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FLOOD AND ITS EFFECT ON THE SOCIO-ECONOMIC ACTIVITIES OF OGBARU PEOPLE OF ANAMBRA STATE, 2012-2022

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Abstract
Flood has been an annual problem of the Ogbaru people from time immemorial due to the topography of the area. It is situated beside the River Niger which makes it easier for the flood to have its way without hindrances, thus affecting the socio-economic activities of the people. What are the causes of these floods? What are its effects on the people of the area and what should be done to cushion these effects and promote the socio-economic life and activities of the people for a better living? The study adopted the historical investigative approach for a better understanding of the people and their problems orchestrated by the annual floods. Data for this study were gathered from both primary and secondary sources for comprehensive information on the subject matter. The study found out that the annual flooding of the area since 2012 has left the people of the area impoverished, displaced and most especially prone to outbreak of diseases. The study therefore called on the state and federal governments to come to the aid of the people by providing shelter in the form of upstairs and dredging the River Niger so that the flood cannot overflow its bank to cause destruction. Government should as well convert some of its buildings that houses its infrastructure to upstairs to avoid being damaged by the annual floods. This will safeguard the life and property of the people and enhance their socio-economic life.

Keywords: Ogbaru, Socio-economic activities, Flood, Poverty, growth.

Introduction

Flooding is one of the major environmental crises one has to contend within the country. This is especially the case in most wetlands of the world (Bariweniet al. 2012). The reason for this is the general rise in sea level globally, due to global warming as well as the saturated nature of the wetlands in many parts of the world such as Nigeria. Floods occur on many waters periodically and these rivers overflow their banks as a result of excess rainfall.

Flooding in Nigeria is not a new phenomenon. It is as old as the country itself but what is worrisome about the present flooding is its intensity and level of destruction. For a decade, that is from 2012 to 2022 flood has being the most yearly natural disaster that the people of Nigeria and especially Ogbaru has had to grapple with. The flood of 2012 was a precursor to the present floods with that of 2022 adjudged the highest in both intensity and level of destruction ever. This has called for a lot of questions as to whether these floods are man-made or a natural disaster and why it has being so difficult for the federal and state government to control.

The level of damage and destruction of life and property in Ogbaru local government since 2012 has made the people of the area to be hopeless in terms of their security on yearly basis both in their socio-economic life and personal safety as occasioned by the annual floods. Since 2012, it was only in 2021 that there was no major flood that affected the people of the area which in turn gave them hopes of an end to their yearly nightmare but which the 2022 flood quickly upturned. Floods occur either because heavy rainfall causes rivers to overflow their banks into flood plains or because high tides, possibly combined with large freshwater flows, cause coastal flooding, (this may be

augmented by melting snow). The flood plains affected may be very narrow as in mountainous regions or many miles wide, (Onuorah, 2022).

Flooding is caused by several factors and is invariably preceded by heavy rainfall. The other causes of flooding are moderate to severe winds over water, unusual high tides, Tsunamis due to undersea earthquakes, breaks or failures of dams, levees, retention ponds or lakes, and other infrastructure that retain water. Flooding can be aggravated by impervious surfaces or by other natural and man-made hazards which destroy soil, vegetation that can absorb rainfall. Although flooding is a natural occurrence, man-made changes to the land can also be a factor. In cities and suburbs, pavement and rooftops prevent some rainfall from being absorbed by the soil. These can increase the amount of runoff flowing into low lying areas or storm drain system thereby causing flood. Nigeria as a country is highly prone to natural disasters which flood is the most prominent. But from 2012 to 2022 there have been records of flood and its effect to the Nigeria nation. Prominent among them was that of 2022 which claimed no fewer than 600 lives while 1.3 million others were rendered homeless, (Eleke, 2022).

In Nigeria, flood displaces and affects more people than any other disaster. It also brings about more damage to properties, and interrupts people's social-economic, religions, cultural and educational activities. Flood disaster has been hazardous to communities and institutions in Nigeria. According to Reuters (2012) flood has destroyed both the built-environment and undeveloped plan and taken many lives and property due to its frequent occurrences.

In Anambra state the most affected areas were Ogbaru, Anambra east and west local government areas and Ayamelum local government area. It brought about untold hardship, anguish and sorrow to the population. Increasing flood risk is currently seen as the most vital threat from climate change in many parts of the world, (Dyson, 2002). Studies by Ologunorisa and Tersoo (2006) see extreme rainfall as the major cause of flood worldwide including in Nigeria. Extreme weather condition is also a major factor leading to flood disaster in Nigeria (Aderogba, 2012).

In Ogbaru, the 2022 flood was heavier than that of 2012 which was formerly adjudged the highest and down the line. Agricultural products were affected heavily, which resulted in high cost of goods. Agricultural products, like rice and yam were mostly affected in the study area. The flood affected every community in the area. Recall that Ogbaru as the food basket of Anambra state has 15 communities. All of them were submerged by this 2022 flood leading to the destruction of government infrastructure, farm produce especially those in their early stage of maturity which was cut short by the flood as well as the loss of lives in a boat mishap. In addition, many homes were damaged and some destroyed, thereby displacing millions of people. Socio-economic activities were also affected; so many people vacated their normal homes to different evacuation centers for safety.

Flood is one of many hazards occurring in human environment, its effects are significant both in terms of discomfort, destruction of lives, properties and pollution. The severity of flooding has been reckoned with, by the level of damage done (Williams, 2011). Flooding causes soil erosion as well as sediment deposition problems downstream. Spawning grounds for fish and other wildlife habitat are often destroyed by flooding. Prolonged high flooding delay traffic and interfere with economic uses of lands. Bridges may collapse; structures within floodways damaged, and navigation and hydroelectric power are often impaired. Flooding and its effects have been a major concern to farmers, engineers, economists, educationist among others thus, forming headlines in the world and Nigeria dailies.

Flooding has a wide range of influence on the interactions between man and his socio-economic environment. Flooding, which deposits rich fertile alluvium on agricultural areas, also replenish irrigation channels. In the education sector floods leave a trail of destructions which may results in children's education getting to a level where it cannot be salvaged. Schooling may be cancelled, children may drop out of school and school absenteeism may occur if school buildings are affected or used as evacuation centers. It also disrupts peoples social live such as festival celebrations, business, wedding ceremonies, meetings, and burials when it covers dry land for such activates. Many religions activities will also stop holding why it displaced many to another environment. The above mentioned is typical of Ogbaru situation as its people today counts their losses as a result of the 2022 floods in the area. Based on these stated above, this study seeks to investigate the causes of floods, its effects on the people of the area and what should be done to cushion this effects and promote the socio-economic life and activities of the people for a better living. It also assesses the impact of flood on socio-economic, cultural, religious and educational activities of the Ogbaru people as well as suggests ways to ameliorate the situation.

Theoretical Framework

Theory adopted for this study is the Theory of Urban Resilience to Flood Control. This theory was propounded by Kueil-Hsien. This theory challenges the conventional wisdom that cities cannot live without flood control, which in effect erodes resilience. To operationalize the theory for planning practice, a surrogate to measure the percentage of floodable area is developed for assessing urban resilience to floods. To enable natural floodplain functions to build urban resilience to floods, flood adaptation is advocated in order to replace flood control for mitigating flood hazards. Two key arguments in resilience theory would shift the paradigm of flood hazard management.

First, according to Folke (2003) resilience arises from adapting to inherent variability, uncertainty, and surprise, while Holling and Meffe (1996) opine that human-natural systems lose resilience when the inherent variability is artificially suppressed to promote stability through command-and-control management. This suggests that forcing floodplains to be inundation free and building socio-economic functionality upon forced environmental stability results in resilience erosion. It thus challenges the bias towards maintaining a dry floodplain and steady socio-economic activities. Flood hazard management based on resilience theory would begin with acknowledging periodic floods as inherent environmental dynamics, by which socio-economic activities on floodplains are inevitably affected.

Secondly, resilience theory maintains that periods of gradual development and sudden changes complement each other (Folke, 2006). As demonstrated in frequently disturbed ecosystems, resilience is borne out of experiencing and learning from disturbances (Holling, 1973, Gunderson and Holling, 2002). Research into communities relying on natural resources also indicates that resilience to large, unpredictable disturbances derives from allowing smaller ones to enter the system (Berkes and Folke, 1998, Berkes et al., 2003). This implies that flooding itself is an agent for resilience because each flood experience creates a chance for cities to adjust internal structures and processes and to build knowledge, leading to diverse coping strategies accumulated over time (Folke, et al. 2006). This contrasts with the attitude toward floods as being threatening. As flood-control infrastructure prevents most floods, cities only learn painfully from rare, catastrophic ones with high prices. In the resilience-based flood hazard management, periodic floods are learning opportunities for cities to become better fit for extreme floods.

Overall, resilience theory suggests a paradigm shift in flood hazard management that should focus on building resilience as opposed to maintaining stability because flooding is inherently a part of the normal urban dynamics. Resilience is neither flood resistance nor recovery to pre-disaster conditions both are simply means to an end of stability. This theory addresses the current study

because; flood is a natural disaster that occurs with little or no human knowledge. So the earlier, human adopt strategies that will reduce its effect in his environment, the better for him. Building of structures on floodplains, dumping of refuse on drainages and near waterlogged areas should be avoided in order to help reduce the risk of flooding on our environment. Thus, in Ogbaru Local Government Area, government should help the people to construct drainages and as well build upstairs as a permanent solution to mitigating flood disaster in the area.

Historical Overview of Flooding in Ogbaru Local Government Area

According to oral tradition, we came into existence and met flood, nobody can give account of how it started. In the other way round, it is a seasonal occurrence starting from time immemorial. It occurs frequently on yearly basis. The first stage of floods occurs majorly at the early inception of the month of May till in the Greenwich Time. During this period, the river changes into dazzling colour with beautiful fresh surface overflowing gradually around the river bank, with some in-depth porosity beneath the waters. The Second stage, starting from month of June to July which is the rainy season proper, usually ushers in heavy down pours that tend to increase the river tide gradually around the river banks and beyond. This however is the primary aspect of flood. However, at this initial flood development, the waters begin to swell up gradually around the river banks and extend to island on daily basis but in steady and slow movement. This stage favoured mostly the fisher men as it is the period in the study area when fishes become surplus.

The third stage, starts around the first week of August to the last weeks of October when the rising tide begin to drop gradually and systematically. Before the recession of the floods, there is always about two or three days' heavy rainfall usually in the night and which does not add or reduce the flood tide. This rain is called by the Ogbaru people *Nzogbuiju*, meaning rain to end the flood. About one week before its recession, the rising tide will be stalled. It will neither be increasing nor will it be rising or adding up. By this observation, we know that *ikeagwugoiju* (the flood is tired and is about to recede). From then onwards the flood will begin to recede gradually, slowly, steadily and systematically. The receding of the flood marks the beginning of some lost hopes; this is because the people will go back to fishing in order to at least make some money that will help them get some of the things they lost. They will have plenty of fish available to eat and to sale.

Ogbaru people celebrate their new yam festival during this period. During this period, tubers of yam and other crop produce are harvested. At this point flood signs have started showing all over the place (Ogbonna, 2023). After this period, the flood speed begins to accelerate heavily that it begins to affect farm produce. Farm produce around river line areas are speedily harvested to avoid being damaged by the flood.

Over flooding is a natural occurrence in Ogbaru community on yearly basis but its rising tides varies in velocity depending on the level of rainfall that year which may result in over flooding in some cases as was the case in the year 2012, 2015 and 2018 and that of 2022 which is the highest so far. Since 1945 till date flood has been a serious issue in Ogbaru Local Government Area in particular and Nigeria in general. According to Onyedi Nwanasor, Ogbaru has experienced great flood menace and disaster four times. First, was 1970 flood known as *Ijuogu*. This occurred during the ending of Nigeria/Biafra war. The flood was said to be the first flood disaster that got the people of Ogbaru asking if the world was about coming to an end while some said the gods used the flood to clean the blood spilled during the war (Onyedi, 2023).

Second was 1998 flood *Okeiju*. It was another flooding record that Ogbaru had as they tagged it *Okeiju* (heavy flood) because the flood was unprecedented that water covered everywhere to the extent that people started killing wild animals being chased by the flood. Third was 2012 flood (*Oso Iju*). The greatest flood experienced in Ogbaru before that of 2022. That flood shut down both the economic and socio-economic activities in the local government. The people suffered the menace of

the flood for complete 3 years. The flood kicked off from May till October non-stop. People's houses were covered with water. The people of Ogbaru became refugees in the other Local Government Area. Some people lost their life and some committed suicide as a result of the shock.

The fourth stage was 2022 which is the most recent and highest so far and most devastating. It was measured to be heavier than that of 2012. Agricultural products were affected heavily, which resulted to high cost of agricultural products such as rice and yam. Many people lost their lives, properties worth millions of naira were destroyed. The flood affected nearly 2.8 million people across the country. In addition, many homes were damaged or destroyed, while socio-economic activities were also affected as many people vacated their normal homes to different Internally Displaced Persons (IDP) camps for safety.

Causes of Flood

Most flooding occur when the volume of water in a river or stream exceeds the capacity of the channel. Flooding also takes place along lake and coastal shorelines when higher than normal water levels inundate low-lying areas. Some of the causes include, heavy rain falls and storm that cause river to overflow its banks, obstruction of drainage systems/network, dumping of waste/refuse in drainage and water channels, (Oyewale, 2013).Climate change and Topographical characteristic, Lack of Vegetation, Broken Dams, Melting Snow and Ice etc.

In Ogbaru, flood is caused by its topographic characteristic. Ogbaru lies in a low level area of the River Niger. This makes it very easy to be flooded as soon as the River Niger overflows its bank. There is no man-made activity in the area that is contributory to flooding the area. The National Emergency Management Agency (NEMA) has attributed climate change to the worst flood disaster witnessed in the country, (Sani-Sidi, 2013).

Types of Flood

Urban floods: This type of flood describes a situation where urban centers are inundated as a result of intense rainfall, high total impervious layer (resulting in less infiltration and more surface runoff), flat topography, inadequate drainage networks, obstruction of drainage channels with solid objects etc. Aba, Uyo, Port-Harcourt, Warri, Benin, Lagos etc. are examples of cities that experience this type of flood in different magnitudes (Gordon and Gobo, 2010). Hazards that are associated with these types of flooding are destruction of household properties, public infrastructures such as rail-lines, electricity/utility facilities, hospitals, obstruction of traffic flow, and health issues such as outbreaks of typhoid fever and cholera.

Flash Flood: This is associated with intense, localized thunderstorm activity occurring in small basins. The extremely rapidity of this phenomena limits the efficiency of warning procedures and emergency actions. Thus, flash floods are the most significant flood hazards regarding the number of fatalities. Flash floods are distinguished from a regular flood by a timescale less than six hours. Lagos, Port-Harcourt, Warri and Benin City again are cities that experience this type of flooding.

Channel Floods: These occur when the natural or artificial banks of any stream or rivers are over topped and spread beyond normal dry land areas. The causes of these types of flood could be associated with dam failures, upstream channel silting, and long duration of rainfall. The annual floods associated with the discharge pattern of the Niger-Benue Rivers systems fall into this type of classification and states in Nigeria that suffer this type of flood problem include Sokoto, Kaduna, Adamawa, Gombe, Taraba, Benue, Oyo (Ibadan), Niger, Kogi, Anambra, Delta, Bayelsa, Akwa

Ibom, Rivers State and etc. Hazards associated with this type of flooding are channel bank failure during flood recession phase and where these occur, houses and villages are swept away besides destruction of farmland and out-breaks of diseases leading to serious epidemics and drowning. It is in this category that Ogbaru falls. Thus every flood year, houses are swept away, farmland and farm produce destroyed and lives lost.

Back Swamps Flood: This is located at some distance away from the stream channels on the floodplain. When water spills over into the floodplains, the heaviest material drops out first and finest materials are carried a greater distance. The fine grained alluvium holds much water and drains slowly creating wetland areas. Back swamps are important sponges that retain water that might cause severe flooding downstream. This type of flood is the most prevalent in the entire Delta State and the Ogbaru area. The flood peaks could be unusually high not only because of the high rainfall during the year and the preceding years but also because of the excessive release of water from dams (Gordon and Gobo, 2010).

Coastal floods/inundation: This is the regular flooding associated with the tidal invasion of creeks and ocean surges on coastal lands. E.g. Bar Beach Lagos, Bonny Coastal lines, Forcados, Okrika Island, Ogu, Opobo Island etc.

Effects of Flood on the People of Ogbaru

Flood has impacted negatively on the people of Ogbaru that the people are already fed up. Every year, Ogbaru are traumatized by the level of destruction they experience because of flood. Many homes are destroyed, farmlands washed away and crops destroyed. Between 2012 and 2022 about 500 lives has being lost to flood in Ogbaru Local government Area. According to Mazi Udenna, (2022) every year from 2012 to 2022, the entire community witness about five to ten deaths in the area. According to him, the whole deaths are not directly caused by the flood itself but its related consequences such as hunger, diseases outbreak, lack of health care resources to help those who are ill as well as shock arising from people losing all that they laboured for the year. For a clearer understanding of the effects of flooding in Ogbaru, we are going to categorise it under the following headings of market, farming activities, education, health, business and religion. This will enable us appreciate the level of effect of flood on the area every year.

Effects of Floods on Ogbaru Markets

With exception of Ogbaru Relief Market, Ogbaru Electronic Market, and Kate Associates, there is no standard market system in Ogbaru local government Area. What they have there is community market where the people sell their agricultural products on market days that is peculiar to the community since farming is the major occupation of people residing in the area. During the flood period, the price of goods and services which is the farm product are affected negatively. Their farm product will be harvested and distributed at once. This makes the supply greater than the demand for such product thus, leading to sharp reduction in the price of their farm products which invariably leads to famine (*ụgani*) in the study area before the next farming season comes by. When it is time for planting, the products they sold at relatively cheap price as a result of the flood will be high in such a way that they cannot afford to buy them to plant during the planting season. This will affect the level of input and economic growth in the area according to Obatola (2005).

Due to the fact that governments do not come to the aid of the people during this period, they struggle to get their seedlings at high cost. For instance, during the flood, they sell all the seed yams they gathered since it will get spoilt before the planting season because of lack of storage facilities in the area. Cassava stems will naturally die because of water and rain occasioned by lack of storage facilities. But when it comes to planting season, the price of those items soar very high to the extent

that they cannot afford to buy them or replace the once they lost or sold at cheaper prices thereby affecting their socio-economic life.

Effects of Flood on Business Enterprises in Ogbaru:

The reason Ogbaru does not have many industries, companies and other business enterprises are purely as a result of flood menace. No individual or group of people after seeing how flood stopped economic activities in Ogbaru will still want to continue with the idea of locating his or her business in that area. Many people who tried establishing their own ended up folding it after spending money to repair damages caused by the flood every year.

Effects of Flood on Infrastructures:

In Ogbaru, construction of infrastructures either by the government or individual is limited. The Local Government has low level of infrastructures like, hospitals, schools, roads, electricity and pipe born water. In Ogbaru, the flood kept on damaging the old ones (infrastructures) thus making the people and government not to spend money on building new ones. For instance, the floods between 2012 and 2022 submerged all the government infrastructures such as hospitals, school building, roads, electric poles and transformers. These infrastructures got damage by the floods and government could not replace all of them thereby affecting the socio-economic life of the people.
See attached picture of Ogbaru roads destroyed by the flood.



Fig. 1: Residential building covered by flood

Source: Researchers field trip.

Effects of Flood on Academic Activities:

Academic system in Ogbaru and affected areas in the state were grounded by the flood. During this period, flood covers the school building and roads in the local government making the students and teachers to stay at home for about 2 months while academic activities are going on in other Local Government Areas. In fact, the people of the area were forced to have a different academic calendar

in order to mitigate the effects of flood disaster in the area. Students in Ogbaru do not go to school between August and November because of the flood menace which starts from the month of August (the first term of academic session).

In the education sector floods leave a trail of destructions which may result in children's education getting to a level where it cannot be salvaged. Schooling may be cancelled, children may drop out of school and school absenteeism may occur if school buildings are used as evacuation centre. A case in point is on the 2012 flood that happened at the beginning of academic year from July–December, children and teachers failed to go to school because of damaged roads and having to travel across rivers became dangerous. Using boats increased the cost of getting to schools which parents could not afford starting from ending of August to the middle of November nobody went to school. When schools are closed and stay closed longer due to flood disturbances, female learners are further exposed to other risks such as early pregnancies, marriages and prostitution as it was in the case of 2020 Covid-19 lockdown. This menace has remained one of the strongest factors that hampered the standard of education in Ogbaru communities.

Effects of Flood on Farming Activities

Flooding affects several aspects of agricultural production and productivity. There are losses in crops washed down by inundation. In many instances, the crops are unrecoverable after the menace of flood. In areas that are often hit by a flash flood or riverine floods, livestock are lost or displaced including fishes in water bodies or in ponds whose structures are not strong and grazing lands for livestock are lost as well. In Ogbaru local government, farming activities are heavily affected. Starting from July of every year, early farm products of Ogbaru people have started maturing for harvest, but most will still be affected by the flood. For instance, some yams, maize, vegetables may not be affect as they may be harvested before the commencement of flood in August. But majority of farm products are affected, such as cassava, yams, plantain, banana, cocoa yams, rice, pumpkin (*ụgụ*), potatoes and live stocks etc.

Floods also impede movement of the farmers from visiting their farms to harvest those crops that have already being affected. This is because the roads are flooded and people do not have any means of assessing their farms and its products. Again, those they managed to harvest and store will be destroyed by the flood when the water level comes up to the barn where they were stored. Thus, another problem faced by Ogbaru people in terms of farming is lack of storage facilities. No doubt flooding on farming activities was the brain behind high cost of living in Ogbaru in particular and Anambra state at large. When these crops are destroyed, those who manage to store some of their products will sell it at a higher cost in order to have money to buy those they could not afford. Thus, the effects on farming cum agriculture are enormous.



Fig. 2: Farmland covered by flood

Source: Researchers field trip.

Effects of Flood on Religious and Socio-cultural Activities

The type of flood we are talking about in Ogbaru Local Government Area is beyond people's physical strength and ability. You may have need to practice your faith or culture but you will not see the space to do that. The whole ground in the area is submerged with water. Churches which their buildings are not upstairs cannot hold any church activities, while those who have their places of worship located upstairs cannot assess the centre because there is not means of transportation. The only means of transportation is private canoes as there were no commercial canoes and they charge heavily to ferry people around. Thus churches and their members who are struggling to fix themselves with people in the IDP camps have long forgotten and listed church activities as secondary.

Pastors who depend on the free will and people's kind gesture turn to be beggars in order to survive the menace. As for other socio-cultural activities like burials, wedding, festivals and rituals, Ogbaru people at this time have no space for that. People who died during the period are forced into morgues in upland mortuaries for safety. Burials are always fixed at January for the lands to get dried so that the corpse could be buried. Wedding, rituals are always suspended till further notice because flood covered everywhere. This denial of religious, social and cultural activities affected the lives and wellbeing of the people as long life depends on people's ability to enjoy good health coupled with happiness.

