would have thought since it bears religious logo and has Divine colourations. This shall be considered extensively in the forthcoming paragraphs. The roles or rather the responsibilities of leaders in Islamic state are clearly stated thus in the Qur'an:

Those (Muslim rulers) who, if We give them power in the land, (they) enjoin observance of prayer, the payment of Zakat and command what is good and forbid what is evil. And with Allah rest the end of all affairs<sup>3</sup>.

It is, thus, clear based on the quotation above, the responsibilities the leadership owe the society over which they are responsible not only to their Lord but also to their subjects. It

also explains the obligatory nature of governance in Islam. Every aspect of a Muslim life is considered to be service (*'ibadah*) either to Allah-his Lord-or to those of his fellowmen as long as they are lawful and munificent to others. Allah says:

Say: verily! My prayer, my (devotional) sacrifice, my living and my dying are all for Allah, the Lord of the Worlds. This is what I am commanded and I am foremost of those who surrendered themselves to the will of Allah<sup>4</sup>.

## CONCEPTUAL BACKGROUND

For the proper understanding of the subject matter of this paper, it is de present to define certain terms and concepte used in the paper Thus, literary and tec other working dellnitions are given to the following terms Islam, governance, religio obligation civilian and theocracy (theocratic) Attempt shall equally be made to look Islamic worldview no matter how brief, in order to realize why government is civilian rather than being theocratic in Islam.

To start with, Islam is a derivative of an Arabic verbal noun (*Aslama*) meaning to surrender, to concur to submit, to obey etc It is equally a derivative of one of the attributes of Allah-*As-Sakam* meaning, the Lord of Peace. Islam is therefore, defined as a religion peace and total submission to the will of Allah. It is an ideology and a comprehensive way of life which covers the whole gamut of human life in all its ramifications as it does no divide life into watertight compartments of spiritual and temporal or, in other words, religion and secular According to Muddathir Abdul Rahim, "Islam is an Arabic word that literally, if basically, means submission or surrender (i.e of oneself to God, Allah), but being derived from the root"s I m," it is also closely related to cognate terms that signifies peace, integrity, and wholesomeness, all of which are of central importance in the teachings of the Qur'an and Prophet Muhammad<sup>6</sup>". Hence, an adherent of Islam is called Muslim, that is one who surrenders or submits himself wholeheartedly as well as whatever he purportedly has to the will of Allah, without leaving anything behind to be given to Caesar For Caesar and whatever he had, according to the teachings of Islam, belong to Allah to Whom he had eventually returned<sup>7</sup>. This same term, observed Hammudah Abdalati means peaceful. By this meaning, a Muslim is not only peaceful to and with himself but equally with and to his Lord and his fellowmen<sup>8</sup> if only they could reciprocate his gesture. We shall, for the purpose of this work, define governance as the authority to rule and direct the affairs of a people in accordance with a given law. In Islam, this authority rests with Allah alone and the law by which it is to be dispensed is the Shari'ah-the pathway ordained by Him for those whose faith in Him is

assured. He (Allah) however, gives it to whomsoever He pleases among His servants who hold it in trust for Him. This is a significant pointer to civilian non-theocratic nature of Islamic governance system. Allah says: meaning

Say: O Allah! Lord of Power (and Rule), You give Power to whom You please, and You stripes off Power from whom You please: You endues with honour whom You please, and You brings low whom You please: In Your hand is all Good. Verily, over all things You have power<sup>9</sup>.

One can see from the above definition and the quotation that follows it, why governance is considered as Divine in Islam.

Government on the other hand, is the group of people who govern a nation or state or the form or method of governing a state, the act or process of governing a state or a nation. From the above definition, one can also understand why government is theocratic in Islam as it involves men. The Qur'an states "O ye who believe! Obey Allah and obey the Messenger, and those charged with authority amongst you..."<sup>10</sup> A critical look at the clause, *and the charged with authority amongst you*, in the above quotation indicates vividly and expresses unequivocally the civilian nature of the Islamic government or political system. It is crystal clear that leaders are not to be imposed or foisted on Muslims by whatever means or system whatsoever be it theocracy, monarchy, military junta, dynasty, imperialism etc. Much shall be said on this later.

By religious obligation, we mean something that has to be done according to certain rules, dictates, doctrines, teachings and injunctions of a given religion, in this case, Islam. Hence, in an Islamic state both the leader and the led are subject (*Mukallaf*) to the law (*shari'ah*) and are also equal under the same. Civilian herein refers to a citizen, a member of the populace who is not of the armed forces. To use the modern political parlance, he could vote and be voted for, sue and be sued to court.

Theocracy is a situation or system of government whereby a group or body of persons are considered as having a special privilege (Divine mandate) to rule over and direct the affairs of others without any contribution from them (that is, the subjects). This is in sharp contrast to the system taught and established by Islam. Etymologically, this term evolved under the Roman Empire where some people were considered to have been given Divine mandate to rule over others (i.e. Divine rights of kings). In Islam, both the leaders and their

subjects are equal before Allah and indeed before the law<sup>11</sup> He handed down to them. Allah is, therefore, the real owner of the hegemony for Whom the leaders are holding it in trust and are responsible both to Him and their subjects. They do not, unlike in a secular system enact or promulgate laws but rather follow, interpret and implement the law- shari'ah- the way of life ordained by Allah for man in order to realise the purpose of his creation or existence.

## **ISLAMIC WORLDVIEW VIS-A-VIS ISLAMIC POLITICAL SYSTEM**

Before we proceed, we need to look at the fundamental principles of Islamic worldview owing to its impacts on all aspects of Muslim lives, individually and collectively, Islamic worldview is based on four fundamental principles, these include: *at- tawhid/al-ikhlas, ar-risalah/an-nubuwwah, al-khilafah ubudiyyah and al-ihsan.*

By Tawhid we mean Islamic concept of God. It is a monotheistic concept par excellence which admits no duality in essence (*dhat*), works (*af'al*), and attributes (*sifat*) of the Supreme being-Allah. Allah, Islam teaches, is the first without beginning and the last without end; as everything or rather anything that has beginning will definitely has an end. Hence, the existence as well as the unity of Allah is neither controvertible nor compromisable. Khalifah Hakeem asserts: "the Qur'an says that God is the cause of all causes, and the ultimate cause of all existence. He is the Being as the foundation of all becoming, He is the stable reality which creates and supports all changes; He is the beginning and He is the end; He is the outer appearance and He is the inner reality (Q57:3)."<sup>12</sup>

Since there cannot be a design without a designer, the Heaven and the earth with their perfect harmony could not have evolved by themselves nor by a big bang as we are made to understand. Islam therefore, establishes that Allah is its architect, creator and cherisher He created them as a manifestation of His Power and Majesty and they, no doubt, constitute a significant pointer to His existence, essence and unity<sup>13</sup>. Although, man was the last of all to be created, yet every other thing is made subservient to him so as to make it easy and facilitate for him, the service of his Lord. Thus, since no one petitions God to be created nor even have a fore knowledge of his creation, it goes, therefore, that Allah should send him Guidance (*al-hidayyah*) over his mission on the surface of the earth as it would not augur well for him to be left alone to go (grope) in darkness, hence, the scriptures that were Set for his obedience of a Muslim is due to Allah and His Apostle and those charged with authority

among them so long as they do not command disobedience to Allah, for obedience in Islam is not due to a leader who commands disobedience to Allah. The Qur'an speaks: "We have given to you a law (a way of life) so follow it and do not follow the fancies of those who know not Commenting on the above verse of the Qur'an, Sayyid Qutb posits that: They are equipped with nothing but fancies and ignorance when they undertake the task which is no concern of theirs and does not properly belongs to them, their claim to one of the properties of Divinity is a great sin and a great evil."

The inaugural speeches made by both Abubakr and 'Umar when they ascended to the leadership of the Muslim Ummah are apposite in this respect. The following was the inaugural speech given by Abu Bakr safter being elected as Caliph:

"You have elected me your Khalifah although I am not better than you. I need all your advice and all your help. If I do right, help me. If I do wrong, correct me. In my sight the powerful and the weak are equal and to both I wish to render justice. You should obey me as long as I obey the Lord and His Prophet. If I disobey them, you should forsake me<sup>17</sup>".

The above speech is an eternal monument of good governance, to use modern parlance, constitutional and democratic government. It shows as observed Fazlur-Rahman that (Allah), is the transcendent anchoring point of attributes such as life, creativity, mercy, and justice (including retribution) and of moral values to which a human society must be subjected if it is to survive and prosper- a ceaseless struggle for the cause of good. This constant struggle is the keynote of man's normative existence and constitutes the service (ibadah) to God with which the Qur'an squarely and inexorably charges him. But the substantive or the constitutive teaching of the prophet and the Qur'an is undoubtedly for action in this world, since it provides guidance for man concerning his behaviour on earth in relation to other men. God exists in the mind of the believer to regulate his behavior if he is religiously experienced, but that which is to be regulated is the essence of the matter.<sup>18</sup>

## **AR-RISALAHAN-NUBUWAH**

In order for man to grasp the correct understanding of his mission on earth, Allah had continued to be sending down guidance to him even from the very beginning of his life. This guidance (*al-hidayyah*) becomes necessary in view of the observation we have made earlier such that he needed to be intimated of his purpose on earth as well as the right or proper way

to achieve it. The scriptures thus sent via the Messengers, could therefore be likened to manual (users' guide) bought along with items in the market particularly electronics and related goods. Thus, failure to read, digest, comprehend and apply its contents will rob the buyer of the valuable service or utility of such item. In the same vein, it behooves man to equally read, digest, comprehend and imbibe the content of the scripture sent by God for his proper guidance. For just as man stands in need of food and water for his physical development and growth, he equally stands in need of *al-hidayyah* (the Divine guidance of Allah) for his spiritual development and growth as well. No wonder, this is referred to as "Spiritual Diet". This is borne out of the fact that, man is composed of Spirit and Matter. So the two components are to be nurtured together without given undue preference to one above the other. However, if one or both of them are neglected, it is going to be pernicious for man as society or even life becomes unworthy of living". This is why neither materialism (secularism) nor unbridled asceticism (celibacy or monasticism) is acceptable to Islam.

It becomes necessary therefore, that man should, in taking care of the sum total of his affairs, follow the prescription of Allah (his Lord and Master) as contained in the Scripture sent to him. This follows from the fact that, although, man is endowed with intellect, which of course gives him an edge or a degree over and above every other creature of God, yet his knowledge and indeed himself is limited to time and space. Hence, there is a need for him to depend on and follow the injunctions of his Merciful Lord. Man has, thus, been assigned a special position of the vicegerent of Allah on earth (*Khalifatu Allahi fil ard<sup>20</sup>*), a responsibility that could only be carried out by following His (Allah's) Guidance.

## **KHILAFAH/UBUDIYYAH**

Khilafah refers to the position of honour given to man by Allah among the comity of His creatures. Khilafah literally means representation, vicegerence or viceroy-ship. Man, according to this principle is a representative of Allah on earth where he is to live for a short while and exercise his right of vicegerency. By this, he is subordinate to God and thus expected to carry out His will. However, God does not make man to be a robot as he is given freedom of will to do or not do the will of his Lord. It is, therefore clear, that man is at liberty to make or mar his life. He succeeds and makes his life as he would live a comfortable non-apititial life and secure eternal bliss, if he lives his life according to the dictates of God as contained in the sent by Him. If he turns out to be disobedient and ungrateful to Him and follows the footsteps of Satan so that by and large, life

becomes unworthy of loving and eternal damnation" becomes his lots. These are the major principles of Islamic worldview which, upon practice give rise to the fourth one.

### **AL-IHSAN**

Since Islam teaches that our living is all about service service to Allah and humanity through Him and that whatever purpose we serve is what determines our final abode, that is make or mar our lives, it also establishes that it is not enough to serve this or that purpose but the motive behind them is what matters most. Hence, al- ihsan signifies serving Allah and humanity via Him as though we are seeing Him for even if we cannot see Him, He sees us. Thus, all service are considered to be Ibadah as long as they fall within what are commanded, desired, allowed or permitted by Islam and are borne out of genuine intention rather than inordinate ambitions and capricious motives. It should be borne in mind that Allah does not look at our and statures rather. He looks into our hearts and at our actions Islam teaches that man, should in a bid to proffer solution to his avalanche and multifaceted problems avoid unnecessary compartmentalization of life into spiritual and secular spheres. All the problems are to be taken into consideration as a compact whole without giving undue preference to any one over and above the others as such segregation is bound to have problems. Thus, his psychological, spiritual, sociological, political as well as moral and spiritual problems should be taken into consideration simultaneously. This is why religion could not be separated from the state. It also accounts for why governance is but sacred in Islam and not secular. Man is never an ordinary economic animal so that all he needs are food, shelter, cloth and sexual gratification as the materialists want us to believe. No doubt, he needs all these basic necessities of life and cannot neglect them. He possesses physical body, yet all his problems could not be solved through physical sciences alone. He is equally psychological as he has emotions; desires, likes and dislikes, yet psychology alone could not provide solution to his multi-dimensional problems. Man is also social as he lives together with others and cannot afford to do otherwise. Yet it will be misleading to think that solution can be proffered to his avalanche of problems ala sociology alone. In fact, the result would be pernicious than the problem it is aimed at solving, for this is indeed a case of wrong diagnosis that will result into wrong medication".

Alexis Carrel puts it in a rather subtle way:

Economists would realize that human beings think, feel and suffer, that they should be given other things than work, food and leisure; that they have spiritual as well

physiological needs. And also that the causes of economic and financial crises may be moral and intellectual. We should no longer be obliged to accept the barbarous condition of life in great cities, the tyranny of factory and office, the sacrifice of moral dignity to economic interest, of mind to money, as benefactions conferred upon us by modern civilization. We should reject mechanical inventions that hinder human development. Economic would no longer appear as the ultimate reason for everything. It is obvious that the liberation of man from the materialistic creed would transform most of the aspect of existence. Therefore, modern society will oppose with all its might, this progress in our conception<sup>25</sup>.

Let us now turn to the basic characteristics of Islamic system of government or political system.

### **CIVILIAN NON-THEOCRATIC NATURE OF ISLAMIC SYSTEM OF GOVERNANCE AND MAQASIDAS-SHARI'AH**

It is because all members of the '*Ummah* are responsible for choosing their leader and since Allah could not be held responsible for their actions and inactions that Government is considered as civilian rather than being theocratic. It is equally due to the fact that Islam upholds the concept of *Civil Disobedience* especially when the leader commands disobedience to God. So, as we have observed in the foregoing paragraphs. leaders are not to be imposed or foisted on Muslims since leaders are to be elected and or selected from among them. The above reasons resonate well with the higher objectives of Shari'ah-the law by which the leaders are to administer society.

According to Abu Hamid Al-Ghazali, 'the very objective of the Shari'ah is to promote the welfare of people, which lies in safeguarding their faith (hifz al-din), their life (hifz al-nafs), their intellect (hifz al-haql), their posterity (hifz al-nasl) and their wealth (hifz al-mal).<sup>26</sup> Whatever ensures the safeguarding of these five serves public interest and it is desirable and whatever obstructs their realization is evil and its removal is commendable and desirable.' Imam As-Shatibi on the other hand observes that "the primary goal of Shari'ah is to free man from the grip of his own whims, caprices and fancies, so that he may be true servant of Allah by choice, just as he is one without it."<sup>27</sup>

Tahir Ibn Ashur gives a comprehensive definition of Maqasid Al-Shari'ah thus:

*The all-purpose principle (Maqasid 'Amm) of Islamic legislation is to preserve the social order or the community and insure its healthy progress by promoting the well-being and righteousness (salah) of... the human specie. The well-being and virtue of human beings consists of the soundness of their intellects and the righteousness of their deeds, as well as goodness of the things of the world where they live that are put at their disposal.*<sup>28</sup>

To Ibn Al-Qayyim, Shari'ah is based on wisdom and achieving people's welfare in this life and afterlife Shari'ah is all about justice, mercy, wisdom, and good. Thus, any ruling that replaces justice with injustice, mercy with its opposite, common good with mischief, or wisdom with nonsense, is a ruling that does not belong to Shari'ah even if it is. It is clear from definitions given above that the higher objectives of Shari'ah claimed to be so according to some interpretations.<sup>29</sup>

It is clear from definitions given above that the higher objectives of shari'ah otherwise called *Magasid Al-Shari'ah* is all about ensuring the welfare or well-being of man collectively and individually, which, in modern political cum economic parlance is referred to as stakeholders approach to corporate governance. It is also obvious from the explications given by scholars above, that although, the law to be used for administering the state is Divine, yet its interpretation and application is human just like the process or procedure of electing leaders is civil rather than being theocratic.

## **CHARACTERISTICS OF ISLAMIC STATE**

There are certain basic characteristics of an Islamic state which makes it to be distinct from others. Hammudah Abdalati asserts:

"Like social and economic life, the political life of Islam is based on sound spiritual and moral foundations, and is guided by the Divine instructions. The political system of Islam is unique in its structure, its function, and its purpose. It is not pragmatic or instrumentalistic. It is not theocracy whereby a certain class of people assumes divine rights, hereditary or otherwise, and poses, above other citizens, beyond accountability. Nor is it a proletariat whereby some revengeful labourers capture power. It is not even democracy in its popular sense. It is something different from all that. To appreciate the political outlook of Islam one has to know that it is based on certain principles."<sup>30</sup>

Every action of a Muslim or a group of Muslims must be inspired and guided by the law of Allah, that is, the Qur'an, which is the constitution chosen by God for His sincere servants. Allah says. "And if any do fail to judge (or rule) according to what God has revealed, they are the unbelievers... they are the wrong doers... they are the rebels"<sup>31</sup>. "Verily, this Qur'an does guides to that which is most right and best."<sup>32</sup>

The sovereignty in the Islamic state, as earlier observed, belongs neither to the ruler nor even to the people. It belongs to Allah, so that the people as a whole exercise it by trust for Him to enforce His and enact His will. The ruler is only an acting executive chosen by the people to serve them according to the law of Allah. Hence, the leaders are just the chief servants of the state. This is the foundation of the Islamic state and is only consistent with the general outlook of Islam on the universe of which God is the Creator and in which He is the sole sovereign. Thus, in the Qur'an, we have oft repeated clauses like, authority. power and sovereignty belong to none but God, or Bless be He in Whose hands is dominion, and He over all things has power.<sup>33</sup> Also verily, God does command you to render back your trusts to whom they are due, and when you judge (or rule) between people that you judge with justice. Verily, how excellent is the teaching which He gives you!<sup>34</sup>

The aim of Islamic state so to speak, is to administer justice and provide security and protection for all citizens, regardless of colour or race or even creed, in conformity with the stipulations of Allah in His constitution, the Qur'an. The question of religious or racial minorities does not arise as long as they are law abiding and peaceful citizens. The Qur'an speaks "O ye who believe! Stand out firmly for justice, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just that is most close to piety, and be mindful of God, for God is well acquainted with all that you do."<sup>35</sup> Formed for the aforementioned purposes and established to enforce the law of Allah, the Islamic state cannot be controlled by any political party of a non- Islamic you do platform or subjected to foreign yoke. It has to be independent to exercise its authority over on behalf of God and His cause. This is based on the fact that a Muslim is one its jurisdiction who submits to God alone and pledges loyalty to no other law other than His, offering utmost cooperation and support to those who administer the law and observe its stipulations. This is why the colonial masters in the northern Nigeria could not but adopt the policy of indirect rule.<sup>36</sup> It is not Islamic or lawful for a Muslim nation to pledge support to any political party which lacks Islamic identity and or orientation or to yield to a non- Islamic government of

alien origin and intents. Allah says: And never will Allah grant to the unbelievers a way (to triumph or rule) over the believers.<sup>37</sup>

The leader is not a sovereign over the people. He is a representative employee chosen by the people and he derives his authority from his obedience to the law of God, which binds the ruler and the ruled alike by a solemn contract over which God is the overseer. The political contract of Islam is not concluded between the administration and the public alone. It is between these combined on one side and God on the other, and it is morally valid and binding only as long as the human sides fulfill their obligations to the Divine. The rulers who are chosen by their people to administer the words of God are entitled to support and cooperation from the members of the public as long as they observe their duties to Allah. Should the public or any member thereof fail to render support to and cooperate with the administrators, their act would be considered as tantamount to insubordination not just to the leaders alone but equally to Allah Himself. In the same vein, if the administrators or the leaders derail from the way of God or fail to keep the law, it is not only committing a similar offence but has forfeited their right to public loyalty and support. Allah says:

O ye who believe, obey Allah and obey His Messenger and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in God and the Last Day. That is best, and most suitable for final determination.<sup>38</sup>

Obedience to those charged with authority among Muslims is premised upon their obedience to Allah and conscious observance of the traditions of His Messenger. The Prophet was reported to have said: There is no obedience or loyalty to any human being, ruler or otherwise, who is not himself obedient to God and bound by His law.<sup>39</sup> The ruler must be elected, chosen or selected from among the best suitably qualified citizens on the basis of their own merit, fitness and competence regardless of their race, colour, social status etc. The process may be through a general election or an electoral college<sup>40</sup> Kamil Siddiqui observes that, "men do not find leadership roles but leadership roles discover men." He asserts further, "the Islamic movement usually seeks out the most humble among the faithful for its most critical areas of performance. In the Islamic state or the Islamic movement men who perform leadership roles do not have a constituency of traders, feudal lords, labourers, or intellectuals; they do not owe their "rise" to a group that then demands reward and patronage. These are the common everyday concerns of the political process in the western political system of the neo-

jahiliyyah.<sup>41</sup> Caution, must however, be exercised to ensure that nobody gets the mandate except the best candidate. This is because the life and the hereafter would be entrusted to whoever emerges as the leader. The Apostle of Allah-Muhammad (SAW) was reported to have said No Muslim "whoever entrust a man to a public office where in his society there is a man better than this trustee, he has betrayed the trust of God and His Messenger and the Muslims.<sup>42</sup> No Muslim should be indifferent to this all important civic duty. After the election has been completed and a leader has been chosen, every citizen is enjoined to constitute a watch dog, within his capacity, over the conduct of the administration and question its handling of the public affairs in a constructive manner. There are so many instances in Islamic history whereby the Prophet, despite his sincerity and infallibility was questioned by certain companions let alone those of his successors<sup>43</sup>. One of the companions questioned the Prophet regarding the way he shared the booty gotten from a battle and so did a woman question the authority of 'Umar-the Commander of the Faithful to decide what Allah and his Apostle had left open<sup>44</sup> Although, the leader is chosen or appointed by the people, yet his first responsibility is to Allah, meaning that, should the interest of his people clash with that of God, God- forbids, he should ensure that he makes them understand the right position to be taken in accordance with the injunctions of God. Even though, the Qur'an and the Sunnah of the Prophet constitute the constitution of the state, a leader is to consult with his people on matters of public interest.<sup>45</sup> This is a religious obligation-an injunction of Allah-that even the Prophet did not play with let alone an ordinary person.

Under Islamic state, every citizen is entitled to enjoy freedom of belief and conscience as well as freedom of thought and expression He is at liberty to develop his potentials and improve his lots, to work and earn a living, own property and compete with hers in the society on an equal footing to approve and disapprove of things objectively based on his conscience and sincere judgments However, his freedom is not and cannot be absolute, else it leads to chaos and anarchy. He is bound by the law just like every other subject. This is because where his own rights ends those of others begins which warrants certain duties or responsibilities from him. After all, his rights are the duties of others too.

Islamic state as could be seen from the foregoing discussion is a unifying and liberating state as observed by Eltigani Abdelgadir Hamid, that "since justice implies the unification of allegiance to God, this will lead to the liberation of the people.<sup>46</sup>

Unlike the situation in the West as observed by Weeramantry. "the concept of human rights in Islam rests upon a foundation theoretically different from traditional western one in at least two fundamental ways. In the West, human rights were fought for and extracted from those in authority through a bitter series of tussles by man against man... These were hard-won secular rights and are naturally greatly prized. They represent remarkable advance upon the pre-existing situation where even such fundamental rights as the right to life were denied.<sup>47</sup>

In Islam however, he posit further, "one does not view the problem against such a secular setting. The problem is not how man asserts his rights against man but how man discharges his duties towards God. It is not pre-occupied with the horizontal relationship of man with his fellow man but with the vertical relationship that subsists between each man and his Master. If vertical relationship is properly tended, all human rights problems fall automatically into place<sup>48</sup>. According to Abdul Rashid Morten, the essence of the Summi view of government is that political power derives from two sources, the shari'ah and the Ummah, i.e. the divine law and the community of believers<sup>49</sup>. This is the essence and the quintessence of Islamic political system that makes it civil and not theocratic.

## **CONCLUSION**

We have, in the foregoing paragraphs examined the obligation of governance as well as civil non-theocratic nature of government in Islam. It was argued that although, Shari'ah, by which the state is to be governed or administered is Divine, however, since the interpretation and application of the law is human, and since the leaders are to be elected and or selected by members of society, Islamic government is therefore civil and not theocratic. This is further premised upon the argument that God cannot be held responsible for the failure of people to elect good leader or the failure of the leaders to carry out the responsibilities for which they have been elected. It was also argued that governance is the big off and obligatory in order to maintain law and order, ensure justice and fair play and slam door at anarchy such that, a conducive atmosphere or environment is created for individuals and the society as a whole to thrive and prosper.

## NOTES AND REFERENCES

1. Muslim, Abulhussayn bin Al-hajjaj (nd), Sahih Muslim, Beirut: Dar al Jedid Vol 4, No. 145
2. \_\_\_\_\_ (nd), Sahih Muslim, Beirut: Dar al Jedid Vol. 7, No. 87
3. Qur'an 22:41
4. Qur'an 6:162-4
5. Adeyemo Lateef Kayode (2006), "Islam: Its meaning and message" in Adeleke Fakoya et al (ed.), An encyclopaedia of the arts vol. 7(1): 24-31, Lagos, Lagos state university press.
6. Muddathir 'Abd Al- Rahim (2005). The human rights tradition in Islam, West port: Praeger Publishers p. xv
7. Adeyemo Lateef Kayode(2006), "Islam: An introductory study" in Oyelade E.O (ed.) Readings in philosophy and religions, Benin City: Tiredia publishing company for Department of Philosophy and Religions, Faculty of Arts, University of Benin, p. 36
8. Hammudah Abdalati(nd), Islam in focus, Riyadh: World Assembly of Muslim Youth pp. 141-152
9. Qur'an 3:26 & 7
10. Qur'an 4:59
11. Qur'an 49:13
12. Khalifah Abdul Hakim (1980), Islamic ideology, Lahore: The Institute of Islamic Culture, p. 21
13. Adeyemo, "Islam: an introductory study", pp. 38-40
14. Adeyemo, "Islam: an introductory study", pp. 38-42
15. Qur'an 45:18
16. Qutb Sayyid (1980), This Religion (of Islam), Riyadh: World of the Muslim Youth p. 28
17. Rahim, A. (1981), Islamic History, Lagos, Kano, Ilorin, Bauchi: Islamic Publication Bureau, p. 55
18. Fazlur Rahman(1982), Islam and Modernity- Transformation of an Intellectual Traditional, London: Oxford University Press, pp. 14&15 also by Islamic Foundation
19. Adeyemo, "Islam: an introductory studies", pp. 40-43
20. Qur'an 2:30
21. Qur'an 87: 14 cf. Q91:9

22. Qur'an 20:123-126
23. Adeyemo, "Islam: an introductory studies", pp. 40-43
24. Adeyemo, "Islam: its meaning and message", pp 27-31
25. Tawney, R.H. (1937), *Religion and the rise of capitalism*, London George Unwin Limited, p. 225
26. Abu Hamid, Imam Ghazali (1937), *Al-Mustastaa*, vol. 1 pp139-140 cf As-Shatibi (d 790/1388) nd, vol. 1 p. 38 & vol. 3 pp. 46 & 47
27. Imam As-Shatibi (1988). *Muwafiqaat (The Approvals)*, Vol. 1, Cairo. Al-Maktab Al-Islamiyyah p. 43
28. Ibn Ashur Tahir (2006), *Ibn Ashur Treatise on Maqasid al-Shari'ah*, trans from Arabic and annotated by Muhammad El-Tahir Al-Misawi, London: p. 67
29. Ibn Al-Qayyim Al-Jauziyyah (2004), *Aalam Al-Muwaqin*, Beirut. Dar Al-Kutub Al-Ilmiyyah 1" edn. p. 828
30. Hammudah Abdalati, p. 130
31. Qur'an 4:59
32. Qur'an 3:159 cf. 42:36-9
33. Qur'an 4: 141 cf. Qur'an 24:51,55 see also Qur'an 58:21-22
34. Qur'an 17:9
35. Qur'an 5:47-50
36. Adeyemo, Lateef Kayode. "Islam in Nigeria between the North and the South" in Prof. Ahmad F. Yousif (ed., 2012), *Muslim Revivalism in Contemporary Society*, New York, Toronto and Ottawa: LEGAS, pp. 225-250
37. Qur'an 5:9 cf. Qur'an 4:135, 22:38-41
38. Qur'an 4:59
39. Muslim, Vol. 13, No. 165
40. Hammudah, p. 130
41. Kalim Siddiqui (ed., 1981), *Issues in the Islamic Movement 1980-1981 (1400-1401)*, London: The Open Press Limited, p. 45
42. Muslim, Vol. 12, No. 168
43. Rahim, p. 33
44. Rahim, pp. 45
45. Qur'an 42: 26
46. Eltigani Abdelgadir Hamid(1425/2004), *The Qur'an and the politics*, trans. Abdul-Wahid Lu'lu'a, Herndon: International Institute of Islamic Thought, pp. 78-82 48.

Weeramantry, C.G (1988), *Islamic Jurisprudence- an international perspective*, London: Macmillan & Kuala Lumpur: The Other Press, p. 117&123

**47.** Abdul Rashid Morten (1996), *Political Science: An Islamic Perspective*, London Macmillan Press Ltd, p. 120

# **MEDIA SYNERGY: THE ACRYLIC/WATERCOLOUR AESTHETIC EXPERIENCE IN PAINTING**

By  
Iniobong Iniobong Umotong Ph.D

## **ABSTRACT**

*Exhibition for observed reveals there is more patronage for oil paintings than paintings created with water-based painting media and viewer's response portrays their preference. It is the aim of this paper to prize the concept of media synergy as regards paintings created with a synergy of Acrylic and Watercolour using Landscape as theme. The objective of this paper is to create awareness of landscape paintings done with these water-based painting media in synergy eg Acrylic and Watercolour. With awareness, value is added when water-based painting medium is used in synergy and viewers could appreciate the artworks created. This is likely to promote the re-evaluation of water-based painting media especially when used in synergy, with a view to bridge the gap between them and oil paintings thereby evoking positive responses from viewers.*

## **INTRODUCTION**

Scholars have variously agreed that the essence of communication is to share ideas, information and feelings and arts has been used as a means of achieving this end over the years. Agreeing with this popular notion, Melylisa,(2010) states, "communication is the successful conveying or sharing of ideas and feelings". Crockett, (2006) posits that "Art is a certain kind of specialized communication". Furthermore, Butzio, (2006) postulates that "Art is about communication". In the same vein, while taking a view on aesthetics, Melilysa, (2010), defines art as, "the expression or application of human creative skill and imagination, typically in a visual form such as painting or sculpture producing works to be appreciated primarily for their beauty or emotional power". As a means of communication whether theatre or visual, the artist explores the potentials of his chosen medium of expression. Umotong. (2014) affirms that, "one aspect of visual arts is painting and painters are artists who communicate in a visual language that uses colour for expression. These colours come in various painting media like Oil, Acrylic, Pastel, and Watercolour. As such, communication

and expression of one's ideas through painting, results in rendition of aesthetic forms appropriate to the media used". This paper uses landscape as theme, this is because, it appears that the rich landscape sceneries of Nigeria is understood and appreciated by many residents.

However, it has been observed that landscape paintings created with the oil medium seem to dominate exhibition halls, residences and public places, relegating those created with water based painting media to the background or the artist imagination This observation led to investigation and the discovery of information on Table 1.

Table 1: Statistics of 10 exhibition catalogues in National Gallery of Arts, Uyo.

S/N	Exhibition catalogue	Year	Oil	Watercolour	Acrylic	Gouachs
1	*SNA	2002	5	2	-	-
2	AGBARA-OTOR	2002	4	2	-	-
3	AGBARA-OTOR	2003	7	3	-	-
4	* ARESUVA	2008	4	-	-	-
5	ART EXPO	2008	10	2	2	-
6	SNA	2009	18	-	-	-
7	ARESUVA	2009	9	-	4	-
8	INTERNATONAL ART EXPO	2009	12	-	4	-
9	INTERNATIONAL ART EXPO	2010	11	3	1	1
10	ART EXPO NEW YORK	2010	10	-	-	-
	TOTAL	10	86	10	11	1

\*  
SOCIETY OF NIGERIAN ARTNA) 2002, 2009

\*  
AFRICAN REGIONAL SUMMIT AND EXHIBITION ON VISUAL ARTX (ARESLIVA) 2008, 2005).

Source: Researchers field survey, 2010.

From the information on Table 1, it can be deduced that, landscape paintings created with Oil were the most on display, followed by Acrylic, Watercolour then Gouache had just one entry. The possible reasons for this segregation of water based painting media could be that, since there is a brand of water-based colour, which is commonly used by toddlers in their cradle education it is perhaps misconceived by many to be for amateurs, while, Oil is considered for the professionals. However, some restrictions are sometimes encountered when using some of these painting media still, opportunities for visual experiments also abound. It is in finding a solution to this problem of low patronage of water based painting media that brought about the idea of popularizing synergy of painting media to add value. Creating paintings with

water-based painting media can be very stimulating to the artist. This is because, the exercise uses less production time compared to the time used for Oil painting, paper in its variety, when used as support does not need much preparation as some of them - like the Watercolour paper, are readymade for use from factory as such stretching is not required, paper is usually stretched before use and stretching does not take much time, paper in its variety is affordable. On the other hand, the painting media comes in convenient packs that can easily be moved for outdoor paintings and if it is in the studio, the workstation needs little space Preserving the paintings entails framing, glazing or fixing and these are eventually displayed by hanging, though its durability on the other hand cannot be guaranteed when the works are carelessly strewn, as paper, which is the support, can easily be destroyed.

## **SYNERGY**

Synergy is achieved by two or more people or companies working together technically to gain extra power, success and energy. It is basically an abstract concept that can be applied to most disciplines with the aim of adding value. Corning. (2005) postulates that, "Synergy is an abstract concept. It is the combination of multiple ingredients producing a result greater than the simple arithmetic summation of the individual components. For example, flour, water, yeast and heat yield bread". In essence the quantity of each of these components in their single state, used in producing bread if sold will not attract as much as the unit used in synergy to produce bread. Synergy has to do with functioning together. The word is sometimes used with reference to media. The workability and compatibility of media could be referred to as synergy. In Theatre for example, a popular drama called 'Things Fall Apart by Chinua Achebe had been introduced as one of the books used for literature in secondary school curriculum in Nigeria and had been acted on stage by many theatre groups nationwide. Subsequently, a video of Things Fall Apart was produced using a synergy of theme music for the background, different filming sites for some scenes, costume, the plot, and so forth and was aired as a soap opera, it became popular. As a result of this synergy, it was understood as well as appreciated more by viewers. This media synergy in theatre arts made it to be more understood by some students who availed themselves the opportunity of owning a video copy and may have made better grades in literature, this is replicated in painting when various media are used the aesthetics of such creative work comes out brighter and more appealing.

## **THEORETICAL FRAMEWORK**

The Theoretical Framework of this paper is set on Aesthetic theory by Vincent Van Gogh. Buser (2006) states that artists are capable of transforming something very specific, into a universal truth by combining the real and ideal. This they do by combining a representation of something real and a conceptual idea. In other words artists make a special kind of object by depicting in it what they actually see, that is the real and, at the same time, also depicting what they know or imagine, which is the ideal. Aesthetic theory as applied to this study will guide the artist to use what he commonly sees water based painting media used singly to paint, what he imagines water based painting media in various combinations, in creating paintings.

## **MEDIA SYNERGY**

Umotong, (2014) posits that Media Synergy is the combination, interaction, and the resultant visual effect between media of expression in painting for example Water colour and Acrylic. Media synergy in the context of this paper is the use of compatible painting media in combination to produce paintings. It dates back to the Stone Age when man discovered his artistic talents and enjoyed his prowess in cave arts where the Palaeolithic man made use of a combination of materials like red oxide, animal blood and clay as pigment. Some Renaissance artists, impressionists, fauvists, and so forth, combined painting media to produce paintings. The Ibibio people of Akwa Ibom State also used white clay 'Ndom'in combination with 'Iduot Okukin' or 'Awa'a derivative from leaves, to create mural motifs on walls of royal traditional huts.

Media synergy is a derivative of mixed media. Frank (2006) states that 'art media with a combination of different materials is referred to as mixed media' Similarly, Buser (2006) defined mixed media as "the combination of actual materials with paint in a collage... the combining of Tempera and Oil paint in a single work and the combination of different art media in one work." Media synergy adds value to the final presentation of various works of arts, be it performing or visual arts and the response of viewers are comparatively higher than without. It is believed that a synergy of water based painting media in the production of landscape paintings will not only add value, but would be of immense benefit to the appreciation of arts.

In the contemporary situation, Riche and Franklin (2004) states that many different drawing and painting media can be combined with Watercolour, including coloured pencils,

pastels, Oil pastels, coloured inks, Acrylics and Gouache. The last two are useful for putting in highlights and very light tints of colour in the final stages of a painting, but can also be thinned down and used hand-in-hand with Watercolour as part of the painting process. This can give strength and solidity to the painting and create stronger tonal contrast than is possible with Watercolour alone.

Frank (2006) also observed that, Acrylics can be used to paint the first layer of a Watercolour painting, to achieve an intensely coloured wash, which is then painted over in Watercolour. They can also be applied over dry Watercolour washes to add intense spots of colour are to sharpen up detail. This reasoning as well as studio experiments by the researcher has prompted the choice of media to be used in this study. The media focused in this paper are Acrylic and Watercolour which make media synergy a successful combination of painting media to create visual harmony. Contemporary artists, the world over, have created artistic identity for themselves using media synergy. In Freeman, (2007) Sucellen Ross's painting- 'Before the Party', - where she use Acrylic in synergy with India ink and coloured pencils

*Before the Party (2007)*

*Sucellen Ross*

*Mixed media*

*41cm x 30cm*

and Jane Gildow's Peppers-executed with Watercolour and Coloured pencils speaks mastery of media.

*Peppers*

*Janie Gildow (2007)*

*Coloured pencil and watercolour*

*5x7 (13cm x 18cm)*

In Nigeria some artists like Okoronkwo Francis, Ndubisi Ohananonu, Stephen arinmi and Patrick Akpojoto have carved a niche for themselves in media synergy in landscape painting. Okoronkwo Francis makes use of painting media in synergy with twines of various sizes, while Ohananomi, Folarinmi and Akpojotor use only painting media in synergy to

produce landscape paintings Unfortunately, no mention has been made of the specific media used to produce the paintings of these three artists and this lapse of documentation is common in exhibition journals in Nigeria. However, a recurrent feature is their style of painting abstraction, which is quite engaging as viewers will be more engrossed trying to interpret the concept unlike Ross and Gildow who prefer naturalism because they believe when paintings are kept simple viewers can relate easily.

*"Untitled II"*  
*Okronkwo Francis (2003)*  
*Mixed Media*  
*98 x 56 cm*

*"Untitled"*  
*Ndubuisi Ohananom (2003)*  
*Mixed Media*  
*119x157.5cm*

*And we all gathered*  
*Stephen Folarimi (2003)*  
*Mixed Media*  
*107 x 104cm*

*My Dream'*  
*Patrick Akpojotor (2003)*  
*Mixed Media*  
*101.3x 71cm*

## **ACRYLIC AND WATERCOLOUR**

To successfully combine painting media, it is advisable to ascertain the compatibility of vehicles of each painting medium. Umotong, (2005) states the importance understanding the components and functions of each painting medium before using them in synergy. It is advisable for artist to investigate, understand and appreciate the technical properties as well as the limitations of each painting media Frank (2006) posits that, paint consist of three components these are, pigment, binder (medium) and vehicle The function of the pigment is

to provide colour, the binder mixes the pigment to hold the pigment particles to try aiding the attachment of the pigment to a flat support. The vehicle helps to spread the pigment.

Watercolour is pigment suspended in a solution of water the vehicle, and g Arabic a resin from the acacia tree as binder. According to Wyeth (2009) Watercolour comes in blocks of paint available in metal or plastic boxes though there are modern versions of the dried blocks of Watercolour used for thousands of years, professional artists make use of high-quality pigments that are sold in tubes.

Freeman (2007) postulated that, Watercolour is well suited to spontaneous as well as carefully planned applications. However, it is a demanding medium because it does not permit easy change or corrections and if overworked, loses its characteristic freshness. Ballestar in Parramon (1990) submits that, the translucent quality of Watercolour washes particularly suits depictions of water, light, atmosphere and weather. Its fluid spontaneity makes it a favourite medium for painters who want to catch quick impressions outdoors. It is a good medium for expression from cradle education to the professional and the theme landscape has been painted over the years with this medium.

Though Watercolour is misconceived to be used by amateurs some contemporary artists have worked with Watercolour and even earned signature status for example Freeman (2007) states that she has earned signature status with the "Transparent Watercolour Society of America", the Missouri Watercolour Society" and the "Red River Watercolour Society". She is also an associate member of the American Watercolour Society, Minnesota Watercolour, Arizona Watercolour Association, Watercolour West and a member of International Guild of Realism. Her Watercolour painting 'Aglow' attests to her mastery of material.

Acrylic is foremost among the synthetic painting media currently in use. It is simply pigment suspended in Acrylic polymer medium, which provides a fast drying, flexible film. Buser (2006) avers that Acrylic is a liquid form of plastic chemically, a synthetic resin. The vehicle for Acrylic paint is the plastic resin mixed with water that seems to be quite permanent though it has survived only a half century so far.

Most Acrylic paints are water thinned yet when they are dry they become water resistant. These relatively permanent paints can be applied to a wider variety of surfaces than traditional painting media.

Frank (2006) posits that, it has a dual attribute, that is - works created with a diluted version of it can look like Watercolour while those created with the paste like version will resemble Oil painting. The Acrylic version medium is so refined and highly transparent its colours can maintain a high degree of intensity. Unlike some painting media, Acrylics rarely darken with age. Acrylic could be applied to surfaces with air brushes as well as paint brushes. However, caution as well as a lot of practice is needed by amateurs as this medium

dries very fast. Acrylic, can be used in synergy with most painting media. This is evident in Umotong (2014) In Umotong's landscape painting- kanafun's Blue and White River where Acrylic and Oil are used in synergy to produce aesthetics breaking the bounds of the popular saying oil and water do not mix. In this painting Acrylic is used for the background wash as it dries fast so as not to delay laying of colours on the support while inspiration is at its peak. It is also used to paint the sky and the whiter part of the river plus highlights, so the painting does not darken with age as it is the case when the Oil medium is used.

*"Ukanafun's Blue and White River' (2013)*

*Acrylic/Oil*

*20/32cm*

In *Symphony of the Earth and Sun' II*, where Acrylic is used in synergy with Watercolour, Umotong skilfully combined painting conventions with academic theories and her own highly original and creative ideas.

*Symphony of the Earth and Sun' II*

*(2012) Acrylic/Watercolour*

*11/14cm*

The application and resultant rendition of both painting media on the same support is a display of mastery of painting media as a by-product of studio experiments and careful academic research. The development in the semester program with created a paradigm shift to development in research methodologies in conjunction with studio experiments to achieve results. Artist will now seek opinion of viewers as to how they respond to certain paintings with respect to the medium used to create the paintings singly and in synergy. To achieve this Umotong (2014) observed that, "The response of viewers to media synergy in various facets shows a favourable response, and quoted Naik and Raman (2003) who observed that consumers live in a world of simultaneous media usage. They watch television while they surf the Net, they listen to radio while they read the newspaper, they page through the magazine while they download music from the Web. In painting, the response of viewers to artworks contributed immensely to the development of arts." In a survey on Viewers' response to landscape painting done with Watercolour and Acrylic where the instrument was administered to 503 respondents, in Umotong (2014) The survey instrument was subjected to data analysis and the null hypothesis that 'viewers response towards the use of a synergy of Watercolour and Acrylic, for researcher produced landscape painting is not significant, indicated it was significant. This shows viewers like landscape paintings done with Watercolour and Acrylic, it is interesting, they can identify these paintings, they appreciate the paintings, are not confused with them but rather it stimulates their imagination.

## **CONCLUSION**

In conclusion, the use of water based painting media in synergy like Acrylic and Watercolour to create paintings adds great value to landscape paintings, instead of using it singly. It shows maturity, understanding and mastery of media. Media synergy increases the

vocabulary of the artist as well as broadens creative sense while aiding scaling inhibitions by technical manoeuvre.

## **RECOMMENDATIONS**

Artist on the other hand should understand and appreciate the technical properties/limitations of each painting medium. The display of these paintings in galleries and exhibitions will create awareness of their existence. It is recommended that, in the world hood of arts, artists should make media synergy a lifestyle as well as an adopted lingua franca because of the liberty and freedom the expanded vocabulary presents. Artists should spend more time on studio experiments to gain more from exploring each media-as studying and speaking a particular language often times ensures fluency, frequent studio experiments will ensure perfection of media synergy. On completion of a sizeable number of paintings, artists should display in galleries or participate in group or solo exhibitions as an avenue of creating awareness of this style. On the other hand Curators and Editors of Exhibition Journals should document paintings correctly, stating title of painting, name of artist, year of production, size of painting, medium used to create and location as this will go a long way to educate viewers and popolanze media synergy Synergy of other we hased painting media like Chalk Pastel and Tempera, which seems to be unpopular but produce aesthete landscapes, should be researched further.

## **REFERENCES**

Buser, T. (2006) Experiencing asrt around us, 2<sup>nd</sup> ed. U.S.A.: Clarke Baxter p. 96.

Butzi, P (2006) The four seductions In Crockett, R. Art and Perception a mutu disciplinary dialog 29" May, 2014,

Corning, PA (2005) Nature's Magic Synergy in Evolution and the Fate of Humankind. New York Cambridge University press.

Crockett, R. (2006) Art and Perception a multi disciplinary dialog. Artandperception.com/./art-and-co 29° May, 2014.

Frank, P. (2006). Preables Artform An introduction to the visual arts 8 ed. Toubory, S. (Ed) New Jersey: Prentice Hall p. 3-29

Freeman, J. (2007). A celebration of light-Painting the Texture of Light inWatercolour. Ohio North Light Books. p. 4,9.

Melilysa. (2010) Arts as a means of communication / Musings of a literati The fleeting thoughts of a wannabe historian turned business woman Melilysa. wordpress.com/.../artistic. 29 May, 2014.

- Naik, P. and Raman, K (2003) Understanding the impact of synergy in multimedia communications in journal of marketing research. V.XL.p.375-388  
[http://en.wikipedia.org/wiki/interactive media 14](http://en.wikipedia.org/wiki/interactive_media_14)" January, 2010.
- Parramon, J. M. (1991) Painting Seascapes in Watercolour, New York: Watson-Guption Publications. p. 5.
- Riche, D. and Franklin, A. (2004) Watercolour Fairies. A Step by Step Guide to Painting Fairies, London: Search Press Ltd. p. 23.
- Umotong, I. I. (2005) Mixed Media Technique: A Study of Compatibility of Vehicles for Contemporary Expression in Painting Unpublished MFA Thesis, University of Uyo. Uyo. Nigeria.
- Umotong, II (2014) Media Synergy in Landscapes: An Exhibition of Drawings and Paintings in Water based Media. Uyo. Robertminder International Limited.
- Umotong, I. I. (2014) Media Synergy in Landscape Painting and Viewers' Response in Akwa Ibom State. Unpublished Ph.D. Thesis, Uyo. University of Uyo.

# **A CRITICAL APPRECIATION OF PLATO'S AESTHETICS IN NIGERIAN FILMS**

**BY  
CHARLES EFFIONG**

## **ABSTRACT**

*The focus of this paper is to examine the applicability of the aesthetic ideas of a classical philosopher. Plato, on the nature of an forms. Therefore, the basic and general understanding of art in the form of theatrical and media productions like films form the major concern of this discourse noting that arguments on work of art are inexhaustible. For the classical philosophers, whose thoughts are viewed as models for the world, art is seen as an imitation of life, and among them there is also the question about the usefulness or uselessness of art to the society. This concern stimulates thinking into aesthetics of the art, principally the value of Nigerian video films, as an art form, in the modern society to show the quality of their productions in terms of thematic offerings to the audience. The paper, thus, attempts to situate the Plato's artistic thoughts in the production of Nigerian films and draws a conclusion that some parts of the postulations could be useful to advance a better appreciation of Nollywood films.*

## **INTRODUCTION**

A thought about art appreciation would commonly convey a meaning synonymous with the edification of a work of art. This implied knowledge is basically conjured from a feeling that every learned activity that displays dexterity and mastery as an end product is often considered as an art. Such consideration is dependent on the perception of people, especially how they appreciate the work of art and thus it becomes easy for people to refer to a satisfying completed work in all spheres of life as artistic.

The foregoing is an indication that what is seen as an art must have appealing effect and should be satisfying to the people who see it, want it and need to have it. Irrespective of kind and form, every work of art is expected to leave an imprint by way of having some form of appeal or effect on the society. Two of these forms are acknowledged, namely basic art and technical art. It is only the basic art, which is an expression of the perception of nature that is thought to have features of artistic elements for the appreciation of aesthetics, while technical art seem not to have possess such aesthetic element because of being human product (Bronstein, Kritorian and Wiener 426).

To further stress on what can be taken as art, Benedetto Croce holds that art that is based on physical facts is no art because such is not real and truly impactful invariably indicating that soch type cannot stimulate an appeal This position is captated by Bronstein, Kritarian and Wiener this way.

If asked why art cannot be a physical fact, we must reply that physical facts do not possess reality and art to which so many devote their whole lives and which fills all with a divine joy is supremely real. Thus it cannot be a physical fact which is something unreal (453).

Irrespective of this position, all art forms are satisfying because they bear artistic effect in whatever means. The effect is the value after which a work of art is appreciated and may be judged as aesthetic of the art, simply put, the beauty derived from the art. Etuk makes it clearer in his analysis that just like God who saw goodness in all that he created, and declared "That's good", a good painter, seamstress and musician would be disappointed if the beauty of their works are not appreciated (10). In this sense, aesthetic value lies on the artistic impression a work of art leaves on the people.

The classical theorists, who consider that art is the imitation of life with an effect based on representational ideas of the artist, have no unified position in terms of the aesthetic value of the art. The Aristotelian idea that art has value by appealing to the artist and his audience, which follows from his typical example with tragic-play is the universal substance for understanding the value of tragedy, and appreciating what this kind of art adds to living. Yet, on the contrary, his compatriot, Plato, who was his teacher, thinks of art differently by stressing on the uselessness and baselessness of the art. For Plato, art is merely an illusion, deceptive, and concerned with no truth and because of its uselessness, art leads to immorality, a threat to common good, and it is achieved when audience misjudge an imitation for reality.

A cursory view of some films produced by the Nollywood, Nigerian Film Industry would prove that the conviction of Plato thrives on these productions. Immoral acts that are a threat to the core values and traditions of the Nigerian people are promoted in these films. The audience, who have followed the trend of events and are easily twisted and manipulated by media productions, see this as popular culture that gives them excitement, entertainment and currency about the society.

However, with positions that seek to promote truth and reality of the society, Plato's idea could seem to confound the artist and society living them to try to grapple with the nature of art and to understand, if really art has value, and what this value does to the artist and the society. This could state why dramatist, filmmakers, painters, sculptors, are committed to ensure that their works of art represent nature, live messages that are valuable and could be meaningfully appreciated by the society.

## **ARTANDAESTHETIC VALUE**

Art in Latin is *ars* which means skill or craft and the product or process of the effective application of a body of knowledge often using a set of skills. In modern use of the word, which rose to prominence after 1750, art is commonly understood to be skill used to produce aesthetic result and clearly defined as the "use of skill and imagination in the creation of aesthetic objects environments or experiences that can be shared with others (Online) The classics had long established it as an imitation of nature Ephraim Essien says it

imitates nature and communicates information about nature (119) Plato is said to be the first to have thought of art in terms of mimesis meaning imitation. His idea was that the imitation is simply an illusion, a copy of a copy with no new knowledge added. He was later to face Aristotle's challenge, who adopted that art is an imitation but pointed out clearly that art is useful based on Cathartic experience of tragedy. This may have prompted Croce to think of art as representative of intuition, vision and imagination

Art is vision or intuition. The artist produces an image or a phantasm, and he who enjoys art turns his gaze upon the point to which the artist has pointed, looks through the clink which he has opened and reproduced, that image in himself (in Bronstein, Kritorian and Wiener 452).

Croce's idea of the art indicates the ability of the artist to be creative and this is buttressed in the fact that the artist must be visionary and intuitive. Thus it may be safe to add that Immanuel Kant and Susanne Langer's view of art as being creative and an intellectual activity corroborates this conception. The common denominator is an imaginative and a creative mind to create a work of art that represents nature. Thus "art is without a doubt a powerful agent in determining how nature appears to us" (Hepburn, 242).

Art is also viewed in terms of human behavior and how he functions in the society. Salami Alabi notes that "art is the essence of that which is human; it is the embodiment of human experience and goal" (187). This highlights what effect art has on human beings in the sense that it conditions thoughts and experiences of man. Therefore, man can adopt for himself a pattern of life to live, and as an artist, the art that is valuable to him. Since man is at liberty to choose what appeals to him as art, the romantic theory that art is induced by imagination comes to play in the society. Basically, art is good because it confers meaning to the society, represents and reflects nature based on human experiences. The drama of the theatre is a typical example that uses human experiences for its work. In relation to this, Enyimba Maduka holds the view that art improves knowledge of the society.

*Art is that element in a piece of work whether it be visual, literary or audio which provides it with form that unifies various aspects of that work in its attempt to symbolize, express, represent and reflect aspects of reality in its relation to man's experience, thereby improving our knowledge and perception of the world at large (217).*

Art, before it was categorized into visual and audio literary forms, had been known to include carvings, paintings and sculpture in the Paleolithic era. When civilization started, art became the product of history, customs, dance, music and poetry to suit the yearnings of man. All these were and have been able to imitate and represent the imaginativeness of man about nature.

Drama emerged as a performing art employing genres like tragedy and comedy to portray imitative and representational roles of nature. Aristotle calls tragic drama the imitation of action. In the performance of drama, other symbolic features liberate the mind and presents life as imitation for appreciation. Film narratives develop from drama using screen technology to represent life. Other forms of art like music, dance and poetry culture and painting have shown imitative signs as well as representative signs. However, Alabi argues that music runs into trouble when it tries to represent nature even though it can through rhythmic patterns of nature in musical composition (193). In addition to the contention, it is noted that music can represent the identity of a culture thereby proving its ability to express nature in rhythmic form (Akpakpan, 191).

The point here is that art represents nature and it permeates an experience and not the experience itself (Rosen, 265). It is safe, therefore, to say that while man is free to adopt and choose what has artistic value for himself based on perception or aesthetics, art edities and transmits knowledge of the world to man. Thus, the world is open to "understand the universals at work in drama and in that sense internalize the knowledge of nature and morality" (Eyimba, 224). The appreciation of a work of art is simply to understand the aesthetic value of that work. Aesthetics itself is said to be difficult to understand by definition because different philosophers define it differently. Like Blocker and Hannaford, Udo Etuk agrees that aesthetics is derived from the Greek word aesthesis, which simply means perception (7). By that understanding, aesthetics simply represents the way people see, perceive and understand the work of art. The word was first used and introduced into the art by a German Philosopher Alexander Baumgarten in the 18 century to cover the entire field of human sensory perception (Ozumba, 2). Baumgarten emphasized in his work, *Reflections on Poetry*, that man can achieve sensual perception using the five senses and this would aid in the realization of artistic value, which produces the purpose of art as beauty. Therefore, aesthetics serve as the result of appreciating the work of art. In appreciating a work of art, it would entail "looking at (hearing, reading and so on) works of arts, on different occasions in different moods, so that one may gradually come to enjoy and savor everything in the work of art that there is to be enjoyed and savored" (Hospers, 2). This suggests that art criticism entails critical comments on works of art to help in understanding and appreciating the work under scrutiny. This gives credence to Ozumba's view that aesthetics is in part:

The way we go about describing, creating, appreciating and criticizing works of arts. The end result is to achieve beauty, harmony, serenity, satisfaction, create value and improve on the quality of life generally in all spheres (2).

Following Baumgarten, who thinks of art in terms of beauty as the application of aesthetics, every work of art can be said to possess some aspects of reality and complemented by the feeling of the artist expressed in the work itself (Blocker, 293) This can be said to mean that an artist who creates a natural situation of life either as a dramatist or a painter has intuitively copied nature to reality and with a fulfilled intent to achieve beauty, because the production of beauty is the purpose of art (Kenny, 253). The art of the late 19 century that

was marked by naturalism and that of the 20<sup>th</sup> century made aesthetic influence especially on performative arts like drama, film and music.

Nevertheless, aesthetic does not end with the sense of perception of beauty. It includes intellectual intuition, which all works of art by the artist must be aesthetically, intelligibly, sensitively and sensibly expressed, which Etuk posits as a cherished perception (9) We may therefore tend to think of aesthetics as limited to one's perception which does not apply to general viewpoint. In a comprehensible form based on Immanuel Kant's postulation on intellectual creative genius, to appreciate art and achieve the desired aesthetics, would take more than individual perception of beauty, and elements of pleasure, value and gratification all form satisfaction to different creatures. Put simply. "what gratifies a person is called pleasure; what merely pleases him is called beautiful, what he values is called good" (in Kenny 251). Thus, it will take a conscientious and intuitive intellectual effort for an artist to completely represent and imitate reality, and to achieve beauty that can portend the real message for the society.

In summary, we can hold on to the thought of Croce that art belongs to the realm of intuition to create an aesthetic experience (Bronstein, Kritorian and Wiener 429). Therefore, it can be agreed that since the artist expresses his work through images in imagination either in drama, film or other forms, aesthetic value, thus, is the expression and acceptance of the imagination of images of the artist in the physical creative work of art that shows reality.

### **PLATO'S AESTHETICS AND APPLICATION IN NIGERIAN FILMS**

Plato's conception of the art as useless may have comparative advantage in filmic art. Films are known as screen narratives that tell stories as the theatre stage does, and they depend on the events in the society as raw materials for the stories. Irrespective of the nature of the stories, they are produced based on an attempt to get the audience appreciate the work and get the message. Although Plato has been criticized for not regarding art as any serious effort despite agreement with the general theory that art is an imitation of reality, his ideas are essential in this discourse to show the need for the promotion of originality and reduction of immoral or violent acts. This is the reason for Plato's insistence of art as an appearance of form and merely a copy of reality would suffice vis a vis his disapproval of negatives such as immoral and violent situations that may be promoted by the arts.

Plato lived between (427-347BC). He was taught by Socrates from age 20, and after Socrates died, he founded his academy, teaching others like Aristotle. He grew with the teaching of Socrates and later became an independent mind having the conviction that "man cannot discover the truth" by himself except to return to higher realm, God. Robert Pippin feels that the earliest philosophy of Socrates exerted great influence on Plato transcending into his hegemonic position.

The earliest philosophical discussion of the arts had so much to do with such concerns about the putative danger of the arts, its role in education, its effects on the emotions and allegiance of citizens (187)

To further underscore Plato's aesthetics, Bronstein, Kritorian and Wiener the philosopher's viewpoint that beauty does not lie in the artist ordinary experience, but as his strong argument.

Beauty belongs to the realm of idea and this for him are perfect, absolute, and immutable. A given beautiful object only partially expresses and vaguely reminds one of the absolute beauty. Absolute beauty cannot be perceived in our ordinary experience. One must go through a spiritual struggle to attain the vision of the transcendent beauty (427).

That is to say, because beautiful objects are mere echoes, imitations, reminders of absolute beauty, Plato argues that art cannot achieve perfect beauty and that the physical aesthetics of the art is only achieved by imitation as it appears in the eyes. For instance, if a fine artist makes a painting of any natural creation like expressing a forest of game reserves, such will only be images of beauty not reality, because the artists has no true virtue to replicate reality. Therefore, what the fine art does is only the lifting of what he sees as natural and not the natural itself because it is not from the direct source, which is form.

From the foregoing, Arthur Schopenhauer notes that what Plato postulates is adequate objectification of will, which could suggest knowledge by means of representation of particular things as the end of all the other art that can be attained by a corresponding change in the knowing subject (in Bronstein, Kritorian and Wiener 446) Music is used in this regard to show an objectification and copy of the whole will as the world with its performative and powerful effect on the audience. In music, idea is thought of independently of the will, the phenomenal world, and could to a certain extent exist, if there was no world at all. The aesthetics of music is thought in composition made of rhythm and rhyme because these elements contribute to hold audience attention prior to aesthetic judgment.

In dramatic arts, which film is part of, Plato dismisses any kind of aesthetic effect referring to such pieces as useless imitation of reality. His viewpoint stems from the elements of tragic drama which he argues arises that nepodarend While Aristotle considers tragedy as a noble art with beauty, Plato think of any with no positive effect on the society. He stresses that stories that portray wickedness need not be told because nothing good and positive comes from them.

For Plato, children should not be told stories that wicked people are happy and doing well in the society. He reasons that only poets tell such stories, therefore, they are to be banished from the society and their works proscribed. Furthermore, he stresses that actors who get involved in such performances must be banished because they act plays in which

wicked people are imitated (Alabi 122). Atabi adds that this position is shared by Friedrich Nietzsche, who also sees art as useless and hostile to the promotion of life and only a mere flux of generation and destruction that offers no significant effect.

Given the foregoing, Plato's postulation may fit into some of the films or home videos produced by Nollywood. In the Nigerian situation, recurring themes on films include city violence, superstition, sex, magic, murder, prostitutions, fraudster, and all sorts of immorality. These have become popular appeal to the Nigerian audience and even global audience whose status and age may not be determined before the production and exhibition of the films. In the thinking of Plato, these kinds of stories should not be told to people especially children, because they have no positive effect on the growth of a child. The argument is, children are prone to copying from such art that has no good effect to be considered as beautiful. More so, filmic art like Nollywood productions are expected to ensure culture promotion that could help in a positive global appreciation of the Nigerian society. To this end Effiong contends that;

if the Nollywood upholds cultural protectionism by encouraging committed production of accepted positive Nigerian cultural content to counter the pervasiveness of less positive and western content, it would have achieved the promotion of Nigerian cultures accepted by all in the effect of globalization (116).

Plato appears to have a point here if this proposition is juxtaposed with "Compromise" and "Silent Night", two Nigerian popular films produced in 2000. In "Compromise", Lebechi encourages her daughter Azuka, who is already married to prostitute and make money. She buttresses it by trying to seduce her son-in-law to bed and tempting him to give her money just to falsely and negatively prove to her child that the man cannot take care of a woman. In "Silent Night", a film set in a school environment, the activities of rival cult groups with the use of small arms and light weapons are promoted showing vices and violence that are offensive to morality. This kind of stories are what Plato considers as wicked stories which are not to be told to children, and the poet who writes such stories as well as the actors who act them should be banished from the republic. It is, however, noted that the films are always rated based on age but children and adult are wont to offend morality when copying such acts. The implied meaning to aesthetic value in the kinds of stories is that people want to possess beauty, good conduct and perfection that they see from others without the knowledge that these virtues especially beauty come from a higher realm, "more perfect forms" (186).

The production of Nigerian films can be ascribed to the urge to satisfy the audience from common features in the environment. However, like all forms which end result must be appealing to people, Nigerian films are credited to be good aesthetically. They uphold social and cultural values that help solve the problems of the society (Okome, 48). Substantiating their aesthetic value Baker cited in Okome describes the perception as

An aesthetic of immediate impact which dissolves the many audiences of the city into one block of receptive pool, subtly suggesting a re-experiencing of things that all had felt and thought of in isolation, now heightened and intensified by the recognition that they are communal (59).

Thus, it may not be favourable to accept that artist, filmmakers and actors, who produce films that affect the lives of Nigerian audience should be banished. It is because they both produce films with socio-positive cultural impact, and those ones thought to have negative effect could also possess some effect although they may not be altruistically celebrated. For instance, Lebechi and her daughter were not celebrated at the end of the film. In fact, Azuka repented and fully accepted her husband back.

## **CONCLUSION**

In this essay, the thoughts of Plato on the insignificance of art has been examined and its relevance to the production of positive messages to the audience. His position that art is not beneficial to the society without adding value to life, and which presupposes that it is meaningless to think of any form of satisfaction, whether in learning, entertainment or information from the art, since it is only a copy of the copy has been challenged.

Unlike Nietzsche, Plato is known to be very uncompromising with his idea of the uselessness of the art. No consideration is given to art as a cognitive experience for achieving aesthetic like Hegel and Kant, who think art is aesthetically viable with goodness in content and cognitive experience. Aristotle mounted a kind of indirect defence against Plato's thought using tragic poet and holds that emotional experience felt in viewing tragic drama was cathartic, a kind of emotional release, and thereby proving the usefulness of art.

We have tried to argue that the end product of every art work is the result of aesthetic appreciation by the audience or the entire society. This dwells on the cognitive level of the artist, who expresses the work as imitation of reality to appear beautiful, good, positive and near perfect. This is also dependent on the audience who appreciates the work and learns from it. The issue is that what is given as good will yield good and positive response and what is given as violent, immoral and evil will evoke bad lesson like Plato opines that people especially children do not need to get such messages. On the whole, aspects of Plato's idea can be sampled among other theories to become useful for thematic consideration in the production of Nigerian films even, as Plato thinks that art can only seek knowledge of beauty from the higher realm.