Conclusion

So far we have established that flood menace has associated diverse effects both in developed and developing countries. These effects such as socio-economic devastation, property loss, environmental degradation, health issues and untimely death can be reduced if properly managed by

adopting integrated flood management for sustainable development when dealing with flood issues. Also, the above stated measures could be adopted so as to have flood free environment and to achieve a safe, conducive, pleasant, aesthetic environment for living and working conditions.

It seems increasingly acceptable (although not consistently implemented) that flood incidents should not be dealt with through humanitarian relief interventions alone as revealed in this study. There is some evidence to support the argument that there are flood incidents in communities in Ogbaru Local Government Area, just like in other parts of Nigeria. Thus, Flood Risk Management should shift away from traditional response approach to focus on addressing the socio-economic effects of flooding and causes of people's vulnerability to flood menace in order to mitigate its effects by building community resilience for sustainable development.

There are benefits associated with floods to the environment where it occurred. Floods (in particular the more frequent/smaller floods) can also bring many benefits, such as recharging ground water, making soil more fertile and providing nutrients in where it is deficient. Flood waters provide much needed water resources in particular in arid and semi-arid regions where precipitation events can be very unevenly distributed throughout the year. Freshwater floods particularly play an important role in maintaining ecosystems in river corridors and are a key factor in maintaining floodplain biodiversity. Flooding adds a lot of nutrients to lakes and rivers which leads to improved fisheries for a few years, also because of the suitability of a floodplain for spawning (little predation and a lot of nutrients). Again, the availability of fish in Anambra state and its environs all year round has being attributed to the yearly occurrence of flood in the area. Fishes make use of floods to reach new habitats, as well as procreate to have more fish available for the people.
To reduce the effects of flood menace, government at all levels should draft a National Policy on Flood and Erosion control which will help to achieve sustainable systems for managing flood. The policy should focus on preventive measures involving watershed management in order to address deforestation in agriculture and infrastructure development. Finally, residents should adjust to the system by adhering to early warning of flood disaster, early farming and storage mechanism to avert the ugly incidence of flood disaster on their properties.

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IGBO YOUTHS AND MONEY MAKING RITUALS: RE-EVALUATING THE IGBO PHILOSOPHY OF HARDWORK IN AN ERA OF QUICK WEALTH AND MATERIALISM

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Abstract
This study re-evaluates the true essence of rituals and the philosophy of hard work in Igbo cosmology in contrast to the quick wealth and materialism syndrome that triggers money making rituals amongst Igbo youths in contemporary times. This study patronised both the primary and secondary means of data collections. The necessary generalisations and conclusions were drawn purely on the qualitative analysis and synthesis of the gathered data made through culture centered and phenomenological approaches: It was espoused that some Igbo youths indulge in money making rituals which is characterised by various vices like human sacrifice and using of people's personal effects to make diabolic enchantments as against the Igbo positive, gainful, result oriented, ritualistic stance and industrious nature. Those at the helm of these peculiar rituals are fake pastors, fake native doctors and sorcerers. These nefarious rituals equally persist despite their associated vices because of social media cum Nollywood influences, superstition, unemployment, corrupt substructure in Nigeria and strong desire for sudden riches without diligence, hard work, sincerity and discipline amongst others. Adopting the self-control theory and the objective list theory of happiness; it was realized that true success, inner-joy, happiness and contentment do not depend on wealth, riches and material acquisitions alone. One can have inner joy by promoting values and adding values to people's life. One can equally resist the urge to indulge in evil and mischievous acts irrespective of all odds. This study concludes that the Igbo communities should out rightly shun money making rituals which are aberrations to the true essence of rituals and the philosophy of hard work in Igbo land. Government authorities in Igbo land should investigate arrest and prosecute those fostering it in Igbo societies. Virtues of contentment, sincerity, hard work, diligence, rectitude and integrity should be promoted by every individual in Igbo communities.

Key words: Rituals, sacrifice, Igbo youths, hard work, virtues, vices, quick wealth.

Introduction

Ritual killings in Nigeria especially in Igbo land as externalized mostly by some Igbo youths during money making rituals had been underscored by Obadare (2022); as reflecting mounting desperation for wealth, security and prominence amid creeping collapse of law and order. In 2022, the Nigeria's House of Representatives urged the Nigerian federal government to declare a state of emergency on the rising incidence of ritual killings in the country. They also requested the then Inspector General of Police (IGP), Usman Alkali Baba, to increase surveillance and intelligence gathering with the view of apprehending and prosecuting all perpetrators of ritual killings in Nigeria: The House members equally ordered the National Orientation Agency of Nigeria (NOA) in the same vein to initiate campaigns towards changing the situation in Nigeria. All these were focused on curbing ritual killings in Nigeria induced by quest for money, fame and prominence especially amongst the youths in Nigeria; and the Igbo communities in particular as delineated by Obadare.

J. Okonkwo, P. Okoye, U. Chiemezie, C. Chukwuogo and G. Nganwuchu (personal communication, January 25th, 2023), all lament that money making rituals are evil and does not represent the core essence of rituals in the Igbo parlance. They equally insist that it is an aberration spurred and induced by quick wealth syndrome. The Igbo people are however originally known for striving diligently and patiently in order to make ends meet. They are known for being industrious generally. They do not endorse nor celebrate laziness and unknown source of riches.

Obadare (2022) stresses amongst other things pertinent to ritual killings that it is associated mainly with the youths in search of quick and easier mode of making money; highly influenced by social media and Nollywood movies; sponsored by top politicians; encouraged by fake clerics, Imams, herbalists and native doctors who enable a society wide "get rich or die trying" cultures and the fact that it flows with the economy and culture of violence already destroying Nigeria. For instance, one of the culprits in the ritual killing of Sofiat Kehinde in 2022, simply identified as Okechukwu maintains that he learnt how to kill from watching a video in facebook. He also indicates social media for being a tool used by sundry "Merchants of wicked acts" to "advertise their evil behaviour". He exposes as Obadare recorded that top politicians pay them for human body parts.

Adedayo (2022) who records the kidnapping and beheading of one Ifeoma Angela Igwe, notes that her hunch back which is believed to contain some mercuric magical power that curates wealth was also severed off her back. He also expresses that in recent times, youngsters especially some Igbo youths, in their mad rush to make money had engaged in series of ritual observances including killing of Albinos and female virgins, cutting of human parts, and using of personal effects to make enchantments in order to get rich quick.

Despite the fact that some Christian clerics (like Fr. Oluoma) and some Muslim clerics (like Sheikh Nuru Khalid) as well as some psychologists like Prof. Oni Fagboungbe are of the view that ritual money making is not effective. African Traditional Religious Chief Priests like Taofeek Moshoos and Dr. Paul Anieto are of a different opinion. They aver that ritual money making works only that it has negative consequences for both native doctors that facilitate it and those that patronize them. However, Araba Ifayemi Elebuibon who is an African Traditional religious adherent, insists that ritual killing does not guarantee being rich, stressing that many spiritualists that embark on it are actually living a miserable life. Jannamike (2022) insists that belief in the efficacy of money ritual killings continuous to be rife, especially in a society like the Nigerian context where religion and the supernatural appear to be the opium of the people due to bewildering economic hardship and widespread poverty. Thus his stance is that superstition and poverty make the belief in money making ritual in Nigeria, especially amongst the Igbo youths to be rife and endemic. He cited the ritual killing of 24 year old Precious Okeke by her "so called", Igbo youth fiancé, Maxwell Njoku;

who committed the evil act on the instruction of a herbalist to keep her dead body in the apartment for seven days, after which he would transform into a multimillionaire: And that of Chidi Onyeishi, a tricycle operator who connived with a nonagenarian pastor and killed their seven-year-old son for a money ritual; as instances of the ritual money making observances and sacrifices prevalent amongst Igbo youths.

In the context of the established state of affairs apposite to money making ritual evidenced amongst Igbo youths: This work re-affirms that rituals are geared towards actualizing good courses in Igbo land; that the Igbo people are predominantly industrious; and that quest for making money quick by all means is not an inherent Igbo view point. One can strive to excel without soiling one's hand. Contentment, diligence, tenacity and consistency avail one the honourable and reputable mode of getting to the top and being established in God given wealth and riches. The information resourced for this study via the primary and secondary means of data collection will be analyzed qualitatively purely on the synthesis of phenomenological and culture centered approaches. The theories of Objective list of happiness and Self control patronized in this study aid in placing the Igbo youths on value oriented perspective.

The Igbo Philosophy of Hard work

The Igbo people are assiduous and purpose driven. They are diligent and employ tenacity in their place of primary assignment pertinent to making ends meet. They are equally result oriented with the natural endowment of phlegmatic and optimistic mindset. Relevant literatures on the Igbo worldview as regards their industrious nature will be patronized here to substantiate the fact that the Igbo are hard working. The Igbo people do not just posses the "survival instincts"; they are equally entrepreneurial, live wires and trail blazers. They are born hustlers.

Koler (1978) being a German doctor who spent four months in Bonny in 1840, describes the Igbo people in his detailed records of the natives as very industrious. He notes that irrespective of the fact that they dwell inside the forest areas, that they are very rich in products, and had developed industries to a greater extent than the people living on the coast. He exposes that the trade of the Igbo people then extended from the sea coast to the far interiors. He stresses that the Igbo wields a warlike nature, which made significant impact on their neighbours. This equally facilitated the supremacy of their language among the neighbouring tribes, such that the knowledge of it spread, generally. Koler affirms that the Igbo land was the main destination for the trading expeditions of the coastal people. This was why the majority of the goods imported by the whites find their way to Igbo lands: Some equally go from there still further into the interior: The Bonny Canoes equally go deep into the hinterlands where the Igbo people dwell to purchase provisions for the coastal inhabitants, and goods for barter with the Europeans. Koler summarises by noting that the Igbo lands was then very rich in natural products (like maize, rice, yams, oil palms, dyewoods, cotton, horses and elephants); and that the numerous inhabitants were sedulous, and make cotton cloth, iron knives, daggers, spears and musical instruments. The Igbo people were equally wild and rapacious.

The story of the Igbo landing which is still perceived as a historic and brave act in the African-American folklore depicts the resilience nature of the Igbo. Agbo (2019) reviewing the incident exclaims that it occurred in May 1803. He reckons that the Igbo landing incident wherein about 75 Igbo men resorted to drowning themselves at the Dunbar Creek than submitting to their slave masters is still an unprecedented act of brevity among Africans. They envisioned the harsh reality of slavery they were about to be exposed to. William Mein (cited by Agbo) notes that 10 to 12 of them later drowned while some were salvaged by bounty hunters. Agbo intimates that John Couper and Thomas spalding settled for transacting only Igbo people in slave trade because they were industrious, proud, independent and always performed their duties with little or no supervision. This typifies the Igbo stance towards dignity of labour. Thus both before and during the colonial rule, the

Igbo people had always been hard working and self reliant. They seldom resort to begging. They abhor being manipulated, marginalized and neglected. Igbo people loathes being idle or dormant.

Maximillian (2023) underscores that Igbo survival of the devastating civil war in Nigeria from 1967 to 1970 posits their remarkable history of resilience. He declares that the Igbo emerged from the travails of the Nigeria-Biafra civil war to become one of the most successful people in the world. He acknowledges the Igbo communal system (*Onye aghala nwanne ya* – brotherhood principle); *Ikenga* and *Igwebuike* (symbol of industry and strength, and unity and collective action respectively); rebuilding through kindred economic empowerment paradigm, amongst others as factors that contributed to Igbo resilience nature. Okwuosa, Nwaoga and Uroko (2021) delineates that the Igbo communal system is the bedrock of their progress.

Iloanya and Nwanegbo-Ben (2021) observes that one of the greatest values in Igbo cosmology is the dignity of the human person, and the parlance that there is dignity in labour. According to them, *Ndi Igbo* (Igbo people), are the people that understood the parlance better than every other people of the world. Therefore, an Igbo person does anything humanly possible to acquire the dignity bestowed by labour on humanity through genuine means that they are accustomed to, as well as acquainted with. Thus the Igbo people engage in virtually all sorts of business enterprise known to man. The Igbo people believe that it is only through enterprise that wealth can be created and accessed. Little wonder Onebunne and Ikwuagwu (2018) rightly observe that, *"Uchu and Ego"* (diligence and wealth), *bu mma nwoke* (is man's handsomeness).

Jumia Travels (2017) in trying to express the Igbo philosophy of hard work exclaims that the Igbo people are the ones who will help to revamp the Nigerian economy via their Aba made goods. King Charles N. Lambert (cited by Tribune online, 2023), in a relative stance re-echoes that the Igbo people are the most industrious, resilient, and arguably the most innovative tribe in Nigeria. He maintains that the Igbo apprenticeship system known as *"Ịgba boy"* is a quintessence of how wealth is circulated in Igbo land. King Charles N. Lambert (cited by Tribune online) insists that the Igbo hardly say no to challenges; they do not give up easily, they are risk-takers; go getters; they are equally innovative and wields creative intelligence. Consequently, he allocated the 105,000 project manage opportunities to the Igbo under the Pan African Job center which was designated to help curb unemployment in Africa by creating over 300 million jobs for African youths across the continent.

Adim and Subai (2020) that examined the entrepreneurial mind set of indigenous Igbo entrepreneurs via a conceptual framework, concludes that the Igbo people owing to their entrepreneurial ingenuity are committed in totality to economic activities as their lineage hubby. Entrepreneurial success amongst the Igbo is not just a choice but a must as they observed. This posits that it is in the nature of the Igbo to also embrace viable alternatives. They intimate that individualism in the Igbo world is an understanding externalized in property ownership, acquisitions, productions, exchange of goods and services: Substantiating that in both traditional and modern Igbo world, much attention are directed on the economic prospects of the individual within the context of the community.

Korieh (2020) reflects that the Igbo hardworking philosophy is exemplified in the fact that they run an egalitarian society, employs a based social system rooted in their traditional human living, and a fluid gender ideology that recognized male and female roles as complementary rather than oppositional: Consequently, they were overtly successful and contributed to major historical developments including the development of agriculture, the Bantu migration, and its influence in the making of Bantu cultural areas in sub-Saharan Africa. On the global arena according to his records, the Igbo contributed significantly to the transformation of the New World through the

Atlantic slave trade and the making of New world cultures; the Igbo as well made the transition to palm oil production in the post abolition era, thereby contributing to the individualization of Europe as well as linking their society to the global capitalist economy from the 19th century. He portrays that the Igbo encounter with the Europeans continued through the British colonialism; and their struggle to maintain their autonomy eventually shaped the British colonialism in Nigeria and beyond.

The works patronised so far streamlines that the Igbo are industrious. They strive to create wealth via sincere and honourable means. The hardworking and resilience nature is not dominated in either of the gender but on both male and female gender in Igbo land. They equally assist one another in the establishment of businesses and creation of wealth. Consequently, every element of quick money making is foreign and strange to the Igbo. They simply stem from greed, avarice and inordinate selfish desires.

The True Essence of Rituals in Igbo land

A ritual is a religious or solemn ceremony or a sequence of activities consisting of a series of actions, gestures, words or revered objects; performed according to a prescribed order. According to Turner (1973) a ritual is a stereotyped sequence of activities involving gestures, words, and objects, performed in a sequestered place, and designed to influence preternatural entities or forces on behalf of the actor's goal and interests. This definition posits that there are elements of rituals in almost every socio-religious and socio-cultural institution or organisation. Thus Brown (1991) indicates that rituals include not only the worship rites and sacraments of organised religions and cults, but also rites of passage, atonement and purification rites, oaths of allegiance, dedication ceremonies, coronations and presidential inaugurations, marriages, funerals, and many other religious cum cultural events. Even actions like hand-shaking and greetings may be termed as rituals pertinent to the pattern of appropriation.

The definitions afore-stated equally posits that there is nothing sinister or ominous regarding rituals. However, rituals can be manipulated by evil persons or persons with inordinate desires to suit their whims and caprices or to even perpetrate evil. This work maintains that the core aim of rituals in Igbo parlance is positive inclined and result oriented. Relevant literatures on this subject matter substantiate this too. Okafor (2021) for instance, insists that rituals in African traditional religions parlance are performed for good intentions. He affirms that those that get involved in ritual killings and rituals intended for manipulating the "gods" or "divine orders", like money making rituals are sorcerers and men with evil intentions.

Some of the elements of symbol mainly utilized during rituals in Igbo parlance symbolizes welfare and goodwill. Hence Nwokoye and Eze (2017) in explanation of the meaning of some of these symbols espoused that *Ọjị* (kolanut acuminate), signifies; communion, good life and long life, hospitality, reconciliation, peace, unity, sealing of covenant; and represents settlement of quarrel and anything that stands for love and unity: *Ọfọ* (staff), known as a symbol of authority in Igbo land, represents justice, good moral stance, a symbol of justice, a symbol of authority when handed over to a first born son; an *ọfọ* holder must be an upright person. *Ọfọ* is a spiritualized moral agent and the philosophical world view for code. It is the symbol of the Igbo peoples attuning with the all-embracing creative energy as Aghamelu and Asomugha (cited by Nwokoye and Eze) espoused. *Ogu*, is a symbol of innocence; it equally represents the spiritual force of truth and justice. Nwanchor (2021) pertinent to this elucidates that in Igbo land, rituals are performed in lieu with men's effort to survive within a given environment, against ecological perturbations. The use of phenomenological elements in rituals earmarks the fact that the intangible elements of the Igbo worldview are perceived through the optics of tangible things, substantiating the ecospirituality of the Igbo belief system. He refers to *ọjị*, *ọfọ* and *ogu* as sacred objects and elements.

Okafor (1998) insists that rituals in Igbo land are not designed and performed for theatrics, fun or to perpetrate evil. She intimates that rituals are geared towards celebration and sustenance of life. She insists that "rituals reflect life in action" (P.i). She streamlines that although the Igbo rituals are complex and vary in respect of contexts, she was able to categorize them into three for easy comprehension viz: communal, peer and personal rituals. She concludes in her assertion that:

> *The Igbo propensity to perform life is clearly demonstrated in their rituals. It is also clear that these rituals do not happen by accident; Igbo people have found it meaningful to have them in the forms and positions at which they occur…. The textural richness of these rituals can be attributed to the fact that the Igbo live in a complex and contiguous world of the past, present and future in which they always strive to maintain a harmonious balance through rituals. So they have evolved their rituals to celebrate their relationship with the seen and unseen forces they co-exist with and also to mark their biological and occupational progression in time and space…. The Igbo believe that life is a gift from God; hence they use their rituals to thank God for the unique gift of life, to enlist the support of the visible and invisible forces for a fruitful life, to consecrate and venerate their deities and ancestors, and to celebrate their own biological and occupational changes. (p. 226).*

The delineation of Okafor (1998) as regards rituals in Igbo land is all embracing. It captures vividly the fact that rituals in Igbo land are goodwill inclined.

Nwaiwu (2020), and Okoli et al (2020), points out that times and seasons are marked by rituals. Lands are equally consecrated by rituals for fertility and bountiful harvest. They both concur that ritual observances in Igbo land are for good and benefit of the populace in the Igbo enclave. Ikenga-Metuh (1985) and Landy (2020) both concede to the fact that rituals are used for purification purposes. They are used for re-consecration when a peculiar place of sacredness, matrimonial home, burial ground or place and so on is desecrated. Rituals aid in the warding off of evils when *alụ* or *nsọ ala* (taboo and abomination) is committed by an individual or an entire community. Rituals are employed in restoration, sustainability, sanitization, and protection of the Igbo land.

Money Making Rituals among Igbo Youths and its Socio-Religious Implications

Ritual observances geared towards making quick wealth and acquisition of material things have become endemic among Igbo youngsters. A reasonable number of young Igbo men are so obsessed and engrossed with making quick wealth that they engage in various forms of evil and vices in order to create an immediate short route to riches. C. Ikwoh, K. Ibeh, N.Eboh, I. Eneh and J. Ozor (personal communication, January 26th, 2023), expresses that the majority of those in the business of money making rituals among the Igbo youngsters are the internet fraudsters popularly known as "Yahoo boys". They involve themselves in diabolic rituals which includes using personal effects of young ladies for enchantments, sourcing for already used sanitary pads by women to make charms, ritual killings and cutting of young ladies private parts to make charms; and also wiping young ladies private parts with white handkerchiefs and using such handkerchiefs later to make charms.

E. Igweagu, N. Nzeakor, H. Ezeadi, O. Okonkwo and E. Uzoka (personal communication, January 27th, 2023), intimates that some Igbo youngsters had gone to the extent of coming out late in the midnight to bath; coming out in the open along highways and pathways to defecate, eating human excretes, sleeping with animals, eating raw food and meat, as well as even killing their parents and their loved ones including Fiancée's just to perform money making rituals to get quick money. According to E. Ezisi, J. Ihuoma, N. Ajana, O. Ibekwe and Z. Anukwo (personal communication, January 28th, 2023), the menace of money making rituals had effected the rise in serial murders, dumping of corpse at various points in Igbo land, mortality rate, mentally insane persons rate, kidnappings, and general insecurity within the Igbo communities.

A. Anagor, S. Amanze and C. Arinze (personal communication, January 29th, 2023), notes that even female youngsters are involved in the despicable act of money making rituals. They mainly

serve as the ones that lure their friends to be slaughtered or manipulated for sacrifice. More often than not, the young ladies they use for ritual sacrifices were not killed but rather rendered useless by making them mad and dumping them in the middle of unknown destinations.

Chukwu (2021) records that ritual killings propelled by Yahoo-yahoo boys are among the commercial crimes that have bombarded the South-East region of Nigeria in recent times. Ritual killings are one of the reasons for the high rate in kidnapping in South-East region of Nigeria. Chukwu, Sahara Reports, New York (2022) and Ojukwu (2022), note that the increase in kidnapping had equally left some entire communities desolate. Such chaos equally causes disruption in economic activities, loss of revenues and capital flight. Chukwu narrated a story of a lady in Port Harcourt, Rivers State, who miraculously escaped from one of the many forest dens of kidnappers located somewhere in Imo State. She exclaimed that they dumped about 30-50 of them in a particular section of the bush and were demanding ransoms of which when the person's relations could not offer any reasonable sum, such a person will be killed and they will not see that one again. She intimated that they were selling human parts like fish for use in rituals. She later escaped because the leader of the gang took a liking to her and secretly took her to a very high wall and asked her to jump and escape from that route. Chukwu exposes that there exists rackets bordering on supply of human parts that work with ritualists (sorcerers and fake native doctors); whereas the kidnappers roam the areas and highways poaching for humans like in the days of slave trading. Every catch is important; either for ransom or for human parts retail sales, whichever comes first. I. Onah, E. Edeh and A. Eze (personal communication, January 28th, 2023), discloses that the forest around Nsukka, Abakiliki, some parts of Enugu, Anambra, Imo and Abia states had various kidnappers den where they retail human parts.