## **WORKS CITED**

- Akpakpan, Johnson. "Neo-Nigerian Art Music Compositions. The case of Nkpan Uduk". Uyo Journal of Humanities. 12 (2007), 189-205.
- Alabi, Salami. "Arts, Nature, Scope, meaning and Theories". Landmarks in Aesthetics Studies. G Ozumba and S. Alabi (Eds). Makurdi: Microteacher and Associate Ltd. 2007, 186-210.
- "Nietzsche on Aesthetics". Landmarks in Aesthetic Studies. G. Ozumba and S. Alabi (Eds.). Makurdi: Microteacher and Associate Ltd. 2007. 121-128.
- Bronstein, Daniel, Yervant Kriterion and Philip Wiener (Eds.). Basic Problems of Philosophy. New Jersey: Prentice Hall, 1972.
- Effiong, Charles. "The Impact of Globalisation and Multiculturalism on the Nigerian Nollywood Industry". Unpublished Ph.D Dissertation. University of Calabar, 2013.
- Essien, Ephraim. "Aristotle's Aesthetic Views". Landmarks in Aesthetics Studies. G Ozumba and S. Alabi. (Eds.). Makurdi: Microteacher and Associate Ltd. 2007. 112-120
- Etuk, Udo. "Aesthetic, the New Media and National Development". Unpublished 1" Prof. Emmanuel Akpan Memorial Lecture. University of Uyo, Nigeria, 2009.
- Hepburn, R. "Nature in the light of Art" Philosophy and the Art. Royal Institute of Philosophy Lectures. 6. Britain: Macmillan Press, 1973. 242-258.
- Hospers, John. (Ed.) Introductory Readings in Aesthetics. New York: The Free Press, 1969.
- Kenny, Anthony Philosophy in the Modern World. IV. Oxford: Clarendon, 2007.
- Maduka, Enyimba. "Arts as an imitation and Representation" Landmarks in Aesthetic Studies. G Ozumba S. Alabi (Eds). Makurdi: Microteacher and Associate Ltd. 2007, 211-228.
- Okome, Onookome. "Treatment of Social Change Living in Bondage 1 and 11". Ndumode: Calabar Journal Humanities. 2.2. 1998, 46-60.
- Ozumba, Godfrey. "What is Aesthetics" Landmarks in Aesthetic Studies. Eds. G. Ozumba and S. Alabi. Makurdi: Microteacher and Associate Ltd. 2007, 1-14.
- "Reason for Aesthetics Disagreement". Landmarks in Aesthetic Studies. G Ozumba and S. Alabi. (Eds.). Makurdi: Microteacher and Associate Ltd. 2007, 182-185.
- Pippin, Robert. "Introduction on Philosophy of Art and Culture". Philosophy 101 Selections from the works of the Western world's Greatest Thinkers Stanley Rosen (Eds.). New York Gramercy Books, 2007. 185-200.

Rosen, Stanley (Eds.). *Philosophy 101: Selection from the Works of the Western World's Greatest Thinkers*, New York: Gramercy Book, 2007.

[www.britannica.com/EBchecked/topic/36405/the-arts](http://www.britannica.com/EBchecked/topic/36405/the-arts). retrieved, August 11. 2010

# **PUNISHMENT AS A TECHNIQUE OF SOCIAL CONTROL IN ANAAN TRADITIONAL SOCIETY**

By  
Inameti Lawrence Udo  
&  
Emmanuel Etukakpan Ette

## **ABSTRACT**

*This paper examines the nature of punishment as a technique of social control in Anaan traditional society of Akwa Ibom State, Nigeria. The argument is that just like every human society, Anaan has a rich and complex legal repertoire and appropriate sanctions for offenders as a means of social control. The paper also condemns the Western thinker's position on Africa as lacking in rationality and organised political system hence underdeveloped. The paper points out that Anaan legal system and jurisprudence (notwithstanding some problems) were product of rationality, discerned from the native customs and traditions of the society as a way of ensuring peace, harmony, justice and equity for the good of the community.*

**Key words: Punishment, Technique, Social Control, Rationality, Anaan Traditional Society.**

## **INTRODUCTION**

Every human society has its own means of controlling the social behaviour of its citizens in order to attain its purposed ends. In other words, every society has the legal framework (law) as the foundation upon which the behaviour of the people is guided and controlled. This law therefore provides, among other things the penal technique by which those who are guilty of offences abhorred by the society are punished. In Anaan traditional society, there are community norms, a rich penal system which regulate the lives of members of the community. Though largely unwritten, the Anaan person is conscious that his or her society is governed by laws transmitted by the elders/chiefs. This consciousness is noted by Essien, (2011) when he commented that "the Anaan person is self-conscious of the rewards or punishments accruing from his disposition towards the law".

The thesis of this essay therefore, is to expose the notion of punishment in Anaan traditional society of Nigeria. By so doing we shall explicate the concept of punishment, the rationale behind this punishment, who the Anaan are, and punishment in traditional Anaan society as a means of social control and a product of rationality, in total condemnation of the Western thinkers position on Africa/Africans as lacking in rationality and civilization

## **THE NOTION OF PUNISHMENT AND ANAAN**

Aristotle, the great Greek philosopher, whom Dante the poet described as master of those who know" had affirmed that the beginning of a discussion is the defin of names (initio disputandi est definition nominis). This is why it is proper we hee discourse with definition of the terms "punishment" and "Aanaan"

## **WHAT IS PUNISHMENT?**

Punishment is the authoritative imposition of something undesirable or unpleasant upon an individual or group, in response to behaviour that an authority deems unacceptable or a violation of some norms" (en. Wikipedia.org/wiki/punishment). Punishment can also be defined as the infliction of a penalty as retribution for an offence Currie (1985) defines punishment as the authorized imposition of deprivations of freedom or privacy or other goods to which the person otherwise has been found guilty of some criminal violation, typically (though not invariably) involving harm to the innocent However, from whatever perspective one chooses to look at it, the fact remains tha punishment is an authorized act whereby some burden is imposed on persons believed to have acted wrongly or gone against the law. Punishments are meant to encourage and enforce conformity to the dos and don't of a society. Thus, they are justified based on the fact that they (punishments) serve as incapacitation, deterrence, restitution, retribution, reconciliation, education and rehabilitation etc of a wrongdoer into the society. Every human organization, be it church, school, military, company, police force among others has its internal discipline in the form of punishment which may take different forms as determined by the hierarchy of such organisation. The essence as earlier mentioned is to control the behaviour/attitude of members, correct wrongdoings, rehabilitate offenders and also deter other members of the community who may have nursed the ambition of committing similar offence sooner or later.

## **FORMS OF PUNISHMENT**

There is no gain stating the fact that the issue of punishment is as old as the human society. Since ancient time it has taken different forms with the aim of making people obey the laws of the society. These forms include:

(a). Imprisonment. The removal of a person's freedom has been used since ancient times as a punishment. However, until the late 18" century in England it was unusual to imprison guilty people for long terms. Hanging and transportation wete the main punishment for serious offences. Prison served as lock-ups for debtors and places where the accused were kept before the trial. But by the Victorian era prison had become an acceptable punishment for serious offenders and it was also seen as a means to prevent crime. It has become the main form of punishment for a wide range of offences.

(b). Banishment: This had to do with forcing an offender to leave his home and go abroad or to another region either permanently or for a fixed period of time.

(c). Bastinado: This form of punishment involved beating a person on the sole of their feet with a stick. Because the sole of the feet are vulnerable it was very painful. Bastinado was commonly used in part of Asia.

(d). Beheading: Beheading is another ancient method of punishment. Beheading with a sword or an axe may have been more merciful than hanging but that was not always the case. Sometimes several blows were needed to sever the persons head. In England beheading was normally reserved for the high-born. The last person to be beheaded in Britain was a Scot named Simon Fraser, Lord Lovat in 1747.

(e). Birching: This punishment meant beating a person across the backside with birch twigs. Once a common punishment in schools, it could also be imposed by the courts for minor offences. Birching as a punishment for minor crimes was abolished in Britain in 1948.

(f). Boiling Alive: In England a law of 1531 allowed prisoners to be boiled alive. In 1532 a cook called Richard Roose was boiled alive and in 1542 a woman called Margaret Davy was boiled alive. However, the law was repealed in 1547.

(g). Branding: Branding people with red-hot irons is a very old punishment. In Britain branding was abolished in 1829.

(h). Breaking on the wheel: This was a punishment especially common in France and Germany although it was also used in other part of Europe. The condemned man was tied to a wheel and the executioner then used an iron bar or hammer to break each arm and leg in several places. Sometimes a blow to the chest or strangulation was used to end the man's agony but he could be left to die of thirst. Breaking on the wheel was abolished in Germany in 1827.

(i). Burning: This is a very old method of killing people. In 1401 a law in England made burning the penalty for heresy. In the 16<sup>th</sup> century, nearly 300 protestants were burned to death in England, while in Scotland and most of Europe witches were burned; a practice that was also extended to Anaañ society in recent past.

(j). Fines: Forcing people to pay money is an obvious method of punishments and it has been used since ancient times.

(k) Other forms of punishment included; flogging (Jesus was flogged before he was crucified), firing squad, Garroting (a form of strangulation), lethal injection, mutilation, lock-up, picket, inhalation of smoke, keel hauling, hard labour, hanging, slavery, public executions etc.

## **THE ANAAN**

Anaan is an ethnic and linguistic term used to refer to the people and their language, occupying some areas of the present Akwa Ibom State, Nigeria. Essien (2011) noted that "in terms of geographical location, the Anaans are occupying the North-West territory of Akwa Ibom State of Nigeria, West Africa" It is located within the Cross River Basin between latitudes 4<sup>o</sup>.25<sup>1</sup> and 7<sup>o</sup> North and longitudes 7<sup>o</sup>.15<sup>1</sup> and 9<sup>o</sup>.30<sup>1</sup> East They are bounded in the North by Ini and Ikono people of Akwa Ibom State, in the South by ikot Abasi, in the West by Abia and River State people and in the East by Uyo and Mkpatenin Local Government

Areas of Akwa Ibom State of Nigeria. The land comprises eight government areas namely, Abak, Essien Udim, Etim Ekpo, Ika, Ikot Ekpene, Obot Akara, Onuk Anam and Ukanafun. However, Udodata and Ekanem as quoted by Essien (2011) remarked that "the Anaañland has a level landscape covered by a relatively vegetation and myriads of palms".

Occupationally, majority of Anaañ people are farmers, traders and craftsmen. Some percentage however is into civil service. Predominantly, they are Christians, but a few still hold on to traditional religion believing inter alia in ancestral spirit and deities. Above all, the name "Anaañ" as observed by Essien (2011) retains two basic contents: vastness and courage. And this is attested to in the words of the Anaañ ancestors that, "agwo Anaañ ade agwo uko", that is to say, "the Anaañ person is a person of courage. Therefore, in the vastness of the universe, the Anaañ person is characterized by courage and bravery. An attribute that is still attested to till date which makes them to stand tall wherever they are found in the world. Anaañ culture undoubtedly is shaped by their worldview, which explains and evaluates their conception of reality.

In traditional Anaañ Worldview (Weltanschauung), there is a belief in categories of being. First in the hierarchy is the existence of a Supreme Being called "Awasi-Ibom" or "Akwa Awasi-Ibom" as the case may be. This refers to God, the creator and the ground of existence or being. The Anaañ people believe that no other deity has the ability to create or bring something into being except the Supreme Being (Summum Bonnum) believed to live above, high up beyond the sky. Hence the name Awasi-Enyong meaning the God that dwells in the sky, while His influence is only felt through the gods, who act on His behalf as intermediaries (awasi-isong). Theoretically, to Anaañ people God is transcendent, but in practice He is Immanent. God is present in His absence. In other words, His presence is concealed in His absence, while His absence reveals His presence and preserves His ungraspable character. Thus, the Anaañs also have a very strong belief in the existence of deities or gods whose duty is to act as intermediaries between man and the Supreme Being. Their nature is bound up with human experience, hence while Awasi-Enyong cannot be localized because of His unlimitedness, the deities require many temples, shrines, images etc. through which sacrifices are offered to Awasi-Enyong (Supreme Being). "It is believed that the deities or gods derive their powers and authorities from the Supreme Being. They perform useful functions and as agents and ministers of God, they assist Him in governing the universe" (Ejikeme, 2011) emphasis mine.

Another element of traditional Anaañ worldview is the belief in the ancestors known as "Mme Ete-Ete". Ancestors according to Anyanwu are departed spirits who stand in close relation to their family or tribe" (Anyanwu, 1999). They are regarded as living dead, believed to act as angels, protecting and interceding for the families and communities to whom they belonged while in the physical world.

Anaañs also believe in spirits (Ekpo). The spirits are believed to be good or bad, beneficent or destructive. The good ones are called "Eti-Ekpo", while the bad ones are designated as "ndio Ekpo" or "Ukpaka Ekpo". The Ukpaka Ekpo are spirit of those who died

either by violence or prematurely and are believed to be roaming the physical world as ghosts and they can harm or even cause the death of someone when called upon by the members of his family through libation. Eti-Ekpo on the other hand is believed to act as a guardian angel to his family members. However, it is believed that there is no area of the earth, no object or creature which has no spirit of its own or which cannot be inhabited by a spirit, hence their belief in animism. Animals, trees, stones, rivers, mountains, the heavenly bodies, the earth itself all have spirit. Though their purposes in the whole scheme of life are not quite clear, John Bosco Ekanem (2005) observes that, "it is belief that these spirits communicate, can be flattered or offended and can either help or hurt humans"

Finally, an Anaan man believes in mystical forces. This belief is based on the fact that spiritual forces abound in the atmosphere and can be tapped to accomplish man's wish. These mystical forces manifest in the form of magic, sorcery, witchcraft and other forms of occultism which can be harnessed to the advantage or disadvantage of man.

### **PUNISHMENT IN ANAAN JURISPRUDENCE:**

In Anaan traditional society, there are rules of conduct guiding their activities which when violated, attracts sanctions. In other words, there exists Anaañ native laws and customs which spells out duties and obligations, prohibitions and sanctions. These laws are aimed at ensuring peaceful co-existence and justice among individuals in the society thereby enhancing an ordered and a crime free society. Studies in the nature, sources, justification and impact of these traditional norms have come to constitute the subject matter of Anaan legal system, jurisprudence and philosophy of law. Udondata and Ekanem as quoted by Essien (2011) categorize them into the following:

Customs referred to as "Eru-unam-mkpo"

Laws referred to as "Mbed"

Duties and obligations collectively referred to as "Utom"

Taboos referred to as "Ibed"

Etiquette and manner collectively referred to as "Iro".

However, these laws can be classified into three, namely, Divine, Human and natural laws. Those laws that pertain to God, divinities, spirits and ancestors are termed divine laws. Some of these laws were believed to have originated from distant past and transmitted to the present through the ancestors. Due to their origin from the ancestors, they were observed with some sense of sacredness and were mostly followed with rituals. Consequently, violating them was held to be not only illegal but also an offence against the ancestors, divinities, spirits and God. Ejikeme (2011) remarks that "as the offences or crimes are basically against God, the creates, divinities, spirits or ancestors, they are regarded as very grave, hence attract severe punishments issuing as it were from the divine authority" This is done through the pronouncement of words by elders which according to Abanuka (1994) are the vehicle of the great deeds of the ancestors" This view was collaborated by Anyanwu (1990) when he observed that "the community invests the word with sacred authority such that in so far as it is true the word has not only the power and stamp of the ancestors but also that of divinity"

Violators of divine laws cannot escape the wrath of the supernatural forces "The offenders must be punished, either during their life time or at the end of it, or even during their next life circle (ie when the person reincarnates)" (Ejiekeme, 2011).

Apart from the divine law, Anaañ also has natural laws which govern man. Natural laws are the laws of reason and were first used extensively by the stoic. For the stoic, natural law means an indispensable necessity of the rational principle in all things. Similarly, an Anaan man believes he is naturally endowed with reason therefore must be rational in dealing with nature. It is in so far as man obeys laws that he acts in accordance with reason knowing quite well that he will either be rewarded or punished based on his disposition towards the law.

There is also "Human laws" known as "Mbed". "Mbed" (laws) according to Essien (2011) were specific rules and regulations in the Anaan society which also entailed prohibitions". These laws are made by elders of the land (Mbong Idung) on a wide range of issues ranging from economic, social and political matters. Some of these specific rules as mentioned by Essien (2011) include: "Land tenure, whereby lands were expected to be kept fallow for seven years before they were ripe for farming, village pathways had to be swept weekly; placing of intermittent injunctions on palm fruits etc". Palm fruits are economic trees. The rule (ugwuok ajop) was so made to permit the village council to harvest the palm fruits, sell them and use the money for village projects. The society also made laws on how to handle public facilities like water, roads, schools, village halls, and how to comport oneself in the public (Iro) etc. Politically, laws are made to ensure equitable distribution of power between the various families, wards or clans in the community.

There are many acts which are considered as crimes and grave abomination in traditional Anaañland. Such acts tantamount to violation of either divine, human or natural laws, hence punishable. Among them are: being malicious against some groups of people namely, one's grand children (Ajejen or Nto Ajejen), one's grandparents (Etebom or Ekam), and one's inlaws (Ukod). Others include homicide, suicide, altering of land boundaries, unmasking the masquerade (nkud ifed Ekpo) mostly by women, adultery, women going to the stream on Ared market day (Usen urua Ared), theft, incest, lying among others. These taboos and contraventions brought undesirable material consequences not only to the offenders, but to the community as well. We shall at this juncture highlight few of these crimes in relation to why and how the criminal justice is administered in the context of Anaan traditional society

According to Essien (2011). "apart from the cannibalistic, fetish and barbarous Anaan of pre-Christian Africa, the authentic Anaal society believes in the primacy of life". Life is viewed as sacred and of primary value. This is attested to in the following adage: "Ugwem adi imo" (life is wealth). "itong ama adu ugwem akongo nkwa" (when the neck lives it shall wear beads), and so on". This is why homicide is considered as very grave, not only against the society but also a violation of the divine law. Homicide and suicide are infringement on the sanctity/sacredness of life. Those who are involved in killing must be banished (killed)

from the community, while those who commit suicide are thrown into the forest without befitting burial after some rituals must have been performed. In the case of accidental killing, the guilty is required to give the deceased a befitting burial, undergo ritual cleansing and equally pay heavy compensation to the bereaved family. Punishment in the above case is both compensatory and expiatory in nature.

Sexual activity between persons who are related by blood and cannot be married to themselves is another area of a breach of divine law in Anaan society. In this case, culprits are made to pay fines or make atonement in form of presentation of items for ritual cleansing. Only then would the gods be appeased and the impending danger averted.

Masquerades (which are of many types including "Ekpo") are part of Anaan culture which is normally performed from the months of August to November. The masquerades are believed to be the spirits of the ancestors hence the name "Ekpo" meaning ghost. It is a serious offence for women to see the nakedness of masquerade or mention the name of the masquerader not even by men who are not initiated into Ekpo cult. It is equally a taboo to close a door so hard where a masquerade is, for it is akin to killing or breaking the head of the ancestral spirit (Ekpo). One guilty of the act is liable to make atonements or all the masquerades would gather in the person's compound, beat their drum, destroy and eat whatever they find there. If ritual cleansing is not performed afterward, the person is liable to death and other members of the family following suit as time unfolds.

Another area that constitutes serious offence in Anaan society is adultery. It is seriously frowned at and this explains why some area has what is called "Ekpo nka agwo" to check the excesses of women in this direction. "It is seen on the part of the woman involved as great dishonesty and disregard for her husband, and on the part of the man as an encroachment on the private life of another man" (Ejikeme, 2011). As a punishment in some Anaan communities (not general), it attracts the dead of the husband who is believed to be killed by the wife through the Ekpo nka agwo. The punishment however, can be averted if the wife mentions the intruder immediately. In other cases, the woman involved is banished from her husband's home to go and meet her people. After some time, she would be asked to come back in the company of her kindred with wine to apologize to her husband. If the apology is accepted, she would be reabsorbed into the family with a strong pledge to be of good conduct. The man on the other hand is made to render an apology to the woman's husband and pay some fines as atonement for his crime.

We may not succeed in dealing with all the crimes and the nature of punishment in the woman's husband and pay some fines as atonement for his crime. Anaan society in this piece of work. But we must mention that there are many of them and none goes unpunished as a means of ensuring peace and order within the society. Commenting on the nature and reason for punishment in traditional Anaan society, Essien opines;

Punishment in Anaan jurisprudence was retributive, deterrent and reconciliatory. Retributive methods are often employed in major offences such as murder, theft,

adultery, while the reconciliatory means were employed in cases such as slander or blackmail. The guilty were made to pay fine, or make atonements in form of presenting items for rituals. In some cases like theft, capital punishment was often applied. Those who swore to the oath in guilt were often identified by their swollen bodies. Swelling of the body (njiook) was also associated with those who went against the taboos, ibed. In this later case, one would be metaphorically said to have "eaten the taboos" (adia ibed) or "eaten the gods" (adia awasi) (Essien, 2011).

In cases of the violation of laws concerning interpersonal relation, the Anaan society makes use of a court of arbitration. The essence is to reconcile the disputing parties for peaceful coexistence. On the functionality of a court of arbitration Essien (2011) again observes, "one key factor in arbitration was that the parties had to agree to settle their dispute by arbitration, agree on the choice of panel of arbitration and to comply with the advice of the panel". In this case, the elders, family heads or a body of village arbitrators always form a jury (aru) to enable them arrive at a consensual decision. "All these are geared towards giving the community a sense of moral uprightness, tending to confirm its moral right to have a system that revels on justice and equity, thus ensuring happiness for the members of the community" (Ejikeme, 2011).

In situations where criminality was hard to determine, resorts were made to the traditional truth determinants to detect and punish offenders. These truth determinants include; Oath (mmiam), divination (iyong) and Ordeal (ukang). "Mmiam" was the god of justice. As an oath, the suspect is asked to swear and a period of time is normally given within which the effect will manifest mostly death. If at the expiration of this period neither affliction nor death visited him or her, the suspect is declared free before the entire community. Prof. Offiong (1991) as quoted by Udo (2013) also wrote in support of this oath system "as a means of settlement of dispute, determination of the innocent and the guilty, witch-detection and punishment".

"Iyong" (Divination) according to Essien (2011) "was the process and method of inquiring the will of the gods by the diviner (awia iyong)" This is done through invocation of the spirits or the gods which will reveal the truth through the diviner. He mentioned that there are other techniques of truth determinant closely associated with "iyong". These are akukud" (oracle) and "uche-mkpo" (foretelling). While "iyong" as a means of justice dealt with the present, nkukud and uche-mkpo are for future events.

The third means which is the Ordeal (ukang) has six types namely: Boiling oil, Alligator pepper, Bamboo, leather, Oil palm-leave, fruit fibre and Raffia Ordeals (383) We shall not highlight on the operative techniques of the different types of ordeal mentioned above. But suffice it to say that they help in determining whether a suspect is guilty or innocent for appropriate punishment to be meted out to him or her.

## **EVALUATION:**

Central to the promulgation of law in every human society is the desire for order, harmony and peaceful coexistence. Anaañ society is not an exception. The Anaañ native laws and customs which spelt out duties and obligations, prohibitions and sanctions were put in place to avoid a replica of the Hobbesian state of nature in which man's life was solitary, poor, nasty, brutish and short. A lawless society can never experience development, peace and progress. Cognizance of this fact, traditional Anaan society as an organized system premised on reason had constituted authorities that punish, arbitrate or reconcile her members in a given dispute. This is contrary to G.W.F. Hegel's view in his *Philosophy of History* that Africa proper (the upland) which is the abode of the blacks is irrational, sensual and uncivilized, hence not part of history. Hegel is quite clear on this,

Africa is not historical part of the world; it has no movement or development to exhibit... what we properly understood by Africa, is the unhistorical, undeveloped spirit, still involved in the condition of mere nature (Sibree, 1956).

Using his criteria for what makes a people free (rationality), Hegel says that Africans have not attained that level where they can distinguish between themselves as individual and the universality of their essential being. In addition, they are merely natural meaning that Africans are untouched by civilization. Africa proper is incapable of a political constitution/arrangement since it exists at a sensuous level devoid of rationality. This explains (as quoted above) why he says that Africa is underdeveloped and not part of world history. We therefore wish to state here that the above position of Hegel concerning Africa is false. In the first place this view is a contradiction of Hegel's method (dialectics). "This is because dialectics is a theory of change and development. This change or development is necessitated by inner contradictions in anything or state of affairs. For this reason, it is impossible for anything to remain stable or subsist permanently" (Ucheaga, 2000). Secondly, the Anaan legal system and jurisprudence as we have hitherto exposed were a product of rationality just as it is in the western part of the world. In the court arbitration, the arbitrators are always rational by according the parties involved a hearing and subsequently a jury (an) is formed where they put their thoughts together in order to arrive at a consensual decision in all matters concerning settlement of disputes in the community.

## **CONCLUSION:**

From our exposition it becomes obvious that punishment in Anaan traditional society (which takes many forms) is a product of reason to help achieve an organized system devoid of chaos, injustice and anarchy. This is contrary to some Western thinker's view like Hegel on Africa, that Africans are lacking in rationality and organised political system, hence underdeveloped. While offenders are punished for various reasons deterrence, retribution, compensation, reconciliation, rehabilitation and condemnation of behaviours/attitudes that are considered inimical to the peace and development of the society. Such punishments are not meted out arbitrarily, but are done following due process. However, I would like to use the following lines of thought by Essien as part of the concluding statements to this work. Let hear him;

All in all, Anaan has a rich and complex legal repertoire. Anaañ jurisprudence, legal system and philosophy of law have resemblances in contemporary laws and legal system. However, there are a lot to be modified in Anaan customary, native laws and customs to suit the repugnancy doctrine, which repudiates any law that is not consistent with natural justice, equity and good conscience. Be it as it may, it is simply a better option to keep to the good laws of the society, for the ancestral Anaan taught that "obedience to the law gives peace of mind", Eched Anaal ekewo "atum mbed iwuo urenge" (Essien, 2011).

## REFERENCES

- Abanuka, Boniface *A New Essay on African Philosophy* Nsukka Spiritans Publications, 1994
- Anyanwu, H. O. *African Traditional Religion from the Grassroots*. Owerri: Lasen Publishers, 1999.
- Currie, Elliot *Confronting Crime: An American Challenge*. New York: pantheon, 1985.
- Ejikeme, Dennis I. "Igbo Jurisprudence: A Discourse on the Nature of Punishment in Traditional African Society" in *Filosofia Theoretica: An African Journal of Invention and Ideas*. Calabar: Jochrisam Publishers, 2011: 119-131
- Ekanem, John B. *Unpublished Lecture Note on African Religion* St. Joseph Major Seminary, Ikot Ekpene, 2005/2006 session
- Essien, Ephraim S. *Anaan Philosophy, History and Culture: An Inquiry into Afrology and Afrophilia*. North Carolina: Lulu Press, 2011.
- (Ed.) *Summa Philosophica: An Introduction to Philosophy and Logic*. North Carolina: Lulu Press, 2011.
- Hegel, Georg W.F. *The Philosophy of History*. Trans by Sibree, J., Dover Publications, 1956.
- Ucheaga, Dorothy N. "Hegel's Theory of Dialectics and Philosophy of History" in *Logic, Philosophy and Introduction to Computer Science*. Alozie, P (Ed.), Calabar. ELCROF PUB. Co. 2000
- Udoh, Moses. A "The Place of Mythological Metaphysics in Social Control" in *Journal of Complementary Reflection*. Vol.3,no. 1, Cape Coast: University of Cape Coast, 2013:45-53.

# **OIL POLITICS AND THE HOST COMMUNITIES: A CASE STUDY OF THE OGONI NATION**

By  
Sunny Mene Piate

## **ABSTRACT**

The paper examines how oil politics that has enhanced oil exploration and exploitation in the Niger Delta has led to environmental degradation that has snowballed into food and health insecurity of the Ogoni people. The theoretical model adopted for the paper is the political roach based on Marxian abstraction. The utility of the approach to the paper is that it drew attention to the principal role of oil in the Nigerian economy. The findings from the study revealed (among other things) that the development impotency of the Ogoni people is mainly caused by laws which govern the oil industry. The principal reason is that the Nigerian state has been privatised by the oil companies to serve their profit maximization interest. The paper recommends, (among other things) that while government has the right to acquire land for public purposes, there should be effective due process protection for those affected to voice opposition to the acquisition to challenge it before an impartial court and obtain adequate compensation. Again, there should be a high level commitment to the environmental protection by the government and the oil companies and most importantly, a fundamental change in the oil wealth distribution mechanism, to ensure that the rewards are shared with equity:

**KEYWORDS: Oil politics, impoverishment, host communities.**

## **INTRODUCTION**

By any standards, oil is the world leading industry in size, it is probably the only international industry that concerns every country. And as a result of the geographical separation of regions of major production and regions of high consumption, it is first in importance in its contribution to the world's tonnage of international trade and shipping. Because of these and other attributes, such as its involvement in both national and international affairs, a day rarely passes without oil being in the news. Often the significance of such news items is not apparent in isolation or without some background knowledge of the way in which the industry has been and is organized internationally and of its impact upon individual countries, groups of countries, or groups in a country in which its operations and interest lie (Adeniran, 1992).

The Niger Delta in general and Ogoni in particular as a region is blessed with an abundance of physical and human resources, including the majority of Nigeria oil and gas deposit, good agricultural land, excellent fisheries and extensive forest. This is an indication that there is enormous potentials for economic growth and sustainable development. Yet instead of turning it into one of the most prosperous area in Nigeria, these natural resources have enriched a small minority while the vast majority has become increasingly impoverished.

With the persistent exploitation of the resources in Ogoni land, the overbearing consequences invariably translate to economic impoverishment of the local people. As the resource have continued to be exploited with no benefit coming to the Ogonis, the people now feel betrayed by the federation, cheated and robbed of their means of survival.

Owugah (2001) opined that oil minerals are undoubtedly, the mainstay of the Nigerian economy It accounts for over 80% of the nation's Gross Domestic Product (GDP), 90% of foreign exchange earnings, 95% of national budget and 80% of the nation's wealth. He equally argued that in the 70s, Nigeria earned so much from its mineral resources that during the African, Caribbean and Pacific (ACP) State's negotiations with the European Economic Community (EEC) for the first Lome convention, Nigeria even contemplated contributing to the European Development Fund (EDF), instead of being a recipient. Oil-based wealth enhanced Nigeria's continental leadership aspiration, provided assistance to need of African States and contribution to African liberation movement-cum- the liberation fund of the former Organization of African Unity (OAU) now African Union (AU) Owugah (2001) summarizes his position by arguing that the architecturally- designed mansions erected by public officers, top military men, contractors etc, billions of dollars sunk into the ECOMOG venture in Liberia and Sieria Leone and millions and billions of various currencies recently revealed as stolen by top public office holders came largely from oil revenue.

The oil, which has brought so much wealth to the nation, and many corrupt individuals also brought to the people of Ogoni persistent pollution, degradation of their environment, poverty, disease strange ailments. Paradoxically, the environment is the axis on which man's sustainable development revolves. But, in spite of this high cost of hosting the multinational corporations, the oil-bearing communities of the Niger Delta are developmentally neglected and their demand for basic amenities and for adequate compensation for damages to their property are generally treated with levity. To properly situate the problem, the study explore the relevance of the environment to man's development. This is largely to underscore the damaging impact of the exploration activities on the development and developmental potential of the people of Ogoni.

Prior to the discovery of oil in Ogoni, the people made their living from the exploitation of the resources of the land, water and forest as farmers, fishes and hunters. Conscious of the critical position of the environment to their survival and sustenance and that of future generations, the people were very attached to and protective of their environment. sustainable development must therefore be an environmentally friendly process in which both human and material resources are harnessed to meet the needs of the people, thereby freeing them from the constraints of poverty, hunger, disease and ignorance Any environmental threat to man's source of livelihood endangers his very existence and development.

The primary interest and agenda of the oil companies has never been that f development of the host communities but to ensure that they maximize their profit at any cost to the communities The Nigerian state which should have been responsible for regulating the activities of these companies have taken (at both federal and state level) an ambivalent and

even hostile attitude toward this people as they view their position as the shortest route to wealth, power and influence and privilege which must be achieved at all cost. Since according to Okoko and Nna (1997), the oil companies and the Nigerian state share a common interest (i.e. capital accumulation), every other thing is subordinate including the lives and livelihood of the people as well as the environment. Thus frequent oil spills, blow out discharge of untreated effluents directly into the bodies of water, some of which serve as the only source of drinking water for the people, seismic blasts, gas flaring etc, the people are subjected to a life threatening pollution and degradation of their environment.

The laws and policies of the state are protective of oil industry. This is likely because the state itself is a majority shareholder in the oil industry and as such there is a common interest. The interest of those in power is the accumulation of wealth. But the availability of the wealth they intend to accumulate is dependent on the performance of the oil industry. The oil industry is controlled by the oil companies whose primary goal is super profit at all cost. The relationship between the oil companies and the state is, therefore, one in which the former is more powerful than the latter. This power derives from their control of the economy on which the state depends. This is why the Nigerian states, thus adopt the goals and objectives of the oil companies. To achieve these objectives, those in power dare not take action that would be detrimental to, or challenge the interest of the oil companies as such action could threaten the economy.

According to Okonta and Douglas (2001), Owugah (2002) and Obi (1998), it is in this context that one can understand why the 1969 Petroleum Act vested the ownership of onshore and offshore revenue from petroleum resources derivable there in the federal government. The petroleum production and distribution (Anti-sabotage) Decree No. 35 of the 1975 which imposed death penalty for any activities that threaten the interrupted production and distribution of petroleum products. Also under Buhari's administration, a similar decree known as the special tribunal (miscellaneous offences) Decree No. 20 of 1984 was promulgated which imposed death sentence on any one who tampers with any pipe or pipeline for the transportation of crude or refined oil and gas which was amended by Babangida Decree No. 22 of 1986 to life imprisonment and provision for an appeal to a special appeal tribunal.

In the same vein, the land use decree of 1978 which was given constitutional backing in the 1979 constitution, vested the ownership of land and minerals in the Federal Government which was to empower the oil companies to confiscate any land without any opposition. These decrees were aimed at ensuring a conducive environment for an uninterrupted operation of the oil industry in the production and distribution of oil.

In spite of the mandatory requirement of Decree No. 86 of 1992 for Environmental Impact Assessment (EIA) to be established before any major project with the potential of environmental impact is undertaken, such assessment are hardly ever conducted by the oil companies. Environmental Protection Agencies that exist at both Federal and State levels, charged with the responsibility of enforcing environmental laws, hardly ever do so especially

when violated by the oil companies. The oil companies are so powerful that they actually influence the laws that they were supposed to obey.

Even the judiciary, which is the ordinary man's last hope for justice, has failed this people because as an instrument of the State, it has in serving the interest of the oil companies, devised various means of frustrating the oil producing communities into abandoning their cases against the oil companies. The common practice is to allow the case to go on for several years until the community can no longer afford the financial burden and so decide to abandon it, much to the delight of the oil companies or to award paltry sums that would make the legal battle financially unattractive.

The Nigerian Armed Forces including the police and state security agent are all employed in the service of the oil companies in providing security and in most cases during disputes with the oil producing communities, which are usually about non-payment of compensations, failure to fulfill promises of providing certain amenities. Such interventions are usually very brutal, resulting into killing, raping and looting etc.

Therefore, as the result of this protective law and policies, the oil companies are confident of the support of the state and so consequently they engage in reckless operational practice that had led to environmental degradation and by extension brings about food and health insecurity thereby intensifying the peoples degree of impoverishment. The cardinal point here is that, land is acquired by the oil companies for oil operations from the Nigerian government under these laws, which in practice allow government to expropriate land for the oil industry with no effective due process protections for those who source of livelihoods may be sacrificed by the confiscation of their land. It is against this background that this paper seeks to examine how oil politics that has enhanced oil exploration has led to environmental degradation that has resulted in food and health insecurity of the Ogoni people.

## **THE Ogonis AND THEIR SOCIO-ECONOMIC MILIEU**

Talbot (1962) look at a tribe as a group of people speaking the same language, with approximately the same customs, religion and state of civilization, and often clammng a common decent. He argued further that the Southern provinces of Nigeria are of great scientific interest in that the three principal groups, into which the races of Africa may be said to be divided, have had their meeting and to a certain extent their birth place. The semi Bantu, almost certainly and the Bantus probably originated in Eastern Nigeria while the Ijaws, perhaps the most ancient of the Sudanic tribes inhabit the coast. He describes the ogon tribe as of semi-bantus origin.

Loola (1080) angued that area occupied by the Ogonis lies approximately Ogoni ribe as of semi-Banns origin between latitude 405 and 4.10 and 7.30 East It is bounded on the West by the Ikwere of Rumkrushe, on the North and East by the Immo River, and on the South by the Adon Covering about 408 aquare miles, it form part of the coastal plain terrace which appears as a ity atoping plateau intersected by a few deep valleys which carry water intermittently The central part of this plateau is about one hundred feet above sea level

Alagon (1978) opined that the language of the Ogonis is like that of Ogbia, Abus and belong to the Benu Congo branch of the Niger Congo along with Efik Ibibio

Ogoni land lies in the Niger Delta region of Rivers State, South-South Nigeria. The ethnic community comprises of six clans: Eleme, Tai, Gokana, Babbe, Ken-Khana and Nyo-Khana. The Ogoni people live in one of the most densely populated and polluted parts of Africa. The clans are made up of villages/communities each headed by a traditional chief called GBENEMENE. The central Bori town is regarded as a capital of Ogoni land. The Ogonis speak four different languages with Khana and Gokana as the two major ones. Partial mutual intelligibility is discernable in the speech patterns and vocabulary of the languages which emphasizes a kith and kin, and close-knit communal roots.

The Ogonis communities are engaged predominantly in agriculture and fishing. Prior to the advent of oil prospectors invading the region in the late 1950s, the soil was arable, being in the vantage position of coastal plains and sand barriers, nourished by creeks and Rivers running to the Atlantic Coast. The fertile alluvial soil of the plains provided a rich harvest yam, cassava, plantain and banana. The fishing business also boomed for the fishermen and they did not have to travel to the deep seas before catching enough fish. In spite of the population pressure, the inhabitants had over the years, perfected the art of managing the resources of their environment in a sustainable way such that the land and the rivers and streams always yielded enough food for all. Indeed, Ogoni was once considered the food basket of Rivers State. The land was considered sacred, and to commit acts that desecrate it was viewed as an abomination and promptly visited with appropriate sanctions. The Ogonis saw themselves as custodians of the land and all that dwelt in it, including the rivers and streams, and went out of their way to protect and safeguard them all, knowing that their survival, indeed very existence depended on the well-being of their environment.

Suberu (1996) argued that perhaps the most logically and legally compelling of the demands of the Ogonis involves their claims to mineral land rents. Traditionally, for instance, land right in Nigeria was vested in the respective local communities. Under the land use Decree of 1978, however, ownership of land in state of the federation is vested in the state Governor in trust for the people of the State. Thus, both traditionally and legally, the Federal Government has no direct claims to land in the State. Yet the Federal Government has continued not only to prescribe how much rent is paid by the oil prospecting companies for land used, but also to collect these rents. The ostensible justification for the federal government's action according to Suberu, is the petroleum decree of 1909 and the relevant provision of the 1989 constitution. However, these provisions clearly refer to ownership of mineral wealth and not ownership land.

Two unresolved problems according to Suberu however, beset the position that mining rents are legally not the property of the Federal Government. The first is whether these rents should belong to the State Government or the specific oil-bearing communities involved. Although the Land Use Decree would appear to give the states the right of these rents, the oil-producing communities have also asserted an inclusive and intrinsic right to

what they regard as rents on communal lands. A far more complicated issue relates to the attempt by some people from the oil bearing communities to juxtapose mineral rents and royalties as resources legitimately belonging exclusively to the oil-producing areas. For instance, Movement for the Survival of the Ogoni People (MOSOP) insists that oil royalties and rents are the property of landlords and that the Federal government must return to the oil-bearing communities all royalties and rents paid to it by the oil companies since 1958.

Arising from the above position, Saro-Wiwa (2004) argued that since shell struck oil in commercial quantity at Bomu in Ogoni in 1958 that established Nigeria firmly as a major world provider of crude oil, one would have expected this single event to bring the otherwise sedate Ogoni community into the Nigeria limelight and thus make the nationality a pawn in the political chess game, desired by many because of its oil wealth but the reverse is the case as its advantage to the Ogoni has been almost negative or at best minimal. Saro-Wiwa also argued that although Nigeria's first refinery was built at Eleme in Ogoni in 1965, there has been no linkage industry around Ogoni till date. There is no Federal or State sponsored industries in the area to absorb the Ogonis who have been deprived of their farm land and income from that source. In fact throughout the length and breadth of the Ogoni land, there is no significant government investment to show for an area that produces the nation's greatest source of income.

Asiodu (1980) captures the above position succinctly when he posits that like in many other oil areas of the world, the regions where oil is found in this country are very inhospitable. He concluded that there is a long way to meet the claims of the oil producing areas which see themselves losing non-replaceable resources while replaceable and permanent resources of agriculture and industry are being developed elsewhere largely with oil revenue. His conclusion aptly illustrates the general view of the minorities when he ended by saying that given, however, the small size and population of the oil producing areas, it is not cynical to observe that even if the resentment of oil producing areas continues, they cannot threaten the stability of the country.

## **OIL AND GAS EXPLORATION AND THE ENVIRONMENT**

Bassey (2003) in looking at the social and demographic challenges of oil exploration and exploitation in the Niger Delta argued that oil and gas exploration and exploitation have had great or grave impact on the Niger Delta. For him, the presence of the oil industry here has meant a net migration into the area as Nigerians seek better opportunities. That this increased urbanization as well as increased negative impacts on the focal environment have meant shifts away from traditional activities and attempts to make roads into the oil industry. There is a prevalence of poverty as a social trend in the Niger Delta. The factors responsible for this include environmental degradation, fast growing population, expanding and unplanned urbanization, corruption and disregard of real developmental needs of the people, and capturing of a large portion of oil revenue by political and traditional elite.

Bassey (2003) equally argued that, the nature of the oil industry is such that it is intrinsically hostile to the environment and the people who live on it. The exploratory stage is

characterized by the opening up of rain forests, mangrove swamps and sundry activities, which are injurious to the local people, the water courses, wild life and the Fauna and flora. The opening up of these areas invite a multiplicity of other invaders to plunder the resources of otherwise self-sustaining societies. These activities along with the introduction of strange cultures and moral ethos have led to severe dislocations in the Niger Delta and compound the impoverishment of the people. The negative impact of crude oil mining and refining is that pollution arising from oil spillage makes water unsuitable for fishing and renders many hectares of farmland unsuitable, coupled with destruction of marine life and crops (Okoko, 2002). Brine from oil fields contaminate water formations and streams, making them unfit as sources of drinking water. At the same time, gas flaring in the vicinity of human settlements and high pressure oil pipelines that form a mesh across farmlands are conducive to acid rain, deforestation and destruction of wildlife. In addition, dumping of toxic non-biodegradable by-products of oil refining is dangerous to flora, fauna and human kind. For instance, metals at high concentration, known to cause metabolic effluents, are constantly discharged into fresh water bodies and onto farmland. They enter the food chain both direct intake via food and drinking water and indirect, for instance, studies have it that fish is known to store mercury in its brains without metabolizing it. Man in turn could eat such contaminated fish.

Nna (1997) opined that oil exploration activities in several ways touch on the lives of the inhabitants of these communities. This impact according to him, is not only limited to the physical environment but their social and spiritual life as well. It touches for instance, their relationship with their land as farmers, their swamps, Rivers and Creeks as fishermen, their relationship with their ancestors through their shrines (i.e. their cultural and spiritual life). The oil company would on discovery of oil in a particular community engage the services of a seismic company. This may in turn break up farmlands, canals and creeks and in turn destroy not only farmlands, farm crops and economic trees but also destroy fishing gears and canals. In addition, they may acquire land for its activities and in the process alienate the people from their land. In an area which is densely populated and in which land is scarce both for farming and habitation, this will pose problem for the relationship between the oil company and its host community.

Seismic activities in the Niger Delta involve the use of dynamites and other explosives that are either detonated in the bowels of the earth through water bodies or dryland (Bassey, 2003). These explosives have direct impact on the aquatic stocks in the area as well as the fauna. The blast has an impact on the auditory systems of seabirds and mammals and finally affect their ability to communicate and procreate. Other side effect is diminished food supplies, increase cases of hypertension and endocrine imbalance. Needless to state that the ultimate impact is on the fish supply and crop yields on which hangs the economy of the local people.

Oil spill is the most significant causes of metric and wide spread ecosystem damage and generates the greatest emotional, socio-economic and political consequences which is environmentally disastrous, from the point of view of the ecological damage they cause (Okoko, 2002), with the loss of access to important coastal resources, and the aesthetic

nuisance imposed, the lost is now in both economic and ecological terms. environmental effect of spill is a function of time, type of oil spill, its degree of weathering and sedimentary characteristic of the receiving environment.

Hutchful (1996) argued that oil spill occur in three types of environments:

- a) Offshore
- b) Mangrove swamp and
- c) Fresh water

The main danger from off-shore spills consists in the threat to marine life in the immediate vicinity and in the possibility of the crude impacting adjacent coastlines with vulnerable fish breeding grounds and recreational beaches. Mangrove swamps present a much more serious problem owing to their ecological sensitivity. These swamps are a major breeding ground for products of onshore and offshore fishing industry and provide nurseries and feeding grounds for numerous commercially important species of fish and crustaceans. The trees also support a variety of birds and are useful for a number of commercial and domestic purposes. Mangrove swamps are particularly vulnerable to crude oil spills and are known to have the greatest sensitivity of all coastal environments to long-term damage from oil spills. This is partly because of the fact that these swamps constitute "oil traps" and retain spilled oil for long periods. Spills of crude in fresh water environments may contaminate sources of drinking water as well as fishing ground. Unlike mangrove swamps and offshore locations, fresh-water environments are particularly susceptible to pollution from exploration. The effect of these discharges has been to cause deterioration in the quality of fresh water bodies and reduces their ability to support aquatic life.

In the case of crude spills on farmland, Hutchful (1996) also argued that, contamination of the top soil may render the soil unsuitable for plant growth either because of the reduced availability of soil nutrients such as nitrogen or by the introduction of toxic contents into the soil. Heavily contaminated soils may remain unusable for several years until the crude has degraded to tolerable levels.

Indiscriminate gas flaring has been the lot of the Ogonis for over forty years. The 1995 World Bank report showed that oil companies in Nigeria flare more gas than obtain in any other county in the world (Bassey, 2003) The effect of flaring according to Bassey has been dramatic, continual noise, acid rain, retarded crop yield, corroded roofs and lung diseases The Niger Delta has been touted as the biggest single industrial complex in the world contributing to global warming due to the high level of gas flaring, so much so that climate change that was once a remote possibility is a reality today and an immediate threat to the very existence of island coastal communities.

On pollution, drilling generates a number of waste products one of which is drilling mud (Bassey, 2003) Drilling mud contains toxic and harmful substances including barium sulfate and heavy metals. When discharged into water bodies, these mud have the capacity to turn up to 500 metres radius of the dumpsites into sheer deserts. Beyond this, the

immediate zone composition of marine communities are severely impacted and only opportunistic species that tolerate such toxic level may survive and dominate. There is suspicion that the preponderance of certain disease in the Niger Delta communities may be traced to pollution of seafood by toxic discharges by oil companies.

On the surface, Bassey argued that petroleum pipelines constitute physical obstacle that the people have to contend with as they go about their normal business. The most prominent challenge posed to the people and the environment comes from the fact that most of them are overdue for replacement and are still in use. Pipelines explosions added a new dimension to the ecological equation of the Niger Delta following the 2000 Jesse petro pipeline explosion in Ethiope-West Local Government Area in Delta State which more than 1000 persons were burnt to death (Bassey, 2003).

What can be discerned from the above is that the state has not been able to implement effectively its policy on the environment. It can be said without fear of any contradiction that no oil spill has been adequately cleaned up in the Niger Delta. The spills that shell left in Ogoni are still there for all to see. Their cleaning up has been one of the demands of the Ogoni people. Natural remediation may take generations to return the environment to its natural state. In many cases, spills are cleaned using local contractors who have no skills for such technical actions. It is not surprising that they often set whole forest on fire in a bid to wipe out the evidence of the spills.

Oil spillages are normal consequences of oil industry. Thus, oil producing areas all over the world suffer from it. The Niger Delta is thus, not a peculiar case. However, like Okoko (2002) argued, the situation is worsened by the enabling laws which govern the oil industry in Nigeria which have completely alienated the people from their God-given natural resources, contrary to the practice in other countries. Obioma (1998) also noted in this regard, that the greatest handicap the rural dwellers suffer is the loss of their rights to grant or refuse permission to the oil companies for the use of their land and also the right to participate in the determination of the rates of compensation to be paid to them for their destroyed resources.

## **THEORETICAL EXPLICATION OF THE DISCOURSE**

The Marxist political economy approach is adopted to provide the theoretical underpinning of this discourse. Political economy generally is essentially the study of social formations in relation to the laws that govern the processes of production, distribution and exchange. It is a material science which provides historical explanations to material condition of existence and the contradictions that arise from the interactions of social forces within a given mode of production (Obulor, 2013).

The system of social production and reproduction which is a perspective of the political economy approach generally begins with some basic assumptions, summarized by Ake (1981) and Ogban-Inyam (2005) to include the following:

- a. Survival and security are the fundamental needs of human being

- b. To survive and have security therefore, human beings must engage in the process of production and reproduction of their needs, that is done in association with other human beings
- c. Every social relation of this kind generally produces either tangible or intangible goods such as food, shelter, pain, violence or pleasure
- d. The process of production and reproduction of any value may be political, economic, psychological
- e. In every system of social production and reproduction, the decision of what to produce and its distribution to whom, how and when is always taken by somebody or a group of persons who also controls the entire process
- f. Those that take decisions and control the process of social production are favoured and feel satisfied in the system. They generally, tend to protect the system
- g. Those that do not partake either in the decision process or control system are generally dissatisfied in the system and would always want to change it

Marxist political economy hinges on economic determinism, that is, it is a theoretical perspective that gives primacy to material conditions, particularly economic factors in the explanation of social life. It examines the type of relations that exist in the process of production and distribution of goods. Also, it is science which studies how specific system of economic relations in a given historical epoch originates, develop, function and change. The utility of the approach for this study is that it highlights the principal role of oil in the Nigerian economy. Oil, which has brought so much wealth to the central government and the controllers of state power, has simultaneously brought poverty and death to the people of the oil region. This is because before the discovery of oil, this people depended on the environment to meet their material needs. Aware of this, they were quite protective of their environment, a situation which remain even after the discovery of oil.

The state and the oil corporations are primarily interested in the maximization of profit and the accumulation of capital. Consequently, everything, including the environment is secondary. The state is incapable of controlling the corporations because of the corporation's control of the economy on which the state depends for its performances. This economy has produced a superstructure a state and government that is peculiar to the economy and enacts laws that ensure the corporate existence of the ruling class at the expense of the all producing communities

## **ANALYSIS AND DISCUSSION**

Three local government of khana, gokana and tai of ogoni ethnic nationality that has witnessed more degradation of their environment as a result of oil exploration and exploitation enhanced by oil politics was chosen to form the scope and area concentration of the study. The study was guided by three hypotheses and the methodological orientation was the survey method which was supplemented with unstructured interview and discussion with relevant political elites, community leaders government officials and/or interested observers. The sampling technique was purpose because in the opinion of the researcher, some persons were in actual custody of the professional knowledge concerning the study. To this end,

community opinion leaders, youth organization, women group and inform citizens of the three local government are were purposively sampled The reliability of the data was validated through content analysis.

The three Local Government Areas is made up of 147 major communities Anokari, (1986) and Amanyie (2003):

Khalga - Khana - 89 communities  
 Golga - Gokana - 26 communities  
 Telga - Tai - 32 communities

Tables and simple percentage was used to analyze data collected from the field.

A total of 2100 questionnaires were administered to the respondents in 60 core communities chosen from the three local government area stated above. Out of this number, 1500 were properly filled and returned, representing 71.4%. On the other hand, two hundred people were interviewed to complement and strengthen the quality of the study findings. The part of the analysis below x-rays the characteristics of our respondents as well as their responses to certain questions which serve as the basis for evaluating and testing the hypotheses.

Table 1 Response Rate by Local Government Areas

L.G.Area	Number Administered	Number Responded	Percentage (%)
Khana	700	500	71.4%
Gokana	700	500	71.4%
Tai	700	500	71.4%
<b>Total</b>	<b>2,100</b>	<b>1,500</b>	<b>71.4</b>

The table above shows the response rate from each of the sampled Local Government Area. From the table, it is discovered that out of the seven hundred questionnaires sent to each of the three Local Government Areas, the rate of return was the same.

Table 2: Sex Distribution of the Respondents

Sex	Number of Respondents	Percentage
Male	950	63%
Female	550	37%
<b>Total</b>	<b>1,500</b>	<b>100%</b>

**Table 3: Age Characteristic of the Respondents**

<b>Age Bracket</b>	<b>Number of Respondents</b>	<b>Percentage</b>
18-35	500	33.3%
35-43	800	53.3%
45 and above	200	13.3%
<b>Total</b>	<b>1,500</b>	<b>100%</b>

**Table 4: Occupational Characteristic of Respondents**

<b>Occupation</b>	<b>Number of respondents</b>	<b>Percentage</b>
Applicants	200	13.3%
Students	150	10%
Farmers	600	40%
Fishermen	400	27%
Civil servants	100	6.7%
Oil company staff	50	3.3%
<b>Total</b>	<b>1,500</b>	<b>100%</b>

**Table 5: Educational Qualification of the Respondents**

<b>Level of Education</b>	<b>Number of respondents</b>	<b>Percentage</b>
Below FSLC	100	6.7%
FSLC	150	10%
SSCE/NECO	250	16.7%
ND/HND.B.Sc	450	30%
M.Sc and above	550	36.7%
<b>Total</b>	<b>1,500</b>	<b>100%</b>

**Table 6: Marital Status of Respondents**

<b>Marital Status</b>	<b>Number of respondents</b>	<b>Percentage</b>
Single	450	30%
Married	750	50%
Divorced	50	3.3%
Widows	250	16.7%
<b>Total</b>	<b>1,500</b>	<b>100%</b>

**Table 7: Percentage Response of Most Important Problem of Ogoni Environment and Economy**

<b>variables</b>	<b>Number of respondents</b>	<b>Percentage</b>
Oil exploration activities	700	47%
Unemployment	200	13%
Lack of social amenities	150	10%
Oil politics	350	23%
Social cultural factors inherent in ogoni	100	7%
<b>Total</b>	<b>1,500</b>	<b>100%</b>

From the table above, response rate shows that oil exploration activities ranked highest as the most formidable problem facing the Ogoni environment and political economy. Other variables that followed is oil politics, unemployment, social amenities while socio-cultural factors inherent in Ogoni land came last.

**TEST OF HYPOTHESES**

H1: The more oil exploration activities continues in Ogoni land, the more likely is their environment to be degraded, thereby increasing the peoples degree of impoverishment.

This was tested using question 10, 17 and 19 on the questionnaire format.

**Table 8: Percentage of Respondents to Oil Exploration Activities and Degree of Impoverishment in Ogoni**

<b>Questions</b>	<b>Number of respondents</b>	<b>Percentage</b>
Damage to the environment	980	65%
Government in community development	220	15%
Government/oil company unhealthy environment of the people	300	20%
<b>Total</b>	<b>1,500</b>	<b>100</b>

From the table above, it could be deduced that oil exploration activities continue to impoverish the Ogoni people. This confirms the study hypothesis that there exist significant relationship between oil exploration activities and environmental degradation of Ogoni land

H2: Government reactions to ethnic minority issues (especially as it relates to their environment) tend to aggravate rather than ameliorate ethnic grievances.

This was tested against question 14, 16, 20 on the questionnaire format.

**Table 9: Percentage Response of Oil Politics and Ethnic Grievances Questions**

Questions	Number of respondents	Percentage
Oppressive and exploitative	400	27%
Government and oil companies	950	63%
Government cause of unending crisis	150	10%
<b>Total</b>	<b>1,500</b>	<b>100</b>

From the table over, percentage response shows that government and oil companies reaction to ethnic minority issues tends to aggravate ethnic grievances which confirm the study hypothesis in the affirmative.

H3: The degree of discontentment among the oil-bearing communities for lack of provision of social amenities and employment is the likely reason for incessant disturbances by the youth.

This was tested against 13, 24 and 27 on the questionnaire format.

**Table 10: Percentage of Discontentment and Incessant Disturbances by the Youth**

Questions	Number of respondents	Percentage
Royalties	300	20%
Social amenities	200	13%
Employment	1,000	67%
<b>Total</b>	<b>1,500</b>	<b>100</b>

The table above shows that of all the factors, unemployment is the most likely reason for youth restiveness in Ogoni land.

## **DISCUSSION OF FINDINGS**

Oil spill as well as its handling gas flaring is not carried out according to standards. Respondents accused the oil companies of using different standards in Nigeria as compared to its practice in other parts of the world. To ensure an adequate protection for the land on which the spill occurred, oil companies provide incinerators in which the waste is burnt. But here in the oil-bearing communities, oil companies have refused to use this method. Instead, the clearing of crude oil spills is a bucket and spade job. The collected waste is deposited in a large trench, which means that that part of land is lost forever regardless of the size. Consequently, whenever it rains, underground water sluices force the crude oil to the surface, which then resumes large scale poisoning of the earth, flogs trees, rivers in the area. In many cases as was noticed in the field, spills are cleaned using local contractors who have no skill for such technical actions. With regards to gas flaring, respondents argued that in other countries of their operation, the practice is for the oil companies to inject sufficient air and oxygen into

the pipeline system, so that what emerges is bluish orange flame almost like the flame of the cooking gas that is not harmful.

The devastating impact of these activities of the oil industry on the farmland, crops, economic trees, creeks, lake, fish equipment is such that the people can no longer engage in productive farming, fishing and hunting as they used to. Bemoaning the threat posed by the activities of the oil companies to their occupation or means of livelihood, a resident of Tai that was interviewed remark, "our occupation has been destroyed, fishing is gone, hunting is no more and farming is just a waste of time. You can't plant anything again and get a good harvest" Stressing the health hazard in eating the fishes caught in the area, another resident remarked, "even the fishes smell of petrol". Consequently, the pollution gets back to poison the people through the food chain.

Furthermore, as the people drink the polluted water out of necessity, as there is no alternative source, and eat the poisoned fishes from the creeks, they are being poisoned to a slow but sure death. The poor health of both the people and the environment of the Ogoni resulting from decades of exposure to a devastating pollution of the environment pose a serious threat to the achievement of sustainable development. This is because the good health of both the people as well as the environment an essential component of achieving a sustainable development. With their lives and livelihood threatened by the devastating effects of oil exploration activity the people have developed a feeling of extreme insecurity The confidence or security which they had in their capacity as healthy people with skills talents, knowledge to sustain their physical and psycho-social needs has been eroded by the devastating effects of oil exploration activities on their environment and their health.

Respondents were of the view that the Nigerian state that emerged from colonialism was not adequately equipped to effectively undertake the daunting tasks of development because of not being in control of the economy. The autonomy of the pre colonial Nigerian state was limited and susceptible to various form of manipulation by the foreign transnational corporations that runs its economy, into serving the interest, not of the people, but its hegemonic class and that of the oil companies In this circumstance, the capacity of the Nigerian state to effect development in order to realize the people's socio- economic security is blocked by not being in control of its economy.

Right from independence till date, the state embarked on various policies ranging from power centralization policy, manipulation of derivative principle of revenue allocation to the disadvantage of the oil bearing states, increase involvement in the oil industry to the adoption of policies protective of oil industry. Again, government responses to ethnic minority ferment according to Owugah (2002), Okonta and Doughlas (2001) and Okoko (2002), could be classify as follows: redistributive, reorganization and regulative or repressive in nature. Redistributive state responses to ethnic minority grievances have involved token revisions in Federal revenue sharing arrangement to accommodate and assuage the strident claims of oil bearing communities to a significant proportion of economic resources obtained from their localities. included the creation of units of constituent, federally funded, state and local

authorities in Reorganizational policies have response to ethnic minority demands for autonomy, participation and decentralization.

According to Owugah (2002) reflecting the inadequacy and failure of its redistributive and reorganizational policies however, the Nigerian state has resorted to regulatory or repressive strategies of ethnic minority containment. These regulatory measures have included the proscription or banning of ethnic minority association as was in the case of the Association of minority oil states, the confinement, detention, arbitrary conviction and/or imprisonment of outspoken ethnic minority elites as was the case of Ken Saro-Wiwa; the violent suppression by military force of protests, demonstrations and uprising of ethnic minority agitating for autonomy or self determination like the Ogoni day held every 4 January of every year and the activities of their leaders termed to be treasonable offences punishable with death penalty as was the case of Ken Saro-Wiwa.

However, with the increased production of oil in the Niger Delta, serious charges of marginalization, developmental neglect, discrimination against indigenes of the oil bearing areas, continued pollution and degradation of their environment, the Nigerian state responded with a mixture of intimidation and symbolic concession. The intimidatory tactics manifested when the then Rivers State Military Administrator Col. Komo, set up a special internal security taskforce headed by Major Okuntomi that terrorized, killed, raped, looted and burnt villages in Ogoni land. In its symbolic gesture of concern for the plight of the oil bearing communities, the Nigerian State set up the Oil Mineral Producing Areas Development Commission (OMPADEC) in 1992 for the development of these areas. Rather, its beneficiaries were top government officials, bureaucrats, traditional rulers, contractors, military officers both serving and retired, who became millionaires from OMPADEC contracts.

Saro-Wiwa (2004) opined that the establishment of OMPADEC was a diversionary attempt to pre-empt the claims of the oil-bearing communities to exclusive control of oil rents and royalties. That OMPADEC is illogical, an insult and injury. If you have your own money, why should government set up a commission to run your money? He concluded that OMPADEC was designed to destroy the Ogoni people will to resist injustice. With the continued unrest in the Niger Delta, Obasanjo proposed yet another Development Commission known as the Niger Delta Development Commission (NDDC) charged with a comprehensive development of the Niger Delta against the background of the series of development boards, authorities and commission since 1961 without any development actually taking place.

It was the level of insensitivity of the Nigerian state to seriously address the issue of development in the oil bearing communities that transformed an otherwise peaceful resistance to its current militant phase. The building up of resistance in the Niger Delta over the years could be attributed to developmental neglect, unfulfilled promises, continued pollution and degradation of their environment while using the wealth from their resources to provide facilities in the non-oil producing areas. Respondents argued that militancy in the

current phase are informed by two considerations. The first is the depletable nature of oil resources. Conscious of the possibility of the wells drying up someday, the people to achieve a certain level of development before that occurs. In addition, they want to ensure that their environment is not totally devastated with population so that they could ultimately return to productive farming, fishing and hunting when the wells dry up.

Respondents also noted that the issue of social responsibility is a custom which oil companies must play in the life of the host communities outside the royalty pay to these communities. Oil companies on their own, argued that it has spend a lot of money on communities projects to ameliorate the suffering of the people of the oil bearing communities, yet communities still feel dissatisfied and this continue to be a major sore study reveal that this development stems from several factors one of which is that, it is influenced by sharp practices involving a network of relationship which include staff of oil companies, contractors, opinion leaders/chief and claim agents. Community dissatisfaction with communities' assistance projects stems in most cases from the fact that projects are initiated and executed without consultation with the benefiting communities. The study also reveals that oil companies respond to community requests only after violent confrontation. Again the activities of the oil companies in host communities tend to increase the number of factions in those communities.

## **CONCLUSION**

The study demonstrated how oil politics that has enhanced oil exploration and exploitation in the Niger Delta has led to environmental degradation which has resulted in food and health insecurity of the Ogoni people. To properly situate the problem, the study explores the relevance of environment to sustainable development. The study concludes that, in their obsession with capital accumulation, both the government and the oil companies consider every other thing subordinate including the lives and livelihood of the people as well as the environment. The principal reason is that the Nigerian state has been privatized by the oil companies to serve their profit maximization interest The way forward is that while government has the right to acquire land for public purposes, there should be effective due process protection for those affected to voice opposition to the acquisition to challenge it before an impartial court and obtain adequate compensation. Again, there should be a high level commitment to the environmental protection by the government and the oil companies and most importantly a fundamental change in the oil wealth distribution mechanism to ensure that the rewards are shared with equity.

## REFERENCES

- Adeniran, T. (1992). Nigerian and the Organization of Petroleum Exporting Countries 1971-1990: Costs and Benefits Nigeria International Institutions, Lagos Nigerian Institute of International Affairs.
- Ake, C (1981). A Political Economy for Africa, Lagos: Longman
- Akc, C. (1981). Political Economy of Africa, Lagos: Longman Group.
- Amanyic, V. (2003). The Agony of the Ogoni in the Niger Delta, Port Harcourt, Horizon Concepts.
- Anokari, N. B. (1986). Nigerian in Heritage: A History of the Ogoni, Port Harcourt: Ano Publication Company.
- Asiodu, P. (1980). "The Impact of Oil on Nigeria Economy" in Abdullahi (ed) Nigeria: The State of the Nation and the Way Forward, Kaduna: Arewa House.
- Bassey, N. (2003). "Oil and Gas Exploration and Exploitation in the Niger Delta: The Social and Demographic Challenges", Benin City: ERA/FOE
- Frynas, J. (2001). "Corporate and State Responses to Anti-Oil Protest in the Niger Delta," Africa Affair Vol. 100 p. 27-54.
- Human Right Watch (1999). The Price of Oil, New York: Human Right Watch
- Hutchful, E. (1996). Energy and Social Development in Nigeria, Lagos: Longman Nigeria Plc.
- Ibaba, S. (2005). Understanding of the Niger Delta Crisis, Port Harcourt: Amethyst and Colleagues.
- Lewin, C. (1968). Man and the Environment, New York; Free Press.
- Loolo, G (1980). History of the Ogoni, Port Harcourt: Saro's Int. Publisher.
- Nna, J. (1997). Energy Resources and Environmental Crisis, Port Harcourt: Pearl Publishers.
- Nna, J. (1997). Energy Resources and Environmental Crisis, Port Harcourt: Pearl Publishers.
- Obi, C. (1998). "Globalization and Local Resistance: The Case of Ogoni Versus Shell, New Political Economy Vol. 2 No. 1.