According to Chukwu (2021) most ritual killings in South-East region of Nigeria are linked to Yahoo-yahoo syndicate system. He maintains that at first, it used to be all about just duping people, but it has developed into a big enterprise. This has exploded into a menace as many young persons, especially students in Igbo land, embraces this new trade of procurement of human parts to prepare sensitive charms that help them in the yahoo-yahoo rackets. Chukwu notes that youngsters were convinced that with such charms, the kingpin would command any person to part with any amount of foreign currency. These equally boost the upsurge in kidnapping and mysterious deaths and disappearances even where ransom had been paid. Chukwu records of the discovery of 23 primary school children that were held hostage with their school bus in Obingwa evil forest in Abia state. The military that discovered these school children actually went into the forest both by air and land to rescue some members of the Nigeria Union of Journalists (NUJ) returning from Uyo, Akwa Ibom state, through Abia state. The military notified as Chukwu exposes, that they equally saw various strands of kidnapped victims tied to trees and some in bush huts. They equally saw so many dead victims at various locations in the forest. Chukwu asserts that kidnapping which began as an organized crime, has grown into an industry courtesy of "Money Making Rituals".

At some point in 2021 and January 2022, especially in Isiala-Ngwa and Ihiala in Abia and Anambra states respectively, residents fled from their homes over the endemic cases of ritual killings in those places then. Sahara Reporters, New York (2022), reliably gathered from the fleeing residents from these places that people were being hacked to death and their bodies mutilated by unknown persons, who go away with vital organs. Ifeanyi Okoli and Ezekiel Mbah from Isiala-Ngwa (cited by Sahara Reporters, New York), discloses that people kept disappearing from the area mysteriously with their mutilated bodies later discovered in the bush or roadside within that period. He affirms that at least four persons were killed in such manner then. Kelechi Anyoku, a student of Chukwuemeka Odumegu Ojukwu University, Uli, under Ihiala Local Government Area of Anambra state (cited by Sahara Reporters, New York), discloses that most of her colleagues in the area had moved out of their apartments following the incessant ritual killings and diabolical attacks in the region then. She

intimates that up to three mutilated bodies were discovered along a major highway linking the town and other parts of Anambra at that time.

One of the money making rituals that youngsters in Igbo land majorly engage in is *"Oke-ite or Okeite"*. E. Ilodigwe (personal communication, January 28th, 2023), indicates that it is common among interest fraudsters known as "Yahoo-yahoo boys"; who release semen inside a lady and after sometime it decays inside the lady with the youngster getting rich in the process. Nnatuanya (2022) on his own research explains that *Oke-ite* ritual is a charm prepared with different animals, including dog, elephants, monkeys and often times human parts maybe involved. The preparation involves the use of different types of herbs, roots and other ritual materials with the combination of various kinds of drink mixtures. It has different names pertinent to different localities: Ayamelum community calls it "*Oruru*", (Luck charm), others refer to it as "*awele*". Azubike Okudo (cited by Nnatuanya), explicates that there is equally *"Nne-ite"*, apart from *"Oke-ite*"; both are rituals performed for Igbo youngsters on the fast lane to make quick money by fake native doctors, prophets and sorcerers. It is generally believed that this peculiar ritual makes the patronisers subsequently rich. The price charged in preparing this rituals differs according to the sacrificial item used as C. Ikedera (personal communication, January 29th, 2023), intimates. O. Ozoemena (personal communication, January 29th, 2023), adds that *Okeite* and *Nne-ite* rituals have severe implications that those that involve in them are oblivious of, little wonder Dr. Paul Anieto (cited by Adedayo, 2022), espouse that all negative inclined rituals especially money making rituals which involve human sacrifices and diabolical incantations attract severe negative impacts which may be transferred to the person's generations: such negative impacts include death of loved ones, impotency of the patroniser, physical disabilities of the person's children and eventual poverty and inability to succeed at the long run.

Akuabata (2021) reveals that *Okeite bụ Ajọọọgwụ* (*okeite* is a very dangerous and evil ritual); stressing that *ọchụ ngwa ngwa na-ana ngwa ngwa* (he that is quick to cut corners and make it in life dies quick). Sequel to ritual killings in quest of quick money making, Gabriel (2021) records of ritual killings involving beheading of individuals in several places in Anambra, Enugu, Imo and Abia states. She exclaims that each of the instances is bizarre; and the *Oha na eze ndị* Igbo equally declares that it is a taboo, unacceptable and not of Igbo core origin and inclinations. Okonkwo (2022) exclaims that there are so many incident of ritual sacrifices for quick wealth that resulted in the death and mutilation of people's body parts, insanity of victims and total disappearance of victims all over Igbo land in contemporary times that are not even recorded. The recorded cases are just a few and a tip of the ice berg.

Money making ritual is despicable, disastrous and unprofitable. Youngsters in Igbo land must desist from it because it involves pure evil incantations, wicked and atrocious activities, shedding of innocent blood as well as harming of innocent people. That was why the Regent of Nri kingdom of Anambra state, His Majesty, Prince Ikenna Onyesoh (cited by Orakpo, 2023), reveals extensively that:

> *...when innocent blood is spilled in Igbo culture, there is a ritual that must be performed, it is called Iko mmee (that is, atonement after a murder has been committed). The atonement must be done for that community to recover because the spirit of the victim is never at rest until those rituals are performed. After the atonement, there is ikpu alu which is a sacrifice of expiation. It serves as a ransom to reconcile and redeem the sinner; then ikpochi onunu because where there is an alu (abomination), spiritually, there is an onunu (a pit) that needs to be filled. When all that is done and the place is cleansed, in some cases, the victim's spirit would ask that he/she is reborn, meaning that the person responsible for the killing or his/her family member, has to marry, have a child in the victim's name for the victim spirit to be at rest. (p.1).*

He rounded up by lamenting that the youngsters involved in these diabolic rituals are not fully acquainted with the fact that many years ago when there was still slave trade; that some families are still recovering from the effects of selling or killing an innocent person. Some families are still experiencing the negative impacts, both spiritually and physically, of slave trade. Young men in Igbo land are actually not thinking of posterity; the damages, the darkness that they would bring to their families for involving themselves in ritual killings and associated evils. The socio-religions implications are sinister and traumatic; it lasts for generations. Nothing good can come out of money making rituals.

The Objective List Theory of Happiness

According to Andreea (2017) objective list theory of happiness is equally referred to as the meaningful life theory of happiness. Niwlikar (2022) declares that this theory was postulated by Martin Seligman in 2002. It holds that a happy person does not perceive happiness based on pleasure versus pain, or wanting versus attaining. Instead, it lays emphasis on things that are more valuable or things that are more meaningful. Such things like good health and sanity, good relationships, strong faith, charity and altruism, sound mind, career accomplishments and personal dreams being actualized count more as basis for inner joy. In objective list theory, happiness is not an act or pretence; or even a pain free life, nor is a happy person simply someone who gets what he wants all the time. Instead, a happy person can be one who is poor, ill and even lonely; but once he has a purpose of greater good, then he can in real sense be happy and have a happy life. Thus happiness under this theory does not depend on material acquisitions nor fame and prominence but on core values and purpose driven stance.

Royzman, Cassidy and Baron (2003), and Seligmand and Royzman (2003), explain that objective list theory of happiness lodges happiness "outside of feeling and unto a list of "truly valuable" things in the real world" (p.2). Here happiness is determinant by a list of worthwhile and valuable pursuits that add values to human kind which one attains. Such pursuits include; career accomplishments, friendship, freedom from disease and pain, material comforts, civic spirit, beauty, education, love, knowledge, and good conscience. Consequently, happiness under this theory does not hinge on whether core targets are actualized or not, they hinge on being human. Happiness here depends on the fact that once there is life, there is hope. Happiness is a constant under this theory and not dependent on tangible or intangible things whatsoever. The person is happy because he is a human being created for a reason and perfect purpose.

Griffin (1986), Fletcher (2013) and Eden (2014), streamlines that objective list theorist's hold that there are a variety of objectively valuable things that contribute to one's well-being. This list of objective valuable things which include aesthetic appreciation, creativity and love amongst others are understood as basic or intrinsic goods, they are valuable in themselves. Their value is not because of some instrumental benefit they provide. The list is tagged objective because its items are purported to be good for one regardless of how one feels about them. With the tool of this theory, the average Igbo youngsters will realize that happiness, wellbeing and success do not depend only on fame, materialism and monetary acquisition. They will learn to build healthy relationship, value human life, pursue core values, enforce a sanitized society and be contented with their stance irrespective of all odds.

Self-Control Theory

This theory explicates that individuals resist engaging in criminal and inordinate acts because they wield high self-control. Burt (2020) declares that Gottfredson and Hirschi were the proponents of this theory in 1990. Valasik (2014) adds that individuals that wield self-control do not get involved in rash actions, inordinate behaviours and acts of criminality. They rather delay satisfaction of immediate impulse and pursue long-term goals. Valasik affirms that self-control theory argues that

an individual's propensity for criminality develops early in childhood and then remains stable across the life course. The theory ignores positivistic criminology by arguing that criminals are not distinctly distinguished from non-criminals. Individuals are considered to be rational actors who engage in a variety of selfish acts that facilitate pleasure and avoid discomfort. As Valasik intimates, self-control therein suggests that effective child rearing can instill individuals with a higher level of self-control, reducing their propensity to engage in criminal acts and other analogous behaviours.

Burt (cited by Gregory, 2023), expresses that self-control theory dictates that "… people with low self-control remain rational and hedonistic, but are myopic; their criminal and analogues actions reflect nothing more than a lack of foresight or consideration of delayed consequence" (p.1). Thus, proposing that criminal behaviour is influenced by an individual's self-control. Self-control theory emphasizes the importance of positive cum morally sound childhood experiences and socialization in the development of high self-control. Gregory stresses that people are not inherently criminally-minded, and that how they were parented before the age of ten has a critical effect on their ability to control how they conduct themselves in the society.

Miller (2020) exposits that the benefits of self-control are plentiful and essential for successful lives. Effective self-control has been linked to success in academics and occupations, as well as social wellness; good mental and physical health, reduction in crime, and longer life spans are also linked to self-control. With the tool of self-control theory, youngsters in Igbo enclave will not even be considering money making rituals. There will not even be thoughts of quick money making in their mind sets.

Reasons for the Prevalence of Money Making Rituals among Igbo youths

The socio-religious implications of money making rituals examined in this work portray that the dangers of money making rituals include shedding of innocent blood, generational curses, mental insanity, insecurity amongst other evils and vices. Irrespective of these negative impacts of money making rituals, it persists among the Igbo youths because of the following reasons:

- **A perverse society:** It is quite unfortunate that laziness and quick wealth without sincere labour is being endorsed in most Igbo enclaves in recent times. Elders seldom shun evil, and parents celebrate their children when they come home without inquiring their source of income. Endorsing of various strands of anomalies, irregularities and absurdities will only facilitate despicable acts like money making rituals.
- **Lack of quality parental training:** Most parents in recent times fail in administering sound moral codes and disciplines in their children right from the cradle. This in turn affects them adversely as they grow. Self-control theory has exposed that individual's with quality parental upbringing seldom get involved in acts of criminalities.
- **Misplacement of priorities:** Prioritising on fame, wealth and acquisition of material things as against dignity of labour, good reputation, integrity, core values, sound morality, virtues and self-respect breed vices like money making rituals. The objective list theory of happiness has expatiated that happiness can stem from building healthy relationships and pursuing core values and virtues.
- **Fake pastors, fake native doctors and sorcerers:** The increase in the number of this category of persons in the Igbo society has aided in corrupting and positing a false representation of core Igbo stance on rituals. They deceive youngsters into engaging in money making rituals.
- **Corrupt substructure in Nigeria:** This facilitates unemployment. Most youngsters when they are lazy start browsing for ways of escape in their minds. Unemployment breeds laziness, laziness breeds idle mindedness which is the devils workshop; this empowered by the exuberance of youthful age tilts youngsters to the end point of resorting to evil means to make money. Some politicians equally are involved in diabolic rituals and thus engage

youngsters in being their errand boys in the business. Such back up and influence can deceive as well as destroy youngsters completely.

- **Superstitious beliefs:** This is one of the reasons youngsters believe in money making rituals. It is undue belief on supernatural occurrences as against basic belief on realities. Some Youngsters believe that the source of making wealth lies in contact with the spirit world. Some even believe that evil men can keep someone trapped in the bondage of poverty via enchantments. This most times is induced by fear, poverty stricken mentality, illiteracy and ignorance.

Towards Promoting the Igbo Philosophy of Hard work and True Essence of Rituals

This study proffers the following suggestions on how to re-establish and re-institute the Igbo philosophy of hard work and equally sanitize the Igbo enclaves of obnoxious rituals like money making rituals endemic among the youths:

The campaign towards restoring of a sanitized Igbo community devoid of money making rituals for quick money and endorsement of all manner of riches should start at the family which is the foundation for all social institutions. Parents' role in this reformation course should not be treated with levity. Parents must ensure that they serve as role models and teach their children from the cradle the basic tenets of contentment and sincerity.

Igbo communities should start laying emphasis on hard work and inculcation of core values like integrity, respect, servant leadership, sportsmanship, love, patriotism and brotherhood. There should be a concerted effort of the church, state authorities, president generals and *Igwe* in councils cum kindred heads within Igbo regions in Nigeria towards ensuring that unknown sources of wealth are questioned, frowned at and vehemently rejected. Individuals that encourage quick money at all costs via money making rituals should be confronted, arraigned and severely disciplined.

Igbo elders must assist in making sure that fake pastors, fake native doctors and sorcerers involved in fostering and deceiving youngsters into money making rituals are detected, exposed and ostracised. Taboos and abominable acts should be clearly delineated and re-introduced into the Igbo communities. Local vigilantes should equally assist in enforcing this. Land lords habouring youngsters involved in ritual money making as well as the facilitators should be arrested and lawfully prosecuted.

Core Igbo history should be included in the academic syllabus of primary and post primary institutions in Igbo land, emphasizing on the true essence of rituals and what the Igbo people are originally known for. Instead of learning only how to draw cockroaches and label butterfly body parts, everyone in Igbo communities must be acquainted with Igbo taboos, abominations, dos and don'ts as well as what the Igbo enclave originally stands for.

Churches should begin to appreciate Igbo core traditional values. Not everything traditional is evil. Good aspects of Igbo traditional values should be enthroned even in the churches. Money Making Rituals and other associated rituals must be defined for what they are; pure evil and wickedness, and is not of Igbo origin and culture. The church must assist in propagating the gospel that one can still make wealth via sincere and just means; more so, that the value of life does not depend on the amount of money in one's account or the various properties that one possesses.

Conclusion

This study has re-evaluated the Igbo philosophy of work and the actual essence of rituals. Money making ritual is pure evil, wickedness inclined and a total aberration of the essence of rituals in Igbo land. Money making rituals and associate rituals are peddled by men of low self control, immoral stands, irresponsible and deplorable standards, despicable nature and debased cum obscene mind set.

Further research in respect of where persons that are involved in evil rituals like sorcerers and the likes gets there initiatives since it is not of Igbo core origin can still be explored. Thus this study does not claim to be exhaustive, it is rather a bird's eye view of the topic under survey. The solutions proffered in this work will go a long way in containing money making rituals and the mad strife for quick wealth amongst Igbo youths.

Recommendations

There is no gain in Money Making Rituals. There is nothing positive, emulative nor morally sound about soiling ones hand in order to make money by all means and at all costs. This study recommends that everyone must learn to search for one's area of passion in life, develop it and pursue sincerely to achieve greats feats through such natural passions and talents.

Each Igbo youngster should always dig down deep and discover their peculiar core values and beliefs, and then set meaningful goals that are congruent with the Igbo core values and belief system. They should stop living fake and impulsive life style. They should rather live a life of intention while adding value to others.

Youths in Igbo land should learn to practice gratitude, turn their pains into purpose, be part of community development focus, and spend quality time with the elders and people who inspire them positively. The Igbo youths must understand that God created everything for His purpose which is for good.

Life is temporary; Igbo youngsters should use their talents to bring pleasure to God on everything they do. They must understand that they are serving God even in the midst of their personal endeavours. They must resolve to always worship God through everything they do, trust Him in every action, place their confidence in Him completely, and always surrender themselves to His will.

Finally, every person in Igbo land must be preaching on the value of time. That time is life, thus one must prioritise one's time and invest it appropriately. In consonance with the objective theory of happiness, youngsters in Igbo land must understand that the purpose of life is not just to be happy. It is to be useful, to be honourable, to be compassionate and to have it make some difference that one have lived and actually lived modestly and for good.

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THE IMPACT OF SOCIAL CLASS ON THE IGBO LANGUAGE USE

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Abstract
This is an expository research that focuses on social class and the use of the Igbo language. Social class is a group of people within a society having something in common. In most any of the following: socioeconomic status, educational level and even sex could be used to differentiate one social class from the other. Igbo language use has some unwritten rules guiding the usage of some words. There are ways child should speak while addressing an elder and there are some words not expected from an adult. The theory considered suitable for a research of this kind is William Labov's theory of language variation. Labov, (1972) He investigated the relationship between language and society. He has developed a field known as Variationist sociolinguistics. The same applies to men and women, titled men and untitled men. The purpose of this research is to bring to the knowledge of the young ones the way the Igbo language is operated in order to maintain the culture that guides the use of the language. In doing this, the researcher first reviewed some previous researches made on social class and language use. Some articles were consulted. The methodology used was participatory observation hence the researcher is a native speaker of Igbo language. In this research, it is observed that social class influence the Igbo language use among the Igbo native speakers. There are some words that are taboo for some class of people to use while some use them normally. Again the educated tend to speak more of the standard Igbo language while the illiterates speak more of their dialect.
Keywords: Social class, dialect, Igbo, Language, variation

Introduction

Researches have shown that language is affected by social class. It has shown that the lower and working class struggle more frequently in the attainment of standard. People's social identity acts as influencing factor to determine his or her speaking variety. The more heterogeneous a society is, the more heterogeneous its language. Such variations of the same language among the social classes produce sociolects. Every society is stratified in different classes and they are mainly measured through economic conditions. Thus different groups set up in the same society where the members of the each group habitually differ from those of the other groups.

Among the Igbo linguistic community, there are many dialects and even sub- dialects. There is the standardised version of the language. Social class although not on the form of European pattern exists. We have the titled men, the *Nze na Ọzọ*, the educated, the age differences, the sex differences, the family background all these determine choice of words among the Igbo.

One of the fundamental units of linguistic structure is the word. No word no language. In the human ability to use language creatively, words play an important role. In fact, there is no language without words. According to Adrian, et al (2012:13), "far from being a static repository of memorized information, a human vocabulary is a dynamic system". They further state that we can use words at will. We can even expand their meanings into new domains. At the same time, when speak of language and social class, we refer to the use of words.

According to Adrian and his group, "Our vocabulary has an open endedness that contributes to our creative use of language''. According to Pinker (1999:3), "Children just entering school command 13,000 words A typical high school graduate knows about 60,000 words; a literate adult, perhaps twice that number".

According to Winkler (2012:260-261), "language change is so slow, it is almost not noticeable, except in the lexicon. New slangs words are commonly acquired and lost as each generation makes its contribution to a language". According to him, some of the changes are permanent, like the addition of the decades-old slang word cool, word 'cool' which dates back at least to the 1920s. Change in social class contributes to change in the choice of words.

Collins and Mees (2013:157) state that lexical variation is where the phoneme chosen for a word or a specific set of words is different in one accent as compared with another. This can affect either a very large group of words or a very small group. Lexicons are referred to as the list of words in any language. Language changes and as a result of changes, we have dialects and different language or languages. Elugbe (1990:12) states thus: "Language changes in patterned way overtimes and spaces. One language begets dialects in space and then time makes then divergent that they become separate languages. In this way, one original language can become hundreds".
He further says that the fact that language changes in systematic manner means that given a number of related languages, their ancestral form can be reconstructed with varying degrees of accuracy, depending on the availability of in-depth synchronic studies of the modern descendants (daughter-language) of that ancestor.
When we talk of language change, we talk of lexical variation.
As we mentioned earlier, words are so important in any language that no language can exist without words. According to Rothfuss (2014:2), "words are pale shadows of forgotten names. As names have power, words have power. Words can light fire in the minds of men. Words can bring tears from the hardest hearts"
However, this paper will only focus on language differentiations of different classes among the Igbo native speakers.

Social Class and Language Choice
People's social identity acts as influencing factor to determine his/her speaking variety. The more heterogeneous a society is, the more heterogeneous is its language. A person who lies in the higher position of the social hierarchy, talks in appropriate manner and that obviously differ from the person who is at the bottom position of the same hierarchy. Such variations of the same language among the social classes produce "sociolects".

But it is also notable that any person from particular class may speak differently from others within the same class because of his aspiring tendency to upper like. As Trudgill (2000) mentioned "Many linguists concentrated on the idiolect- the speech of one person at one time in one style- which was thought to be more regular than the speech of the community as a whole. But it is not possible to select individual speakers and to generalize from them to the rest of the speakers in their social class group. The speech of single speaker (their idiolects) may differ considerably from those of others like them". In Bangladesh context, people who got a good command in standard Bangla and have a good communication skill are usually in an advantaged position in the society especially who lives in city areas. So it becomes very challenging for those who newly migrated in Dhaka cities or shifted their classes as a consequence of social mobility.

A teenage boy from Opi Nsukka, for the sake of getting better job since he did very impressive socially and in his results in secondary level, as he used to speak in Nsukka dialect, he will initially face much difficulty while interacting with city dwellers. A girl from a village after married off by a city dweller will not only encounter with a new environment but will also immerses in new communicative style and registers in spite of speaking the same Igbo Language but different variety. Though initially it will be very hard for them to shift from their regular variety, with the influence of his/her surrounding context that particular speech code will become their permanent variety and

thus their linguistic feature will gradually change as a result of their superior variety which is standardised variety. However, the purpose of this paper is to show the impact of social class on the Igbo language and how these social classes are influencing the language variations and promoting inequalities in the same society.

Igbo People and Their Language

The Igbo language, the mother tongue of the Igbo people is one of the three major national languages in Nigeria. The other two are Hausa and Yoruba; hence Nigeria is operating three national languages. Azuonye (2002) as cited in Egwuonwu (2016:79) states that Igbo as the native language of the Igbo people has over 20million speakers around the world. Igbo is one of the eight major languages in the Benue Congo group of African languages and has been classified as a member of the 'Kwa' subgroup of the Niger-Congo family.

Igbo has several dialects and it is spoken in all the states in Igbo land. They are Anambra, Imo, Enugu, Abia, Ebonyi and some parts of Delta and Rivers states. According to Egwuonwu (2016:79), it is also recognised as a minority language of Equatorial Guinea. It is also written in the Latin script which was introduced by the British colonialist.

Language and Social Class among the Igbo

Language is used to impart social relationship. There are complex links between society and language which may not be palpable to many people. It is however common knowledge that people speak differently according to their background and that it is also possible to relate aspects of a person's speech to his place of origin, education, social group, generation, age, sex, wealth or even occupation. Among the Igbo words like:

Ọ bụghị okwu ọ bụla ka nwaanyị na-atụnye ọnụ.

Ọ bụghị okwu ọ bụla ka nwata na-ekwu.(It is not every discussion that a child contributes)

Okwu daa n'ego ogbenye esere ọnụ. (When discussion comes to money, the poor withdraws).

Among the Igbo, it is forbidden for a woman to address the Ohaneze by saying: '*Ọhaneze kwenu'* or *Ọhaneze, ọjị abịalanụ*. So common as these statements appear, they are the exclusive reserve for the men.