- Obi, C. (1999). *The Crisis of Environmental Governance in the Niger Delta (1985-1996)*, AAPS Occasional Paper, Harare: AAPS.
- Obulor, I. (2013), *Political Economy of Ethnic Militias and Political Violence in Nigeria*, Port Harcourt: Kemuela Production.
- Oghan-Ayan, O. (2005). "Social Production and Reproduction, Societal Conflicts and the Challenge of Democracy in Nigeria," in *Journal of Political Economy*. Vol. 1. Department of Political Science, University of Nigeria, Nsukka
- Okoko, K. (2002). "Environmental Devastation", *Nigerian Journal of Oil and Politics*, Vol 2, No 1, pp.3.
- Okoko, K. A. and Nna, N. J. (1997). "Emerging Trends and Community Perception in the Nigerian Oil Industry in Okoko, K. (ed) *The Nigerian Journal of Oil and Politics*, Vol. 1, No. 1, September
- Okonta, I. and Douglas, O. (2001). *Where the Vultures Feast: Forty Years of Shell in the Niger Delta*, Benin City: ERA/FOE.
- Owugah, L. (2001). "Revolutionary Groups in the Niger Delta." *Challenging the Social Contract between the State and the People*," Report of the Regional on Oil Exploitation, Internal Imperialism and the Niger Delta Crisis, Organized by the Department of History and International Studies, Uyo: University of Uyo.
- Owugah, L. (2002). "Political Economy of Resistance in the Niger Delta" *The Emperor Has No Clothes: ERA/FOEN Lagos*.
- Suberu, R. (1996). *Ethnic Minority Conflict and Governance in Nigeria*, Ibadan: Spectrum Books Ltd.
- Talbot, P. (1962). *The People of Southern Nigeria*, London: Frank Cass.

# **THE INFLUENCE OF HOBBS' CONCEPT OF HUMAN NATURE ON HIS THEORY OF THE STATE: A PHILOSOPHICAL APPRAISAL**

By  
Macaulay A. Kanu (Ph.D)

## **ABSTRACT**

*In his political theory Hobbes portrayed how psychological state about the nature of man influenced the origin of the state and its relation with the citizen. As indicated by Hobbes, in the state of nature, there were consistent conflicts among the people. There was no mutual and cordial relationship among the people. By nature men are basically egoistic and are motivated by the drive to satisfy their desires. The result of selfishmen living in the society with other selfishmen is anarchy. The essence of social existence is politics and that two or more men are invariably involved in political relationship. So as rational beings there is in men the intuition for peace and security. This warranted the zeal for social contract. The social contract agreement entered by men transcended the state of nature, resolved the social conflicts and created the state with leadership or the sovereign in the name of monarchy or assembly of men, preferable the monarchy. The social contract granted the monarch absolute power and citizens are law abiding. The sovereign (monarch) possesses the absolute power in order to secure the conditions of order, peace and law. Though this explanatory theory of the existence of the state appears popular and convincing due to the period of Hobbes' time but criticisms have been philosophically showered on it as indicated in this writing.*

## **INTRODUCTION**

The concern of most political philosophers is the social relations among people especially those relations which exist in the state. These philosophers have as their domain of business offered theoretical answers to the questions bordering on the ideal kinds of social arrangement within the state and in particular the proper relationship between the government and its citizens. Such questions are: What is the state and why should I obey it? How can the authority of the state be made compatible with the liberty? Do people have any obligation to obey duly established laws? How can the interest of the individual be reconciled with that of the state?

These perennial socio-political questions (problems) of man in relation with others have attracted attempted solutions from many philosophers. On the question concerning individuals, it is the view of philosophers like Plato, Aristotle, Hobbes, Locke etc that individuals will attain the highest element or personality of their potentials only under the state (and its government). The main concern of this writing is to critically examine the influence Hobbes' conception of "Human nature" has on his theory of state" Before Hobbes, Plato, Aristotle, Machiavelli, Bodin, etc had attempted contextually and apochally to answer

the question "What is human nature? This question being a perennial problem cannot be answered scientifically, no matter the quantum of facts we have before us that purport to reveal various facets of human personality and motivation. This question is fundamentally philosophical, and there may well be as many answers as there are philosophers. Most philosophers have speculated on the nature of human being and also have made their conclusions from unsystematic observation of their own narrow cultural and social settings. It is on this background that Plamenatz wrote.

These theories are product of their age but are also ageless; their diversity shows not only how epochs and countries differ from one another but also the variety of man's attitudes to himself and his condition (xxi).

Plato, Aristotle, etc being the products of their age have shown that it is under the state that human nature is meaningfully understood. Plato considered that most men were unable to ensure their own happiness and the justice of the larger social order. (Rodee and others, 94) Aristotle observed that "man is by nature a political animal" (Rodee and others, 2). By this he meant that the essence of social existence is politics and that two or more men interacting with one another are invariably involved in political relationship. Aristotle also meant that this is a natural and inevitable predisposition among men. It is Aristotle's conclusion that, the only way to maximize one's individual capabilities and attain the highest form of social life is through political interaction with others in an institutionalized setting, a setting designed to resolve social conflict and to set collective goals-the state.

For Hobbes (whose theory is the main concern of this writing), it is only in the civil society that man can attain a settled and regulated life where peace and security are guaranteed. In his "Leviathan", Hobbes stated the nature of man in and before civil society In his account of man, Hobbes said that men are basically motivated by the drive to satisfy their desires. From this, he inferred that men are by nature egoistic. This raises some questions: Is the inference justified? If this is so, how can the selfishman live in the society with other selfishmen? Would there be no confusion? Other questions provoked by Hobbes' theory are was there a time in which man existed without the state? Is Hobbes' theory not a figment of imagination?

In attempt to look into Hobbes' theory in the light of these questions posed, this work will critically expose the theory of Hobbes. In doing this I have categorized for convenient sake the work into five sections. I will critically look into the Historical background of Hobbes, his account of human nature with a view to understand how these influenced his political theory of the state. It is also the task of this writing to make a critical appraisal hime of this theory with the aim of seeing how anh theory withstood the passorte

## **THE HISTORICAL BACKGROUND OF THOMAS HOBBS POLITICAL THEORY**

Thomas Hobbes probably the greatest among British political philosophers of his time. He was born at Westport in England in 1588. History has it, that he was born prematurely when his mother was frightened by the report that Spanish Armada were about to attack England. His father was vicar. His education at Chford stirred in him a fascination for classical literature, whereas his exposure to Aristotelian logic left him bored. In 1608, he left Oxford and had the fortune of becoming the tutor to the Cavendish Family. His association with the Cavendish offered him a unique opportunity of travelling wide.

It was in 1610 when Hobbes visited France and Italy that he probably found that the Aristotelian philosophy which he had been teaching was beginning to crumble. The discoveries of Galileo and Johann Kepler, who formulated the laws of planetary motion. It was on returning home that Hobbes decided to make himself a classical Scholar. Going by his political theory, Hobbes is an example of a philosopher who preferred the evils of absolute power to the evils of life in a society which did not contain such authority (Popkin and Stoll, 63). Why was he seen in this perspective?

To understand the background (logic) of a theory one must understand the metaphysics (conditions) in which it was produced. It is in consonance with this that John Plamenatz wrote:

Every thinker, even the most abstract is deeply influenced by the circumstances of his day. To understand why Hobbes wrote as he did, we must know something of the social and political conditions in his day and country, and of the controversies then to the fore (x)

Hobbes supported an all powerful government despite the fact that he believed that all human beings, including would-be leaders, are self-interested and self-regarding. What prompted Hobbes political philosophy was the civil strife and war. Hobbes lived through probably the most tumultuous days in modern British history. The thirty years' war, constant friction between monarchs and parliament, and civil wars combined to give Hobbes a firsthand look at society when law and order were tenuous, and when they collapsed together.

Against this background of turmoil, it is understandable that what Hobbes feared most of all was chaotic society. In such a society no man's life or property or family is safe (Popkin and Stoll, 63). Hobbes became convinced that the supreme achievement of government is to establish and maintain order.

Being a tutor in noble houses and having enjoyed the favour of this nobility, his political writings were intended by him to exert influence upon the side of the king. His writings according to Sabine and Thorson "were designed to support absolute government and in Hobbes interest this meant absolute monarchy, all his personal interests attached him

to the royalist party and he sincerely believed that monarchy was most stable and orderly kind of government (Sabine and Thorson 422-423).

In developing his political thought, Hobbes was deeply influenced by contemporary scientific discoveries, particularly those of Galileo and Harvey. Galileo began his physics with the assumption that the behaviour of every physical body could best be understood in terms of general laws of motion. Harvey's experiments in anatomy have revealed that the human body functioned like a complicated machine, the arteries, veins, nerves and organs being biological gears and springs.

Taking Galileo's new physics as a model, Hobbes proposed to show that every change could be understood as a change of matter in motion. Human beings were thought of as mechanical systems of material particles governed by the same physical laws as other materials bodies. Alan Ryan described Hobbes' science of nature as:

Science of bodies in motion; what he is committed to is a universe in which there is nothing in the world except matter in motion. Hobbes' psychology in principle reducible to physiology, and ultimately to physics (6).

With this understanding Hobbes conceived man as machine whose behaviour could be completely explained and predicted by physical principle. He became the consummate materialist: emotions, thoughts, sensations all psychological states were merely manifestation of matter in motion. Given the psychological picture of human beings, Hobbes conceived man to certain political conclusions—if left alone, people will attack one another with impunity as long as there is some hope of gaining power over others. Political order requires that power be placed in the hands of a single sovereign so that no one could believe it possible to wrest it away.

History has it that in Hobbes' own day, power was divided between parliament and the King, and this led to a civil war. Parliament won the victory and Charles I was executed in 1649. Since Hobbes had defended an absolute sovereign, he fled to France, believing that parliament would take reprisals against him. He returned to England after an exile of eleven years, and spent the rest of his days writing treatises and books, and enjoying his reputation as the "father of atheists". Among the books to his credit are "The Elements of Law", "Nature and Politics", "De cive", "De Corpore" "(concerning Body)" "De Homine" (Concerning Man) and "The Leviathan".

Given this historical background that occasioned his political writings, we move to look into his psychological interpretation of Human Nature. The questions posed here are: How plausible is the theory? What correlation has such theory to his political theory? Given the inherent character of man outside the society, was it possible for men to come together for regulated social or civil society?

## THE HUMAN NATURE

Hobbes stated his political inquiry (The Leviathan) with the analysis of human nature. In giving explanation of the nature of man and why a society without an absolute will must be accessory chaotic Hobbes resorted to a psychological theory of the nature of man. Hobbes observed the social and political upheaval around him, he observed a behaviour of contending individuals and factions struggling to extend their power to be an expression of human nature, rather than a local and temporary effect of the social conditions. People were, he thought naturally aggressive, hostile, self-serving, greedy, and proud. Instinctively they seek their own pleasure at the expense of others.

Inclined (in the psychological theory) to make egoism scientifically grounded account of behaviour, Hobbes adduced that man is by nature selfish and egoistic. He is motivated by selfish desires which require satisfaction if he is to be happy. For instance, all of his actions can be explained in terms of the attempt to gratify some desires, such as the desire for sex, for food, for shelter, for fame, for riches and so forth. Hobbes argued that:

...whatsoever is the object of any man's appetite or desire, that is it which he for his part called good, and the object of his hate and aversion evil... (Minton and Shipka, 422).

Going by this account of human nature, 'good' are not qualities inherent in things but are only signs revealing how the persons who use the signs feel about things they apply them to. For obvious reasons the emotions are always paired, according to as they form desire or aversion. Thus, the object which is attractive is in general loved, while that which repels is hated to attain one gives joy and to suffer the other gives grief, the prospect of one gives hope and of the other despair. Other appropriate combinations give fear or courage, anger or benevolence, and so on.

To give explanation to this, Hobbes stated that in the nature of man we find three principal causes of quarrel. First competition, secondly diffidence, thirdly glory (422). He said that competition makes men invade for gain by using violence, diffidence for safety and glory for reputation.

By this psychological device, Hobbes believed that he could derive all the emotions which men experience. According to Sabine and Thorson:

What are called 'mental' pleasures and pains are more involved but in principle they are not different. The will calls for no special treatment, since every emotion is a form of reaction to stimulation, or an active response to external objects and events, the will is simply the "last appetite" (428).

The essence of this theory of motivation is to give explanation or account for the way man behaves given certain emotions. For Hobbes, the fundamental psychological fact in value is that every stimulation affects vitality either favourably or adversely (Sabine and

Thorson, 428) If the effect is favourable the organism responds appropriately to secure and continue the favourable influence, if the effect is adverse the organism withdraws or takes other appropriate action to avoid the injurious effect

Interpreting Hobbes, Sabine and Thorson have it that the rule behind all behaviour is that the living body is set instinctively to preserve or to heighten its vitality. Going by Hobbes, the physiological principle behind all behaviours is self-preservation. Self-preservation means just the continuance of individual biological existence. For Hobbes, good is what conduces to this end and evil is what has the opposite effect. It is in this regard that Alan Ryan said:

Self maintenance is clearly the major imperative facing the Hobbesian man. The organism is so to speak programmed to keep itself in existence (8)

Given this psychological theory of man, there is bound to be many problems arising from man in relation to man. It is these problems that presumably made life impossible and inconvenient in Hobbes hypothetical state of nature. However, man's nature has another principle besides passion, and that is reason. Passion or desire creates the problems inherent in the state of nature while reason teaches men to "fly a contranatural dissolution" What reason does according to Sabine and Thorson" is not a new motive but a regulative power, or foresight by which the pursuit of security becomes more effective without ceasing to follow the general rule of self-preservation". In essence, it was reason that made men to transcend the state of nature to society.

The next section will look into the stage before social contract. Here we will give account of State of Nature-given this quality of human nature. This section will attempt to see how Hobbes attempted to answer these questions raised here". Is there anything like state of nature? Has man ever existed outside the society? Is Hobbes' state of nature not a figment of what men would have been like outside the civil society?

## **HOBBS' THEORY OF THE STATE**

### **(a) State of Nature**

Having exposed the nature of man, Hobbes raised the question: how will human relation be without the civil society? For Hobbes, the civil society was born out of the inherent difficulties which engendered the collective endeavour of the people in the hypothetical state of nature.

The state of nature according to Hobbes was a state in which man lived prior to the setting up of organised society. In the state there were no laws, no authority, no morality, no sense of or injustices. Here, it lacked the central sovereign power, life was precarious for human nature was predominantly egoistic and man would do anything that seemed to him necessary for self-preservation: No one will act on the maxim that will militate against self preservation.

Pictorially, life in a state of nature afforded no breathing space or moment of response in which the end can be once for all achieved, but was a restless pursuit of the means of continued existence. Moreover, the means of security being precarious, no moderation of desire can place a limit to the struggle for existence. Again, everyone in this state of nature had equal right to all things, i.e. rights to whatever they approved expedient for the survival. For Hobbes "in the state of nature man has a right to everything, even to another's body" (Plamenatz, 139)

In this light whatever satisfied anybody's appetite was for him good and he would pursue it, and whatever a person had aversion for was for him bad and he would avoid it. There was no other rule of action than self-interest and its satisfaction. But in the course of pursuing the satisfaction of their self-interest men came into conflicts with each other. quarrelled with each other and fought with each other.

According to Hobbes, the state of nature was a state of war and insecurity among men. In fact, Hobbes showed that the state of nature was a state of universal war. Hobbes stated, "in that conditions, which is called warre: such a warre, as is of everyman against everyman" (Appadorai, 22). This war consisted not in actual exchange of blows, but in the knowing disposition thereto, during which assurance is denied to the contrary. Hobbes maintained that such occurred because "in the state of nature of man, we find their principal causes-competition, diffidence and glory" (Hobbes, 422).

Given this scenario, the only preoccupation of men was how to satisfy their appetites, and the only means of doing so was by brutal force. There was no idea of permanent ownership of anything. If a man saw whatever he liked with another he would attack him and snatch it from him if he could overpower him. Men lived in a state of perpetual hostility. Every man was an enemy to every other man and there was no peace. They all lived in a state of perpetual fear and danger of violent death.

In such condition, Hobbes said, there was no progress, no development, no agriculture, no navigation, no industry. Thus, he stated clearly:

...no knowledge of the face of the earth, no account of time, no arts, no letters, no society; and the worst of all, continual fear and danger of violent death; and the life of man was solitary, poor, nasty, brutish and short (Leviathan, 82).

This was the state of affairs man created for himself. The state of chaos, human society chose to drift into if unchecked. Man in the event of looking for self-preservation shrouded himself in egoistic tendency that lacked collective endeavour in alleviating human hardship, thus disregarding the peace man desired. Man was there to do what he could and against whom he thought fit, and to possess, use and enjoy all that he would, or could get. It was a state devoid of objectivity and obligations for man to respect others. Morality was thus relative in this hypothetical state of nature. Man thus soaked with egoism did not possess the sufficient capacity to create an ordered society. Here all men were equal. Equality here can

simply that everyone is capable of hurting his neighbour and taking what he judged he needed for his own protection. Difference in strength can in time overcome and the weak can destroy the strong. This was right of all to all freedom. The motivating force in man was the will to survive and the psychological mood pervading all men was fear, the fear of death and particularly that of violent death.

Like mentioned somewhere in this work, Hobbes argued that several logical consequences could be deduced from man's concern for his existence. Some of these are diffidence, insecurity, and man's inhumanity to man. Hobbes recognised that such state needed remedy. He therefore asserted that "man's escape from the state of nature is by using his reason" (Munz, 95).

Hobbes recognized that reason presupposes natural laws (Maxim of prudence), and that even in the primitive natural state, there were some senses of laws of nature. Their essence is self-preservation. These laws are (1) to seek peace and follow it, (2) to relinquish the rights to all things which being retained hinder the peace of mankind, and (3) to perform their covenants made. The first law is the most important of all and from its other laws were deduced. According to him, "the aim of survival keeps me duty bound to seek after peace".. For Hobbes this law is

a precept, or general rule found out by reason, by which a man is forbidden to do... that which he thinketh it may be best preserved (In Defence of 424)

In the same vein, Plamenatz stated that:

The laws of nature oblige only in foro interno, that is to say, they bind to a desire they should place, in foro externo, that is putting them in act, not always. (129).

In such a time and place where no man else does so, he should not make himself a prey to others, and his own ruin, contrary to the ground of all laws of nature which tends to nature preservation.

Having given a detailed picture of the State of Nature, the task is to see how man riddled out of the problems inherent in the state of nature. Some provoking questions arise: How were men able to transcend this state? What prompted such? How was the covenant of society made? Was it really true or was it a theoretical creation of Hobbes to give explanation of what was the case? In the course of the next section answers will be offered.

### **(b). The Social Contract**

The essence of human nature is to inquire into the underlying reasons why social order is both necessary and possible. And also to show what kind of social order is required. It is on this background I see the emergence of civil society (through the social contract) as the logical outcome of Hobbes' thought. Social contract theory shows the origin of society according to which human beings lived originally under conditions of anarchic individualism,

in which every man's hand was against his fellows and every other man's hand was against him Finding the resultant insecurity and misery intolerable, men came together to form society in order to put an end to them (Joad, 186). The question arises: how can men come together to have a common goal since man is basically egoistic?

In answer to this, Hobbes said that the raw material of human nature from which a society must be constructed consists, then of two contrasted elements They are. (1) primitive desire and aversion, from which arise all impulses and emotions, and (2) reasons, by which action can be diverted intelligently towards the end of self-preservation Upon this regulative power of reason depended the transition from the savage and solitary to the civilized and social condition. As stated by Sabine and Thorson, the transition is made by the laws of nature, the 'conditions of society or human peace' (430), For Hobbes, laws state what an ideally reasonable being would do if he considered impartially his relations with other men in all their bearings upon his own security. Quoting Thorson and Sabine:

They are at once the principles of perfect prudence and of social morality and therefore they make possible the stop from the psychological motives of individual action to the precepts and values of civilized law and morality (431).

Society being the product of social contract each man now in search of peace should be prepared to lay down his right to all things when others are prepared to do so. According to Hobbes through this contract (covenant) men refrained from incessant exercising of their natural right and to select a common coercive power that will force them to avoid their selfish goals. This mutual transferring of right is what is understood as "social contract". It is in this regard that Plamenatz asserted:

Hobbes sees man as self-assertive, but sees him even more as in search of in a world of self-seeking men, and he puts a high value on prudence and consistency of purpose. Organized society is a discipline which the prudent accept and the imprudent must be force to submit to (xvii).

To avoid a condition of anarchy, the chief cause of which is the conflict of individual and egoistical judgements of right, men, following the dictates of their rights or freedoms enter into a social contract and thereby create artificial man, that great Leviathan, called a commonwealth or state. Hobbes stated that "the compromise, or covenant consists of an agreement among men to abide by a certain set of rules or conventions" (Popkin and Stroll, 64). These, according to Hobbes constitute what we now call the 'laws of the society'. Men agreed to abide by these laws in order to refrain from conflicts where peace is lacking.

Hobbes called loyalty to these laws as 'keeping of promise and failure '(if voluntary?)' violation of faith is exchanging one's rights granted by nature for moral or legal right provided by compact The total surrendering of whatever liberty one possesses for the guarantee or for the sake of survival.

For Hobbes, until the social contract is entered into, morality does not exist. 'Natural might makes right, since morality is merely civil law resulting from compact participated in by men who are to live in a common community. Writing on Hobbes, Omoreghe stated:

Thus, morality originated with the establishment of civil society, for this was the origin of the notions of right and wrong, justice and injustice, good and evil. Prior to the origin of civil society these notions were neither known nor used in the moral sense (Omoreghe, 44)

This covenant or contract involves the mutual transferring of rights. Given this contract, everyman then has a right to security, protection and justice- because it was on these purposes according Hobbes that society was formed and that men agreed to live in it.

However, the contract does not empty individual right of nature, but does allow the fundamental law of nature, ie self preservation. Thus, "a covenant not to defend myself from force, by force is always void" (Hobbes, 427)

But when a man has in either manner abandoned or granted away his right, then he is said to be obliged or bound not to hinder those to whom such right is granted or abandoned from the benefit of it and that he ought, and it is his duty, not to make void that voluntary act of his own. It is in this respect that men made the covenant Thus,

Every man says to every other, I authorize and give up my right of governing myself to this man or this assembly of men (government) on this condition that thou give up right to him and authorize all his actions in like manner (Hobbes, 426)

This mutual agreement between individuals does not strip them all their right Again this sovereign can either be this man or this assembly of men. He made it categorically clear that to avoid anarchy is to make a single body out of the several bodies of the citizens. Resistance is an act of breaking faith. Again to probe further is a deep-down drive to the natural state. The potent of the sovereign must therefore be absolute in order to secure this conditions of order and law. This is because "covenant without the sword are but words, and of no strength to secure a man at all (Sabine and Thorson, 433).

### **(c). The Status of The Sovereign In The Contract**

The sovereign is the beneficiary of Hobbes' social contract. Certain consequences followed from the creation of a state in this manner:

The government is sovereign, and the sovereign's power is absolute, for,

- (a) The sovereign is the result of the pact, not a party to it.
- (b) The pact is not revocable at the pleasure of the subjects
- (c) Men surrender all their right to the sovereign

(d). As the sovereign embodies in himself the wills of all, his actions are virtually their actions, on the principle that whosoever acts through his agent, act through himself (Appadorai, 22).

In view of this status, the state (sovereign) Hobbes' political theory is an authoritarian state in which virtually unlimited and indivisible power was vested on the sovereign by the citizens. In the same vein, it was the citizens who made this covenant with each other to handover their rights to the sovereign, the sovereign himself did not enter into any covenant with the citizens, he was not part of the covenant. Consequently there can be no breach of covenant on the part of the sovereign. The sovereign is the judge of what is necessary for peace and defence of his subjects and judge of what doctrines are fit to be taught (ie he has the prerogative to decide good and evil in the state, it is he who decides what is to be considered as morally wrong or morally right in the society). He has the right of making rules whereby each subject may know to what personal property he is entitled. He has the right of judicature, of making war and peace, of choosing counsellors, of rewarding, honouring and punishing. In fact, he is immune from criticisms.

Some questions are provoked by this position: How can this right granted to the sovereign by the covenant be maintained, sustained and retained? How can the sovereign command obedience to himself? In response to these questions, Hobbes said that without power to enforce law, covenants are "mere words", for the bonds of words are too weak to bridle men's ambition, avarice, anger and other passions, without the fear of some coercive power. Supporting the effective use of power, Rode and others wrote:

...both Hobbes and Machiavelli admitted that any form of government could rightly claim legitimate authority, as long as it had power to enforce its will both thinkers also preferred monarchy, believing that a strong monarchy was the strongest government of all and so the most lively to ensure stability (24).

Accordingly, security depends upon the existence of a government having the power to keep peace and to apply the sanction needed to curb down man's innately unsocial inclinations. In this regard it could be said that effective motive by which men are socialised is the fear of punishment, and the authority of law extends only so far as its enforcement is able to reach.

Also power is implicit in the covenant. The makers of the covenant, when they promise to obey the sovereign, undertake not only to keep his laws but also to help him enforce them, if he requires their help, for both undertakings are clearly involved in the promise of complete obedience. In this respect Plamenatz wrote:

Though the passion of an entirely selfish creature may often move him to break the laws, unless he is held in check by fear of punishment they will hardly ever move him to obstruct the sovereign when he seeks to punish someone (137).

Hobbes went further to say that the sovereign, as he must appoint officers to give effect to his commands, he can rely on their loyalty, partly because he rewards their services and partly because it is in everyone's interest that everyone else should obey the sovereign and his officers. No more than this is needed to make the sovereign's power effective. Having come this far, Hobbes saw law as the sovereign's command and this led him to make an additional point that "there can be no unjust law".

The power of the sovereign must therefore be absolute in order to secure the conditions of order, peace and law. The multitude of individuals should confer all their power, strength and rights on one man (monarchy), or upon an assembly of men that may reduce their wills, by plurality of voices, to a will. This man will bear all their burdens under the dictate of reason.

Who is this sovereign? Hobbes answered that though the sovereign might be located in one man or in an assembly, his preference for sovereignty is one person (the absolute monarch). Popkin and Stoll articulated his reason for monarchy over other forms of government, such as oligarchy or aristocracy as follows, if the sovereign consisted of a group then this group might have conflicts within itself. Thus, the power of enforcement would be divided, and instead of a peaceful society, conflict would again break out (this was the case between parliament and the monarch of his day). Secondly a single ruler has more secrecy of counsel and such important information cannot filter to the people unlike when it is a group. Finally, a monarch's decisions are only as 'inconstant as human nature, but a group has that plus of inconstancy of number'. For Hobbes there is no reason to believe that the monarch will work for his own good at the expense of the public welfare. He therefore put it "the king is only as rich as his country" (Popkin and Stoll, 64).

Hobbes later decided to rate the monarch with other earthly ruler, when he said:

"his power though absolute there be some rights, which no man cannot have said to be abandoned or transferred (Smullyen and others, 256).

These are what Hobbes called liberties. By these, he meant "those things the subject may justly refuse to do even though commanded by the sovereign". The essence of the covenant is to preserve and protect his life. In keeping with this, he is entitled to refuse to obey the sovereign when to do so would place his life in danger. For instance, the monarch's command to the subject to kill, wound or maim himself, or not to resist those who assault him can be justly disregarded by the subject. Further, he is not bound to testify against himself in a criminal action.

However, Hobbes warned that the powers of the sovereign are imposing. According to Hobbes "no subject can make a new covenant or rebel against the monarch (provided that the monarch is capable of protecting him)." Having extensively dissected both Hobbes' psychological and political theories, it will be unphilosophical to digest and accept everything without making critical remarks on them. Though Hobbes' work is very insightful and

apparently convincing, when applied the sledge hammer of critical analysis, the loopholes cannot be hidden. The task in the next section is a critique of Hobbes' theory.

### **A CRITIQUE OF HOBBS' POLITICAL THEORY**

So far, I appreciate Hobbes' account of Human nature in relation to his account of his political theory because he was thorough, insightful, pungent and thought-provoking. The doctrine became popular because it met a need which was peculiarly strong in countries in the throes of or threatened by civil war. It was in many ways suited to meet that need. Being spurred by the circumstances of his time, he was philosophically poised to render a panacea to the controversial issue of sovereignty. It is in this perspective that Harald Laski said "no theory of the state is ever intelligible save in the context of its time. What men think about the state is the outcome always of the experience in which they are immersed" (1). This is not to say that such theories have no relevance to the present epoch. They are still useful to our time in the sense that when there is a confusion, people will seek explanatory theory for such crisis. For instance, political thinkers of the present epoch apply Hobbes theory to justify the use of power for cohesion, stability and command of obedience in the state.

In spite of the attractiveness and the logicity of Hobbes' theory, and his utopian political paradise, his theory is crippled in the face of criticisms. Critics have accused Hobbes of cynicism and bad sociology. He seems to take the worst in human nature as the norm, they say. The knowledge that man can be rapacious leads to the belief that man will be rapacious or (selfish). This is not the case, however, due to institutional influences which shape us. It is our view that Family, Church and Schools, among others, evoke not only tolerance, but sympathy, care and love in abundance. They help to curb or sublimate egoistic tendencies and to cultivate social ones. Hobbes ignored these facts, he yanked human beings out of their actual social context and ended up with a distortion of human nature and therefore an artificial and contrived basis for government.

Continuing against his psychological theory, one will see that Hobbes' picture of human nature is pure fantasy. Given that in a state of nature men were profoundly selfish, self-regarding and distrustful of one another, and for that reason reluctant to make concessions. Also given that their condition was intolerable and that they were desperately anxious to get out of it which resulted into contract where power was given to a different person to provide for the peace, order and security, there are questions provoked by this: Was the person who held power not a human being? Had he not that nature of man? At the point of the contract had that mistrust in man disappeared? Would the sovereign who became the beneficiary of the contract not make laws to suit him which will revert them back to the state of nature? In answering these questions, if actually men were selfish by nature and always out to satisfy their desires, the sovereign should not be different. His rulership would be basically egoistic and to the satisfaction of his desire.

Also, if men in a state of nature had no obligation and power, and were creatures of entirely self-regarding, without benevolence, honour and pity, then it is the position of this writing to say that such men could not, of course trust one another to enter into and keep a

covenant when it was to their immediate advantage to break it. Given this perspective, Sabine and Thorson argued:

If men were as savage and anti-social as they are at first represented, they would never be able to set up a government. If they were reasonable enough to set up a government, they would never have been without it (430),

In view of this, I will say that Hobbes' account of human nature and society is paradoxical. This paradox according to Sabine and Thorson is due to the fact that what figures as the origin of society is a combination of the two parts of an analytic psychology. By a psychological convention Hobbes treated motivation as if it were wholly non-rational, while at the same time he depended upon reason for that regulation of motives which alone make society possible. In this regard the distinction is of course fictitious. Human nature is neither so reasonable nor unreasonable as he assumed it to be. The position of Hobbes that human nature is essentially selfish cannot be accepted and maintained.

Another criticism against Hobbes is the area of the motivation. Sabine and Thorson noted that Hobbes' mode of derivation was deductive rather than empirical. Hobbes was not cataloguing feelings and motives which he found by observing human nature, but showing rather what reactions can occur in various complex situation on the assumption that all human motives arise from the primitive attraction or retraction which every stimulus is supposed to produce (428).

On the issue of passion and reason, Hobbes stated that men are motivated by passion and that it is passion that rules men and reason plays a secondary role. In reaction to this, it is inconceivable and unimaginable that men's actions in a state of nature were more by instinct (passion) and there existed no sense of morality. It is in support of this objection that quote Aristotle:

Man, alone among living creatures possesses reason and it is the function of reason to plan or to guide; man, in fact, can laydown rules, conceive ends and plan the means for achievement. The good life, then is in the first place a life that satisfies this condition; it must call into play man's specific faculties, those which man alone possesses, and it must be lived in accordance with a rule (196).

Going by Aristotle's view, reason is inherent in the nature of man and that even in a state of nature that was there, and it is that, that can prove to Hobbes that state of nature is hypothetical and could never have existed.

Social Theory of Hobbes has also come to the sledge hammer of attack. The objection to that, is that it is extremely doubtful whether there ever was a pre-e condition of mankind. From the historical point of view, the contract theory of the origin political authority is untenable, not only because historical records are wanting as to those early times when, if

at all is from what must have been made, but also because what historical society imagined, is such as to show its impossibility. As against the contract, Maine's research showed that the progress began but the end of STATUS to CONTRACT. According to Maine, contract is not the beginning but the end of society. Citing Appadorai as he quoted him, he asserted that

the evidence of early law and customs shows that primitive men had no such freedom. Primitive society rested not upon contract but upon status. In that society, men were born into the station and the part they were to play throughout life (29)

Again, it has been noted that Hobbes failed to realize that the principle involved in absolute sovereignty is wrong, for if the sovereign is all-powerful and stands above law no citizen must be prepared to submit to his arbitrary pleasure. It is possible that this position may prove to be worse than it was prior to the contract. It is on this basis, that democrats and anarchists (those opposed in principle to any government) charge that government especially unlimited government, can itself foster conflict and human destruction. Citing examples of such, Minton and Shipka observed:

In the twentieth century... fascists such as Hitler and Mussolini perceive the state as an actual person, an organism which will either grow or decay. Growth comes through flexing one's muscles and increasing one's power through expansion and conquest. Decay comes through self-restraint (416).