Apart from the above, we all alter the way we speak according to our intimacy with the person being spoken to or the circumstance we find ourselves in. We also judge people not only on the basis of what they say but also how they sound (feminine voice when women may be the person talking). Besides speakers of Igbo have more than one way of saying the same thing.

Socio-linguistics however is not only concerned with the linguistic indicators of social background mentioned above. Olowofoyekun (2015) points out that it is also interested in the following points:

1. The various conventions we follow in order to organise our speech with each other and one another which are oriented towards social goals. In fact, many conversational and interactional structures have been found to exist as part of telephoning, jokes, narrating stories, classroom talks between student and teachers etc
2. There is a different domain from the structure of communicating language which the study of how social norms and values affect linguistic behaviour. For example, in Britain, one's social class affects one's choice of words.

Taking the above to Igbo example; In Igbo also, sex, age, marriage, affluence or poverty can affect one's choice of words. In other words, social values affect linguistic behaviour both among the Igbo and other linguistic communities. For example, every Nigerian wants his child to speak English, being the official language. In some other cases, norms speaking in a native language can conflict with those for speaking in another. For example, among the Igbo of Eastern Nigeria, one has to

listen to an elder before speaking in another, but it is not so among the English people. The basic thing to note is that perfect grammar and pronunciation are barely enough for effective mutual understanding in a non-native language. Communicative appropriateness is also required.

3. The variety and diversity of language related to the social framework of the speaker constitute a central aspect of socio linguistics. There are many linguistic markers providing social information ranging from accent to choice of vocabulary as well as grammatical system.

Olowofoyeku (2015:15) observes that in some multilingual communities such as our in Nigeria, the way English is spoken may provide indications of the social status of the speaker.

At the same time among the Igbo of Eastern Nigeria, the way one speaks Igbo may provide indication of the social status of the speaker. Among the Igbo, one who sticks fully to his native dialect even when he addresses another person not belonging to his area indicates one who has not travelled and not mixed with people from other dialect, least he would have adjusted to standardised Igbo.

Eze (2019), using Opi Nsukka as example discovered that educated and those who have travelled tend to shift to standardized Igbo while the illiterate villagers stick to the unadjusted dialects of Igbo. People's linguistic feature and contribution in diversities are greatly influenced due to social class, along with social networks and mobility.

However, the purpose of this paper is to find out how these social classes are influencing the Igbo language variations and promoting inequalities in the same society.

Theoretical Framework

The theory adopted in this research is William Labov's Variationist sociolinguistics theory 1927. William Labov investigated the relationship between language and society. He also developed Variationist socio-linguistics field. The doctrine of this field states that variation is inherent to linguistic structure. The style of speaking and writing language is not the same in all languages and among individuals. It is also not the same across situations by the same individual. Labov argues that such differences are normal and needed for the functioning of a language. This view according to Mathew (2022:1) challenges much of the traditionally dominant thinking and linguistic theory from Ferdinand de Saussure to Noam Chomsky. As Mathew states, main stream theorists do not deny the existence of variation rather they tend to downplay its relevance and treat it as superficial phenomenon obscuring a fundamental uniformity that characterises language. Labov in his research demonstrates that linguistic variation is pervasive and structured. This at the same time reveals regular patterns of co-occurrence between language forms such as pronunciation of a particular vowel and social categories like socio- economic classes. This type of insight comes by looking at language from social perspective and looking into difference speaker's use of the language in every day situation.

Different Variations and Choice of Words in Igbo

This section deals with identifying different varieties and speaking variations among the Igbo and influence of social inequality in terms of creating linguistic inequality in the society. Dialect Variations in Igbo community: In bilingual or multilingual countries, like Nigeria there is usually more diversity in the language varieties than in monolingual countries. However, sometimes the same language can have multiple varieties as can be seen in Igbo. This is the case of one language having varieties. As a result, people of the same country may use different varieties of the same language. Igbo has many dialects. Hudson (1996) has defined the language variety as "a set of linguistics items with similar social distribution." More specific definition has been drawn by Herk (2012) who identifies varieties as "different ways of saying the same thing". However, Varieties and variations are two different concepts in Sociolinguistics field which sometimes use as

synonymic of each other. Variation is recognized as different "ways of speaking" of the same language where Variety is known as a particular "way of speaking" (Rochmawati 2009).
Thus variations can be found within the same speech community because of having uttering differences among the individuals. And variety can be identified as a particular code or dialect, variation can refer as different styles and accents of expressing that code or dialect. Igbo language has got several varieties with particular speech communities which are usually known as dialects. However, Igbo has Standard version.

People's choice of words in speaking the same variety differs from class to class and thus the term variation arise. Gender, social class, regional differences are a few determining factors of a person's language variation. An adult woman never speaks like a school-going child. A school teacher will speak in more polite and humble manner than a rickshaw puller. Speaking of the standard variety is more pronounced among the educated and those who have travelled and mixed with others. Thus situations have produced linguistic inequalities among the Igbo people of South Eastern Nigeria.

The Igbo and Socio-Economic Class
This is another major notional factor regarding the matter. Though many researchers do not consider these effects straightforward but social class indeed plays a very important role in creating language variations (Milroy and Gordon 2003). By observing their use of language, people can easily be categorized into their respective social classes or regions that they belong to.

Standard language:
In every language of the world there is a standard form which is considered the original variety for that particular speech community. Igbo is not an exception. This variety is more popularly known as the language of educated, noble or elite class's language. With the preferable decision of socio-economically powerful portion of the society, a variety is considered as the standard and highly prestigious one but to be labelled as standard, it has to be written and go through some degree of regularization such as "Selection", "Codification", "Elaboration of function" , and "Acceptance." (Hudson 1996, Holmes 2008). Igbo has gone through the above stated.

To establish any language in the society as standard one, a well-organized planning is recommended. Linguist Kaplan and Baldauf (1997) think that status planning (undertaken by politicians), corpus planning (undertaken by great linguists of society) and acquisition planning (undertaken by government) are three major systems of planning a standard language in society.

Non-Standard language:
Many people accept standard variety of the society as "good, pure, clear and rule-governed, a real language" where the other varieties of the same society remain as "broken, chaotic, limited or impermanent" (Herk 2012). Non-standard languages are those varieties of language which is less prestigious, mostly spoken in informal situations and usually not accepted by educated native speakers of the language. The non-standard form of language differs from pronunciation or vocabularies from the standard variety of the language. Standard Igbo is not much familiar or spoken by the people of different regions. This is because it was not taken from one dialect rather, it was taken from different dialects. So the same language gets affected by the local people and got several subdivisions.

Dialect:
Igbo language like many other languages of the world has many dialects. However, every language in the world got many or few dialects which differ in terms of vocabulary, accent or pronunciation from the original language. Igbo is counted as one with many dialects. They are less prestigious, shorter than the main language. Sometimes people from one area totally lack in understanding the

dialects of other areas. For example an Onitsha person will find it difficult to understand Abakiliki dialect. At the same time, an Nsukka person will find it difficult to understand Owerri dialect. Linguists believe that regional dialects have very little differences from their immediate next region and have greater differences from far away areas (Spolsky 1998). As a result, understanding difficulties are seen among many peoples. For example, Owerre people will found it easier to understand Aba dialect than an Nsukka person.

However, Morshed (2006) has referred dialects as substandard variety because of its tending to coexist along with the standard language. Igbo has a great number of dialects none say exactly how many they are.

Code switching:
Any particular language of a country or state is known as code.
Wardhaugh (2006) found out that any language and its other varieties will also be considered as code as well. So in this condition, all the sub languages of Bangla such as regional dialects, standard colloquial, nonstandard variety or registers are the codes of Bangladesh. However, due to cultural and globalization effect, English became a dominant foreign code of this country Nigeria. The educated and elite societies are seen to use this English language more frequently than any Igbo. However, code switching means using alternate codes or shifting to other code in same discourse. A person, who has command on more than one variety, is habitually or sometimes intentionally does code switching (Meyerhoff 2006). We also observe code switching within Igbo language (dialect and the standard)

In Igbo society, code switching varies from class to class. People who migrated from rural to urban areas are sometimes seen to switch on their local dialects while talking in their newly adapted standard or superior variety. Moreover, the influence of English on Igbo language has become so intense that they are creating new trendy lexicons especially the young generation has created new "Igbo". Many words are Igbolized. For example *Wetara m nayịfụ'*

Social Stratification and Social Mobility:
Grouping people together according to their status and economic condition is a general notion of social class and produces a stratified society. The sociologists and modern thinkers are trying to identify what makes a particular social class but usually inequalities in power, Wealth and Status of the individuals determine different groups in social hierarchy. From Karl Marx's view on social stratification, each class has been distinguished to the other classes from the mode of production; where one class controls and directs the process of production while another class is, or other classes are, the direct producers and providers of services to the dominant class in the society. A person's class has always been influenced by the class where they were born into but there is a chance of shifting up or down of the classes. After having better education, well-paid job or through some other factors, a person's economic condition can be changed in a better position and he might shift his class to "middle income" or "upper middle income" from the "lower-middle income". Such situation is known as social mobility.

In modern era, the theory of social classes often assume in three general categories which include the upper class, the middle class and the lower class. From Karl Marx's perspective, people of upper class are those who control the mode of production. Khandaker (2004) found all the elite class societies such as political elites, senior civil and military bureaucrats, big-business class and industrialists, retired civil servants and military officers in this category of social class. He also thinks that mostly this class people are not only conscious and respective in society but also the dominant class of Bangladesh in present. Their language is also distinguishable from the other two classes of the society. Among the three divisions of social hierarchy, people from the middle class

are lying in the second position. Comparatively people from this class are more conscious than the other classes. Thus the social mobility occurs in this section most. However Khandaker (2004) has categorized teachers, semi employed, government workers, small time businessmen in this class.

Lastly, people with lowest social rank, who are standing due to low income with, lack of skills or education, are considered as the people of lower class in social hierarchy. In urban areas, workers of industries or garments, rickshapullers and in rural areas peasants, landless agricultural farmers, fishermen are considered as this category people (Khondoker 2004). The unequal opportunities to access state resources have stratified the same society (Rahman 2007). A person's speech variation along with some other non-linguistic features such as dress codes, body language, power etc also gets effected by different social dimensions and social mobility. Social Network and Social Distance: "Social network theory is often used to investigate why people who might share the same social characteristics (such as class or region) nevertheless behave differently linguistically, especially with respect to participation in language change. What the Milroys found was that new language features are much slower to take root in dense and multiple social networks those where a few people interact with each other often (the dense part) and in multiple ways" (Herk 2012 p.18). People of different groups who have interacted with each other over the years, are their social networks.

The frequency of contacts with the surrounding interlocutors reinforces particular sociolinguistic norms. If someone's neighbour and co-workers are also their friends, then their speech codes will influence each other more frequently than their other relatives who may live in distant places. Social distance between the interlocutors is one major effective factor to determine the intelligibility of their discourse. If a person is in office and having chit-chat with one of his/her colleagues, who also belongs to same region, than it is more likely to happen that he is going to carry out the conversation with that colleague in regional dialect by breaking the rule of idle conversation. It is obvious that having a chit-chat in one's regional dialect with a partner who belongs to the same region of the speaker creates a deeper feeling of integrity.

Attitudes:
While giving the explanation of psychological and socio cultural factors of language contact, Weinreich (1968) brought out "attitude toward each language" as an important "extra linguistic" matter upon with a few other issues. Each speaker has their own "idiosyncratic" interest on any particular language. His attitude might get "stereotype" effect as well. Attitudes toward particular culture or community also influence certain language as well.

Education:
In the case of Igbo language, the educated and those that have travelled and mixed with the people from other dialects tend to speak standardised version of Igbo and sometimes mix with English.

Consciousness:
"Labov's (1972) terminology- "careful" versus "casual" styles- reflected the underlying theory that stylistic variation was a consequence of differential degrees of attention of speech. That is, he argue that his speakers became more aware of their own ways of speaking as the interview activities moved along a national scale towards greater formality. They are less attentive to their speech in "casual" style, more attentive in "careful" style (Coupland 2007:36). Language awareness among the social classes is seen to differ in many circumstances. Many linguistics norms had been specified for certain social situations. For example, people from city take non-standard languages or dialects in a formal situation.

Igbo people from different states speak their different dialects as a sign of not enlightened. So, on such situations, there is language consciousness. In this matter Spolsky (1998) found out three domain factors in a communication and these are place, relationship and topic. A person's designated registers and chosen variety in a certain discourse reflect his relationship with the addressee as well. Among the Igbo, one is conscious of his sex to determine his choice of words. For example an Igbo woman will not come to the public and shout '*Igbo kwenu*' rather she can say '*Igbo mma mma nụ*'. Even though she does, people will not answer her. A woman cannot bring colanut and announce to men and say *ọjị abịalanụ*. Rather she would pass it through a man to present. The more formal the situation is, the people become more conscious in using the prestigious or standard variety. It is noticeable that middle class people are usually talk in standard language more because they have tendency to be like those people from upper class society. So they prefer standard language more during conversation.

The titled men are regarded high in most Igbo communities; this makes them conscious of their position in the society. They are not to participate in some jokes and careless speeches.
However, the language preferences among the social classes can also be characterized by focusing. Fishman's (1972) intra-group and inter-group multilingualism theory." a person's speech shifting occurs less time and most of the time his variety remain unchanged, when he talks with his own community people. That is known as intra-group communication. On the other hand, while talking with the people from other group apart from their own community, they are seen to shift from their regular variety and even use particular registers to make their conversation flow smoother". That is known as inter-group communication. People especially from elites or travelled among the Igbo are associated with these consciousness more. But observed from Igbo community, people from uneducated and not travelled class that are lack of sensing such social norms are usually seen less concerned and unconscious about the matter. However, language consciousness also develops the sense of appropriate languages in right situation. For example, Igbo has few specific taboo words. Language consciousness provokes the idea among the people of using such words in a certain situation.

Profession:

If one speaks like an educated person there is a high chance for him to get a prestigious or well paid job. So the power of holding a good job again becomes dominated by socially classified languages. Since the city areas provide better jobs, people from different regions including the remote areas have tendency to migrate and settled down in city areas. So the varieties of speeches are very common scenario in city areas which gives us a well prove of social statuses (Spolsky 1998). Here standard language speakers are rewarded with prestigious and well paid jobs. So people are seen to avoid their regional languages and the influence of Social Classes on Language Variations use standard varieties more. Sometimes this frequent use of standard variety makes them standard variety users permanently. As a result, their next generation also gets their languages and contributes in a same way. On the other hand, working class people do not find any extra privilege to switch or develop their languages. Sometimes for better livelihood, people from remote areas also come into city areas and because of lack in formal education they get involved in working sectors where formal languages are less important matter. People have a tendency to talk like those people with whom they regularly deal with (Spolsky 1998). In case of Nigeria, one has to be proficient in English to secure a good job. If it should be Igbo it has to be standardised Igbo to work among Igbo people from different Igbo areas. Because of different social class statuses, some involved in standard job and get the opportunity to remove their dialect accents and the other remain as same language speaker even after shifting their place.

Convergence and Divergence in Igbo Land:

Convergence and divergence are two very important processes under language accommodation theory. People from two different regions or have different social backgrounds, use different varieties of a language. But during their conversation we can see that "their percentage of use of some features often converge" (Spolsky 1998). On the other hand, divergence occurs when anyone decides to "move his/her speech away from the other party" (Spolsky 1998). Because of convergence theory, we cannot see the existence of any particular dialect in city areas of Igbo land since people shift to standardised Igbo language there. Different regional peoples come across in city areas for sake of their education or profession. But few people also can be seen holding their regional accents in spite of living in city areas for so long. This happened because of their divergent attitudes. Soon people frequently become accustomed to his speech tendency to those of his interlocutors (Labov 2010).Co-existence of several dialects in a particular area is also the result of people's divergence attitude.

Linguistic Insecurity and Crossover Effects in Igbo:

Due to the fact that the Europeans who first came to Igbo land settled in Onitsha, development started there and most people tend to speak Onitsha dialect even when they have not lived at Onitsha. Many attempt to speak Onitsha or standardised form of Igbo. The educated and the travellers soon feel insecure speaking their local dialect in the city. On visiting their villages they maintain the mixed dialects. That brings the saying *Onye kpata ego ọ sụwa Ọnịcha*

As Hudson said, "Linguistic insecurity is a term introduced by Labov (1972: 133)". At least in United States and Britain some people who are socially sub-ordinate think that they speak badly. Linguistic Insecurity, however, is one very common fact for which people are seen producing prestigious variant of language in order to present them in desired way (Ismail 2013). In Bangladesh, it is a very common scenario in middle class educated people. Lower middle class or upper working class people have tendency to "jumps over" the next higher class while speaking for which sometimes this is specified as "lower middle class crossover effect" (Meyerhoff 2006). They often want themselves hearing not like whom they are but as whom they want to be. As a result sometimes they are seen to produce even better vocabularies than their next higher class. People from a particular class may speak differently from others within the same class, because they are aspiring to be in the higher class. This is referred to as "class aspiration". "Regular and uniform shift towards a prestige norm in "careful speech" can be taken as evidence of a linguistic change in progress" (Coupland 2007). Sometimes crossover effect also occurs because of social mobility. People from urban areas are seen to change their social hierarchy with a better position.

Among the Igbo, especially in the city, most people who are ashamed of speaking their undiluted dialects rather move towards speaking standardised Igbo. The other group thinks that using their native dialect language is very important for preserving their regional identity.

Conclusion

Thus it can be concluded that social inequality and linguistic inequality are two interdependent factors of the society. People's differences regarding their gender, class, culture or other features are divinely created differences which are somehow important to distinguish one individual from another. Diversity of the same language is very common in every society but to keep just standard version of it can be very tough, especially when the following practice is occurring for so many years. It is very common notion that people are thought more or less intelligent according to the way they speak. People from the upper society are associated with standard variety. Lower classes prefer non-standard variety.

People from elite class prefer standard Igbo in formal situation and sometimes choose non-standard too. A speaker uses speech as a source of social distinction. The purpose of his communication is

also to let everyone know about his status and position in the society. Listeners are also very eager to infer or make value judgments of the speakers. People's preference to speak in higher class style comes from their tendency to hold the upper status of the society. Social mobility is causing the change of people's social status and their language is also shifting from one variety to another. People's expectancy to see the society with only standard variety derives from their expectancy to see the society in equal position. So it will never be wrong to say that linguistic inequality and social inequality are closely tied together.

Among the Igbo, one's sex sometimes determines the choice of words to speak. People are adapting their own variations from their surrounding context which is tied with their socio-economic position. Thus social differences are influencing to determine a person's variation and only high aspiration and strong determination of someone can change this traditional practice.

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SELECTED IGBO ROMANCE SLANGS: DECODING LINGUISTIC AND SOCIO-CULTURAL IMPLICATIONS

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Abstract
This study examines the linguistics and socio-cultural implications of selected romance slangs in the Igbo language. The aim is to investigate the construction of these slangs, their linguistic characteristics, and their broader implications within the Igbo society. Theoretical framework of Language Play and Cultural Context is employed.This research also employs a qualitative approach to analyze slang expressions collected from diverse linguistic and cultural contexts. The study aims to categorize these slangs based on underlying themes and patterns, thereby identifying distinct cultural and linguistic differences. Discoveries unveil a diverse array of romantic slangs in the Igbo language, marked by innovative linguistic forms often involving phonological and morphological adaptations. These slangs serve various communicative functions, such as conveying humour, strengthening in-group identity, and addressing sensitive topics. Insights from sociolinguistic interviews underscore that the use of these slangs is influenced by factors such as age, gender, social context, and attitudes toward language evolution. The socio-cultural analysis of the study uncovers the complex relationship between language, identity, and societal norms. While certain slangs reinforce traditional gender roles, others challenge prevailing power dynamics and norms pertaining to sexuality. This refined connection between language and culture emphasizes the need for a holistic comprehension of how slangs shape the Igbo society. In summary, this research illuminates the linguistics and socio-cultural implications of romantic Igbo slangs. It emphasizes the significance of acknowledging the complex ties between language and society and how slangs mirror and impact cultural dynamics. The study advocates for further exploration into the evolving nature of these slangs as language adapts to shifting societal norms. Additionally, fostering open discussions about the consequences of these linguistic expressions can lead to a more inclusive and knowledgeable Igbo-speaking community.

Keywords: Romantic slang, Igbo, culture, linguistics, socio-culture, sociolinguistics

Introduction

Language is a powerful tool that not only facilitates communication but also reflects cultural distinctions, social dynamics, and interpersonal relationships within a community. Slang is a type of language spoken within a speech community which is not understood by all. The phenomenon of slang, which often emerges from subcultures and specific social contexts, carries a unique linguistic and cultural significance. This study examines the world of Igbo romantic slangs, aiming to uncover the layers of linguistic evolution and socio-cultural implications inherent in this fascinating linguistic sub-domain.

The Igbo people, primarily located in southeastern Nigeria, possess a rich linguistic heritage and culture. The emergence and use of slang, particularly in the context of romance and relationships, provide valuable insights into how language adapts to express complex emotions and interpersonal dynamics. By analyzing Igbo romantic slang through a linguistic and socio-cultural framework, we can gain a deeper understanding of how the Igbo language evolves and innovates to accommodate contemporary expressions of emotions and relationships and how Igbo romantic slang is deeply embedded in the cultural norms and social interactions of the community. Investigating this slang can offer insights into changing attitudes toward romance, intimacy, and gender roles within Igbo society, as slang often serves as a marker of belonging to a particular group or community.

The primary goal of this research is to decode the linguistic features and socio-cultural implications of selected Igbo romance slangs. To achieve this goal, the study will address the following research questions: how has Igbo romance slang evolved in terms of its lexicon, grammar, and morphological features?; what are the positive and negative linguistic features of Igbo romantic slangs, and how do they contribute to the

perception and expression of emotions within relationships?; what euphemistic expressions are present in romantic Igbo slang, and how do they contribute to the subtlety and cultural sensitivity within Igbo-speaking communities?; how does the use of these slangs relate to and influence gender roles within the society?

Based on preliminary observations, it is hypothesized that Igbo romantic slang will exhibit unique linguistic traits, such as metaphorical expressions, lexical borrowing from other languages, and simplified syntax. Additionally, the study predicts that the usage of romantic slang will vary across different generations, reflecting both continuity and shifts in socio-cultural attitudes. Furthermore, the research anticipates that Igbo romance slang will mirror broader societal changes, serving as a linguistic window into evolving gender dynamics and intimate relationships within the Igbo community.

Methodology

This research employs qualitative research techniques to examine gathered data, utilizing primary sources for the research data. The study includes interviews with 55 Igbo speakers below the age of 45. Additionally, the researcher's intuition and observations are integrated into the analysis process. By employing this multidimensional approach, the study offers a comprehensive insight into the complex relationship between linguistics and socio-cultural aspects within Igbo romantic slangs.

Theoretical Framework

This research is grounded in the Language Play and Cultural Context Framework by Wittgenstein (1953). Wittgenstein argues that understanding language in context is more crucial than its abstract meaning.Language Play and Cultural Context Framework merges the creative elements of Igbo romantic slang with the broader Igbo cultural background. It underscores how linguistic inventiveness, encompassing wordplay, metaphors, and linguistic innovations, enriches romantic communication while preserving cultural authenticity. By fusing language play and cultural analysis, this approach thoroughly explores Igbo romance slangs. It reveals how linguistic creativity within the slang enhances romantic interactions, fostering emotional connections and intimacy.

Additionally, it probes how the slang adapts to contemporary influences and societal shifts while upholding traditional values. This model illuminates the dynamic interplay between tradition and modern expression in the domain of romantic discourse.

Literature Review

Chinagorom and Onuora (2018:67) affirm that the Igbo culture, originating in eastern Nigeria, is a dynamic blend of tradition and modernity. The Igbo language has evolved and diversified, giving rise to variations like slang. This slang incorporates elements from other languages, reflecting cultural exchange and the adaptability of Igbo culture. Through Romance Igbo slang, the language continues evolving, showcasing the combination of tradition and contemporary influences. The Igbo language serves as a vehicle for transmitting oral history, values, and cultural expressions. Music, dance, and art form integral parts of Igbo identity, reflecting societal norms, beliefs, and rituals. Religious practices, both indigenous and syncretic, underscore spiritual interconnectedness and guide ethical conduct. Igbo culture's resilience, adaptability, and distinctiveness continue to shape the lives and identities of its people while evolving in response to contemporary challenges and global influences. In studying Igbo culture, researchers uncover a rich tradition, innovation, and interconnectedness that reflects the essence of a diverse and flourishing community.

Urban Dictionary defines language romance, often referred to as “romantic words and phrases,” as the use of affectionate, endearing, or sentimental expressions in communication. It involves employing words, phrases, and tones that convey warmth, intimacy, and emotional connection between individuals. This form of linguistic expression aims to create positive emotional experiences and deepen interpersonal relationships through language. Romance slang typically refers to informal language characterized by playful, flirtatious, or endearing expressions used in romantic or intimate contexts. It involves using words, phrases, and gestures that convey affection, attraction, or emotions associated with romantic relationships. Romance slang often includes terms of endearment, compliments, and humour meant to create a light-hearted and amorous atmosphere. It's commonly used among couples or individuals expressing romantic interest, adding a sense of intimacy and playfulness to their interactions.

Romance slang can sometimes take on a derogatory form. In some cases, individuals may use informal language with negative or offensive connotations in romantic or intimate contexts. This can include insults, derogatory terms, or offensive language used to communicate negative emotions, disrespect, or hostility within a romantic relationship. The term "romance slang"generally refers to affectionate and playful language, but like any form of communication, it can be used positively and negatively.

Furthermore, it is crucial to clarify certain fundamental terms within the scope of this research: slang, linguistics, sociolinguistics, and socio-culture, code switching and mixing. According to Partridge (1950), slang can be defined as informal language that arises in reaction to shifts in social, cultural, or technological contexts. It may encompass novel vocabulary, modified meanings, or playful variations of conventional language. Slang acts as a mode of linguistic innovation, frequently conveying elements of humour, irony, or connections to subcultures.

From the webpage of Linguistic Society of America, linguistics is the scientific study of language and its structure. It involves analyzing language form, language meaning, and language in context.

Socio-culture is defined by Hall (1997) as the symbiotic relationship between social dynamics and cultural dimensions, emphasizing how cultural systems adapt to and impact social change. It underscores the role of culture in shaping collective identity and fostering a sense of belonging. These scholars' definitions resonate because romance slang is a type of Igbo slang language influenced by societal factors, commonly used and understood by few in a speech community. Through this slang type, cultural briefs and practices are decoded.

Trudgill (2000), on the other hand, gave his own view of sociolinguistics as the study of language in relation to society. It focuses on the use of language in social interactions, considering how factors such as identity, social class, ethnicity, and gender influence and are influenced by language use.

Myers-Scotton (1993) defines code-switching as the alternation between two or more languages or language varieties in a single conversation. This often happens within bilingual or multilingual communities and can occur at the level of sentences, phrases, or even morphemes.

According to Muysken (2000), code-mixing is a type of language mixing where elements from two or more languages co-occur in the same sentence or discourse. He distinguishes between intra-sentential code-mixing (mixing within a sentence) and inter-sentential code-mixing (mixing between sentences) and explores the structural constraints and sociolinguistic factors that influence this phenomenon.

Several Igbo scholars, including Nkamigbo and Eme (2011), Ikegwuonu (2013), and Chibueze (2023), have conducted researches on Igbo slang, each offering unique insights into its various aspects. Nkamigbo and Eme (2011:84) focuse their study on the slang of Otu-Onitsha, spoken within the bustling Onitsha Main Market of Anambra State, Nigeria. Interestingly, their research unveiled that this distinct slang, originally confined to the marketplace, has transcended its boundaries and permeated the boarder of Onitsha community, known as "Enu-Onitsha. "Their study meticulously categorized eight distinct slang categories that permeate the economic and social fabric of Otu-Onitsha life.

Building upon this foundation, Ikegwuonu (2013:3) explores the multidimensional role of slang within the Igbo lexicon. She highlights that slang extends beyond mere linguistic adornment, encompassing sarcastic, abusive, and even praise-based variations. Her work underscores the dynamic and versatile nature of slang as an expressive tool.

Chibueze (2023), in her contribution, honed in on the generational dynamics of slang usage. Specifically, she notes that while slang finds its primary domain among the younger population, proverbs tend to be favoured by the older generations. Her analysis investigates into the complex formations and types of slang expressions, shedding light on their complex styles of development.

While the studies conducted by these scholars have encompassed a range of topics, as mentioned earlier, the specific focus of this research is directed towards the utilization of slang as a channel for romantic expression.

The primary objective is to explain how slang, within the Igbo context, functions to nurture and facilitate social interactions of a romantic nature. This analysis delves into a careful analysis of the linguistic complexities inherent in such slang usage while probing the broader socio-cultural significance underlying these expressions.

Data Representation and Interpretation

How has Igbo romance slang evolved in terms of its lexicon, grammar, and morphological features?

As languages adapt to new contexts and influences, they often undergo shifts that reflect the evolving expressions of speakers' emotions, relationships, and interpersonal connections. By examining the changes in vocabulary, sentence structure, and word forms within Igbo romance slang, this analysis aims to unravel the complex linguistic evolution and shed light on the cultural significance of these linguistic adaptations. This exploration will not only enhance our understanding of the Igbo language dynamics but also contribute to the broader field of linguistic studies and socio-cultural research. The slangs below exhibit certain lexical and stylistic components:

(i) Asa nke a bụ ọganik medi– Fake beauty;
(ii) Nwa bụgodu shawama – This girl is a beauty;
(iii) Nwoke bụ wọtamelọn – Handsome and wealthy man;
(iv) Nwoke bụgodu Kuwaiti kọrensi – A wealthy man;
(v) I tiri eti ka Malawi kọrensi– You are broke;
(vi) Nwaanyị nke m, aga m edeposit n'ime gị witatụ widrọwal n'abalị a – My woman, I will have sex with you tonight non-stop;
(vii) Asa bebi, yọ biuti digodu wuu– Beautiful woman, your beauty is exceptional;
(viii) Bebi m ọ bụ gị bụ maị ọn and ọf fọ laịfụ – My dearest, you are my all in all; and
(ix) Aga m apịanye my kukumba n'ime tọnelụ gị n'abalị a –I shall have sex with you tonight.

The slangs in (i) – (ix) incorporate elements borrowed from the English language, resulting in a phenomenon of code mixing in (i) – (v) and code-switching in (vi) – (ix). Additionally, a noticeable semantic shift occurs within this set of slangy expressions. For instance, the term "ọganik medi," typically associated with the natural state of a product, is repurposed to mean "fake or bleaching" in the specific context in which it is used. Furthermore, words like "shawama" and "wọtamelọn," originally nouns in the source language, are used as adjectives in the target language, signifying a shift in grammatical tense. Slangs (i) – (iv) are primarily metaphoric expressions, while (v) – (ix) involve the borrowing of lexicons for euphemistic purposes.

Moreover, the introduction of the Igbo prefix "e-" to the verb "deposit" (ejaculate) illustrates the common practice of affixing elements to loaned Igbo words, even within slangy expressions. The phrase "witatụ widrọwal" conveys the notion of "non-stop," specifically referring to a prolonged sexual encounter akin to a marathon. In this linguistic exchange, "kukumba" is used as a euphemism for "penis," and "tọnelụ" symbolizes a woman's vagina. Remarkably, the sentence structure of Igbo remains intact in these expressions. When two languages converge, language change often ensues, and Igbo is no exception to the influence of English on its slangy expressions.

What are the positive and negative linguistic features of Igbo romantic slang, and how do they contribute to the perception and expression of emotions within relationships?

In Igbo romantic slang, positive linguistic elements consist of endearing and affectionate terms that playfully create a sense of warmth and connection between individuals. On the flip side, negative aspects encompass derogatory language, disrespect, and manipulation, which can potentially damage relationships. The following expressions serve as illustrations of positive and negative Igbo romantic slang:

(x) Asa, achọrọ m ka anyị rụba – Baby, I want us to date;
(xi) Nwa ife gị na-ekoom/I kpofego m asa– Baby, everything about you drives me crazy;
(xii) Nwa inwe ya– Baby, you are bodily endowed;
(xiii) Ife m na-eri –My spec;
(xiv) Nwaanyị nwere ngabasị– Pretty lady;
(xv) Ị na-aba m anya – You are attractive;

(xvi) I bu nwa gaa ụwa mgbede – To hang out with a lady;
(xvii) Ụmụ asa high way – Prostitutes;
(xviii) Asa, ị rụrụ m ojobo – Fine girl, you played me;
(xix) Ọtanwa – Playboy;
(xx) Eze nnụnụ – Womanizer.

Slangs (x) – (xvi) evoke positive emotions when directed towards women, primarily emphasizing a woman's physical appearance. Positive admiration can uplift a person's mood significantly. When a woman is complimented with positive and affectionate slang, it serves as a key to her heart and makes her more receptive to your requests. The impact of words is substantial, regardless of whether they come from a genuine source or not; what matters most is their positive delivery and tone. Women are naturally drawn to what they hear and greatly appreciate expressions of admiration. These specific slangs have the power to evoke positive emotions.

Conversely, slangs (xvii) – (xx) are characterized by a prevalence of negative emotions when used in conversation. These particular linguistic expressions, whether intentionally or unintentionally, have the potential to convey sentiments of displeasure, discomfort, or even hostility. When used in dialogue, such slangs can lead to misunderstandings, strained relationships, and a general deterioration of the conversational atmosphere. They may inadvertently offend or upset the listener, causing tension and friction between individuals engaged in the exchange.

It's important to recognize the impact of these negative slangs and to exercise caution when employing them in communication. Being mindful of the potential emotional responses they can trigger is essential for maintaining productive and harmonious interactions in various social contexts. Choosing to use more positive and constructive language can contribute to healthier and more amicable conversations.

What euphemistic expressions are present in romantic Igbo slang, and how do they contribute to the subtlety and cultural sensitivity within Igbo-speaking communities?

In their study, Fakuade *et al.* (2014:120-125) shed light on the concept of sex as one of the most robust taboo subjects within Igbo-speaking communities. They grouped sex-related expressions under the umbrella of moral linguistic taboos and highlighted how these expressions align with the accepted moral standards of the Igbo society. Igbo society has devised alternative means to mitigate the discomfort associated with discussing such topics. Delving into these delicate slangs reveals a layer of subtlety and emotional depth that enhances romantic communication within Igbo communities. The exploration of the expressions below provides valuable insights into the complex art of expressing affection and desire while still honouring and being sensitive to cultural norms.

(xxi) Ka m bee gị okwe – Let me fuck you;
(xxii) Ka anyị pịa ọkụ – Let us have sex;
(xxiii) Ndị na-akpọ ntụ – Gays;
(xxiv) Nwa, m ga-ata gị – Baby, I will make love to you;
(xxv) Bịa ka m kpaa gị aka na trigger – Come let me arouse you;
(xxvi) Ka anyị gbaa egwu jigida – Let us have sex.

In the provided slang, terms like "okwe,""pịa ọkụ,""ata," and "jigida" serve as substitutes for the topic of sex. The word "trigger," borrowed from another language, is used to convey the idea of "arousal" or "increasing excitement." Additionally, the term "ntụ," originally referring to "charcoal dust," is employed to describe same-sex acts. The literal meanings of "okwe,""pịa ọkụ,""ata," and "jigida" are "pebble, "flogfire, "chew," and "waist bead", respectively. As mentioned earlier, these subtle linguistic choices allow for a more culturally sensitive adaptation within the Igbo context.

How does the use of these slangs relate to and influence gender roles within the society?

Understanding the concept of gender in the African context is of paramount importance. Chauraya (2012:254) elucidates that, in African perspective, there exists no clear demarcation between sex and gender. Consequently, within the Igbo framework, gender is delineated as the societal expectations, behaviours, and responsibilities assigned as appropriate to individuals based on their gender at birth. In Igbo society, men,

representing the male demographic, often initiate conversations within relationships. Men feel comfortable employing romantic slang in these interactions, as evident in slang (x), where "Asa, achọrọ m ka anyị rụba – Baby, I want us to date" is used. "Asa" is a term used to compliment the beauty of females.

Chibueze (2023:28) explains that despite the euphemistic nature of romantic Igbo slang, the usage statistics reveal a notable disparity, with a male-to-female ratio of 3:1. In other words, a larger proportion of male youths engage in conversations using romantic slang compared to their female counterparts in Igbo society. Examining the aforementioned romantic slangs in (i), (vii), (x), (xviii), and (ii),(xi), (xii), (xvi), (xix), (xxiv) above, the use of terms such as "asa" and "nwa" in these expressions imparts a specific tone to the communication. It implies that a male is addressing a female, as "asa" and "nwa" are typically used by males in romantic relationships when referring to females. These expressions explicitly define what the Igbo people perceive as a proper relationship between individuals of the opposite sex. It is noteworthy that traditional Igbo gender roles persist even while slangs are utilized, despite the informal nature of this mode of communication.

Conclusion

In this study, an examination of romantic slangs in the Igbo language was conducted, focusing on their linguistic and socio-cultural implications. The research categorized these slangs based on themes and patterns, revealing a diverse range of innovative linguistic forms involving phonological and morphological adaptations. These slangs were found to serve various communicative purposes, such as conveying humour, reinforcing in-group identity, and addressing sensitive topics. Sociolinguistic interviews highlighted that the use of these slangs is influenced by factors including age, gender, social context, and attitudes toward language evolution.

The socio-cultural analysis examined the relationship between language, identity, and societal norms. The study unveiled that while some slangs reinforced traditional gender roles, others challenged existing power dynamics and norms related to sexuality. This study emphasized the importance of understanding the profound connection between language and culture, highlighting the need for a full comprehension of how slangs both reflect and impact cultural dynamics.

In conclusion, this research highlights the significance of recognizing the complex interplay between language and society and how romantic Igbo slang reflects and influences cultural dynamics. It encourages more investigation into how slangs are changing as language adjusts to changing societal values. Moreover, encouraging open conversations about the outcomes of these informal language expressions can help create a more inclusive and informed community of Igbo speakers.

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THE MASS MEDIA AND THE PROSPECTS OF DEVELOPMENT FOR THE IGBO LANGUAGE

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Abstract
The media play vital roles in the development of any nation. It showcases the indigenous languages and cultures and thereby promotes its relevance in the country. The topic "The Mass Media and the Prospects of Development for the Igbo Language" looked at the opportunities or ways the Igbo Language could be developed through the media. It looked at the media as an agent of national development. It examined the role of the media in promoting indigenous cultures which language is part of. It also looked at the media as a tool for Igbo language development. The reason for this research is the need for Igbo language to take its rightful position in the media as one of the three predominant languages in Nigeria. This discourse adopted a qualitative research approach, as data were collected and analyzed through secondary sources and also anchored on Development Media Theory. In this study, it was discovered that the Igbo language has been lagging behind in the media, by that we conclude that the national media should include frequently, Igbo language programs in their daily programs as such may bring back the enthusiast of learning Igbo Language and also an opportunity for Igbo language to regain its lost glory.

Introduction

The mass media is a vehicle or means of communication that disseminates information from the source to the target audience. Any media intended for the larger audience is called mass media. It is a technology which is intended to communicate or reach a mass audience. Mass media is actually the primary means of communication for the general public to interact with each other as well as on higher level. The most popular types of mass media can be grouped into two: print and electronic media. Print media include newspapers, magazines, news bulletins and other while electronic media includes radio, television, internet, and more.

The mass media play vital role in the development of any nation, they provide information, education, entertainment, integration and social interaction in a country by giving insight into the happenings in the society and helping with the development of the nation. The media is also seen as an agent of change, instilling new values and behaviors in the society. The media is a major tool for language development.
The Igbo language is the language spoken by the Igbo people that occupy the Eastern part of Nigeria. It is one of the major languages of Nigeria. Language is a means of identification; therefore, Igbos are identified by their language.

This paper examines the mass media, national development and prospects of development for the Igbo language through the mass media. It examines the role of the media in promoting indigenous cultures which language is part of. In this paper, we shall be acquainted with different views of mass media and what it is all about. We shall also look at development, development media theory, the Igbo people and their language.

In the concluding part, this paper brings to light the benefits which the Igbo language will gain if it becomes the language of the media and ways to achieve that.

The Mass Media in Nigeria: A Historical Overview

Mass media in Nigeria started in 1859 when Reverend Henry Townsend published *iweiroyin fun Awon Ara Egba Ati Yoruba* (the newspaper for the Egba's and Yoruba). In 1926, the Nigerian Daily Times was started by the Nigerian Printing and Publishing Company. The West African Pilot of Dr. Nnamdi Azikiwe started in 1936 and The Nigerian Tribune of Chief Obafemi Awolowo started in 1940 (Igbeka & Ola, 2010). Today, there are so many newspapers in circulation, some of them are, The Punch, The Guardian, This Day, Vanguard, Leadership etc. The Newspaper was initially an agent of political propaganda and war, some of the newspapers had issues with the government which led to sanctioning and restriction from free press. Most of the Nigeria national dailies publish in the English language, only a few newspapers are written in indigenous language. (Nwaolikpe, 2018)

Television in Nigeria emerged in 1959 with the Western Nigerian Television (WNTV) taking off in Ibadan the then capital of Western Region and its Radio station also commenced (Akinfeleye, 2011). This was followed by stations in the Eastern Region, Northern Region and that of the Federal Government. State television stations emerged too, after the creation of the states and later in 1992, private organizations and individuals set up their own television stations.

Mass media in Nigeria has witnessed a huge progress in terms of expansion, coverage, technology, personal and managerial capability since its inception. The media houses have grown across the six geo-political zones of the country because of improved literacy level, political awareness and perceived economic advantage (Owolabi & O'neil, 2013)

Functions of the Mass Media

The mass media perform so many functions in the society. Daramola (2007) says that the libertarian theories put forward six major functions of the media, which are: public enlightenment, servicing the economic system, servicing the political system, safeguarding good liberties, profit-making and providing entertainment. These functions of the media are geared towards promoting national development. Other functions of the media according to Dominick (2002) are surveillance (the news and information role of the media), interpretation (making out meanings of facts and data), linkage (joining different elements of the society), transmission of values (socialization) and entertainment.

These functions of the media highlight the duties of the mass media and what is expected of them. Nnaemeka (1989) opines that the specific roles which can be delineated for the news media in our particular circumstance are those of decolonization of the mental and behavioral dispositions of our people, as well as the orientations of their institutions and attitude to social processes, the strengthening of the bases of the culture of the people towards world civilization, and above all, the construction, both in symbolic and in concrete operational terms, of a just humanitarian and purposeful social reality.

The mass media educate the masses, letting the masses know what is expected of them which help the masses to have the right behavioral dispositions. The mass media also strengthen the cultural heritage of a nation; transmitting those values from one generation to the next. The mass media play the role of the agenda-setter, gatekeeper and watchdog, contributing to democratic governance and accountability of a nation thereby aiming at developing a nation. The media could be a potent force for public enlightenment (McQuail, 2010).

The Media and National Development

Development of a nation is seen as the increase in the economic, human, political and socio-cultural security of that nation. Asemah, Anumand Edegoh (2013) in Asemah and Asogwa (2014) define development as a process of change in attitude, social structure and general acceleration of economic growth, through reduction of poverty and inequality. National development can be seen as the progressive increase in the economic, educational, and health status of the citizens encompassing all aspects of their welfare and offering them political freedom. Adekoya and Ajilore (2012) opine that national development is a term that refers to a sustainable growth and development of a nation to a more desirable one.

National Development is people oriented and its success is evaluated in terms of the impact it has had in improving the lot of the masses. Elugbe (2010) in Adekoya and Ajilore (2012) state that national development refers among other things, to the growth of the nation in terms of unity, education, economic well-being and mass participation in government. The media is seen as an agent of change and development, hence, the development of a nation is assured when the media are utilized for societal and human enlightenment, through sourcing and dissemination of information and educating the masses.

The Nigerian media as an agent of national development has constitutional rights to freedom of expression and therefore should be expected to educate the public, create public awareness and mobilize public support on societal issues. Okoro (2013) opines that Nigerian news sources must henceforth focus on collaborative, integrative, and strategic communication designed to provide constructive news and information that can shape citizens' attitudes and behaviors, cultivating a culture of oneness in an environment where all citizens are able to contribute their initiative, creativity and intellectual know-how equally.

The mass media play the role of raising public awareness and determining issues for public debates and discussions. They are effective channels of informing the public and sensitizing them on issues of national and societal importance and are expected to provide the public with credible and realistic information that will educate the citizens.

Development Media Theory

Development Media Theory was propounded by Dennis McQuail in the year 1987. The theory focuses on media support for an existing government and its efforts to bring about socio-economic development. It argues that the media must be supportive until a nation is well established rather than criticizing of government, and should also help them in implementing their policies. This theory relates to media in third world nations. Daramola (2003) made it clear that the third world countries are beset by problems that make development of mass communication system difficulty. This theory was put in place with emphasis on the right to communicate and the need to use communication to galvanize social change (Ate and Akintayo, 2017).

Folarin (1998) argues that development media theory seeks to explain the normative behavior of the press in countries that are conventionally classified as "developing countries" or "third world countries". Anaeto and Solo-Anaeto (2010) affirm that media in developing countries are to promote their country's development goals such as social and economic development, political stability, cultural development, national integration and to direct a sense of national purpose.

Development media theory favours journalism that seeks out good news, requires that bad news stories are treated with caution, for such stories could be economically damaging to a nation in the delicate throes of growth and change. According to McQuail (2000), the press bears some tenets in mind as it performs its responsibility. They are:

- *Media must accept and carry out positive development tasks that are in line with the policies formulated by the political leadership and freedom of the press should not be a variance with economic priorities of the government and the development needs of the citizenry.*
- *Media should therefore give priorities to the coverage of those areas that touch on the lives of the people. In other words, content should be development-driven and should center on socio-economic and political lives of the people.*
- *In the overall interest of development, the state has the right to intervene in media operations by the use of censorship devices, especially when the activities of the press are not in consonance with the development objectives of the government. Mass media should accord priority to politically, geographically, and culturally contiguous developing countries in their coverage as part of the holistic strategy for less developed societies.*
- *Media should give priority in the content to the national culture and language.*
- *Journalists and other media workers have responsibilities as well as freedom in their information gathering and dissemination tasks.*

The Igbo People and Their Language

One of the core indicators of the identity of a society is the language of such society. Language is a very fundamental part of a society's culture. It is the unique means through which members of the society communicate. It is utilized by speakers to exchange ideas or send messages. It facilitates communication and makes speakers unique in their interactions. The implication is that language is no doubt very relevant in any society.