The result of the fascists' idea has been massive killing and butchery, all of it under the leadership and inspiration of power-crazed dictators who reveled in war. Bringing example home, past military regimes in Nigeria created a state of fear and insecurity which has affected the present civilian regime where innocent citizens are brutalized, bestialized and dehumanized. People's freedom has been denied and fear and hunger reign supreme while the leadership is relishing in power absolutism and economic extravagancy and squandermania. On the basis of the records, putting power in the hands of some would-be messiahs hardly nourish political stability and mutual survival.

Another criticism that must be noted here is the utility of deterrence in alleviating crime. There is no conclusive evidence, for instance, that the death penalty deters individuals from capital offences such as murder. Also, if you consider that only a small fraction of law-breakers are ever charged and indicted, let alone convicted, but that most people generally comply with the law, then it would appear that there are forces at work other than the threat or fear of punishment by the state. If the threat of punishment were the only disincentive to crime, then statistics would soar. It is in this light I see Plamenatz' argument:

Before there can be political power, there must be rules that men follow, not from fear of government, but from other motives (153).

As a propping argument to the above, granted that an example of an original contract could be found, it cannot necessarily bind the descendants of those who originally entered into the contract. In this stride of argument Bentham said "I am bound to obey not because my great grandfather may be regarded as having made a bargain which he did not really make with the greatgrandfather of George III but simply because rebellion does more harm than good (Appadorai, 29-30).

It is noted that Hobbes assumed that men in a state of nature are equal. This assumption is incorrect. It is possible to argue with the German jurist Von Haller (1768- 1854) that inequality, rather than equality, is natural (Appadorai, 30). I bring home this critique with the objection made by David Hume against Hobbes' notion of natural law. Hobbes saw natural laws as rules which experience teaches men that it would be to their advantage to follow, if they could be sure that other men would follow them too. For Hobbes natural laws are divine command or eternal law discoverable by reason. In opposition to this position, Hume denied the existence of such before moral laws For him, what Hobbes called natural laws are convention which men come to adopt because experience teaches them it is their interest to do so. Men are moral creatures and therefore have conventions which are not universal as Hobbes saw laws of nature

## **CONCLUSION**

So far, I have given a some-what comprehensive exposition of both Hobbes psychological theory about the nature of man and how it influenced him to come up with a political theory about who should govern society. To appreciate Hobbes one will see that Hobbes' reputation as a thinker resets mainly on his contribution to the philosophy of man, which he propounded as an influential egoistic psychology. In the moral philosophy he is generally regarded as a pioneer of the utilitarian school. This is because the power of the state and authority of the law are justified only because they contribute to the security of individual human beings, but without the justification of rational ground of obedience and respect for authority except the anticipation that these will yield larger individual advantages than their opposites.

Unlike most contract theorists, Hobbes tackled the substantive questions of political obligation faced by politicians and citizens alike. He was not interested merely in abstract moral justification, but he was also deeply concerned about the practical and institutional problems faced by basing authority on the continued consent or agreement of the individual members of a society.

It must be admitted though, that the specific contract terms espoused by Hobbes are not attractive to contemporary political theorist, since Hobbes' contract did not provide sufficient safe-guards against the abuse of power by the sovereign. Nonetheless, the above examination of the structure of his contract theory could be instructive to political and legal theorists today, who are becoming increasingly aware of the need to bridge the gulf between hypothetical justifications and real constructional problems.

It must be noted that one of the most important contribution of Hobbes' contract theory is that it set the individual citizen, not the mass of citizens as the most basic component in the establishment of political sovereignty.

The issue of individual liberty as protected against the sovereign has actually brought about certain reforms in some constitutions such liberties (rights) as for instance, the monarch's command to the subject to kill, wound or main himself or not to resist those who assault him, can be justly disregarded by the subject. History has it that the precedence of the fifth Amendment to the US constitution was established on this basis.

On these liberties of the individual against the sovereign, Popkin and Avrum Stroll stated:

A command for dangerous military duty may be refused if the intention of the sovereign in issuing it was not to preserve the peace (but no man can justly object to defending his country when it is attacked by outside aggressor) Liberty does not include the defence of any man against the sovereign. This rebellion is always unwarranted, according to Hobbes, and similarly, protection of a criminal from the officer of law is likewise unjust, this tenet has also come down to us from Hobbes and is embodied in most legal codes (65).

However, no matter how plausible Hobbes' theory might be and the practical bearing it has on modern political development, his theory has become an anachronism This is in the light of Hobbes' support for authoritarian sovereign absolute monarch which has gone out of fashion. Also it could be seen in spite of the strength of Hobbes political philosophy his countrymen did not adopt it. In 1688 William of Orange (after the execution of James 1) was invited by parliament to assume the British throne but only if he granted important concessions which are landmarks in the development of limited government.

From indications, absolute government (monarchy) is no longer in tune with the present day reality, as notions such as individual rights, government by consent, majority rule, and separation of powers have become common place in England. The power of Monarchy has been reduced to where the monarch today is a figurehead.

My critical remark cannot be withheld on Hobbes' assumption on absolute government, that unless supreme authority is undivided, there cannot be a final and generally accepted arbiter in all cases, including disputes about the limits of authority. Now, this assumption is just not true. It is possible to divide authority between or among different bodies and persons that none is sovereign in Hobbes' sense and yet no dispute can arise which somebody has not the right to settle finally. For instance, in the United States, ultimate authority of different kinds is vested in the president, in the congress, in the Supreme Court, and in each of the fifty states. Of these centres of authority, none is subordinate to any of the others. Hence separation of powers, and checks and balances.

In this understanding, the different centres of authority have power of their permission of the others. They have it according to the principles laid down in constitution. It is the submission (contradicting Hobbes) whether there is a sovereign not, there is always where government is stable a constitution, there are always ne governing the use of power which are in fact obeyed by those who exercise power Here power is always in fact divided, for the very simple reason that government is always form of collaboration. In this respect, Plamenatz said "Those who have power in the state must observe some rules in their dealings with one another, for unless they do so, they cannot govern (151)

Another observation made from the interpretation of Hobbes' theory is that Hobbes saw the civil society as the only point of unity. Though Hobbes spent most of his time dealing with the description of man in a specifically political or civil context, his clarification as to his methods and intents indicate that civil government needs not be considered the only source of real unity among men when they are considered as men According to Stephen H. Daniel "language for example, is an instance of a form of possible unity which holds men together in a social, though not necessarily civil way. The sources of community and society are found in the nature of man as man" (214)

In bringing this writing home, it is the position of this work to say that the differences existing between Hobbes and other political thinkers (theorists) like Locke, Rousseau etc on the nature of and its influence on their political theories render Hobbes' untenable and cannot be taken as true. In this perspective, Rousseau said "the concept of human nature is confessedly a theoretical construction" (Laski, 5). In summation, if we begin, as Plato and Aristotle did, by defining man as a social and political animal then it follows that we must suppose him to have always lived in some kinds of society however rudimentary. It is an incontrovertible fact that man finds himself in the world, living under the authority of governments, and the obligation to obey their orders arises from the facts of his nature. For man is a community building animal, driven by inherited instinct to live with his fellows. From this it follows that it is only in the society that man can realise the full potentialities of his nature.

## WORKS CITED

- Adeigbo, F.A. (Ed). Readings in Social Political Philosophy, vol. 1, Ibadan. Clauerianum Press, 1991
- Appadorai, A. The Substance of Political, Oxford: Oxford University Press, 1975
- Barry, Norman P. An Introduction of Modern Political Theory, London: The Macmillan Press Ltd, 1981.
- Daniel, S.H. "Civility and Sociability: Hobbes on Man and Citizen in Journal of the History of Philosophy, Bol. Xviii, No. 2. April, 1980.
- Flathman, RE Concepts in Social and Political Philosophy, New York: Macmillan Publishing Co. 1973.
- Hobbes, T. "In Defence of Dictatorship" in Philosophy: Paradox and Discovery. (Eds) Arthur J. Minton and Thomas A Shipka, New York: McGraw-Hill Inc., 1982
- Joad, C.E.M. Philosophy, London Hodder and Stoughton, 1976.
- Laski, H.J.A Grammer of Politics, London: George Allan and Unwin Ltd, 1967
- Minton, A.J. and TA. Shipka, Philosophy Paradox and Discovery, New York: McGraw- Hill Inc, 1982.
- Murray, A.R.M. An Introduction to Political Philosophy, London: Cohen and West Ltd, 1953.
- Omogbe, J. A Simplified History of Western Philosophy: Modern Philosophy, Ikeja Joja Educational Research and Publishers Ltd, 1991.
- Omogbe, J. Ethics: A Systematic and Historical Study, London: Global Educational Service, 1979.
- Plamenatz, J. Man and Society, Vol. 1, Burnt Mill, UK. Longman Group Ltd, 1963.
- Popkin, R.H. and A. Stroll. Philosophy Made Simple, London: William Heinemann, 1981.
- Rodee, C.C. and Others. Introduction to Political Science, Tokyo McGraw-Hill Book Co. 1983.
- Russell, B. History of Western Philosophy, London: George Allan and Unwin Ltd, 1979.

Ryan, A. "The Nature of Human Nature in Hobbes and Rousseau" in *The Limits of Human Nature*, (Ed), Jonathan Benthall, London: The Institute of Contemporary Arts Ltd, 1973.

Sabine, C.A and L. Thorson. *A History of Political Theory*, Illinois: The Dryden Press, 1973.

Smullyan, A. and Others. *Introduction to Philosophy*, London: Heinemann Ltd, 1983.

Stumpf, S.E. *Philosophy: History and Problems*, New York: McGraw-Hill Book Co. 1989.

# **PAN-AFRICANISM AND HUMANISM: THE CHALLENGES FOR AFRICAN DEVELOPMENT**

By  
Gabriel E. Idang, Ph.D

## **ABSTRACT**

*Pan-Africanism, on the one hand, is the philosophy, which bases its values on the welfare and all-round development of Africans who share common destiny, bonds and objectives and have as their common goal the unity of all Africans and the elimination of unjust and unlawful oppression of black peoples. Humanism, on the other hand, is man-centred philosophy which supposes that man has the capacity to change the society in a better direction. The traditional African society, which is overtly humanistic, is characterised by wholistic and overwhelming personal relations, the sacred and dignity of the African peoples in consideration of ultimate reality expressed in hospitality, love for children, family and community. Within these cultural values, sustainable development was achieved and that gave impetus, meaning and purpose to African development. But in contemporary time, development in Africa seems to be slow, backward or thwarted by new cultural, socio-political, legal and scientific systems, which require the mastery of new ethics of life and world views. This paper attempts to examine the philosophies of Pan-Africanism and Humanism in relation to the problems of Africa development.*

## **INTRODUCTION**

Africa, the cradle of world civilization, is grossly underdeveloped in spite of her abundant human, material, and spiritual resources. This situation is, indeed, both sad and challenging. It is sad because Africa has what it takes to be one of the leading continents in the world but when the roll call of leading continents/nations is taken in terms of development, Africa and its nations are bottom-heavy. It is challenging because Africans have the way withal and the potentialities to upturn and reverse the backward situation whether it is in the area of education, economy, politics, religion, and so on. Pan-Africanism, as proposed by its founders, is an ideal philosophy for the emancipation of Africa and Africans from the shackles of poverty, war, hunger, disease and or any form(s) of dwindling situation(s) which enslave Africa and Africans and thwart the march towards progress, freedom, happiness and sustainable development. Pan-Africanism has the task of uniting the peoples of African descent or stock for the purpose of charting their common cause and destiny.

The concept of "humanism" as used in this paper refers to or is restricted to secular humanism which is founded on non-theism (denial of the need for a creatrix), natura (the view that everything in the universe can be understood and explainable in lesby natural laws alone), evolution (the theory that the universe and all visible things evolve by means of natural

selection as proposed by Charles Darwin), ethical relativism (the view that humanity decides its own values as opposed to absolute basis for values in C Others include human self-sufficiency (the belief that human beings can solve their own problems without divine assistance), a firm determination that all human values and potentialities shall not be swallowed up in a system that either takes no account of man makes him something less than he truly is, and a distaste for all world-views which are not man-centred and a distaste for all idle speculations. Above all, humanism promises a reaching social programme that stands for the establishment throughout the world of democracy, peace and a high standard of living on the foundations of a flourishing economic order, both national and international Humanism which is considered a vital force in the contemporary world looks up to the methodology of science as the most reliable source of information about what is factual or true about the universe.

Now, the crux of the matter or the fundamental question which should be answered is this if the tenets of Pan-Africanism or those of Humanism are true and functional, what then is responsible for the slow, backward or thwarted development in Africa? Or, are the tenets of Pan-Africanism and Humanism eclipsed by other factors such that their application and workability cannot guarantee or bring about sustainable development in Africa? We shall attempt to explore this in this paper as well as recommend the way forward. Before we do that, we shall take a look at Pan-Africanism, Humanism and Development, and then highlight the problems of African development in the light of the tenets of both Pan-Africanism and Humanism.

### **A BRIEF LOOK AT PAN-AFRICANISM**

The simplest or rather the literal meaning of Pan-Africanism is "All Africanism" All-Africanism is a movement and socio-political world-view of Africa which has the task of unifying and uplifting African peoples sharing common destiny, bonds and objectives, and placing them in a hostile relationship to any unjust and unlawful oppression of black peoples both in Africa and in Diaspora. According to Esedebe:

Pan-Africanism is a political and cultural phenomenon which regards Africa, Africans and African descendants abroad as a unit. It seeks to regenerate and unify Africa and promote a feeling of oneness among the people of African world. It glorifies the African past and inculcates pride in African values. (3)

Pan-Africanism, as one could see, is a philosophy of living and a philosophy to live by. This is because it has the task of not only attaining truth about the African world but also showing how that truth can be operative in the affairs of African peoples Afhanism, as Ajala puts it, has the following objectives:

to promote the well-being and unity of Africa peoples/and people of African descent throughout the world, to demand the self. determination and independence of/African peoples other subject races from the domination of powers proclaiming sovereignty

and trusteeship over them; to secure equality of rights for African peoples and the total abolition of all forms of racial discrimination. (4)

Although it is not precise when Pan-Africanism began, Esedebe (3) believes that "Pan-Africanism feelings became articulated in the New World around the time of the declaration of American Independence (1776)" even though the terms "Pan-African and "Pan-Africanism" were not coined when the movement they describe first emerged Pan Africanism only became popular at the London Conference of 1900. And we believe that the elements of Pan-Africanism had existed even in the primitive African society.

Nevertheless, the concept of Pan-Africanism was given its rightful place in the scheme of things by an indefatigable and true son of Africa, Kwame Nkrumah of Ghana in the 1950's, The concept was borne out of the burning desire to unite the fragmented and poor African countries politically in order to bring about rapid development and progress in the African continent and thus emancipate the downtrodden Africans from the shackles of poverty and underdevelopment. Not many African leaders appeared to have supported this concept but it certainly became the foundation or a launching path for the establishment of the Organisation for African Unity (OAU) in 1963. Nkrumah, indeed, advocated for an all-inclusive development of Africa and African states. And this is the perspective of Pan-Africanism. Maznui and Tidy (xiv) have confirmed that "before long... Accra became the capital of the principle of Pan-Africanism, at least until 1963 when Addis Ababa became the capital of the practice of Pan-Africanism".

### **A GLANCE AT THE CONCEPT OF HUMANISM**

Humanism is essentially a human oriented philosophy which, in its secular variety, relies on the capacity of a person to improve his/her lot as well as redirects the society of produces a good and happy society. In order to realise this objective, humanism relies on and places emphasis on science and its method, as well as great confidence in the capacity of a person to achieve self actualization as the master of his/her own destiny. Humanism, as a naturalistic philosophy, rejects all forms of supernaturalism and relies primarily upon reason and science, democracy and human compassion. In spite of the fact that 'humanism is subject to a wide diversity of expression, it is basically philosophical outlook which is centred on the autonomy of human beings as dignified, rational beings who are thought of as possessing within themselves the source of truth and right. Humanism, then, may be seen as a devotion to human interest or as a system that is concerned with human (not divine) interest with the human race in the world here and now.

Etuk (5) explains why "humanism is one of the major systematic philosophies in the history of civilization". He believes that humanism claims to promote a correct and integrated view of human place in the universe and of man's place in it by determining the understanding of nature as well the chief values which people should seek. It can be deduced that humanism, like Pan-Africanism, is a philosophy of living and a philosophy to live by. And the reason for considering humanism as a philosophy to live by is that like philosophy, it

has the task of not only attaining the truth but also of showing how that truth can be operative in the affairs of people.

Frolov (178) considers humanism as "a system of views based on respect for the dignity and right of man, his value as a personality, concern for his welfare, his all-round development, and the creation of favourable conditions for social life" Lamont (12) sees humanism as a "philosophy of joyous service for the greater good of all humanity in this natural world and advocating the methods of reason, science and democracy" The province of humanism as Lamont portrays is this natural world requiring no support from supernatural sources. Lamont (14) goes on to state that "humanism is the viewpoint that men have but one life to lead and should make the most of it... using their own intelligence and co-operating liberally with one another, can build an enduring citadel of peace and beauty upon this earth".

Humanism as a philosophy must mean a certain view of life in order to give life meaning and significance. When it is said that humanism is a philosophy, it means that it is a view of life, and an understanding of the universe. There is also what is known as the philosophy of humanism which is simply the reasoning and the logic which guides and informs humanism. And these can be found in the Humanist Manifestoes. The first Manifesto was drafted in 1933, the second in 1973 and the third, drafted by Paul Kutz, in 2000. The third Humanist Manifesto clearly states the basic principles or the affirmations of humanism. It affirms, amongst other things, that humanists are committed to the application of reason and science to the understanding of the universe and to the solving of human problems; that humanists deplore efforts to denigrate human intelligence, to seek to explain the world in supernatural terms, and to look outside nature for salvation, that humanists believe in enjoying life here and now and in developing their creative talents to their fullest, that moral principles are tested by their consequences, and so on.

From the humanist statement of principles, one could see humanism as a progressive philosophy of life which, without supernaturalism, affirms peoples' ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater glory of humanity. Thus the life-stance of humanists which is guided by reason, inspired by compassion, and informed by experience encourages people to live their lives well and fully Bullock identifies two most important basic assumptions in the principles (affirmations) of humanism to include:

(i) The belief that human beings have a potential value in themselves and that it is respect for this which is the source of all other human values and rights. This value is based upon the possibility which human beings possess to a unique extent, to create and communicate (languages, human relations, the arts, sciences, institutions)- latent powers which once liberated (eg. by education) enable men and women to exercise a degree of freedom of choice and action in shaping their lives.

(ii) The rejection of any system of thought which: (a) despairs of man and denies meaning to human life...or (b) treats him as a depraved worthless creature which can only be saved by divine grace.. or (c) is DETERMINIST OR REDUCTIONIST in its view of human

CONSCIOUSNESS... or (d) regards men and women as having no value as anything more than expendable raw material for use or exploitation by political or economic system (397).

The humanist philosophy, therefore, has humanity, not divinity as its point of references. So any world view or belief system that acknowledges the primacy of human interests and well-being with or without reference to God or the Supernatural can be conveniently qualified as humanistic.

### **WHAT IS DEVELOPMENT?**

As simple as the concept of development may seem it would be discovered that most people who grapple with the definition are either one-sided or ignorant of the term Rodney (10) was right to have noted that development is "a many-sided process". Rodney also explained that development at the individual level amounts to increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being. Development, at social groups' level translates to increased capacity to regulate relationships both internally and externally. On this view, development seems to be primarily mental and then expressed in material terms.

Authentic development has to do with human beings who are endowed with deliberative powers to think and to make wise and rational choices as well as tackle any problem, which may arise out of their living conditions. Thus, moral development and indeed mental development would have to grow in parallel proportion with the development of social infrastructures otherwise there is no genuine development. Africa, for example, is said to be underdeveloped, not in the sense of absence of signs of physical infrastructures but because those signs represent the level of mental development of other nations. Igwe, using Nigeria as a case study, observes as follows:

It is the fact that the erection of social infrastructure in Nigeria does not reflect her level of mental development that explains why most of her public utilities hardly function satisfactorily beyond a few months after installation. It explains why many projects are started and abandoned half-way and broken-down equipment litter the whole country. It also explains why her institutions are mere edifices bereft of form and content (4)

Philosophically, development involves understanding the immediate environment and its problems and setting out goals-oriented targets and objectives to tackle the problem as well as formulating policies that guide approaches to changes that are eminent as far as a person's or a nation's existence is concerned. The concept of development also has to do with the act of accepting technological innovations in place of old forms. This can assume many aspects of change, modernization and transformation. Thus, development embraces the aspect of making something become new or larger than it was perhaps progressively. How a person or a nation progresses in the battle for successful existence in his environment, fits in well or takes steps to handle problems and changes are all the processes of development.

The progress necessary to a nation for its survival calls for planned policies and appreciation of values and aspirations. We can think of development as emanating from the process through which a nation struggles to survive the changes in its environment and make meaningful strides or progress in pursuit of values, goals and objectives that would enhance its successful existence in its environment. But how does a nation plan its ways in the setting of goals, values, objectives and aspirations with which to pursue? What helps the nation to appreciate certain values as being objectively necessary to its survival? How can a nation set about approaching and achieving its planned objectives, set goals, values and aspirations? These are some fundamental questions which people are inclined to ask as well as seek answers to them.

Okereke and Ekpe (4) subscribe to the view that "development, rather than being an abstract economic category is a multi-dimensional process". From the materialist point of view, development focuses on people and their overall well-being, and people are seen as the fulcrum on which development revolves. At the level of the individual person, development is seen as the interplay between the person and nature in the process of production of material needs. Moreover, development implies the ability of people of a given society to exercise concerted effort in dealing with their environment. This, of course, depends on the extent to which they understand the workings of nature and more importantly, the extent to which they apply that understanding using appropriate tools or instruments.

### **WHAT ARE THE CHALLENGES FOR AFRICAN DEVELOPMENT?**

Development in Africa as we have noted before, seems to be slow, backward or thwarted by new cultural, socio-political, legal, linguistic and scientific systems which require the mastery of new ethics of life and world views. But it must be noted that an individual born into a culture is largely moulded by that culture. Therefore any attempt to Enject new (foreign) cultural, socio-political, legal, linguistic and scientific systems is bound either to bypass or distort the already known and internalised values in the individual person and, by extension, the society.

Let us choose first and foremost, for examination the philosophy of Pan-Africanism and critically explore the main obstacles to it. This would give an insight into the inability of Pan-Africanism to guarantee or enhance the most needed African development. In other words, we intend to analyse possible reasons why Pan-Africanism is making little or no progress toward the unity, welfare and all-round development Africa and Africans Africa is a very large continent as compared to other continents of the world. There is lack of effective transportation and communication facilities to cover this large continent and this constitutes one of the obstacles to unity and development of the African continent. We also note that Africa has developed a tremendous diversity of languages, cultures and traditions. There are presently over 800 vernacular languages spoken in Africa together with varied social customs and institutions. Although the multiplicity of native languages might not constitute barriers to development, it is observed that problems arise when the language of instruction is different from the learner's native language. It is common knowledge that the new generation or our present children find it difficult to count from 'one' to 'ten' in vernacular let alone know the

meaning of words or even describe things in their native languages. The use of English and other foreign languages is not bad but the idea of discarding local languages (vernacular) and giving prominence to foreign languages which may take time to understand is not conducive to Pan-Africanism and African development. Banjo (3) was right to have noted that "when the language of instruction is different from the learner's mother tongue, a substantial problem arises, and the task of effecting a maximal development of the individual becomes a difficult, sometimes a Herculean one". Development of any society must necessarily start with the individual and the failure of human development in Africa is very largely a failure of language (native) education.

Pan-Africanism and indeed African development appear to have been crippled by European (Western) culture, and this has left great and indelible marks on the indigenous culture of Africa. The impact of Western civilization in Africa, for example, created many problems and changes in the lives of the peoples of Africa many of which include the problem of new cultural adaptations and incorporation of foreign traditional values and customs into African culture. McKay (129) writes that "European powers divided Africa into arbitrary and artificial political units which largely ignored tribal boundaries. They carried into Africa their different political and government traditions and systems".

McKay also sees nationalism as an important barrier to Pan-Africanism and African development. With reference to Thomas Hodgkin's comment in a book titled *Nationalism in Colonial Africa*, McKay quotes Hodgkin as stating that:

African nationalism tries to operate at a variety of levels: first, at the level of a particular language group or greater tribe, like the Yoruba or Ewe, second, at the level of a particular territory, like Ubangui - Shari or Nigeria; third, at the regional level of West Africa or the French Afrique Noire, and finally at the Pan-African level. The naturalism of the first three levels all tend to conflict with Pan-Africanism in its widest meaning (130)

Deculturalisation of African peoples has been seen to have contributed to the seeming slow or backward development in Africa. According to Abraham:

In newly independent Africa the period of the loss of independence entailed a certain measure of deculturalisation, and was also a period of cultural dislocation and lack of purpose because the new visible sources of power and the springs of decision had no reference to the local culture in areas where the local culture was not contiguous with the new forces, this has meant a sort of suspended animation fork (135)

Supporting this view, Bascom and Herskovits (3) have observed that "there is no African culture which has not been affected in some way by European contact". The missionaries who came to Africa were still prone to and actually interfered in the political and judicial matters which did not concern them, and to encourage the newly converted Africans to ignore their tribal chiefs and rulers. Deculturalisation as an obstacle to Pan-

Africanism and African development, it would seem, was oriented towards the need of the Europeans. Educated Africans who were personally successful were oriented to the extent to which they not only identified themselves with but also professed the new but alien culture. This has continued to constitute a threat to Pan-Africanism and African development, and the standing tragedy of all Africans (and all blacks) is that their tongues have been made to pull out and they now must speak in strange tongue wherever they may be.

Kwame Nkrumah, the godfather of Pan-Africanism, believes that neocolonialism is an impediment to the economic progress (development) of Africa. He writes that Though the aim of the neo-colonialists is economic domination, they do not confine their operations to the economic sphere. They use the old colonialist methods of religious, educational and cultural infiltration. (35) Pan-Africanism advocates for the common interest, independence and unity of African peoples but Nkrumah sees neo-colonialism as "an adamant enemy of Africa".

Now let us turn our attention to humanism and see how it has contributed to the problems of development in Africa. Humanism is not a completely bad philosophy but it is part and parcel of Western culture and has since become effective machinery in the globalization process which is the aspiration and the determination to render an idea or a way of life applicable and functional throughout the world. Globalization thus implies that every part of the world must be the same by applying and functioning according to a specific idea or systems of ideas.

Our task in this segment is to examine humanism in relation to the problems of African development. And it is important to remind us that we are, in this paper, concerned with secular humanism which relies greatly and solely on the complete social implementation of scientific method as the only authentic way of studying, understanding and solving human problems. In doing so, humanism takes its position on the side of materialism, a view which says that only matter exists and that everything can be understood and therefore explicable in terms of matter (science). Such materialistic position and one-sidedness of science creates problems especially in a pluralistic society like Africa. We have noted elsewhere that "any method of investigation which restricts itself to the naturalistic or the purely material phenomenon cannot deal competently with most fundamental questions of life (Idang, 174) We would like to show-case the limitations or deficiencies of science and, at the same time, highlight the African conception of reality-his idea of himself and the universe, to see if humanism can fit in or not, and to what extent it has affected African development negatively.

Blackham (38) has stated that "science is a sieve with a rather coarse mesh through which there may pass a good deal that is of the highest importance" The living uniqueness of the African person is not susceptible to analysis on the basis of science. This explains why Etuk (92) says that "the method of science, because it tends always to generalization and simplification will ignore what is unique to individuals. And yet in the case of human beings, it is the element of uniqueness which is more significant". The African is a unique person who is not just a material being, as humanists may want us to believe, but also a spiritual

being. The African believes he/she has a soul and spirit in addition to the material body. He/she believes in the existence of God and a spiritual world where his ancestors are presumed to have taken habitation. Most Africans believe they do not exist alone, they believe in corporate existence. On this view, Mbiti (1989) writes that: In traditional life, the individual does not and cannot exist alone except corporately. He owes his existence to other people, including those of past generations and his contemporaries. He is simply part of the whole.

For the African, the world is both visible and invisible. What people see and experience is not all that there is in the world. For the African, the invisible realm constitutes the spirits, ghosts, divinities and an unseen God. In traditional Africa, sharing, co-operation, responsibility, solidarity, good relationship, mutual respect, justice and charity both privately and publicly were taken seriously and were given strong emphasis. The African person develops bodily, spiritually in a healthy fashion from the family and his/her life whether moral or religious and the capacity to love are awakened by parental care and love. The African has an essentially religious view of the universe which he/she sees as perfect, eternal comprising of both the visible and invisible things. The African considers that life is sacred and belongs to the physical and spiritual worlds. Thus, in an almost spontaneous way, African people link their lives with the spiritual world, and they acknowledge and pray willingly to God as the source of life. All Africans are naturally and profoundly religious and they believe that God is the source, origin, centre of existence and the end of everything including life itself. Africans believe that religion is an essential part of the way of life which is useful and meaningful in their lives. Religion can be taught informally (to children) through conversation, myths and proverbs, and one would see that the whole of existence is a religious phenomenon.

We still need to picture the African world so that one can appreciate why humanism is alien to and an impediment to African development. The ancestors, earlier mentioned, are acknowledged and believed to be the guardians of morality and would punish and reward evil and goodness of their descendants in order to bring about justice. The ancestors are believed to be intermediaries between God and man. Proverbs, for example, can be used every occasion. Proverbs also suit every situation and can light up every experience. Proverbs are believed to be records of actual historical events even though some of them are created by people's imagination. Proverbs can be used to settle social and personal difficulties by an appeal to the sanctioning proverbs. As a matter of fact, some proverbs are used to teach moral lessons, and to warn as well as entertain people and so on. There is in African proverbs a rich deposit of wisdom of many generations, and wise people use them properly in every occasion or situation. African proverbs help teach new things to a person, and can warn or advise him/her against evil conduct. Proverbs constitute a major source of African wisdom and a valuable part African heritage which enhance African development.

The assumptions which make the foundations of humanism as we saw before are incredible and intolerable. That the world and human life are products of chance, that man emerged from the slime simply by the blind operation of secondary causes, that he and his

habitat are doomed to ultimate extinction, that there is no explanation, no justification, no purpose; all these are anti-African conception of reality. Admittedly, science has the objective of advancing the material well-being of people worldwide, but we realise that there is a concentration on the material aspect of people and a negligence of man as being composed of body and soul. This, as Iroegbu (58) puts it, "constitutes a disservice to the whole person who is more than materiality and instrumentality". The African person develops bodily and spiritually and if spiritual considerations are ignored as it is the case with humanism (and science), there is bound to be dissatisfaction, insatiability, unfulfillment, meaninglessness and degradation. The consequences will be disasters, conflicts, intolerance, crimes and so on, which thwart development in Africa.

Human elements which include the spiritual and moral aspects have no place within the empire of humanism and science. Humanism which relies on science encourages only material things. To desire material things alone is like trying to water the withering tree through the branches but to desire spiritual things first is like applying water to the roots. It is doubtful whether western humanism is in anyway a blessing to the African continent as the situation of things in today's Africa would tell. The process of acculturation for African development is not an additive enrichment of African culture but a substitutive transformation by which changes at the level of morale and so on, have become so rapid and brutal such that one could see total cultural annihilation ominously staring the African continent and thwarting the march towards development in the slavish imitation of western humanism. African cultural humanism which once held the African society together with prospects for development has been savagely turned asunder and eclipsed in the I cankerworm of Western humanism which is purely based on science. Our value systems seem to have been broken down and this is a tragedy and serious impediment to development in Africa.

The traditional African society, we must note again, is overtly humanistic. Such humanism is characterised by African humanness, wholesome personal relations and an overwhelming sense of the sacred and dignity of the human person. This is in consideration of ultimate reality and meaning in creation which is expressed in the tradition of African for the love for children, family, community and hospitality. It is in these cultural values that development was achieved and this gave meaning and purpose to the African development and traditional life which also characterised the Africans and Africa as humanistic.

The African traditional humanism, as we have noted, is not anti-supernaturalistic. Thus it considers other variables of human existence which include both the empirical and the non-empirical. So one should expect that the rate of development would be higher in Africa than that of the western world but the reverse is the case. And we discover that several factors hinder development in Africa such as massive poverty, poor educational system and the seeming slow advancement in science and technology. Most African leaders are products of poverty and childhood dehumanization. They resort to wars and other forms of aggression to acquire power in order to distribute huge resources to themselves and their relatives. They look at people of other families, clans and ethnic groups as their former tormentors. Because

most African rulers are products of poverty who managed to get education through mere luck, they use hatred and oppression of other people as part of their philosophy. Thus there is no outstanding development in the continent of Africa in the contemporary times. But many decades ago, a typical African family had enough food, abundant livestock, traditional clothing, access to medicinal herbs and other basic requirements. The problem is that Africa has been swallowed into the western type of humanism which is alien to her development and which she had not been prepared, as it would seem, to fit comfortably. Thus, African march toward meaningful development is being thwarted by poverty. And the principle of poverty alleviation which works in the West may not work in Africa because of Africa's peculiar cultural heritage.