The importance of language to human beings cannot be over emphasized. It is a means of communicating values, beliefs and customs (Ogwudile, 2014). Language is the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way. It is a system of communication used by a particular country or community to express one's mind, feelings and emotions. Language is generally defined as a system with which social groups co-operate and interact which helps in the formation of thoughts and feelings (Onwubie, 2016).

One crucial kind of language is the indigenous language. It is the kind of language that originated in a specific place and was not brought to the place from elsewhere. It is an autochthonous language that is native to a region and spoken by natives of the area in question (Ogwudile, 2014). Indigenous language is a language that is native to a region and spoken by indigenous people. The language will be from a linguistically distinct community that has been settled in the area for many generations. It is the language a particular group of people occupying an area utilize to communicate within themselves which is passed from generation to another. They are famously known of such language by other communities around them (Onwubie, 2016).

Indigenous language is synonymous with native language, mother tongue and first language, a language that is original to a people, native to a locality and part of its culture is considered to be an indigenous language (Chukwuma and Agbim, 2020).

In Nigeria numerous indigenous languages are in existence. One of such is the Igbo language. There are over 300 indigenous languages in Nigeria, Igbo language is one of the three predominant ones. The language is spoken by the natives of the South-East Nigeria (Anambra, Enugu, Imo, Abia, Ebonyi states) as well as some parts of Rivers and Delta states in South-South geopolitical zone of Nigeria. The Igbo language is expressed in virtually all aspects of the Igbo land.

The Igbo language has evolved since some thousands of years ago. It is the main language spoken by the estimated 20 million Igbo of South Eastern Nigeria. The Igbo people of Nigeria are the

indigenous people of the five states of the South Eastern Nigeria. The Igbo are by nature mercantilistic, migratory, adaptive and inventive. Because of these, there is a huge population of Igbo in all the 36 states of Nigeria. There is also a good presence of the Igbo in most parts of the world where they are engaged in academics, business or a combination of the two. The language permeates all aspects of their culture: music, marriage, religion, craft, education and social interactions especially in conversation. The beauty of the language is often expressed when elders are locked in hearty discussion, debate and music. In such occasions, linguistic devises such as proverbs, idioms, anecdotes, and folktales are freely used to the enjoyment of listeners. The mastery and use of these linguistic devises by speakers manifest their oratorical prowess and in the Igbo society, people with such soapbox erudition in the use of the language are held in high esteem. In inter-village engagements like marriage, land disputes, such orators often represent their villages (Ekwueme, 2011).

Nwadike (2008) makes an exposition of how the Igbo language in a kind of written form emanated from the plantations of West Indies to the Forestlands of West Africa (1766-1777). This is the credit to G. C. A. Oldenorp, a German who made contact with the ex-Igbo slaves and published in 1777 a book titled *Geschichte der Mission Evangelischem Bruder auf den Carabischem.* Here, mention must be made of Olaudah Equiano or *Gustavus Nassa, The African.* Written by himself – a classic bestseller since 1789. The efforts of the ex-slaves that eventually settled in Sierra Leone and Liberia were institutionalized in the works of Mrs. Hannah Kilham with the title Specimens of African Languages spoken in Sierra Leone in 1828 where the Isuama Igbo was prominent.

The arrival of the missionaries along the Niger in 1832 beginning with MacGregor Laird (1832-1834), to the contributions of J. F. Schon, S. W, Koele, Lepsius, William Baikie, Samuel Ajayi Crowther, and Ganot gave impetus for a new inroad into the development of the Igbo language; hence, their efforts were categorized under the early collections. The name of Lepsius rings bell when we recall the famous Lepsius Orthography (1854) that gave material for the letters of alphabet of most of the African languages including Igbo that was used for publications then. The Igbo *Primer* and development of word list and other works by early missionaries gave impetus with regard to the development of the Igbo language.

Ward (1941) which was a product of a long period of investigative scholarship by Caroline Ida Ward (1920s-1940s), under the supervision of R. Adams, the British Administrator, in the then Eastern Region, also gave Igbo language a new phase. Hence, the effort introduced the age of Central Igbo with an Orthography popularly known as Ida Ward Orthography. This ushered in a background for standardization race in the Igbo language. Though the effort did not receive applause from the Anglicans (C. M. S), this was not as a result of professional deficiency since she was an acclaimed phonetician but because the Anglicans claimed that they have gone far in the use of the then Lepsius Orthography. The Roman Catholics and the Methodists accepted it. However, this division did not go well with the history of the Igbo language development because it introduced the orthography controversy in the Igbo language that led to a setback in Igbo language development.

The efforts of Fredrick Ogbalu with the formation of the Society for the Promotion of Igbo Language and Culture (SPILC, 1949), to ameliorate the crisis led to the fabrication of an ad hoc compromise orthography, which did not go well also but included "or" in order to pacify the problematic representation of **"ọ"**sound in the Igbo language. The problem continued while Igbo language continued to witness alarming setback until 1961 when the government of Eastern Nigeria intervened and called a meeting at Enugu headed by, Dr. S. E. Onwu. That intervention eventually gave rise to Onwu Orthography. The committee resolved back with authority of the government to

adopt the content of that orthography committee. They made it mandatory for all levels of study of the Igbo Language and this, ushered in the period of standard Igbo.

The letters of the alphabet with the total number of 36 phonemes contained 8 vowels, 28 consonants among them, 9 diagraphic sounds. These letters of alphabet continued to receive attention though the Nigeria-Biafra war (1967-1970) obstructed the much needed attention that would have been paid to the development of the Igbo Language. The final arrangement of the letters of the alphabet was concluded in 1976 (Chukwuma and Agbim, 2020).

Looking at this journey so far, the Igbo Language could be said to be a Proto-language which was the substratum of giving a better background for linguistic studies and favorable approach to language acquisition. Although the language may appear complicated for some people, the structures and composition of the language have a lot to offer with regard to linguistic studies (Nwachukwu, 2006).

Mass Media as a Means of Development for the Igbo Language

In previous pages, mass media, development and Igbo Language were discussed. Going further, mass media being a means or channel for National Development shows that the Igbo language has a lot to benefit from the media.

The Igbo language being a language that has gained international recognition should be used in mass communication. Though in the olden days, Igbo people communicated through different ways but as the world evolved, Igbo language has as well evolved and should be used as language of the media. Igbo language is spoken in the Eastern part of Nigeria and also one of the three major indigenous languages. By virtue of this, National media should include Igbo language programs in their daily programs and it should also be frequent like those of the other languages. Through this means, the Igbo language will become more popular among the Igbo speakers and other tribes.

The Igbo language suffered a great loss during the orthography controversy and the Civil war which drove the whites who had interest in Igbo language back to their country. The native speakers of Igbo language should by all means uphold their language and never be ashamed to communicate with it like other native speakers of other Nigeria indigenous languages.

In the print media, newspapers, magazines and journals should have Igbo editions. If there could be an Igbo publishing company that publishes newspapers and magazines in Igbo, that also can help the Igbo language not to go into extinction rather, become a greener field for researchers and linguists. It will be a wide spread of awareness that the Igbo language is still very much alive and need more attention to be stronger. Publishing on social media or on the internet, we are in the digital world; Igbo language should be used in publishing too. There should be research topics in Igbo language published on the internet and it will be more accessible for language scholars. It might also awaken the whites' interest to study Igbo language again.

In conclusion, Igbo native speakers should be proud of their language and be ready as well to help it grow. They can achieve this by:

- Listening to Igbo programs on radio and participating in audience-response programs.
- They should also watch Igbo programs on Television. As the media makes effort to bring it more often, they also should watch and encourage the media.
- There should also be a room for Igbo Printing Press where Igbo newspapers and magazines can be published. Igbo people should help the media in achieving that.

If all these are put in place, Google can grant access to publishing of online Igbo journals and articles that can be useful to all Igbo language scholars across the globe. The Mass media on the

other hand should employ the services of Igbo scholars to help arrange Igbo programs. Since the mass media is a channel through which information get to a wide range of people, Igbo scholars should anchor Igbo programs to avoid communicating in error which may cause some disagreement and confusion among the Igbo native speakers and more especially, the English-Igbo bilinguals.

Conclusion

Having looked at mass media, its history in Nigeria, Igbo language and its evolution; it will be good to conclude that Igbo people should pay more attention to their language than other languages. Igbo language is still a fertile land to cultivate, but the laborers are few.The media, on the other hand is a stepping stone to language development. Igbo scholars, On-Air personalities and presenters, should also be encouraged.

In conclusion, the media has a vital role to play in the development of Igbo language since they have access to a wide range of people.

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MORPHO-SEMANTIC ANALYSIS OF COLOUR NAMES IN IGBO

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Abstract

Language is a profound reflection of human culture and perception. Colour contains rich cultural, mythical, historical, religious, political, and linguistic connotations. The morpho-semantic analysis of color names in Igbo, a language spoken by the Igbo people of Nigeria, delves into the intricate relationship between linguistic morphology and the semantics of colors. This study aims to unravel the underlying structures and meanings associated with color terms in the Igbo language, exploring how these terms are constructed morphologically and the nuanced semantic distinctions they carry. In Igbo, color terms are often composed of morphemes that convey specific meanings. The study examines the morphological components of color names, dissecting the root words, prefixes, and suffixes that contribute to the overall meaning. Additionally, it investigates the semantic dimensions of these terms, exploring the cultural and contextual factors that influence the interpretation of colors in Igbo society. This research adopts a descriptive approach in the analysis of color terminology in Igbo language. It made use of the criteria outlined by Berlin and Kay (1969) in arriving at 'two–term basic colour system in the language. This research observed two basic colour terms which are 'ocha', oji/nji (white and black) while the rest are referred to as the non-basic colour terms in the language. The research methodology also involves a comprehensive analysis of Igbo color vocabulary, considering both basic color terms and more complex expressions. Linguistic corpora, native speaker interviews, and historical texts are employed to gather data for analysis. Through this rigorous linguistic investigation, the study uncovers the morphological patterns in the formation of color names, shedding light on the systematic processes underlying Igbo morphology. Furthermore, the research explores the cultural connotations and symbolism associated with different colors in Igbo culture. It delves into how specific colors are used in traditional rituals, ceremonies, and everyday life, reflecting the cultural significance and social meanings attached to these hues. By examining the semantic nuances of color terms, the study provides valuable insights into the cultural perceptions of colors in the Igbo community. The findings of this study have implications not only for linguistics but also for anthropology and cultural studies. Understanding the morpho-semantic aspects of color names in Igbo enriches our knowledge of both the language's structure and the cultural contexts in which it is embedded. This research contributes to the broader understanding of how language reflects and shapes cultural perceptions, emphasizing the intricate interplay between language, culture, and cognition within the Igbo-speaking community.

Keywords: *Igbo culture, colour, Black, White, Red, Green, Yellow, Brown Symbolism, Significance, Morphology, Semantics.*

Introduction

Human beings have a long history of recognizing and using colours. Berlin &Kay (1969) pointed out that all languages contain two to eleven basic colours terms which includes: black, white, red, yellow, green, blue, brown, purple, pink, orange and gray. Conway, et.al (2016) suggest that differences in colour categorization between languages are caused by differences in the overall usefulness of colour to a culture or language group. Due to the differences in cultural connotations

of colour words, people from different cultural backgrounds have different feelings and understanding of the same colour words which leads to differences in colour symbolism from one nation to another. According to Minoru (2000), Colour symbolism, which exhibits an essential aspect of human cognition and imagination based upon it, plays an important role in religion, painting, poetry, literature, film, and many other fields, but has not been given due consideration in contemporary cognitive linguistics, which claims to be able to treat cultural and religious symbolism. As the influx of Igbo people around the world keeps increasing due to economic and educational purposes, there is a great need to analyze colour symbolism in Igbo language, since it is an indispensable part of its culture, tradition and lifestyle.

Purpose of the Study

This article embarks on a journey into the heart of Igbo culture and language through the lens of color names. It seeks to unravel the intricate relationship between linguistic structure and cultural context, exploring how the Igbo language constructs and utilizes color terms. Our aim is to conduct a morpho-semantic analysis, dissecting the morphology of color names in Igbo and delving into the rich semantic nuances that these names carry.

By studying the color terminology in Igbo, we not only gain insights into the language's structure but also unearth the cultural significance of colors within this community. We will discover that colors in Igbo are more than just visual attributes; they are gateways into the soul of the Igbo people, revealing their agricultural heritage, emotional landscape, and cultural tapestry.

In the pages that follow, we will navigate through the linguistic intricacies and cultural depths of Igbo color names, shedding light on how this language uses colors to paint a vivid picture of its world. Through this exploration, we hope to enhance our understanding not only of the Igbo language but also of the profound interplay between language, culture, and perception that colors represent in the realm of human expression.

Theoretical Review

Here, we review the various theories that pertain to colour. According to Hardin C.L. (2013), The Berlin-Kay theory of basic colour terms maintains that the world's languages share all or part of common stock of colour concepts. Berlin & Kay (1969) advanced a Theory of Cross-cultural Colour Concepts centered on the notion of a basic colour term, which is a colour word that applies to a wide class of objects reliably used by most native speakers. Allan (2009), came up with the Connotations of Color Terms Theory which investigate the connotations of color terms with particular attention to figurative uses of black, white, brown, yellow, red, green, blue, and a few others.

Based on Allan, the connotations are judged on the basis of whether the phrases in which the color terms occur are typically orthophemistic, euphemistic, or dysphemistic.

Minoru (2000) in his book titled “A Cognitive Linguistic Study of Colour Symbolism” made a pioneering study of colour symbolism in that it is the first attempt to derive systematically the divergent meanings of colour terms as observed in such linguistic expressions. Minoru (2000) proposed a Symbolic Model Theory comprising initial meanings (IMs), derivation of symbolic senses, five principles of the study of colour symbolism and interrelationships between different symbolic meanings of a colour term. The Symbolic Model theory has been applied successfully to a large set of examples in six languages (English, French, German, Spanish, Chinese and Japanese), mode of data collected not only from various kinds of dictionaries and books but also from observation and native speakers of each language.

In Sun (2008) research on Sino-English Colour Words noted that, in cross-cultural communication, colour words, as a symbolic system, have different uses, cultural values and cultural connotations in

Chinese and English. This requires the language user to truly understand the cultural traditions, values, local conditions and customs of the country where the language is spoken, and study the meaning of color words, including many subtle and specific symbolic meanings, as well as the cultural information it carries, in order to effectively carry out cross-cultural verbal communication, and constantly promote and strengthen the cultural exchange and integration between people of various countries.

This paper therefore explores both the linguistic and cultural implications of Igbo colour names, shedding light on how this language uses colors to paint a clear picture of its world. Through this exploration, we hope to enhance our understanding not only of the Igbo language but also of the profound interplay between language, culture, and perception that colors represent in the realm of human expression.

Literature Review

Colors are universal phenomena, but the way they are perceived, named, and integrated into a culture's linguistic and symbolic systems varies greatly. They are not mere visual stimuli; they are carriers of cultural values, emotional connotations, and societal meanings. The names assigned to colors can reveal a culture's priorities, its connections to nature, and the subtle ways it expresses emotions and abstract concepts.

Zhang (2003) did a study on “Colour and Culture” and came up a finding that colours are objective and the same to people of different nationalities and races, but they have different meanings metaphorical and associatively in different cultures. There is great diversity in the use of colours and their associations between cultures and even within the same culture in different periods (Birren, 2006). This justifies the fact that the symbolic meaning of colour words is very different in different national cultures. Due to the differences in geography, folklore, religion, and values, different ethnic groups will inevitably give different associative meanings and accumulate a lot of cultural information to the words when expressing the same concept under their unique cultural traditions. Colour words do not only express the physical properties of colour itself but also express local customs, culture, humanistic thinking mode, and religious belief. According to Zhang (2008), colour words can make the language more vivid, interesting, humorous, and cordial.

Background and Significance of the Igbo Language

The Igbo language is a linguistically rich and culturally significant member of the Niger-Congo language family. It is primarily spoken by the Igbo people, who are native to the southeastern region of Nigeria. With a history spanning millennia and a vibrant contemporary presence, the Igbo language stands as a testament to the resilience and cultural heritage of its speakers. Beyond being a means of communication it serves as a vessel of cultural identity and heritage. The Igbo language carries within it the collective wisdom, traditions, and stories of a vibrant and diverse community. It embodies the rich tapestry of Igbo life, from its storied history to its vibrant present, and it extends to the intricate and nuanced vocabulary used to describe the world around them.

The Igbo people are one of the largest ethnic groups in Nigeria, with a population estimated at over 40 million worldwide. While the majority of Igbo speakers are concentrated in southeastern Nigeria, significant Igbo diaspora communities exist in various countries, particularly in the United States, the United Kingdom, and Canada.

The Igbo homeland, often referred to as "Igboland," encompasses several states in Nigeria, including Abia, Anambra, Ebonyi, Enugu, and Imo. This region is known for its lush landscapes, fertile soil, and vibrant culture, all of which have deeply influenced the Igbo language.

The Igbo language belongs to the Niger-Congo language family, which is one of the world's largest and most diverse language families. Within Niger-Congo, Igbo is classified under the Volta-Niger

branch, specifically as a part of the Kwa subgroup. This linguistic classification places Igbo in the company of several other West African languages, revealing the intricate web of linguistic diversity in the region.

One of the remarkable features of the Igbo language is its dialectical diversity. Various dialects of Igbo are spoken across different regions of Igboland. While these dialects share a common linguistic core, they may exhibit variations in pronunciation, vocabulary, and grammar. Prominent dialects include Ọlụ, Ọnịcha, Nsụka and Owere, among others.

The Igbo language is inseparable from the cultural identity of the Igbo people. It serves as a repository of historical narratives, traditional wisdom, and communal values. The oral tradition is a central aspect of Igbo culture, with storytelling, proverbs, and rituals being integral to the language's cultural expression.

Igbo culture is renowned for its artistry, including sculpture, music, dance, and literature, all of which find their expression through the Igbo language. Furthermore, the Igbo worldview, shaped by their language, is deeply interconnected with nature, spirits, and ancestors, as evidenced by their rich mythology and religious practices.

In conclusion, the Igbo language is a testament to the resilience of a people and the intricate relationship between language and culture. It continues to evolve and adapt while remaining deeply rooted in the traditions and identity of the Igbo community. Understanding the background of the Igbo language provides valuable insights into the vibrant tapestry of Nigerian culture and the broader linguistic diversity of Africa.

Analysis of Data
Symbolism and Colour Words in Igbo
Black - Oji
White- Ọcha
Red - Uhie/Ọbaraọbara
Yellow- Odoodo
Brown- Uri/Ụrọ
Green - AkwụkwọNdụ
Grey - NzuNzu
Blue - Anụnụ
Pink- Uhieọcha

In Igbo culture, colours hold significant meaning and are often used to convey messages, emotions, and traditions. Here's a detailed explanation of the cultural significance of Igbo colours:

Red (Uhieuhie/Ọbaraọbara): Red symbolizes life, death, and the spirit world. It is often used during important ceremonies such as childbirth, weddings, and funerals. Red also represents the mystical and spiritual aspects of the Igbo culture, connecting the living with the ancestors.

White (Ọcha): White signifies purity, innocence, and spirituality. It is commonly worn during festivals, rituals, and other religious ceremonies. White is also associated with the spirit world and is used in rituals to communicate with ancestral spirits.

Black (Oji): Black represents death, evil, and the unknown. It is used during funerals and mourning periods to symbolize the journey of the deceased to the spirit world. Black is also associated with the spirit of the Earth and the mysteries of life and death.

Green (Akwụkwọndụ): Green symbolizes life, fertility, and the bountiful earth. It represents the harmony between the people and their agricultural practices. Green is often used in ceremonies related to agriculture and the cultivation of crops.

Yellow (Odo): Yellow represents wealth, fertility, and peace. It is often used in ceremonies related to prosperity, such as marriage ceremonies and title-taking ceremonies. Yellow symbolizes the importance of a prosperous and harmonious community.

Blue (Anụnụ): Blue is a rare color in traditional Igbo culture and doesn't have a specific cultural significance. However, in contemporary contexts, blue can represent calmness, harmony, and unity, similar to its symbolism in many other cultures. It is sometimes associated with water.

Brown (Uri/Ụrọ): Brown symbolizes the earth and the natural world. It represents the connection between humans and the land, emphasizing the importance of agriculture and the environment in Igbo culture.

These colors are not just visually appealing but deeply rooted in Igbo traditions and beliefs, playing a significant role in various aspects of life, ceremonies, and rituals, connecting the Igbo people with their ancestors and the spiritual world.

Morphological Structure of Igbo Color Names

The Igbo language employs a structured and systematic approach to construct colour names. Here, the colours are grouped into two basic colour terms which are 'Ọcha' and 'Oji' (white and black) and other non-basic color terms in the language.

It is observed that the non-basic colour terms are expressed by referring to objects having the same color as the intended colour. It is also observed that colour terms can be used as copular verbs to express the colours observed in the language. The copular verbs; chaga/acha (white), ji (black) and agba (colour) complement the intended colors.

Some of these colour names are formed through reduplication and a combination of prefix(es), root words, and modifiers, allowing for precise descriptions of various shades of colours. Here's a breakdown of the key morphological elements used in Igbo colour names. Note that the prefixes are italicized and they only appear in the basic colour terms.

Prefixes

"*Ọ*cha": The prefix "*Ọ*" acts as a derivational morpheme and signifies the colour white. It is frequently used as the base for creating white-related colour terms. For example, "*Ọ*cha" means white, while "akwaọcha" refers to a white cloth.
"*O*ji-": The "O" prefix denotes the colour black. It's used to create words that describe various shades of black, such as "Oji" is black and "Oji unyi" means something or someone that's as black or dark as charcoal.

Root Words

Root words serve as the base for constructing color names. These are usually seen in non-basic colour terms. The non-basic colour terms are expressed by referring to objects having the same colour as the intended colour. For instance, "akwụkwọndụ" is the root word for the colour green, while "odo" serves as the root for the colour yellow.

Modifiers

Modifiers are often added to colour terms to provide more specific descriptions. These modifiers can be adjectives, nouns, or other descriptive elements. For example:
"Ọcha": This phrase modifies the base color "Ọchasnoo" to describe pure white.
"Ọchachuruechu": Here, "Ọcha" is modified to describe off-white.

Adjectival Usage
Igbo colour terms can also be used as adjectives to describe objects or people. For example, "nwataọcha" and “nwokeojii” refers to a fair or light-skinned child and a dark complexioned man, illustrating how colour terms can extend beyond colours themselves to describe characteristics or identity.

Nuanced Colour Differentiation
Igbo colour terms are highly precise and allow for subtle distinctions between shades. For instance, while "Ọcha" represents white, various modifiers can be added to specify different shades of white.

In all, the morphological structure of Igbo colour names is systematic and flexible, enabling speakers to convey a wide range of colors, shades, and nuances. The use of prefixes, root words, and modifiers provides a nuanced and descriptive approach to colour terminology, reflecting the richness of both the Igbo language and culture.

The Semantic Nuances in Igbo Colour Names
Cultural Symbolism and Associations
"Akwụkwọndụ”(Green): In Igbo culture, ‘akwụkwọndụ’ represents not only the color green but also embodies the concept of prosperity and growth. This association stems from the significance of agriculture in Igbo society, where fertile land and bountiful crops are central to livelihood. Thus, green symbolizes the lushness of nature and the promise of a fruitful harvest.

"Anụnụ" (Blue): "Anụnụ" is associated with the color blue and is closely tied to water. Water plays a vital role in Igbo rituals and ceremonies, representing purification, cleansing, and renewal. Therefore, "Anụnụ" is not just a colour but also a symbol of purity and the spiritual significance of water.The cultural symbolism of blue, tied to water, extends to various Igbo rituals. Water is considered a purifying element in many Igbo ceremonies, including rites of passage, healing rituals, and ancestor veneration. The color blue, therefore, carries with it the cultural significance of these practices.

Metaphorical Usage
"Mmeemmee" (Red): While "mmeemmee" refers to the colour red, it also extends into the realm of emotions and abstract concepts. Red can symbolize intense emotions, such as anger, passion, or love. Thus, in Igbo, red can be used metaphorically to describe not only the color but also the emotional intensity associated with the color red.

Descriptive Precision
Modifiers for "Ọcha" (White): Igbo color terms allow for detailed and precise descriptions. For example, "Ọchankenjem" means pure white, emphasizing the concept of absolute purity. "Ọchammiri" refers to an transparent white shade, showcasing the language's capacity for nuanced color differentiation.

Finally, these semantic nuances in Igbo color names demonstrate the language's depth and its ability to convey not only visual attributes but also cultural values, emotions, and abstract concepts. Colors in Igbo are not mere descriptors; they are integral to the cultural fabric, allowing speakers to express a rich tapestry of meanings and associations beyond the visible spectrum. This intricate interplay between language and culture adds layers of depth and symbolism to Igbo color terminology, making it a fascinating subject of study.

Summary and Conclusion

In cross-cultural communication, colour words have different uses, cultural values, and cultural connotations. Under the influence of historical backgrounds and cultural atmosphere, Igbo colour words have their profound connotations and different symbolic meanings. Igbo people should not only pay attention to the accumulation of language knowledge but also pay attention to the learning of cultural knowledge. Only in this way can they avoid pragmatic failure and improve communication efficiency

In conclusion, the morpho-semantic analysis of colour names in Igbo reveals a deep interconnection between language, culture, and perception. Igbo color terminology goes beyond mere visual descriptions, reflecting the importance of agriculture, emotions, identity, and cultural symbolism within the Igbo community. Understanding these nuances enhances our appreciation of the language's richness and complexity.

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THE CONCEPT OF NATIONAL SECURITY IN NIGERIA: CONSIDERING THE MORAL RESOURCES OF TRUST AMONG THE ETHNIC GROUPS

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Abstract
Democracy is often epitomized with forms of differences in which it spells ambiguity in the national security. It varies from state to state with its private, public and national interest. In respect to this, the idea of national interest has been a subject of criticism on the imperative of what actually defines it as a political process in Nigeria. In what way could it be regarded as a national security? What constitutes the idea of a national security by bearing in mind the fragmented nature of Nigeria state with its much ethnic divides? The sum of the interests of the several members of ethnic groups who compose it have different agenda of the national security. So, the finding of this paper corroborates the thesis that the symbol of national security is nothing but a stimulus to semantic confusion and that, if used without specifications, it leaves room for more confusion in Nigeria's democracy. There are so many ethnic groups in Nigeria with different values of interests. So, it is this way that different individual ethnic group are capable of defining what that interest is. It is in this perspective that any notion of a public interest is perhaps bogus; the interests of the community are at best with the gross benefit of all others who subscribe to it. The interest is very beneficial to those who want it. So, this paper examines the reality of genuine national security interest in Nigeria by bearing in mind its position of a multi-ethnic, multi-cultural, multi-lingual and multi-religious nature. Our share in private ethnic interest interfaces with the genuine national security interest. This invariably, leads into crises in Nigeria. The tension for political control and demands for more open political communities has been the problem of genuine national security in Nigeria. Thus, it is on a related note, that we will come to the conclusion by saying that any forms of national security must be accompanied with the general approach of creating values in the whole society. It will adopt the general system of inclusion, collaboration, collectiveness and reciprocity in the national constitution.

Keywords: National Security, National Integration, Democracy, Ethnic Group and National Interest.

Introduction

The term national security is an ambiguous symbol. It has been a subject to growing criticism. Critics have suggested not only that politicians are prone to using such term cynically, but also that the concept itself may simply not stand up to the reality of the public interests. The principal advocates of such a view have subscribed to the use of utilitarian doctrine of the greatest good for the greatest number in settling such disputes about the common good and national interest. But quintessentially, this situation is still pending in the political democracy in Nigeria. The notion of public interest is still very bogus, the interests of the community is still interfacing with the national interest. They are in juxtaposition to each other, in spite of the general principles of democratic process in Nigeria. Thus, it is under this consideration that Neher (ed.) by Simon (2001) asserts that:

> *Citizen participation is counter piece of democracy, but participation can be defined in numerous ways by election groupings, or indirect citizen impact on policymakers. Democracy requires that people have*

> *a say in managing their political affairs, or at least in choosing those who do the managing (Neher (ed.) by Simon, 2001:167)*[1].

This paper is highly to interject on the system of national security or what could stand out as a genuine public policy, that will bring the genuine leadership capital in Nigeria.

So, it is conceivable that analysis of our national security interest will then determine the genuine public policy. It may mean the same thing to different people in the country. A genuine national security interest must be altruistic. It emphasizes that the national policy must be for the common good. It is under this trajectory that a national policy must be determined to focus their attention on more inclusive interest of the whole in the political community.

Today, the alternative to a policy of the national interest to which people refer is of a different character. In Nigeria-sovereignty, the term national security has been scrutinized with particular care of not purely national interest, because of its non-conformity with the wider range of many ethnic leadership. This is because; national posture of public policy in Nigeria is usually trivialized in the pluralistic society of multi-ethnic, multi-cultural, multi-lingual and multi-religious variables. It may be interpreted to mean different things to different ethnic groups.

In a more comprehensive interpretation, this work is set to determine the actual concept of a genuine national security in Nigeria. In Nigeria, the idea is not well spelt out on the ground of modern pluralist theorists, who view politics in terms of competitive stance between various ethnic groups and interests. They are organized group with "rational choice" or "public choice" in self-interested behaviour. Perhaps, this amount to why there is incessant political strife and social conflict in Nigeria. This interpretation reveals the existence of shared interests and the importance of collective action. This is why this paper challenges the bogus semantic confusion arising from the concept of national security. The notion of national security or interest can only be dispensed with altogether if there is reason to believe that the pursuit of self-interest genuinely works to the benefit of at least the 'greatest good for the greatest number' in society. Thus, it is in this light that Heywood (1994) asserts that:

> In reality, there are persuasive reasons for believing that the unrestrained pursuit of self-interest tends ultimately to be self-defeating and think a society guided by private interests alone is doomed to frustration and unhappiness[2].

Something must guide them to live in mutual reciprocity and the idea of public goods, then must be followed in line with the principles of genuine democracy which brings a proper acceptance of a national integration as a systematic process of finding a value or set of values basic to the evolution of an overlapping consensus to ensure a functional, cohesive society in midst of extant pluralism.

Exploring the Power of National Security in Nigeria: The Trajectory of Ethnic Interest

There is drawback to the concept of national interest, and to be more specific by the national security interest. It is not surprising that this should be so in Nigeria, where there is a multi-ethnic, multi-lingual, multi-cultural and multi-religious society. Today, any reference to the pursuit of security in Nigeria is to bring the variants of interpretations. In Nigeria, for security to gain ground as a prescribed term, it needs to be scrutinized with particular care of interest from the citizens. They may not have precise meaning at all. Thus, while appearing to offer guidance and a basis for

[1]Naher, C.D.,"Democracy, Human Rights, and Security in Asia" In *The Many Faces of Asia Security*, edited by Simon(Maryland: Rowman& Littlefield Publishers, 2001), 167.
[2]Haywood, A.,*Political Theory: An Introduction*(New York: Palgrave MacMillan, 1994), 245.

broad consensus, they may be permitting everyone to label whatever policy he/she favours with an attractive and possibly deceptive name.

In a very vague and general way, 'national interest' does suggest a direction of policy which can be distinguish from several others which may present themselves as alternatives. It indicates that the policy is designed to promote demands which are ascribed to the nation rather than to individuals, sub-national groups or mankind as a whole. It emphasizes that the policy subordinates other interests to those of the nation. But beyond this, it has very little meaning, because it usually has a bogus meaning. This apt of descriptive analysis is corroborated by Haywood (1994) who asserts that:

> the 'totalitarian democracies' which developed under fascist dictators such as Mossolini and Hitler, in which the democratic credentials of the regime were based upon the claim that 'the leaders', and the leader don, articulated the genuine interests of people[3].

Hence, it is under this guess, that the fascist leaders like Hitler identified the true democratic system as absolute dictatorship. So, in reality there is no viable system that will conform or articulate the genuine public interest very properly. In short, there are no adequate or precise definitions of public interest that will stand as a genuine national security interest.

In Nigeria as a result of several social change dynamics, religious orientations and ethnic traditional beliefs and political revelries, a new set of shared norms and values appears to be emerging as a national interest, while at the same time a greater emphasis on local concerns is pulling these same societies inward towards retaining their ethnic traditional values. So, it is on a related note that in Nigeria and elsewhere in history, the demand for a policy of national security is primarily normative in character. It is to indicate the actual policy of a nation but due to the congruent of its fragmentations in the statehood, it has no moral best or the course of action to fathom a unifying national interest that will consolidate the country into having genuine national security interest. Thus, under this spell, attention should be drawn to an assertion that is implicit if not explicit in most appeals for a policy guided by national security. It is literally, that such appeals usually assume that nations have made security their goal except when idealism or utopianism of their leaders has led them to stay from the traditional path. If such conformity of behaviour actually existed, it would be proper to infer that a country deviating from the established pattern of conduct would risk being penalized. The trouble with the contentions in Nigeria is as a result of differences in values of different religiosity, culture and language among the people. There are different cultural hegemony in Nigeria. It is in this regard, that the term 'security' covers a range of goals so wide that highly divergent policies can be interpreted as policies of security.

Security points to some degree of protections of values previously acquired, but here in Nigeria, it is purely a young state in democracy which has not yet fully established on the reality of national interest. From a realist perspective, Nigeria is still a young state of post colonial administration by trying to catch up with the security of nationhood. It is still battling with the realism of modernity, in its reorganization of institutions and social conditions of states in Africa. For instance, liberal scholars such as Weiner (1967) involve the following principles:

> It incorporates territorial integration, value integration, elite-mass integration and integrative behavior. It refers to ways of cementing the component parts into one. Institutionalization however refers to creating structures through which the different parts can relate to each other, employ the same rules to solve common problems and achieve

[3]Haywood, A.,*Political Theory: An Introduction*(New York: Palgrave MacMillan, 1994), 245.

> collective objectives. It refers to the broad multi-dimensional problem of creating communities together[4].

More so, in this connection, Eze (2012) asserts that:

> The legitimacy of the state is linked to its capacity to present itself as a provider of necessary public good and more importantly, a neutral arbiter that guarantees the security of all sections of the society. Tribalism and manipulation of religious sentiments and regionalism are pushed forward as explanations for unequal development[5] (p.79).

As Nigerians prepared for independence, in 1960, the citizens had no other alternative than to resort to their faith in the union of a nation state. They felt the need to merge, irrespective of their ethnic, religious, cultural and political differences. Constitutionally, they agreed to live together as a nation, but still had not fully been committed to build a country of a national interest. When the state is generally perceived as serving particular interest of one group, it starts losing its legitimacy, and indeed, its authority. As capacity declines, fear of uncertainty increases to an extent that citizens resort to other levels of solidarity viz religious, ethnic, regional and so on, with a view of getting guaranteed security. The result, therefore, is the perennial social tension, political instability and change that have not been accompanied with progress. This greatly brought an in-depth schism in the national polity to the idea of disintegration from the genuine national interest. It is in this regard, that one ethnic group sees the other as rival that must be ousted, by all means. This has greatly hampered the system of national integration in our polity.

In Nigeria, the phenomenon of national integration is very necessary for a strong viable nationhood. However, the concept has been replaced with the concept of national segregation, in which each group faces each other in mutual suspicion, struggles for supremacy as rivals in contest rather than partners in progress. The nature of the struggle among the groups determines the level of political stability and the praxis of national interest in the country.

The Ambiguities of State Power in Nigeria

The tension between intensifications of social control and demands for more open political communities has recurred while state-building has become the problem of modernity in Nigeria due to the adverse effects of its reorganization of institutions and social conditions of state in Africa. The state actually, is the fourth dimensional factors of political existence in Nigeria. The state is the pivotal structure of leadership capital which necessitates the inclusion of a new order in the political affairs of the African states at independence. It is a new leadership structure which brought changes in political, ethical, social and a new economics system in Africa. In Nigeria, the state at early post-colonial era is more concerned with the phenomenal system of exclusion of the ethnic political relevance. Some regional states are more concerned than others with plight of the systematically excluded, indicating that national responses to the tension within modernity vary considerably. Some states take role in nation-building more than the others in capitalizing into the principles of national security interest and bring in their best for social and political conformity to the national interest. Most states are incapable of suppressing the demands that they should dismantle pernicious systems of exclusion, though their power to thwart aspirations for social change should not be underestimated. The state remains the principal site on which the conflict between efforts to monopolise the control of significant sources and opportunities and struggles to create less exclusionary political communities are worked out. Thus, it is on a related note, that Wheeler

[4]Weiner, M. "Political Integration and Political Development". In *Political Modernization*, edited by W. Claude.(Belmont, California: Wadsworth, 1967), 156.

[5]Eze, C.O., Ethnic-Religious Conflict and the Travails of National Integration in Nigeria's Fourth Republic. *RC Canadian Social Science* 8:79-85. Web, 2012.

opined that "most states make positive contribution to resolving the tensions within modernity is a keenly contested issue"[6] (Wheeler, 1996:44). Wheeler, therefore, is of the view that "states are primarily concerned with accumulating power, increasing the surveillance of society, controlling challengers and outmaneuvering adversaries"[7] (MacMillan and Linklater, 1995:5).

The state in any society is an instrument of power and Hegel under the realm of political philosophy offers the most elaborate defense of the achievement of the modern state while recognizing the depth of these ambiguities. Revolutionary terror and forces of reaction had found expression in modern societies. The weaknesses in Hegel's position were exposed by the young Hegelians and especially by Marx. They welcome the extension of civil, political and religious freedoms within the modern state. Marx's famous critique of Hegel's political philosophy stressed the failure of the modern state to satisfy the basic material needs of the subordinate classes. Marx's project was towards ending the exploitation of the proletariat and to promoting greater cosmopolitanism. His critique of the capitalist state was combined with a progressivist interpretation of the future socialist state which failed to realize the potential conflict between those two social objectives. Hegel's attempt to reveal that the modern citizen ought to feel at home in the world, and Marx's proposed remedy for the forms of alienation and exploitation which dashed human aspirations to live a free life, failed to recognize the ethical limitations of the modern form of political community.

It is not just about the modern state structure in which Marx elucidated, but there are many other reasons for this failure of national security interest in Nigeria. To mention a few of more important ones; Nigeria did not yet acquire the critical mass of essential human capital or technological and management expertise to plan a good national policy that will harmonize the interest of genuine democracy in Nigeria. Secondly, the Nigeria's early policy goal was fully planned and implemented by outside interests, and this has led to the causes of many social conflicts in Nigeria. Surprisingly, it is as a result of this that there are systems of exclusionism in Nigeria. The colonial state structure recreates a new set of norms in African states. It led to the reorganization of institutions and social condition of state in Africa. It destroyed the existing pre-colonial African states with new structure of governance and system of exclusionism in post colonial administration. The quest for regional interest has led to the deepening of national rivalries and ethnic conflicts in Nigeria. The incidences of national rivalries have created a huge gap in formulating a genuine national security interest in Nigeria.

The institutional structures of Nigeria federalism are in juxtaposition with the traditional African institutions, and this has led to the decay of the present democratic federal states structures in Nigeria. This has been expressed by Asike, thus:

> In country after country, efforts to restructure political systems along democratic lines quickly found themselves entangled in power struggles as incumbent elites struggled to preserve what they could of their privileges. Even in those cases where autocratic incumbents were dislodged in the initial wave of change, ensuing struggles demonstrated clearly that there was little consensus on how power should be distributed or on the democratic processes contesting it. Democracy was not to come easily in Africa[8] (Asike, 2014: 74).

[6]Wheeler, N., Guardian Angel or Global Gangster? A Review of the Ethical Claims of International Society. (*Political Studies*, 1996), 44.

[7]MacMillan, J. and Linklater, A. (eds). *Boundaries in Question: New Directions in International Relations*(London: Pinter, 1995), 5.

[8]Asike, J.C., *Social Change and Crises of Religious Politics in Africa: A Critical Review of Christian and Moslem Relations in Nigeria* (Doctoral Dissertation). (USA: Pro Quest, 2014), 74.

Critically observed with these political scenarios in Nigeria, it is inevitable that the system in place at present does not control the behavior of the Nigerian political elites, who are corrupt and are not committed to the unification of the country in the oval section of "National Security Interest". The political elites are not altruistic in carrying the goal of the national interest. Rather, they are more concerned to personal and sometimes in the realism of their ethno-religious interest.

Patterns of Ethnic and National Conflict

The status of ethical universalism in the light of these emphases upon the importance of respect for difference is one of the central issues in the cause of ethnic and national security divides in Nigeria. Given the normative preferences which have already expressed earlier in this work, the present philosophical inquiry attests to the prospects for achieving progress towards higher level of ethnic national integration in Nigeria.

It is well known that we are not witnessing a united or unique nation in Nigeria and at their core of interest; there are much ethnic and national conflicts between competing groups constituting political, economic and religious battle between rival visions of freedom and equality. Must your group be equal to mine? Is my group's freedom a threat to yours? When such conflicts do occur, they manifest themselves in a number of different ways. Each relies to varying degrees on the-state to limit some group's freedom and equality, and each involves varying level of violence.

One manifestation of such conflict is the system of exclusion as a formal way of national security interest, whereby certain groups are not granted full political rights by the dominant ethnic group. Perhaps, this has brought many political unrest in many nations of the world, like, the former Soviet Union with the Estonia and Latvia, and more so, in Nigeria where there is many ethnic rivalries on the nature of political, economic and religious divides.

The critical view on this is the importance of globalization which creates new forms of hegemonic power which threaten cultural differences. Globalization helps in unifying the world into one common boundary of national security interest. The progressive effect of globalization was so pronounced in the writings of Kant and Marx. Both maintained that the dominant patterns of economic change made it possible for human beings to create new forms of universal co-operation. With this in mind, it is necessary to build on the approaches taken by Kant and Marx by arguing that the strategic logic of globalization erodes traditional conceptions of community and reduce the moral significance of national ethnic differences or boundaries. It creates the unprecedented values for the generality of the society. To express this really, Kant directed the liberal notions of freedom and equality which had emerged in response to the growth of state power against political domination and inter-state violence.

Conclusion

Conclusively, this paper offers an alternative interpretation to the semantic confusion arising from the national security interest in Nigeria. It negates the political and cultural elite's unwillingness to uphold Nigeria's tradition of unity in diversity. The author as I am, subscribe to the principle of true federalism as an alternative political process that will suppress the numerous political problems in Nigeria.

The picture scarcely changes when examining the issue of identity, ethnicity, and religion in the institutional reorganization of the Nigeria state. The clarification about identity, ethnicity and religion remains a burning issue in the debate about the solutions occurring from the examinations of Nigeria's existential ontology into traditions, values, pathos and ethos of the peoples, social conditions of states, economic resources, the geo-political compartmentalization of power-sharing and all other forms of social change. These are problems in Nigeria.

Perhaps, this will ameliorate some of the difficult problems of social and political intercourse, which put Nigeria into incessant political strife that affect its national security interest. Generally, if Nigeria is to remain, then it is important that a viable methodology is put in place to co-habit all the elements of social transformations in the society. A transformation that will codify all the various differences into one group of nation called Nigeria. So, this paper stands to affirm the political integrity of true federalism as a panacea for national integration and genuine democracy in Nigeria. It will leap out to substitute the lapses in the political leadership capital, economic significance of development in Nigeria, political and economic relationship among members in the state, formulation and evaluation of genuine public policy, which will be the driven force of unity in diversity in Nigeria. It is the concept of public policy that will bridge the gap between the public and private interest.

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PULL FACTORS OF MIGRATION IN CHIKA UNIGWE'S *ON BLACK SISTERS' STREET*

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Abstract

Over time, research on cross-border mobilities most notably: drug and human trafficking, have been interpreted as negative consequences of globalization, by theorists and critics alike. Most studies have examined issues of unhomeliness or push factors as a cogent factor in the understanding of migration. However, recent studies on the forces that lure the migrant from his home have shown a yawning gap in studies and critical appreciation of migration. Data for this paper are taken from Chika Unigwe's novel, *On Black Sisters' Street*, which empasizes the state of heightened issue of migration for clearly economic opportunities, which has been identified as one of the chief factors responsible for forced migration and the trafficking of vulnerable women into cross-border prostitution. Thus, the study employs Pull concept of migration in binary opposition with the Push concept, and its capture of the vulnerability of economically disadvantaged women into the intricate web of sexual enslavement, exploitation, bodily harm, and sometimes brutal death. In its findings, the paper concludes that the condition of vulnerability resulting from Pull factors starts with existential conditions - Push factors; the socio-economic problems created by globalization in disadvantaged countries and ends with destinations of promising livable conditions.

Keywords: Push, Pull, human trafficking, migration, globalization.

Introduction

Following the effects globalization and cosmopolitanism: the movement of people from one place in the world to another for the purpose of taking up permanent or semi-permanent residence, usually across a political boundary, literary studies have received increase efforts in capturing these happenings in burgeoning migrant narratives as well as critical appreciation. Therefore, in articulating its wide range of perspectives as well as attendant themes, theorists and scholars alike presents Migration as multiscalar: capturing its intercontinental; intra-continental; and interregional (rural to urban)features (Williams and Balaz 2), inviting a plethora of models towards the understanding of the myriad economic and non-economic forces behind the decision to migrate.