The education offered to Africans in recent past, as some people suspect, is not education in the real sense, for education must change one's life and must start from one's immediate environment. What we get appears to be a mere transplantation of facts into our brains. This explains why we do not study hard to process our natural resources, make paper, design engines and other electronic devices and equipments. These things are made overseas and shipped to Africa. We only buy and not sell. This causes humanism to hit a rocky road in Africa and in that process cripple development.

Poor politics has led to a poor situation in Africa. What we have is underdevelopment or very slow development. It is surprising that the developed western world continues to donate funds to African governments, though the funds are not translated into development. Much of this aid is shared by the ruling classes, and in most cases used to buy weapons to keep them in power.

## **RECOMMENDATIONS**

We realise that there are obstacles to African development arising from the invasion of African culture by Western civilization which create great problems and changes in the lives of the African people. These problems include new cultural adaptations and incorporation (or imposition) of Western traditional values and customs into African culture. And for a long time, African personality had been eclipsed by an imported and imposed foreign culture. Again, we also see that lack of moral development on the part of the individual has remained part of the problem of African development. Thus what we have is slow, backward or thwarted development in Africa. Now, what is the way forward? To answer this question, we wish to make the following recommendations:

1. There must be revival of African culture, at least, to demonstrate that Africans have a past, a history and respectable values. Such culture should be synergetic.
2. There must be concerted effort by various governments in Africa to protect, preserve and promote important African culture in order to enhance human dignity. African elites should assist in preserving, developing and promoting diverse arts and culture of the African people.
3. African scholars should encourage those scientific and technological pursuits which enhance cultural values in Africa.
4. There must be co-operative effort to forge unity in Africa through arts and culture.

5. There should be efforts by Africans to identify and preserve sites, monuments and antiquities of artistic and cultural interest and values possibly in collaboration with institutions or bodies whose interest is in promoting arts and culture in Africa.
6. Cultural, moral and religious education should be introduced (taught) and made compulsory at all levels of education-primary, secondary and the university.
7. Government should involve and monitor well accredited, tested and trusted traditional law enforcement agencies to ensure that African culture is crime-free since, as it would seem, the courts, police and other law enforcement agencies have failed to check the rise of crime.
8. Government at all levels must check, expose and punish corrupt persons irrespective of rank and file or position in government if our march towards sustainable development must be achieved. Embezzlement of public fund should attract life jail without option.
9. Incentives for political office holders must be drastically reduced to the barest minimum. The principle of altruism should be given priority.
10. Strong and effective support for synergetic cultural values must continue unabated, that is, placing high premium on co-operation, helping one another and working together as a team rather than the competitive and individualistic cultures.

## **CONCLUDING REMARKS**

In this paper, we have tried to highlight the basic issues concerning Pan-and Humanism in relation to the problems of African development and have identified some of the obstacles to African development. Humanism, based on scientism, deals with the material dimension of reality, but the basic problems of African peoples are not purely material; they also include spiritual problems which no scientific solution can be found. Therefore science and technology are incapable of solving their most basic problems. When it comes to the questions of goal, meaning and purpose of human life, science is not competent to answer any of them. Science is used for construction, building and destruction. Human existence today has been greatly threatened by the findings of science and technology and such, as Omoregbe (223) observes, "could turn out to be man's greatest and surest means of self-destruction, humanity's most effective way of suicide",

While the myths, proverbs, religions and philosophies would provide positive answers to the problem of meaning, truth and belief, no scientific answer could ever be provided. Instead, science has gradually attacked and dissolved to the core the very foundations of the various value systems which, from the ancient times, had served as ethical framework for human societies. Our position is that no human society can survive without a moral code based on indigenous values understood, accepted and respected by its members. Omoregbe (197) was right to have noted that "moral development on the part of the citizens is therefore a condition-sine-qua-non for the development of any nation". He goes ahead to state that moral development must precede the economic development through modern technology. Omoregbe is very confident, and we agree with him, that "neither science nor technology can develop a country if its 'citizens are not morally developed". Oguejiofor (210), adds that "no economy, for instance, can hope to advance where the citizens have no sense of duty, the

right attitude to work, and a feeling of moral responsibility towards society. Morality and society must therefore go hand in hand..."

We are not really against humanism or science but we are advocating for modesty in materialism. This is because all human accomplishments through science will one day disappear, and it is important to keep this in mind so that we can live wisely. African development needs a more moderate pathway, where reflection and long-term achievements are the principal characteristics in order to bring about the establishment of a solid basis for the future. Given the situation of Africa where bribery, corruption, nepotism, tribalism and other ills destroy the good efforts of society, a moral philosopher can be invaluable through his education of the citizens. Again in a situation where exploitation of individuals and groups is the order of the day, philosophy, by defending human dignity, can lead society to embrace even development, by insisting that self-development is a right and not a favour. (Oguejiofor, 2009) This way too, the scientific enterprise will be a rationalization of knowledge, tools and systems which enhance cultural values and long-term development and guarantee a future full of hope for Africa and Africans, and by extension, the global community.

#### WORKS CITED

- Abraham, W 1 *The Mind of Africa*, Chicago: University of Chicago Press, 1974.
- Ajala, A. "The Rising Tide of Pan-Africanism" in A. I Asiwaju and M. Crowder (Eds) *Tarikh Pan-Africanism* Vol. 6 No. 3. London, Longman, 1980
- Banjo, A "Humanism and the Challenges of Modern Technology" in 11. Uko (Ed) *Journal of Nigerian English and Literature*. Vol. 6 Ibadan: HEBN Publishers, 2006.
- Bascom, W. R. and M. J. Herskovites *Continuity and Change in African Cultures*. Chicago: University of Chicago Press, 1970.
- Blackham, H. J. *Humanism*. Hassocks - Sussex: The Harvester, 1976.
- Bullock, A. "Humanism" in *Fontana Dictionary of Modern Thought*, London: Fontana Press, 1998
- Esedebe, P. O. *Pan-Africanism*. Enugu: Fourth Dimension Pub. Co., 1980.
- Etuk, U. *The New Humanism*, Uyo: Afahaide & Bros., 1999.
- Frolov, I. *Dictionary of Philosophy* Moscow: Progress Publishers, 1984.

- Idang, G E. "Science, Technology and The New Humanism" in I. I. Uko (Ed)). Journal of Nigerian English and Literature. Vol. 6 Ibadan: HEBN Publishers, 2006.
- Igwe, A. "A Survey of the role of Philosophy in National Development from the Ancient to Modern Times" in A. Igwe (Ed). Philosophy and National Development. A periscope of the Next Millennium. Uyo: MEF Nig. Ltd., 1999.
- Iroegbu, P. Enwisdomisation and African Philosophy Owerri: International University Press, 1994.
- Kutz, P. The Affirmations of Humanism: A Statement of Principles" in P. Kutz (Ed), Free Inquiry. New York: The Council for Secular Humanism, 2004.
- Lamont, C. The Philosophy of Humanism. New York: Frederick Ungar, 1979.
- Mazrui, A. A. and M. Tidy. Nationalism and New States in Africa. London: Heinemann, 1984.
- Mbiti, J. S. African Religion and Philosophy: London: Heinemann, 1969.
- Mckay, V. Africa in World Politics. New York: Harper & Row, 1963.
- Nkrumah, K. Neo-Colonialism: The Last Stage of Imperialism. London: Panaf Books, 1974.
- Oguejiofor, J. O. "African Philosophy and the Quest for Development" in J. O. Oguejiofor (Ed.). AFRICA Philosophy and Public Affairs. Enugu: Delta Publications, 1998.
- Okereke, O. O. and A. E. Ekpe. Development and Under development: Politics of the North-South Divide. Enugu: John Jacobs Classic Publishers Ltd, 2002.
- Omeregbe, J. 1, Knowing Philosophy. Lagos: Joja Educational Research and Publishers Ltd, 1990.
- Rodney, W. How Europe Underdeveloped Africa. London: Bogle, 1972.

# IN DEFENSE OF FOUNDATIONALISM

By

Joseph Ndidi Odigie

&

Wesley Taiwo Osemwegie

## ABSTRACT

*The skeptic would have us believe that nothing can be known for certain. In the words of Bertrand Russell is there any knowledge so certain that no man can doubt it? If our reply is ad negative then we have uncannily upheld the skeptical challenge; that man is an error prone being, who can be certain of nothing. Foundationalism begs to differ; it argues that there indeed exists some special realm of beliefs that by their very nature are closed to unbelief. It is here our story starts, the foundationalist attempt to muster a reply to the skeptical challenge. Our aim focus in this paper is to compare and contrast the tenets of foundationalism with that of coherentist and see which of the duo makes a conscious effort to contribute to the main of epistemology which is to bring to an end the regress argument.*

## WHAT IS FOUNDATIONALISM?

According to Sven Bernecker, it is the view that there is an ultimate level of non-inferentially (immediate directly) justified beliefs. All other beliefs are derived from them or are demonstrated by appeal to them, (2006:112). In the views of Fumerton, a foundationalist is someone who claims that there are non-inferentially justified beliefs and that all justified beliefs owe their justification ultimately in part, to the existence of non- inferentially justified belief. A belief is non-inferentially justified if its justification is not constituted by the having of other justified beliefs. (R. Fumerton, 2001: p. 3)

What foundationalism does is divide our beliefs into two; those which need support from others, otherwise known as non-basic beliefs, and those which do not, these are also called basic beliefs. There is a class of claims, cognitions that are known in a special direct, certain, in- corrigible way; and all epistemic authority resides in these. The philosophical question of the epistemic status of any claim is always a question of the relation of that claim to this class of first cognitions. A claim can be established to be a genuine example of knowledge, or at least a claim worthy of some kind of reasonable adherence, only if it can be disclosed to be, if not a first cognition itself, in same degree authenticated by one or more of such cognitions. It must be possible somehow, beginning with such cognitions, by a finite set of steps in an acceptable procedure to arrive at the claim in question a conclusion and, by virtue of this, as a justified result (F. Will, 1974: p. 142).

It is at this very junction that the metaphor of a pyramid comes into play, with the non-basic belief's being supported reasoning that traces back ultimately to the basic beliefs. And to rephrase the words of C. Lewis, what it means to classify a theory as foundational is

assert that the theory can be understood in a helpful way with the analogy of a building. which has upper floors and a foundation (1946 p. 172). And as Sven Bernecker noted an upside down pyramid would be a more appropriate model, since there are few basic beliefs compared to the vast number of beliefs in common sense and in science that stand in need of justification. (2006: p. 112)

### **MOTIVE FOR FOUNDATIONALISM: THE REGRESS PROBLEM**

This holds that if every justified belief would be justified only by being inferred from further justified belief, the justificatory regress would never end. To avoid this regress, the foundationalists advice that what we do is to suppose that in tracking back the inferential chain we arrive at one or more immediately justified belief that stop the regress These immediately justified beliefs are what form the base of the pyramid. For Jonathan Dancy, "the regress argument is an argument that as well as the inferentially justified beliefs there must be some beliefs which are justified non-inferentially." (1985: p. 55)

For Robert Audi, there are two versions of the regress argument, which he called the dialectical form and the structural form and he noted that

Central to one context is the pursuit of how one knows a particular thing, most typically a proposition about the external world, or the question what justifies one in believing some particular thing or both. Central to the other context are the questions of what it is that grounds (or, in what I shall take to be equivalent terms, is the basis of) one's knowledge, or grounds one's justification. (1988: p. 408)

We can liken the whole scenario by supposing that justification between beliefs is like the relationship between premises and their conclusion, for if the premises are unjustified there is no hope of justification for the conclusion, thus only justified beliefs can justify others, it is from this inference that springs the source of the regress. The foundationalists postulate is a special class of beliefs which are not based on other beliefs, so the reasons for their justification is that they are immediately evident or directly accessible. It is these that critics refer to as the 'Given' or the 'Directly Evident'.

### **TYPES OF FOUNDATIONALISM**

Before we proceed to the various types of foundationalism, let's state three facts to note about foundationalists.

- i. They believe in the existence of basic beliefs, and these are self-justifying, for the foundationalist, these basic beliefs possess some special features by virtue of which they are justified.
- ii. Again, for the foundationalist, there could be causal dependence between beliefs but a belief in order to be basic must have epistemic dependence. The idea here is that before we grasp a concept there are other concepts we must already have understood to be able to fully comprehend the said belief or concept

- iii. Also for the foundationalist, there could be inferential connections between basic and non-basic beliefs and these connections differ depending on the types of foundationalism involved.

What we should note here is that scholars approach the classification of foundationalism from different perspectives, for the way a foundationalist conceptualizes foundationalism differs, for most foundationalists have held that only empirical statements that are self-justifying are statements reporting one's current mental states, but this is not what foundationalism entails, and specifying different classes of self-justified statements gives us varying versions of foundationalism, thus we have the foundationalism of Ayer and Schlick which holds that basic statements do not have some degree of epistemic justification, they are also certain in the sense that they are incorrigible, while Russell rejected this, Lewis on his part, accepted that there are absolutely certain self-justified statements expressing content of immediate perception and hence incorrigible, and yet another class, though self-justifying but are not certain, an example he gave of this class as memory belief. (D. Annis, 1977: p. 344) it in this vein that Alston divides foundationalism into two categories, simple and iterative foundationalism;

- I. Simple Foundationalism: For any epistemic subject, S. there are p's such that S is immediately justified in believing that p.
- II. Iterative Foundationalism: For any epistemic subject, S. there are p's such that S is immediately justified in believing that p and S is immediately justified in believing that he is immediately justified in believing that p. (W. Alston, 1976: p. 171)

But to help us understand what types or classes these basic beliefs are and their characters, we will be considering foundationalism under a broad category: foundationalism as strong and as modest.

### **STRONG FOUNDATIONALISM**

Also known as infallible foundationalism, this has the stringent condition that basic beliefs are infallibly justified and therefore they cannot be false and that our simply holding and having a belief is enough to guarantee truth of that belief. Non-basic beliefs are not left out, for they too are required to be infallibly justified as well. How this requirement can be met is that the inferential connections between basic and non-basic beliefs be deductive. We term this form of foundationalism as strong for it limits the range of possible candidates that would actually 'live' up to the billing of being infallibly justified. One possible candidate for the strong foundationalist is introspective beliefs, beliefs that springs from deep within us, beliefs that arise as a result of introspection; these are thought by the strong foundationalists to be infallible unlike perceptual beliefs that may be prone to errors. The central aim of any Cartesian epistemology is to provide us with an absolutely certain foundation for our knowledge, that is why in Schlick, we find this kind of Cartesian methodology, when he asserts that "all important attempts at establishing a theory of knowledge grow out of the problem concerning the certainty of knowledge And this problem in turn originates in the wish for certainty (1934: p. 209)

## FOUNDATIONALISM ACCORDING TO CHISHOLM

Chisholm defines knowledge as that which is known, is true and is non-defectively evident. (1977:110) and a proposition for Chisholm is said to be non-defectively evident when it is certain and evident for the subject and is entailed by a conjunction of propositions each having for S (S is the subject) a basis which is not a basis of any false proposition for S. (1977 p. 109). The certain for Chisholm mean that which is most reasonable to believe (1977. p. 10) While 'beyond reasonable doubt is that which is more reasonable to accept than to withhold. In his scale of preference, the certain is the highest epistemic status a proposition can ever claim, and just below the certain is that which is evident, hear him: "h is evident for S= df (i) h is beyond reasonable doubt for S and (ii) for every i, if accepting i is more reasonable for S than accepting h, then i is certain for S." (1977. p. 12)

And talking of proposition, Chisholm divides propositions into two, the directly evident and the indirectly evident

- i. A directly evident proposition is one which is evident without any other proposition to justify or confer any evidence on it. And these, alongside mathematical and other necessary truth occupy the highest epistemic status possible, which is that of certainty.
- ii. While the indirectly evident propositions are those who have their evidence conferred on them by other propositions.

What Chisholm tries to do is make evident our intuitions and this he did with the notion of the 'directly evident.' For Chisholm, the self-evident, or what is directly evident to man is always some state of affair that presents itself to man, what justifies me as counting it as evident that 'a is f' is simply the fact that 'a is f. (1977: p. 127). This in turn is what makes Chisholm approach strongly foundationalist in nature, for he link propositions that are directly evident for a person in some way with that person's mental states- his thoughts, feelings, beliefs and perceptual experiences. In his words, "thinking and believing provide us with paradigm cases of the directly evident." (1977: p. 21) Now, don't the notion of the directly evident just remind you of basic statements? It sure does. The major task for the infallible foundationalists is to explain how we move from introspective beliefs that are infallible to infallible justified perceptual beliefs? And what is the nature of the deductive connection between introspective beliefs and our perceptual beliefs about the external world? The answers to these questions still lie pending, for Chisholm's foundationalism like all other before and after him fall short on this task.. "For the source of the difficulty is a problem which must be resolved by any adequate foundationalist theory: that of explaining how directly evident propositions can serve as bases for indirectly evident ones." (T. Triplett, 1980 p. 146)

## **MODEST FOUNDATIONALISM**

As the name suggests, this view allows in all modesty that basic and non-basic beliefs be fallibly justified, so for the modest foundationalist justified beliefs are fallible since they are likely and not guaranteed to be true, in other words there is room for errors or revision of one's beliefs. For Alston William, after making a distinction between mediately (indirectly) justified belief, belief that includes a believer's other beliefs, and immediately (directly) justified belief, belief which stands on its own, asserted that the most appropriate metaphor for foundationalism is not that of a pyramid but that of a multiply branching from the original belief and from this he formulated minimal foundationalism as "every mediately justified belief stands at the base of a (more or less) multiply branching tree structure at the tip of each branch of which is a immediately justified belief (1976: p. 290)

## **FEATURES OF MODEST FOUNDATIONALISM**

- i. Also known as minimal foundationalism for it is open to revision, for in the light of further evidences a basic belief can be revised even when the evidence in question is a non-basic belief.
- ii. The inferential connection between basic and non-basic belief could be inductive and fallibilistic in nature.

The above mentioned features stem from the modest foundationalist aim to avoid the very quicksand that enveloped Descartes and fellow strong foundationalists, that is how to explain how we move from infallible beliefs to beliefs about the world, this constitute a major problem for Descartes and other strong foundationalists who insist on the transition being infallible, but the modest foundationalists avoid this by holding that justification is ever subject to change and allow the justificatory link between basic and non-basic beliefs to be inductive.

## **OBJECTIONS TO FOUNDATIONALISM**

- i. All Beliefs are Fallible: critics of foundationalism frown on the foundationalist notion of basic belief and the idea that these beliefs could be self-justified and infallible. For such critics all beliefs are fallible and contrary to the claims of the strong foundationalist that we have infallible access to the contents of our mind and as such cannot be mistaken about these. The truth be told, introspection as a source of knowledge comes with its fair share of flaws. Like perception, introspection too is fraught with myriads of problems, for one, it is easy to be mistaken about the sensation we are having and we can also misdescribe the said sensation.
- ii. No Belief has Special Ability: the core of this objection is that no belief stands alone (kind of reminds me of you never walk alone' mantra of Liverpool FC) Every belief needs another belief. According to the standard foundationalist argument, there are some features of a basic belief by virtue of which it is justified, the basic belief has as it were, some special feature or ability. But for critics, so long as we have been able to isolate and identified that special ability and then make an allusion to other previous beliefs that had the same ability and turned out to be true so also the belief in question, for having the same feature is likely to be true and justified, this for the coherentist

merely buttresses what he has been arguing about all day long, that there's nothing like basicity of beliefs, since all justification is merely a recourse to other beliefs

- iii. The last criticism hovers around the foundationalist description of the nature of basic beliefs or simple observational statements. For the foundationalist, it is the nature of some belief that gives them their basicity and their justification, for there seems to be nothing between us, the belief and the world. All we have to go on is the experience that we are having. But the coherentist would respond that if experience is what justifies these basic beliefs, what then in turn justifies experience?

## **COHERENCE THEORIES**

The major alternative to foundationalism is coherence theories, and a coherence theory is the view that justification of a belief is derived from the coherence with the subject's other beliefs. So what is coherence? C. Lewis defines coherence in terms of congruence, and "A set of statements... will be said to be congruent if and only if they are so related that the antecedent probability of any one of them will be increased if the remainder of the set can be assumed as given premises". (1946: p. 338) Audi defines coherence in terms of mutual support, a subject's set of beliefs is what confers justification to any particular belief (1978: p. 604). While for Ewing, a belief is true if the set it belongs to is true. (1934: p. 229)

## **THE MOTIVATION FOR COHERENTISM**

Two ideas motivate coherentism; epistemic responsibility and the idea of mutual support. The idea of mutual support hinges on the coherentist's notion of the web of belief, our belief system is a coherent whole, similar to the pieces in a jigsaw puzzle. Every piece hangs together or fit perfectly with the rest. It is only as a whole the bigger picture is seen. But there are some beliefs that seem to stand entirely on their own, like the perceptual belief that I see a red book before me. How does the coherentist account for this? For the coherentist, these perceptual beliefs are not basic, for if we look closer, we would find a connection between the candidate belief and our other beliefs. First, didn't Jane, tell you she had dropped a red book by your computer system? Don't you believe that your vision is normal, and you're not colour blind? These are but examples of how the candidate belief fits in with our other beliefs and gives epistemic confidence to the candidate belief

For the coherentist, justification is a two way street, the idea is that the belief we see a book before us is supported by other countless times we have correctly identified a book, our belief that we are not vision impaired, is buttressed by the countless number of times we have been able to navigate our way home even in the dark. Thus, when we critically examine the "web of belief, the metaphor that aptly captures the coherentist view of justification, we find the idea that beliefs are mutually supportive and hang together, there is no real starting point, no basic belief, a belief only makes sense only when viewed in the context of the whole.

While the notion of epistemic responsibility is implied from the idea of mutual support, we as epistemic agents should only consider as legitimate, a belief that is supported by our other beliefs, for truth is the aim of any epistemic justification, and to neglect the pursuit of truth; such acceptance is, one might say, epistemically irresponsible (1. Bonjour,

1985: p. 8) Sosa explains the coherentist position as follows (using Neurath's famous raft analogy): "For the coherentist a body of knowledge is a free-floating raft every plank of which helps directly or indirectly to keep all the others in place, and no plank of which would retain its status with no help from the others". (1980: p. 24)

## **TWO TYPES OF COHERENTISM**

Coherentism abounds in different flavours but we will be looking at two views on how our beliefs supposedly fit and hang together, and these are coherentism as a global or holistic notion, and coherentism as a relational property.

For the global coherentist, beliefs come in packs, commune or herds and coherentism is seen as a global or holistic property. What this means is that each and every one of the belief in our belief system are related in diverse ways. There are connections or links between beliefs and it is these ties that make our beliefs system organized and structured. While for coherentism as a relational property, a belief is justified if it coheres with an already held belief. Thus for the coherentist there is nothing like basic beliefs and it is only the interdependence between beliefs that confer on them justification.

To help us understand coherence better we will be examining it as depicted by Keith Lehrer.

## **COHERENCE ACCORDING TO KEITH LEHRER**

Lehrer explains his notion of coherentism with the aid of three core concepts, Acceptance, Acceptance System and Comparative Reasonability and we will briefly excavate them one after the other. Acceptance: this is the term Lehrer uses in place of belief. For Lehrer, a proposition is accepted after a person reflects or judges that p. (1996: 60) for him, acceptance is higher and better than belief, for belief as a psychological state could be passive, i.e. held without much thought or reflection while acceptance involves much more. Acceptance for Lehrer is the sum total of the cognitive practices of persons acting as epistemic agents. What this means is that we are cognitively aware of the said belief and have reflected on it. In other words, acceptance is the whole process of evaluating a belief.

Acceptance System: For Lehrer this is the set of statement describing what a person accepts at any given time. Making use of the term epistemic competitors, Lehrer introduces the concept of comparative reasonability, arguing that when faced with two or more epistemic scenarios, we are compelled by the goal of epistemic enquiry to believe what is epistemically better or what is more reasonable. All we need for Lehrer is our belief system and this should provide the ample evidence needed to rule out or neutralize the other competitors. A belief for Lehrer is said to be comparatively more reasonable to believe when it coheres with an agent's acceptance system. In this vein, coherence and comparative reasonability are one and the same thing Two questions for Lehrer (1) what justifies subject's acceptance system? (ii) what of simple observational statements that appear to stand on their own?

Lehrer replies by introducing a fourth concept of epistemic agents as being trustworthy I evaluators. For Lehrer when we are faced with simple observational statements and we have nothing in our acceptance system or epistemic arsenal to go by, we should fall back on the idea of us as trustworthy evaluator. We have been in similar positions and circumstances before and were able to correctly decipher these observational statements, so this proves that we are trustworthy epistemic evaluators. And although the foundationalists would have us believe that these observational statements are examples of basic beliefs, Lehrer argues that there is no need for this.

## **OBJECTIONS TO COHERENTISM**

Like every other theory, the coherence theory has its fair share of critics and we will be highlighting three criticisms against it. The first criticism argues that coherentism is too liberal or too tolerant. According to this objection, there exists no external boundary on the content of a said belief system. Thus if a belief system turns out to be faulty, built with erring beliefs, any similar false belief turn out to be justified and this is clearly wrong. The second criticism is that a typical coherence theory does not give room for revision of accepted beliefs. Some beliefs expire with time and if knowledge be current, there is need for constant pruning and overhauling. The aforementioned criticisms lead us to the third one which is the isolation objection. According to the isolation objection, the intricate and intimate connection between truth and evidence is severed by a typical coherence theory. Coherentism is accused of cutting off justification from the world, for true justification demands not just coherence between a belief and a belief system but that there ought to be a nexus between a belief and the external world, beliefs ought to reflect the way the world is Beliefs ought to mirror the world. But with the coherentist insistence on coherence as the medium of justification, the external world is not allowed to influence our belief-making process or our belief system. It is when the world has a say or input on our belief system that truth is let in.

## **IN DEFENCE OF FOUNDATIONALISM**

Our defense of foundationalism is simply to show that coherentism is not all that different structurally from foundationalism and is indeed an alternate form of foundationalism. The coherentist cannot deny that there exist epistemic situations in which belief-sets are useless and we have to decide, with nothing to go on but the perceptual experience we are having. Their insistence that it is some feature of the experience we are having with the same feature in our belief-set that justifies these experiences is inadequate. The existence of any belief-set presupposes an origin, a starting point. Let's take a child for instance, a human tabula rasa, how does he kick-start his belief-set? He starts with one belief. It is from that one that the consequent ones are adjusted to, this in itself presupposes a form of foundationalism, whether minimal or Cartesian. And for an epistemologist newly reformed to coherentism, the basic for him would be the proposition that beliefs get their justification from other beliefs. This is the base, the basic belief as it were of coherentism, and it is in this sense that coherentism is foundational.

Let's now elaborate on how coherentism is foundational. First, coherentism can be divided into two broad parts, strong and weak coherentism. Strong coherentism holds that

coherence is the sole determinant for the justification of our beliefs, while weak coherentism allows that coherence is one of the determinants of justification of a belief. Thus weak coherence tallies right with foundationalism, for foundationalism allows that coherence could initially serve as a justification for a belief since it increases the probability of the candidate belief being true, but ultimately justification rests with basic beliefs. In our excavation of Lehrer's view of coherentism, we saw that he made use of the notions of acceptance, acceptance system, epistemic competitors and comparative reasonableness. Lehrer marries all these together in the view that coherence can be defined in terms of the relation of comparative reasonability given what else a person believes or accepts. This is made possible because we count ourselves as trustworthy evaluators.

What Lehrer's view of coherentism merely point out is the fact that beliefs, beliefs system do not stand on their own, they need an epistemic agent and a rational one at that. It is only when there is a relation between the rational subject and his beliefs that we can reasonably talk of coherence between a candidate belief and a belief set.

Thus in just one scoop, Coherentism can be broken down into Cartesian foundationalism, for all talk on coherence hinges on the subject and the belief that the subject in question is rational, for it makes no sense to talk of coherence as the relation between a madman and his beliefs, or between one of his belief and his entire belief set. It is in this way that coherentism collapses into foundationalism.

## **CONCLUSION**

We kicked off by defining foundationalism as the view that there are some justified basic beliefs and that non-basic beliefs depends ultimately for their justification on these 'super hero' basic beliefs. We also divided foundationalism into two; strong and modest, zeroing on Chisholm's foundationalism as a classical example of such extreme foundationalism, in the sense that it screams of incorrigibility, certitude and infallibility. It is these assertions that are the headaches of foundationalism; no belief can be infallibly justified. To address this pitfall, minimal foundationalism allows beliefs to be fallibly justified. In the course of this paper, we examined the coherence view of justification as adopting two justification principles; (i) the only thing that justifies a belief (ii) the only thing that justifies a belief is another belief. (J. Fogelin, 1994: 146) we x-rayed Lehrer's view of coherentism as coherence taken to be a particular kind of relations between beliefs and attempting a critique, we brought to the fore, the main objection to any coherentist theory which is the isolation argument or the view that coherentism cuts truth from reality, "for the coherentist theory, in application is the sinking realization that if truth must be equated with a final complete synthesis of all inclusive, mutually entailing propositions (and with that alone) we do not have- and will almost certainly never have such truth." (F Ferre, 1998:220)

Our aim in all these is to mount a defense for foundationalism against the war-cry of the coherentist and to show that so long as truth is a form of objectivity, foundationalism is a better posture than coherentism. Also contrary to the claims of the coherentist he is not replacing or destroying foundationalism but his is merely a refined version of

foundationalism. It is true that foundationalism has some flaws but this we think is due to our nature as finite beings, prone to errors and imperfect in many ways. But to do away with foundations and every form of foundationalism is to invite chaos, not just in our cognitive activities but also in our ethical lives; for if truth is merely coherence between a subject's beliefs, then morality becomes extremely subjective different from one individual to another. Indeed coherentism gets it right when it talks of belief sets but that is not enough. Man by nature is a questing being and that thirst or hunger is only satiated when we know just how nature works. Although the incorrigible claims of classical foundationalism appear open to corrigibility, practical wisdom suggest in the debate between foundationalism and coherentism, we embrace a form of minimal foundationalism.

## REFERENCES

1. Bernecker, S. 2006. Readings in epistemology Oxford: Blackwell publishing
2. Fumerton, R. 2001. Classical foundationalism Resurrecting old fashioned foundationalism Micheal Depaul. Ed. Maryland Rowman and Littlefield. 3-20
3. Will, F. 1974. Induction and justification. Ithaca, New York: Cornell University Press
4. Lewis, C. 1946. An analysis of knowledge and valuation. Lasalle Open Court.
5. Dancy, J. 1985. An introduction to contemporary epistemology.
6. Audi, R. 1988. Foundationalism, coherentism and epistemic dogmatism. Philosophical perspectives 2: 407-442
7. Annis, D 1977. Epistemic foundationalism. Philosophical studies: An international Journal for Philosophy in the analytic tradition 31.5:344-352
8. Alston, W. 1976. Two types of foundationalism. The journal of philosophy 73.7:165-185
9. Schlick, M. 1934. The foundations of knowledge: Logical positivism. A.J. Ayer. Ed. The free Press
10. Chisholm, R. 1977. Theory of knowledge. 2 ed. New Jersey: Prentice-Hall
11. Triplett, T. 1980. Chisholm's foundationalism. Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition. 38.2:141-153
12. Audi, R. 1978. Psychological foundationalism. The Monist 61:592-610
13. Ewing, A. 1934. Idealism: A critical survey. London: Methuen publishing
14. Bonjour, L. 1985. The structure of empirical knowledge. Cambridge, MA: Havard University Press
15. Sosa, E. 1980. The Raft and the pyramid: coherentism versus foundations in the theory of knowledge. Midwest studies in philosophy 5:3-25
16. Lehrer, Keith. 1996. Self-trust: a study of reason, knowledge and autonomy. Oxford: Oxford University Press
17. Fogelin, R. 1994. Pyrrhonian reflections on knowledge and justification. Oxford: Oxford University Press.
18. Ferre, F. 1998. Knowing and value: towards a constructive postmodern epistemology. Albany: State University of New York Press.

# CONTRIBUTIONS OF THE DISCIPLINE OF HISTORY TO HUMAN DEVELOPMENT

By  
Joseph Robert Bassey Ph.D

## ABSTRACT

History has been criticized variously as a discipline that has not contributed to human development or national development. Contrary to this criticism, this paper intends to show that the discipline of history and historians have potentials that can contribute, and have actually contributed to human development. To achieve this aim, the paper adopts historical method of analytical inquiry and interrogates relevant sources of information, including books, journals, newspapers, magazines and interviews with knowledgeable people on the subject matter. The paper concludes that history has the best classroom, well equipped with experiences to teach human beings, and out of this school, the discipline of history has trained and produced successful political leaders, legal luminaries, diplomats, academics, priests, journalists, public officers and captains of industries. History being ubiquitous, is the mother of all academic disciplines.

*Keywords: History, Law, Custom, Human Development.*

## 1. INTRODUCTION

The Discipline of History has received criticisms from different fronts of intellectuals and practitioners of other professions. Critics have accused history profession of having no clear aims, no special methodology, no sense of its place and purpose" (Marwick 1979: 10). Henry Ford is quoted to have said, "History is bunk" (Marwick 1979: 22), that is senseless or purposeless talk. To Philip Bagby, the writing of history is "a semi-rational activity" (Marwick 1979: 10) In spite of these criticisms, this paper contends that history is useful for human development just as it is an indispensable tool for overall national development. The paper is divided into four major sections. Section one is an introduction while section two defines the concepts of history and national development. These definitions form the conceptual framework for the discourse. Section three discusses the various contributions of history to human development. Section four being the final section, conveys the summary and conclusions of the paper.

## 2. CONCEPTUAL FRAMEWORK:

### 2.1 Definition of History

According to Professor R. G Collingwood (1950:9), history is a kind of research or inquiry, it is a science or the form of thought whereby one asks questions and tries to answer

them History is a science of *res gestae*. That is, a research or an inquiry into the actions human being that have been done in the past. To Arthur Marwick (1979:15)

,history can connote the entire human past as it actually happened or it connotes man's attempt to describe and interpret the past However, history is not about the past alone, because according to Professor E. H. Carr (1961 30), history is a continuous process of interaction between the historian and his facts, an unending dialogue between the present and the past. To the Italian Benedetto Croce (Cited in Carr1961 21, history consists essentially in seeing the past through the eye of the present and in the light of its problem. The task of the historian is not only to record but more importantly, to evaluate the past, comparing with the present and projecting into the future. No wonder Geoffrey Barraclough (1955 29-30) sees history as the attempt to discover on the basis of fragmentary evidence the significant things about the past. In this sense, history is "a series of accepted judgements." Thus, as the renowned German historian, Leopold Von Ranke puts it, "to history has been assigned the office of judging the past, of instructing the present for the benefit of future ages" (Cited in Carr1961 21). In this paper, we shall consider history to be a systematic study of the past to proffer solution to the present and a guide to the future.

It is only through the knowledge of history that a society can have knowledge of itself. As Professor Collingwood put in, "history is for human self-knowledge" (Collingwood 1950:9)

In the words of Arthur Marwick, "history is the necessary recollection (and evaluation) of the past activities of men and the society to orientate themselves amid the bewildering currents of human diversity. "History is for pleasure, for training the mind, and for practical guide to solving problems of human society. "It familiarizes us with variation in social forms, and cures us of a morbid dread of change" (Langlois and C. Seignobos cited in Marwick 1979: 17). It will be shown in the paper that the discipline of history is a vehicle for changes and for human development.

There are many branches of history. In their book titled *What is History Today...?* Juliet Gardiner et al (1989:1-163) classified the discipline of history into 12 sub-fields, viz: Military History, Political History, Economic History, Social History, History of Science, Women's History, History of Art, Intellectual History, Cultural History, Diplomatic History, European History and Third World History(Gardiner 1989:1-163) To this list should be added Legal History. Legal History is an emerging field, which combines legal and judicial evidence with historical facts to investigate human past. Undoubtedly, Legal History covers a wider spectrum than other sub-fields. This is so because the political, economic, social and cultural lives of the people, especially Africans, have been affected directly or indirectly by the pre-colonial and colonial laws as well Legal History as the post- colonial laws. The present study is based on Legal History perspective.

## **2.2: Definition of Human Development:**

It is apposite to first define the term "development" and thereafter proceed to conceptualise "human development". To Dudley Seers (1963:3), development has to do with reduction in poverty, unemployment and inequality. He says if all these underdevelopment indications poverty, unemployment and inequality, etc. have declined from high levels, then beyond doubt, there has been a period of development for such a country.

In the same vein, Todaro (1977:96) argues that development must be conceived as a multi-dimensional process involving changes in structures, attitude and institutions as well as the acceleration of economic growth, the reduction of inequality and eradication of absolute poverty. To Walter Rodney (1972:9),

Development in human society is a many-sided process. At the level of individual it implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well being. At the level of social groups, it implies an increasing capacity to regulate both internal and external relations. (Underlings mine, for emphasis)

Human development receives special attention in Rodney's defining of development. Rodney placed emphasis on human development issues such as "skill", "capacity", "freedom", "creativity", "self-discipline", "responsibility", and "well being". These have been accepted universally as some of the attributes of human development. Though Rodney made the definition about fifty years ago, it still stands to agree with the current UNDP's conception of human development. According to the UNDP, human development is a well-being concept within a field of international development involving studies of the human condition with its core being the capability approach. Human development is an alternative approach to a single focus on economic growth because it focuses more on social justice, as a way of understanding progress. In 2009, the UNDP Reports stated that human development is about much more than economic growth, which is only a means of enlarging people's choices (UNDP Report 2009).

Human development concerns expanding the choices people have, to lead lives that they value, and improving the human condition so that people have the chance to lead full lives (Streeten 1994:232237). Fundamental to enlarging these choices is building human capabilities. Human capabilities are the range of things that people can do or be in life. Capabilities are "the substantive freedoms a person enjoys to lead the kind of life he has reason to value. Human development disperses the concentration of the distribution of goods and services that underprivileged people (Srinivasan 1994: 238243)

Investing in people enhances growth and empowers the people to pursue many different life paths and thus developing human capabilities (UNDP 2009).

Studies carried out by the UNDP have concluded that the most basic capabilities for human development are: (i) to lead long and healthy lives, (ii) to be knowledgeable (s be

educated),(m) to have access to the resources and social services needed for ad standard of living, and (iv) to be able to participate in the life of the community Withou these, many choices are simply not available, and many opportunities in life remain inaccessible. There are six basic pillars of human development: equity, sustainability, productivity, empowerment, cooperation and security. A bicycle can be used to illustrate functional human capability. According to one author, "A bicycle itself is a resource-2 mode of transportation. If the person who owns the bicycle is unable to ride it (due to a lack of balance or knowledge), the bicycle is useless to that person as transportation and loses its functioning. If, however, a person both owns a bicycle and has the ability to ride a bicycle, they now have the capability of riding to a friend's house, a local store, or a great number of other places. This capability would (presumably) increase their value of life and expand their choices. A person, therefore, needs both the resources and the ability to use them in order to pursue their capabilities. This is one example of how different resources and/or skills can contribute to human capability.

Human development has been defined as a process of transformation of a human being, from childhood, to adulthood. The process of human development helps in defining an individual's characters in life. Therefore, human development can be physically, intellectually and emotionally the family and society framework. In other words human development is a means of achieving an optimum level of health and well-being, which includes physical, biological, mental, emotional, social, educational, economic, and cultural components (<http://www.ask.com>. Retrieved 02/7/14).

The goal of human development is generally the same as social justice, Social justice is the ability people have to realize their potential in the society where they live (Rawls 1971). As propounded by Aristotle in his *The Politics* (ca 350 BC), "justice" (especially corrective justice or distributive justice) refers to ensuring that individuals both fulfill their societal roles, and receive what is due from society. To John Rawls "social justice" is generally used to refer to a set of institutions, which will enable people to lead a fulfilling life and be active contributors to their community (Rawls 1971:4). Historically, the concept of social justice can be traced through Ancient and Renaissance philosophers, such as Socrates, Thomas Aquinas, Spinoza and Thomas Paine. Coined by a Jesuit priest named Luigi Taparelli, the term "social justice" only became used explicitly from the 1840s and it spread during the revolutions of 1848 with the work of Antonio Rosmini-Serbati (Zajda, S. Majhanovich 2006). The preamble to establish the International Labour Organization stipulates, "universal and lasting peace can be established only if it is based upon social justice." See the Preamble of ILO Constitution. In the late industrial revolution, progressive American legal scholars began to use the term more, particularly Louis Brandeis and Roscoe Pound. From the early 20th century it was also embedded in international law and institutions, starting with the Treaty of Versailles 1919. In the later 20th century, social justice was made central to the philosophy of the social contract, primarily by John Rawls in his *Theory of Justice* (1971). In 1993, the Vienna Declaration and Programme of Action treat social justice as a purpose of the human rights education (Vienna Declaration and Programme of Action, Part II,D)

Human development is an integral part of national development said to be concerned with the individual and his quality of life in the society To Professor TA. Balogun, National development entails producing more and better food to eat, healthier and happier individuals, better living accommodation, improved transportation and communications system, sound education and enlightenment among the populace and generally, more money floating around.

Worthy of note in all these definitions is the emphasis being placed on the well being of the individuals rather than the institutions that make up the society It is stressed that for a country to lay claim to being developed, it must have improved the living standards of its citizenry. Some development scholars (Idobe 1989) insist on rural development as a means of reducing if not eradicating poverty. This is in line with the recent thinking that is shifting emphasis from physical development to human resources development. As will be shown later in this paper, history has provided a unique guide to such a fundamental shift or social change in human development as well as national development.

### **3. DISCUSSIONS:**

#### **CONTRIBUTIONS OF HISTORY TO HUMAN DEVELOPMENT**

History is ubiquitous. It is present everywhere, in everything "Because everything has a history, history as a discipline covers everything... History therefore does become a meeting ground for different disciplines..." (Marwick 1979:18). The "different disciplines" include studies in human development. In this regard, history has made the following contributions to human development.

##### **3.1. World Leaders and Invocation of History:**

Many political leaders in both in Africa and in the Western Hemisphere recognize the usefulness of history while in office, while in danger, or after they had left office. A few examples would suffice to buttress this assertion. Recently, Queen Elizabeth II, of England, in a statement to mark her 80<sup>th</sup> birthday recognized the importance of history when she said, "we can make sense of the future if we understand the lessons of the past" (Tell Magazine, May 8, 2006).

When Emperor Haile Selassie' Ethiopia was attacked by Italy, he beckoned on members of the League of Nations to come to the aid of Ethiopia, which was also a member of the League. The League of Nations denied Ethiopia any assistance. Consequently, Emperor Selassie (1892-1975) invoked history by warning members of the League of Nations that if they failed to impose military sanction on Italy, "God and History will remember your (League Members') judgement... It is us today. It will be you tomorrow" (cited in Littell1999: 812). When former President Charles Ghankay Taylor who ruled Liberia from 1997-2003 was pressurized by the international community to step down he made reference to history in his parting words to Liberians, he said, Liberia is of history, Liberians have suffered for too long" (Weekly Vanguard, August 25,2003 11).

Similarly, the former President of Cote d'Ivoire, Laurent Gbagbo, himself a Professor of History, appeared to have done a critical historical assessment of his activities while in office and after being arrested and forced to hand over to the internationally recognised President-elect Alassane Quattara in April, 2011. He seemed to have found himself guilty in the 'Court of History' when he declared emphatically, "I want us to lay down arms and to enter the civilian part of the crisis, which should be completed rapidly for life in the country to resume" (Daily Sun April 12, 2011:1-2). These leaders seem to have accepted Professor T. H. Buckle's dictum that "there will always be a connection between the way in which men contemplate the past and the way in which they contemplate the present" (Daily Sun (April 12, 2011:1-2).

### **3.2 History Helps People to Fight for their Inalienable Rights:**

The United States of America provides a good example of countries history played a decisive role in the fight for inalienable rights to life, liberty, happiness, freedom of expression and association. The United States of America was colonised by Great Britain. Americans accused the King of Great Britain of despotism, creating a multitude of new offices, sending swarms of officers to harass the people, keeping standing armies without the consent of the legislature and imposing taxes on Americans without their consent, among other abuses (Urofsky 1994:2). The leaders of the Revolution invoked history to capture the cooperative spirit of the American people against the British as they stated in the Declaration: "The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States" (Urofsky 1994: 2)

After its petitions failed to secure redress, the Second Continental Congress voted to declare independence from England. The Congress named John Adams, Benjamin Franklin and Thomas Jefferson to draft a declaration. All three men were familiar with English history and tradition. For a long time, each had thought about the problems of government. However, of the three, Jefferson was acknowledged to possess the most "facile pen", and his words caught the hopes and ideas of the American experiment. The Second Continental Congress voted to raise an army under the command of a Virginian named George Washington. In July 1776 the Second Continental Congress issued the Declaration of Independence, which included a long list of George III's abuses (Littell 563- 65).

The *Declaration of Independence* of July 4, 1776 is one of primary legal sources that captures the Americans' attitude towards democracy, liberty, equality right life and pursuit of happiness, and freedom to institute and change oppressive government. The Declaration states the "causes" that impelled the Americans "to dissolve" and "to separate" from the "political bands" of the British to include denial of certain unalienable rights to life, liberty, happiness, and freedom to institute and change government and choose representatives without any external interference

...We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights that among these are life, liberty, and the pursuit of happiness That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to affect their safety and happiness... (*The Declaration of Independence* of July 4, 1776)

Today, the concepts of democracy, liberty, rights to life, liberty, happiness, freedom of expression and association have been enshrined in the Constitutions of most countries of the world, including Nigeria (Chapter 4 Constitution of the Federal Republic of Nigeria 1999). Citizens of many countries are enjoying these freedoms and rights and sharing dividends of democracy. The Declaration did not, however, encourage people to change long established governments just for light and transient causes. In other words, it was only when the government had infringed on the fundamental rights of the people thereby exposing them to unnecessary suffering and hardship could they now, on their own, rise up to overthrow such a government. "Prudent, indeed, will dictate that Government long established should not be changed for light and transient causes. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security" (Ibid). Going by the definition of human development, one can say that history has been guiding and supporting the people to fight for development and social justice to enable them lead fulfilled lives by playing their societal roles and receiving what are their dues from the society. John Rawls, have listed the relevant "institutions" that can enable the people lead fulfilled lives. The list includes education, health care, social security, participatory democracy, inalienable rights including right to life, labour rights, as well as a broader system of public services, progressive taxation and regulation of markets, to ensure fair distribution of wealth, equality of opportunity, and no gross inequality of outcome. These have been the major demands of the people and what they, including Nigerians, have been fighting for throughout human history.

### **3.3. History Produces Administrators:**

In Nigeria, the discipline of history has been producing many professional historians who contribute to the development of the country as administrators, ambassadors, teachers, traditional rulers and priests. The educational sector is blessed in this direction. In fact, there was a time that most Vice Chancellors of Nigerian Universities were historians. These included Professor K. O. Dike (University of Ibadan), Professor J.F. Ade Ajaji (University of Lagos), Professor T. N. Tamuno (University of Ife), Professor E N. Ayandele (University of Calabar and University of Jos). Professor Omoniyi Adewoye (University of Ife), and very recently, Professor M. Y. Mangwat (University of Jos). Apart from tertiary institutions, historians are given gainful employments in foreign services, military services and in public services to take charge of formulation and implementation of policies of the Nigerian nation.

Competent states of the federation have also shown increasing respect to their historians. In Akwa Ibom State, the administration of Obong Victor Attah, himself an architect by profession, had between 1999 and 2003 appointed two professional historians as commissioners of Education in the State Executive Council. They were Dr. Effiong Edunam of University of Calabar and Professor I.A. Udoka (former giant Head, Department of History and International Studies, University of Uyo, and current a two term Member of the National Assembly, House of Representatives). Similarly, in Bayelsa and Katsina States, Dr. Mark Okorobia and Alhaji Mustapha Inu were appointed commissioners for education in their respective states within this period. During the tenure of these historians, the educational sub-sector of their states' economy witnessed strides. For instance, with a sense of history, Professor Udoka as the Commissioner of Education convinced the Akwa Ibom State Government to hand over Mission schools back to them. History has many information managers for the Nigeria, examples being Professor Walter Ofonogoro, former Minister of Information and Mr. Anickan Umana, the incumbent Commissioner for Akwa Ibom State.

Another *gift* from the discipline of history to Nigeria, Africa and indeed the entire global community is Pastor Professor Ambassador Okon Edet Uya who lived a fulfilled life as a great Historian, Educationist, Administrator, Diplomat, Linguist, Author and Clergy. Under General Ibrahim Babangida's military administration, Professor Uya served the Federal Republic of Nigeria as Ambassador Extra-Ordinary and Plenipotentiary to Argentina with concurrent accreditation to other Latin American countries of Chile, Peru and Uruguay (1987-1992). He was appointed Chairman and Chief Executive, National Electoral Commission (NEC) by the same regime in 1993. He was a Member, Political Bureau (1986-1987) Between 1985 and 1987 Professor Uya was the Chairman, Nigerian National Committee Against Apartheid (NACAP) Cross River State Chapter. According to one of his historical disciples, Dr. C. O Mgbada, Uya's methodology of "inside-out" approach to African history, his special attitude towards intellectualism and its spirit de corpe actually justified why some of his students called him "an intellectual sportsman" (Mgbada2005:27)

### **3.4. History Prevents Individuals or Nations From Going Adrift:**

Historians are universally recognized as keepers of public records, responsible for preserving and communicating such historical knowledge so that the society would not go adrift. For as Professor Arthur Marwick (1979:13) warns: "As a man without memory and self-knowledge is a man adrift, so a society without memory (or more correctly, without recollection) and self-knowledge would be a society adrift." The United States of America, United Kingdom, Germany, France, Italy, and other nation-states of the western world can hardly go adrift because they value and make use of their history. This is so because the West believed in what Philosopher Cicero said: "Not to know what took place before you were barwish to remain a chute, un child" (cited in Marwick 1979:13) Nobody or country would wish to remain a child, undeveloped. This is not the same with Nigeria, which some Western scholars, commentators, and diplomats have since 2010 written off as a failed state (Campbell 2011). They have even predicted that Nigeria would dismember in 2015. Unlike the Western nations, Nigeria does appear "to remain a child" because it seems not to have done enough to recognized its history as a guide to national and human development.

### **3.5. History Contributes to Development of Humane Laws for the People**

Legal history has shown that since the time of Emperor Hammurabi of Babylon and his Code of Laws in about 2000 BC, good laws, humane laws or people-friendly laws are founded on the history of the people. Unlike the analytical school or positivist school of jurisprudence that would have nothing to do with the past or the future of law, the historical school of law on other hand holds that however far back one goes into the past of a people one will always find some laws governing them. Represented by Von Savigny, the historical school of law describes law as an aspect of the total common life of a nation, not something made by the nation, as the matter of choice or convention. Historical school of law formulates law as a rule existing for the purpose of regulating the actions of the individuals in the interest of the whole community. In other words, if the people acting together can somehow frame general rules of action based on their history, customs and usages, then such rules are law, which include customary law or customary international law. According to the historical school of law, "customary law may complete, modify, or repeal a statute; it may create a new rule, and substitute for the statutory rule which it has abolished" (cited in Elias 1962:37).

Savigny derived his theory from what he called "a spirit of the people" (Volkgeist), which binds the people of a particular society together and distinguishes them from any other people, such that, for example, a German has a "National Spirit" which makes him think that he is a German and not a French, or that and vice versa. Paul Vinogradoff, another proponent of historical school of law expounded that where members of a given community recognized certain rules of behavior as binding upon them such recognition would give these rules the stamp of law. A lesson to be learnt here, especially by Nigeria and Nigerian is that, it is humane law rooted in the objective history of the people that can bind the people together and enhance the development of a sustainable nationalist spirit, such that a Nigerian will think that he is a Nigerian.

In his Fundamental Principles of the Sociology of Law, Ehrlich emphasised that the living law is the norms and value as found in the society. Living law reflects the real values and dominates the society's life. For instance, in Old Calabar where some commercial practices were developed during the pre-colonial period, it was only after some time that courts acknowledged them as legally valid practices. Such practices were modified and embodied in the Nigerian statute, law of contract and commercial law (Bassey 2014). This is a typical example of how the history, customs and usages of the people can be transformed into law, living law. It also typified law based on history and customs of the people. Custom embraces conduct and values. Custom emphasizes a relatively longer period while conduct can be for a moment or shorter period (Sanni 1999:9).

To Jeremy Bentham (1748-1832), the chief task of law is to promote community utility, utility being "that which affect people's happiness". Therefore, by making law, government should seek to promote the greatest good of the greatest number of people. According to Bentham, the four utilities government should seek to promote are security, equality, liberty and abundance; security being the topmost priority. This Bentham's

jurisprudential position accords with requirements of human development and social justice earlier discussed above. This explains the reason most of the laws during the colonial and military regimes were not popular and therefore retarded human development. Both colonial and military regimes greatly lacked human development characteristics such as fundamental rights, equality, liberty, and democracy.

### **3.6. Examples of Living Laws History Has Produced in Nigeria**

Since the colonial period when the modern judicial and legal systems were introduced in Nigeria, the Court has been, on the basis of the history of the people, to change ancient and colonial laws that were retrogressive, barbaric and anti-human development (Bassey 2005: 242-261). Apart from relying on the progressive history of the people, the Court also recognises customs and traditions of the people as sources of law. In an appealed case of *Eleko v. Government of Nigeria* (1931: 662 673) the Court held that customary law was recognized law by the members of the ethnic group. In that case, Lord Atkin said the following memorable words with respect to history and law of the people: "It is the assent of the native community that gives a custom its validity, and, therefore, barbarous or mild, it must be shown to be recognised by the native community whose conduct it is supposed to regulate" (ibid). However, the Court will not enforce customary law that is "barbarous" even though the people have recognized such law or custom.

The case of *Edetv Essien* (1961:17) the Court refused to enforce *Ibibio* customary law that vested the custody and ownership of the children born by a divorced woman in her former husband unless the dowry he paid was refunded to him by the new husband. The Court, in 1932, held that the custom was repugnant to natural justice, equity and good conscience.

Similarly, in *Mariyama Sadiku Ejo* (1961 81), the Court held as invalid the Northern Nigeria customary law stipulating that any child born within 10 months of a divorce was the property of the former husband of the child's mother. However, the Court decisions in the two cases of *Mariyama s Sadiku Ejo* and *Eder v Essien* were different from the one reached in *Nwaribe y President Oru District Court & Anor* (1964 24) where the Court awarded ownership of a child to another man who was not its putative, biological father As Professor Nwoggu has rightly submitted, where are a disputes involving ownership of children, "the children should be regarded as belonging to their natural father even though that conclusion may be contrary to the prevailing custom" Nwogugu2001 287).

As far as fixing time to determine the legitimacy and ownership of a child is concerned, the prevailing customary law in the *Mariyama v. Sadiku Ejo* case was in line with the provision of section 147 of the Evidence Act Cap. 62 Laws of the Federation of Nigeria, 1958 that stipulates "two hundred and eighty days" for that purpose (*Matrimonial Causes Act* 1970). It implies that pre-colonial Nigerian had already devised legal means of determining the legitimacy of a child if disputed Furthermore, customs and traditions based on the concept of slavery have been declared repugnant to natural justice, equity and good conscience. For instance, in *Re Effiong Okon Ata* (1930: 65) the court said that a custom whereby the former

owner of a slave was entitled to administer the personal property of the slave after the slave's death failed the repugnancy test, because "the Court cannot itself transform a barbarous custom into a milder one..." (Re Effiong Okon Ata 1930.2).

Adultery and the punishments that used to accompany the act under customary rule provide another example of effect of history and law on human development. One of the rules in the Hammurabi's Code of Laws stipulated that,

"If a woman hates her husband and says to him 'you cannot be with me' the authorities in her district will investigate the case, if she has been chaste and without fault, even though her husband has neglected or belittled her, she will be held innocent and may return to her father's house... If the woman is at fault, she shall be thrown into the river" (Littell 1990:29)

In other words, in olden days any married woman that committed adultery received capital punishment by being thrown into the river. In pre-colonial Akwa Ibom area, adultery was a crime that could lead to unpleasant consequences. The act of adultery could cause war. Those who committed adultery especially with the wives of Chiefs, were either fined or sold as slaves or waylaid and killed (Bassey2011:70-97).

In adultery case of *Aoko V. Fagbemi* (1961:400), it was held that adultery was not a crime on the ground that in the English law, which Nigeria has adopted, no person could be convicted of an offence unless the offence was defined by a written law and the penalty for it prescribed by a written law

The case law on adultery has been indirectly embodied as one of the fundamental rights in the present Constitution of the Federal Republic of Nigeria. Women seem to be protected by Section 36(8), (12) and Section 37. Section 36(8) provides thus "No person be held to be guilty of a criminal offence on account of any act or omission that did not at the time it took place, constitute such an offence, and no penalty shall be imposed for any criminal offence heavier than the penalty in force at the time the offence was committed. Similarly, under Section 36(12), "Subject as otherwise provided by this Constitution, a person shall not be convicted of a criminal offence unless that offence is defined and the penalty therefore is prescribed in a written law, and in this subsection, a written law refers to an Act of the National Assembly or a Law of a State, any subsidiary legislation or instrument under the provisions of a law. Section 37 provides thus: "The privacy of citizens, their homes, correspondence, telephone conversations and telegraphic communication is hereby guaranteed and protected" (Constitution of the Federal Republic of Nigeria, 1999). Although customary rule on adultery has been abolished by the case law and none appears to have been enacted by statute, the people still see adultery committed especially with the wives of Chiefs or prominent persons as a crime not only against the husbands but also against their ancestors. Hence, the people's belief in Ekpo Nku-owo (avenging spirit of adultery) claimed to have killed many adulterous women and men (Interview with Madam Affiong Otong 30/5/14).

It is worthy to note that certain customary rules and institutions have been abolished by statute. However, it does not follow automatically that those rules that have not been so abolished remain in force. All rules of customary law are subject to certain general tests of validity before they can be enforced. These have been stated in High Court Rules of the various states of Nigeria.

#### **4. Summary and Conclusions:**

History has contributed in various ways to human development. Like the discipline of law, the discipline of history advises and guides world leaders to lead their people well. History provides a solid foundation upon which people confidently stand to fight for their rights and good governance. It helps in formulating and implementing humane laws that regulate the affairs of the people, provide security, and provide socio-economic amenities and services that would not only enhance the living standard but also ensure longevity of life of the people. Human development is all about living a fulfilled life. The discipline of history can and indeed has been leading people to lead fulfilled lives, just as it has been leading to make progress, excepting those who ignore the teachings of history. For as Professor Levi-Strauss admonishes: "[t]hose who ignore history condemn themselves to not knowing the present, because historical development alone permits us to weigh and evaluate in their respective relations the elements of the present" (Marwick 1979:13), including human development. It is apposite to end this discourse by quoting the wise words of Professor Mirra Komarorsky who said: " history is useful in meeting new situations, not (only) because it provides a basis for prediction but (also) because a full of pinery Studies understanding of human behaviour in the past makes it possible to find familiar elements in present problems and thus makes it possible to solve them more intelligently" (Komaromsky (1957-264 Indeed, the Discipline of History can!

## REFERENCES

- Adarelegbe A. (ed) 1972), A Philosophy of Nigerian Education (Ibadan: Heinemann Educational Books (Nigeria) Ltd.
- Adarelegbe, A. (ed.) (1972), A Philosophy of Nigerian Education (Ibadan: Heinemann Educational Books (Nigeria) Ltd.
- Amadi, I.,etal (eds.) (2005)., History & Citizenship: Essays in Honour of Okon Uya (Calabar: University of Calabar Press.
- Balogun, T. A.. "The Role of Science and Technology in National Development" in A. Adarelegbe (ed.) (1972), A Philosophy of Nigerian Education. Ibadan Heinemann Educational Books (Nigeria) Ltd.
- Barracrough, G (1955), History in a Changing World Oxford University Press.
- Bassey, J. R. Impact of International Law and Diplomacy on Pre-Colonial Nigeria. 1807-1914 (forthcoming).
- Bassey J. R. (2005), "A Historical Analysis of Pre-colonial and Post Independence Legislation in Nigeria's National Development Process: A Study in Legal History" in African Journal of Economy and Society. Vol.6, Nos. 1&2 January-December
- Bassey, J. R., "Indigenous Institutions in Ibibio-land and their Contributions to the Development of Legal System in Nigeria, 1930-2010" in Ibom Journal of History and International Studies Vol. 13, No. 1, June.
- Campbell, J. Africa in Transition: Politics and Security in Today's Africa, January 11,2011.
- Carr, E. H., (1961) What is History? London: Oxford University Press.
- Collingwood, R. G(1950), The Idea of History. London: Oxford University Press.
- Crabtree, D. "The Importance of History" [http:// msc.gutenberg.edu/2001/02/the-importance- of-history/html](http://msc.gutenberg.edu/2001/02/the-importance-of-history/html). Retrieved 20/7/2014.
- Daily Sun (April 12, 2011).
- Elias, T. O. (1962) The Nature of African Customary Law. Manchester: The University Press.
- Gardiner, J. et al (eds.) (1989), What is History Today? London: Macmillan Education Ltd.
- Idobe, J. B. (1989) Rural Development & Bureaucracy in Nigeria. Ikeja: Longman <http://www.ask.com/web-question/what-is-human-development>. Retrieved Nigeria Limited. 02/7/14.
- Imbua, D L (2013), "The Ordeal of the Nigerian Historian and the Crisis of Development Osakwe (2013) Perspective in African Historical Tidies Essay in Honour of Ojong Echum Tangban and Chukwuma CC Professor Chinedu Awafor Ubah Kaduna Nigerian Defence Academy Press
- Interview with Madam Affiong Otong (60 years) Traditional Birth Attendant, Uyo Obio, IkonoL. GA Akwa Ibom State of Nigeria, 30/5/14/
- Langlois CV and C Seignobos, Introduction to the Study of History cited in Arthur Marwick A. (1979), The Nature of History London: Macmillan Press Ltd.
- Littell Mer al. (1990) World History: Padersns of Interaction (Evanston A Houghton Mifflin
- Mangvat, M.Y (1992) "History and the Changing Nigerian Soe ciety" A Paper Presented to the Annual Conference History Teachers of Nigerian Colleges of Education (HISTANCE) Akwanga, 6th May.
- Marwick, A. (1979), The Nature of History: London: Macmillan Press Ltd.

- Mgbada CO. (2005) "Okon Edet Uya in the Development of History as a Discipline" in I Amadi, et al (eds.), *History & Citizenship: Essays in Honour of Okon Edet Uya* (Calabar University of Calabar Press).
- Nwogugu E 1, (2001) *Family Law in Nigeria*. Ibadan: Heinemann Books.
- Ogbaji, J. O. (2013), "The Need for National History in Secondary Schools" *Curriculum* in Ojong Echum Tangban and Chukwuma C.C.Osakwe (2013) *Perspective in African Historical Studies: Essay in Honour of Professor Chinedu Awafor Ubah*. Kaduna: Nigerian Defence Academy Press.
- Oyeranmi, O. S. "Teaching History and National Development in the Third World: The Illinois.edu. Nigerian Experience" <http://worldhistoryconnected.press>. Retrieved 20/7/2014.
- Rawls, J. (2013) *A Theory of Justice* (1971) and *A Swift, Political Philosophy*.
- Rodney, W. (1972) *How Europe Underdeveloped Africa* London: Bogle- Louverture Publication.
- Samuel, R. E. "A Case for National History" <http://www.exeter.ac.uk/historyresource/journal>. Retrieved 20/7/2014.
- Sanni, A.O. (1999)"Law in Social Context" in A. O Sanni (ed.) *Introduction to Nigerian Legal System Ile-Ife: Kuntel Publishing House*.
- Seers, D. (1963) *The Meaning of Development*. New Delhi.
- Srinivasan, TN. (1994), "Human Development: A New Paradigm or Reinvention Wheel?" *Human Development* (84.2, May).
- Tangban, O. E. and Chukwuma C.C. Osakwe (2013) *Perspective in African Historical Studies: Essay in Honour of Nigerian Defence Academy Press*.
- Tell Magazine, May 8, 2006,
- The Declaration of Independence of July 4, 1776.
- Todaro, M. P. (1977), *Economics For a Developing World* London: Longman Group Ltd.
- Urofsky, MI (ed) (1994) *Basic Readings in U.S. Democracy*(Washington DC US Information Agency).
- UNDP Human Development-Human Development Reports (UNDP)" 22 October 2009.
- UNDP: Streeten, P "Human Development Means and Ends" *Human Development* (84.2, May 1994)
- UNDP Human Development and Capability Association. "Capability & Functionings: Definition & Justification". *Human Development and Capability Association Briefing Note* 2009.
- UNDP (2009) "The Human Development Foundation-The Human Development Concept 22 October
- UNDP (2009) "Human Development - Human Development Reports" 22 October.
- Unumen, J.O. and E.C. Emordi (2013) "History: Arts or Science? An Appraisal" in Ojong Echum Tangban and Chukwuma C.C. Osakwe (2013) *Perspective i African Historical Studies: Essay in Honour of Professor Chinedu Awafor Ubah*. Kaduna Nigerian Defence Academy Press.
- Kaduna: Nigerian Defence Academy press.
- Weekly Vanguard, (August 25, 2003).
- Zajda J., S. Majhanovich, V. Rust (2006) *Education and Social Justice*.

## **DECIDED CASES AND STATUTE**

Aokov: Fagbemi (1961) 1 All Nigeria Law Reports.

Constitution of the Federal Republic of Nigeria 1999 (as amended in 2011).

Edetv. Essien (1932) II Nigeria Law Reports.

Elekov. Government of Nigeria (1931) Appealed Cases (AC).

Mariyama v. Sadiku Ejo (1961) N.R.NL.R. 81. Matrimonial Causes Act (1970).

Nwaribe v. President Oru District Court & Anor (1964) 8 ENLR.24.

Re Effiong Okon Ata (1930) 10 N.L.R. 65.

Re Effiong Okon Ata (1930) IW.A.C.A.2.