For decades, scholarship on movements across the border have hinged on Push factors. According to Nicole Simpson, "Migrants can be “pushed” out of their home countries due to deteriorating economic conditions or political unrest" (1). Thus, Push factors are forces of expulsion associated with the area of origin, which maybe natural disasters; physical conditions; over population; fear of insecurity; religious intolerance; differences in economic opportunities; differences in social amenities and change in social status such as high level of education and wealth. For example, in his *Reflections on Exile,* Edward Said remarks on the push factored cross-border movements. For Said, exile “has torn millions of people from the nourishment of tradition, family, and geography” (181). Reflecting largely on the political, Said observes that some aspects of migrant identities and conditions narrativized by many African writers, who left oppressive regimes to seek exile in other countries lie on political issues. In appropriating the musical concept, “contrapunctal” to describe the plurality and simultaneity of visions that exile may give (191), Said differentiates levels of migrants: the exiled, refugee and the expatriate. To Said, the one who is on exile is (s)he who is prevented from returning home, while the refugee is a creation of twentieth century modernity: large herds of innocent and bewildered people requiring urgent international assistance (187), while an expatriate “voluntarily live(s) in an alien country, usually for personal or social reasons” (187). Thus, as Said believes, exile and the new forms of mass migration like refugee and economic migration are associated with “the modern warfare, imperialism, and the quasi-theological ambitions of totalitarian rulers" (180).

Conversely, although the Push conceptualization in migration studies highlights a stringency of economic, social as well as psychological and political reasons that cause discomfort in immigrant's homeland (*Reflections on Exile* 1), it casts a one-eyed look on migration since it surveys only the home and not destination countries.

Against this backdrop and in bid to address this yawning gap in scholarship, this study employs the Pull concept in examining the destinations of migrants. Thus, although *On Black Sisters' Street* documents the plight of Africans fleeing pain and annihilation, Unigwe also exposes conditions of attraction that draws migrants to their intended destination, 'El Dorado' - greener pastures. These conditions posit possibilities for better life, which maybe more jobs, better jobs, higher wages, worker welfare, health care, religious tolerance, refugees and asylum policies. According to Lauren Berlant, “everyone whose bodies and lives are saturated by capitalist forces and rhythms” must necessarily confront the urgencies of livelihood and survival (Berlant 192). Looking at the four girls at the center of attention in Unigwe’s novel – Sisi, Efe, Ama and Joyce, the need for survival examplifies “how different kinds of persons catch up to their new situation of economic vulnerability” (Berlant 192). When constrained, Unigwe’s women are left with few options of survival as citizens of geographical spaces identified under hegemonic sites of “political, social and economic dysfunction” (Eze 90). So, in attempt to seek a better life, the female voices and their stories do not only highlight the suitability of a Push concept reading, but also encourages the survey of Pull factors in the text.

Problem of the Study

The research text overtime past have received quite a number of critical appreciation in regards to Push factors of migration; from the Ecofeminist, Marxist to Feminist perspectives. However, the problem remains that paltry or nothing has been done as regards the Pull concept, a concern which the current study seeks to address.

Objectives of study

The primary objectives of this study are twofold:

I. To analyze the pull forces of Migration depicted in Chika Unigwe's*On Black Sisters' Street*

II. To examine the pull forces that influence migration particurlarly in the context of narrative and characters of Chika Unigwe's *On Black Sisters' Street*

Theoretical Framework and Methodology

This study employs the Postcolonial theory to look at the neocolonial causes and effects of migration. The Postcolonial theory fundamentally seeks to understand the relationship of power binaries, between the colonizer and the colonized whilst looking at the history of imperialism and colonial rule. This means that it is impossible to conceive of "European philosophy," "European literature," or "European history" as existing in the absence of Europe's colonial encounters and oppression around the world. It also suggests that the colonized world stands at the forgotten center of global modernity. The prefix "post" of "postcolonial theory" however rigorously debated has never implied that colonialism has ended; indeed, much of Postcolonial theory is concerned with the lingering forms of colonial authority after the formal end of Empire. Other aspects of Postcolonial theory openly endeavour to imagine a world after colonialism, such as Migration, which is the pivot of our study.

In this regard, this study explores the relevance of postcolonial theory to migration. In so doing, it begins with the premise that, by definition, migration must be considered in the light of postcolonial theory, for above all, Postcoloniality is about power exchange; superiority and inferiority. Furthermore, since Postcolonialism has been defined as both a social movement and a research approach whose main agenda addresses the power binaries of superiority and inferiority, the study methods utilize social, cultural, and political analysis to engage with issues of migration. In so doing, analytically interrogates certain areas of motivation/reasons for the influx of migrants to the superior West from the less affluent countries of Asia, Africa, and Latin America.

Examining Employment, Higher wages and Asylum as Pull factors of migration in Chika Unigwe's *On Black Sisters' Street*

Nicole Simpson in his words states that migrants "In making their decision, individuals compare the net benefits of migration to the costs. By better understanding what forces affect specific migrant flows (e.g. demographic characteristics, migrant networks, and economic conditions), policymakers can set policy to target (or reduce) certain types of migrants" (1), the Pull concept becomes rather important and paramount in realizing a complete understanding of migration in literature. That being said, one can therefore dare the conclusion that scholarship on migration is fragmented and incomplete without recognizance on forces that beguile migrants.

Thus, examining opportunities for better employment, higher wages, facilities, better working conditions and attractive amenities, is the same as looking at the Pull forces on the migrant. In the text, the female characters get attracted by employment, financial stability and provision of basic amenities. Sisi is lured by Dele. When Sisi meets up with Oga Dele at his office on Randle Avenue, the pimp didn't care much about Sisi's intellectual capacity as a graduate individual. Rather, he

praised her body shape to give her a glimpse of the job she should expect to do in Europe: "You fit sleep on it. No need to decide now. But I swear, with your melons, you go dey mint money anyhow!" (40). So, why is it that Dele could not think of anything different for Sisi other than making salacious comments about her body as a female at their first encounter? This could potentially posit the problem of power imbalance in gender norms where men tend to lure women into a degraded role within society. Nkealah argues that objectification of women is intimately linked to the place that women are given in society, raising the issue of gender dynamics. The man seems naturally to enjoy all the privileges which predestine him in a position of domination over the woman.

Speaking of *On Black Sisters' Street*, Bernadine Evaristo asserts that the author unmasks, unequivocally, one of the factors that forces African women to head into unchartered territories to become sex workers. The most striking, according to Bernadine, is the unfettered voice Unigwe uses to outline the entangled factors that shape the prostitution industry to make it a pull factor for the most deprived: "*On Black Sisters' Street* is a probing and unsettling exploration of the many factors that lead African women into prostitution in Europe, and it pulls no punches about the sordid nature of the job" (Evaristo 2011). This Pull forces, unquestionably, leads to big dreams of delusionary Europe that every potential immigrant sees before making their first foray into the promised land. Sisi did not make an exception: "She would set up a business or two. She could go into the business of importing fairly used luxury cars into Nigeria" (41). At one point, as she became hopeless to find a job at the bank, and her boyfriend Peter being unable to help her out, Sisi had a second thought, the possibility of training as a nurse. That job has the potential to produce a reverse effect, becoming a pull-factor for immigrants who are returning in Africa in the hopes to tie a knot. This means that, once Sisi had set her sight on Europe, she was determined to do anything she could to make her dream come true. "At Christmas most of the men returning home from Europe and America with wallets full of foreign currency, to scout for wives, always went for the nurses. They said it was easier for nurses to get a job abroad" (28).

Being the "common denominator" for the four women, Oga Dele has a specific way to lure each one of them into his ring. For Efe who suffered her father's indifference, even after she fell pregnant from a man called Titus, was working at Dele's office for her third job as a janitor. Although he is a pimp, it took seven months before he suggested that Efe go abroad to make a fortune, instead of juggling between three jobs. According to Dele, "Belgium. A country weydey Europe. Next door to London" (70). Well aware that Nigerians are historically familiar to London, Dele knew that if he made it sound like twin places that would facilitate the decision making for Efe to accept the offer. Ama, who was raped by her stepfather, Pastor Brother Cyril, at her younger age, met Dele at her Aunt Mama Eko's canteen where she works. Dele is a regular customer of the canteen, and beyond going there to eat, he is able to lure Ama into his business by making fallacious promises to her: "If you wan' make easy money, if you wan' go abroad, come my office for Randle make we talk. But only if you dey serious o" (138). The only reason Ama left her village Enugu was to escape her abusive step-father to start a new life in Lagos, so Dele's invitation sounded promising to her, and she agreed to meet him. Upon Ama's arrival at the office, after ignoring multiple warnings made by her aunt Mama Eko, Dele takes no detours in explaining the project briefly: "I go straight to the point,' You no be small gal. Na woman you be. Mature woman. I go tell you wetin it be. I need women. Fine, fine women like you make dem go work for abroad for me. For Europe. For Belgium" (140). That is the same strategy Dele uses to recruit girls in Lagos and send them to Europe as prostitutes. But the perplexity of the Dele's words left Ama hesitant. Nevertheless, Sisi who already has a mindset about her plans for Europe envisioned a future in which she would have earned enough to buy her father a car, buy her mother a house in Ikoyi, and buy herself a good man who would father her children and give her parents the grandchildren they had always dreamed of before they were too old to appreciate them. With the amount of money she imagined she would

earn, would even be able to buy her father a chieftaincy title in their village. Buy him some respect and a posture that belonged to a man his age. Back home, everything is for sale (146-7).

Conclusion

The motivation behind this paper is located in the need to flag the forces that attract the immigrants to their intended destination. The lives and stories of four trafficked women in Unigwe's *On Black Sisters' Street* are used to reinforce the position that Pull factors are only potent to the emigration and recruitment of women as sex slaves by human traffickers, when Push factors exist. Resting on that position, this paper attempts to contribute to the debate on how these female migrants emigrate to countries with more welcoming economic status than their home country where several forces of oppression; economic, political, social, etc., plague women.

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THE EVANGELIUM VITAE (GOSPEL OF LIFE) AND ITS IMPLICATION FOR NIGERIAN SOCIETY: AN ETHICAL ANALYSIS

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Abstract
John Paul II, in 1994, presented *Evangelium Vitae* (The Gospel of Life) as an ethical response to such anti-life activities as abortion, euthanasia, warfare, segregation, cloning, capitalism, among others. The encyclical had mixed reactions: on one hand, it elicited interests, and on other hand, it stoked controversy. In all of these, most Christian ethicists affirmed the positive impacts of John Paul II's work on society. In provenance, he relied on and corroborated Paul VI's views on human life as outlined in his work, *Humanae Vitae* (On the Human Life). The latter condemned all the anti-life ideologies of the nineteenth century. In view of that, John Paul II calls for the sustenance of human life through ethics and values. One of the objectives of this study is reading and interpreting Paul II's work in order to underscore its significance in society. In its scope, structure, discussion and analysis of data, the research is carried within the method of religious phenomenology. In the research's findings, John Paul II was well situated in his arguments for the culture of life and the culture of death as depictions of good acts and bad deeds, respectively. At the end and for a societal wellbeing, the study recommends building of the culture of life in families, schools and religious institutions.

Keywords: John Paul II, *Evangelium Vitae* (The Gospel of Human Life), Provenance and Significance, Culture of life and Culture of death, Christian Ethics, Nigerian Society.

Introduction

The *Evangelium Vitae* (Gospel of life) was written in 1994 by John Paul II, a former pope who died in 2005 and was succeeded by Pope Benedict VXI. The work elicited interest and was adjudged as one of the best works of John Paul II, especially in matters pertaining to ethics and values. Nonetheless, some scholars see the work as a controversial book with respect to its tough stance on women reproductive rights. It has to be noted that John Paul II did not write in a vacuum, rather, he relied on the merits of his predecessors like Pope Paul VI's work, *Humanae Vitae* (On human life), published in 1968, in defence of threats against human life. The present study interrogates both the backdrop to John Paul II's work, *Evangelium Vitae* (Gospel of life), and its significance in society.

Today's world is replete with some ideologies or practices that negate human life; John Paul II, through his teachings and writings, condemned such unethical conduct. The study approaches this discourse from (a) a short profile of John Paul II, (b) philosophical and theological presuppositions in *Evangelium Vitae* (Gospel of life), (c) *Evangelium Vitae* (Gospel of life) and its strategic vision for society, (d) the envisioned application of *Evangelium Vitae* (Gospel of life) to society (e) *Evangelium Vitae* (Gospel of life), an ethical appraisal, and (f) conclusion. The paper, proceeding from the specialty of Christian ethics, and also within the broad framework of religious phenomenology, observes that one of the outstanding features of the ethical positions of John Paul II is the inter-play of theological and philosophical resources. To create awareness about the writings of John Paul II and their applications to lived experience in society remains one of the objectives of the study. In cognizance of this, the research outlines and examines John Paul II's ethical thought as a significant contribution to knowledge. At the end, the study draws its evaluation from the body of discourse and with a conclusion.

A Short Profile of John Paul II

John Paul II was born on May 18, 1920 in the small southern Polish town of Wadowice to Karol Wojtyla and Emilia (Kaczorowska[9]) Wojtyla. He received two names, Karol and Józef[10] from his parents at baptism on June 20, 1920[11] though his mother named him "Lolek". His birth coincided with what is generally known as 'Polish miracle' and like an expectant hero, actions of Marshal Jozef Piłsudski[12] would resonate later in his life as a scholar and pope. Like what Tad Szulc calls the "literary output"[13] of John Paul II, many historians and biographers have equally flashed their literary torchlight on the relationship between the birth of John Paul II and the civic reception of Piłsudski by the Poles[14].

Karol Wojtyla lost his mother on April 13, 1929 and in his own words regarding the mother's death[15]:

> Quite soon I became a motherless only child. My father was admirable and almost all the memories of my childhood and adolescence are connected with him. The violence of the blows that had struck him had opened up immense spiritual depths in him; his grief found its outlet in prayer.[16]
> Another event in his life was the death of his elder brother, Edmund[17] on December 5, 1932.

He was also moved emotionally by the death of her sister, Olga who died "only a few days after birth."[18] Not overwhelmed by these miserable events, and with the support of his father, the young Karol, moved on. Nevertheless, these events did not inhibit the young Karol from discovering his talents and opening him to certainties that would mould him into his ideal person and ideology.

The young Karol Wojtyla's journey to academic and spiritual life began in the autumn of 1926, when he started elementary education at the age of six. Following his good performance, he was admitted to middle school in 1930. The essence of both formal and informal education is to study, analyse, understand and evaluate nature[19] in such a way that human activities would be fine-tuned to the optimal degree of overcoming its impediments. The primary and secondary schools had provided platforms for development of intellectual powers based on the overall classroom performance, coupled with exploration of extra-curricular activities. Karol Wojtyla distinguished himself in academic excellence and disciplined life which equipped him for higher education.

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[9] Maiden name or what is commonly called 'Nee' in some societies. It is a regular feature in official documents like international passports and visa, for requesting the mother's family name. At times, the mother's family name is used in the place of her husband's surname.

[10] He received the name as a way of preserving the good memories of Marshal Jozef Piłsudski, a Polish national hero noted for waging war against Soviet Russia, at that time.

[11] Infant baptism is a practice in the Roman Catholic Church. Being that his parents were also staunch Catholics, a month after his birth, was good enough for christening their baby.

[12] Some writers like George Weigel, in his book; *Witness to Hope: The Biography of John II* (New York: Harper Collins, 1999) has given a critical analysis of roles played by him in the Second Polish Republic.

[13] Tad Szulc, *John Paul II: The Biography,* 9.

[14] This is the noun form of the people from Poland.

[15] See Karol Wojtyla, *Giobbi ed altri inediti* (Rome: Libreria Editrice Vaticana, 1982), 83.

[16] A. Frossard, *"Be Not Afraid!"* (New York: St. Martin's, 1984), 14.

[17] *Ibid.,* 19. He had obtained a degree in medicine before his death.

[18] *Ibid.*

[19] Nature is here seen as the physical world including all natural phenomena and living things.

In 1938, Karol Wojtyla moved with his father to Kraków and began his undergraduate studies at Jagiellonian University, where he enrolled in the department of Polish philology in the Faculty of Philosophy. Commenting on what this branch of study meant for him, he remarks:

> I found myself attracted to the study of the language itself. We studied the descriptive grammar of modern Polish as well as the historical evolution of the language, with special emphasis on its ancient Slav roots. …this opened up completely new horizons for me; it introduced me to the mystery of language itself.[20]

Karol and his father lived in a moderate apartment on Tyniecka Street in the Debniki quarter – which is historically separated by the Vistula River. Being in the university was an opportunity for him to undergo various transformative stages in life; these called for exploring his potentials, testing his skills and developing personal interests in professional and extra-curricular activities. He was already writing poetry and composing scripts for the theatre. Besides, he was also contemplating on what his life would be in terms of profession and career; he was faced with two options: married or celibate life. At his moment of decision, he chose a celibate life; the option as far as he was concerned, should be accepted as "a gift and a mystery." On recalling his choice, John Paul II, notes, "A day came when I knew for certain that my life would not be fulfilled in the human love, the beauty of which I have always felt deeply."[21]

Following his papal election in 1978 as Pope John Paul II, he started his pastoral work on the philosophy of pro-life through acts of charity, pilgrimages and writings. His papacy witnesses increased demographics in conversion to the Christian faith and strengthened bonds of love in the spheres of ecumenism and interreligious dialogue. From the papal audience to pilgrims to parts of the world, John Paul II, drew huge crowds that came to see and listen to his message of hope. He was one of the most recognised personalities of the third millennium. John Paul II, after a successful papal ministry, died on April 2, 2005 and was buried on April 8, 2005 at the Vatican City, Rome. On September 30, 2013, John Paul II was canonized by Pope Francis as a Saint in the Catholic Church.

In scholarly writings, broadly speaking, the works of John Paul II could be classified into three main genres: meditation and philosophy, plays and poetry, and papal documents: encyclicals,[22] exhortations, letters, *et cetera*. From this arrangement, it is evident that he used his writings to convey his perception of human person and society, in the status of a poet, playwright, philosopher and theologian. Here are some collections under meditation and philosophy: *Memory and Identity Conversations at the Dawn of a Millennium*, published on March 22, 2005; a conversational presentation of John Paul II's views on many secular topics, such as evil, freedom, contemporary Europe, nationalism, and democracy. Included in the book is also a Transcript of the Pope's discussion on his assassination attempt in 1981. *Rise, Let Us Be On Our Way*, published on September 28, 2004; mostly addressed to his bishops, though a rich source of inspiration for everyone having knowledge of Christianity. *Roman Triptych (Meditation)* presented to the public on March 6, 2003 in Italy published by Libreria Editrice Vaticana. *Pope John Paul II - In My Own Words*, published on August 6, 2003, a compilation book of carefully selected words and prayers of John Paul II, and was compiled by Anthony F. Chiffolo. *Gift and Mystery - On the Fiftieth Anniversary of My Priestly Ordination*, presented to readers on April 20, 1999; it is about being a priest. *Theology of the Body: Human Love in the Divine Plan*, published in 1997; a compilation of weekly lectures from 1979 to 1984 to married couples about the deep meaning of human love and

[20] John Paul II, *Gift and Mystery* (New York: Doubleday, 1996), 7.

[21] André Frossard, *"Be Not Afraid!"* (New York: St. Martin's, 1984), 15.

[22] The first ever encyclical written by a Pope was in 1745 by Benedict XIV, on usury. Since then, it has become the most authoritative and most important medium of papal teachings on faith and morals.

sexuality. *Crossing the Threshold of Hope*, on September 19, 1995, it was edited by Vittorio Messori; John Paul II makes many of his teachings and ideas more accessible. *The Way to Christ - Spiritual Exercises*, on October 7 1994; a conversational presentation of two retreats Karol Wojtyła gave ten years apart before becoming a pope. At that time, he served in Kraków as bishop and cardinal. *Person and Act*, by Karol Wojtyla; before his papacy, February 28, 1979; an in-depth phenomenological work tied to Thomistic ethics; and, *Love and Responsibility*, published in 1960 when he was the auxiliary bishop of the Archdiocese of Kraków; it is an in-depth philosophical analysis of human love and sexuality.

His contributions to plays and poetry in Poland are regarded as very outstanding and enduring. He developed interest in plays and poetry at an early stage of his life. He was also vigorously involved in the production of some scripts: *Our God's Brother;*[23] *The Jeweller's Shop: A Meditation on the Sacrament of Matrimony, Passing on Occasion into a Drama, Arrow.* Others include *The Poetry of Pope John Paul II, The Place Within: The Poetry of Pope John Paul II.*

Naturally, the papacy offered John Paul II a unique opportunity to meditate, reflect and write on those issues or subjects that were close to his heart. His first encyclical, *Redemptor Hominis* (Redeemer of Mankind) opened up the stream of other ones; it also served as it were, the 'manifesto' for his new pontificate. Subsequent papal documents (in a chronological order) include the following: *Dives in Misericordia* (The Mercy of God); *Laborem Exercens* (On Human Work); *Slavorum Apostoli* (The Apostles of the Slavs); *Dominum et Vivificantem* (Lord and Giver of Life); *Redemptoris Mater* (The Mother of the Redeemer); *Sollicitudo Rei Socialis* (On Social Concern); *Redemptoris Missio* (The Mission of the Redeemer); *Centesimus Annus* (The Hundredth Year: "New Things" One Hundred Years Later); *Veritatis Splendor* (The Splendor of Truth); *Evangelium Vitae* (The Gospel of Life); *Ut Unum Sint* (That They May Be One); *Fides et Ratio* (Faith and Reason), and *Ecclesia de Eucharistia* (On the Eucharist in Its Relationship to the Church).[24] In all, John Paul II wrote fourteen encyclicals. They are resourceful materials for academic and spiritual research.

Evangelium Vitae (Gospel of Life): Philosophical and Theological Presuppositions

John Paul II's work is a product of the inter-play of theological and philosophical resources; it is from this background that the book, *Evangelium Vitae* (Gospel of Life), appraises the disconnection between good and evil patterns of life. The discourse centres on an "incomparable worth of the human person"[25] that human person is called to "a fullness of life that exceeds this earthly life, for it consists in sharing God's life even in its temporal phase."[26] By this, he means that one's happiness is opposed to *utilitarianism*[27]:

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[23] This play was written by Karol Wojtyla in Poland during World War II when the Nazis were suppressing Culture of Poland.

[24] The first and last letters of the fourteen encyclicals' Latin titles are adopted here as links to the dates of their publications, in the order of enumeration, *RH* (4 March 1979); *DM* (30 November 1980); *LE* (14 September 1981); *SA* (2 June 1985); *DV* (18 May 1986); *RM* (25 March 1987); *SRS* (30 December 1987); *ReM* (7 December 1990); *CA* (1 May 1991); *VS* (6 August 1993); *EV* (25 March 1995); *UUS* (25 May 1995); *FR* (14 September 1998), and *EE* (17 April 2003).

[25] He employed this concept to first part of his discourse on human person in his encyclical, *Evangelium Vitae* (The Gospel of Life). It is a follow up to the introductory premise: that Christ came that they may have life to the full (cf. Jn. 10:10).

[26] *Evangelium Vitae,* 2.

[27] The term "utilitarianism" is more specifically applied to the proposition that the supreme objective of moral action and the foundation on which all morality should be grounded is the achievement of the greatest happiness or satisfaction for the greatest number.

> Life on earth is not an ultimate, but a penultimate reality, a sacred reality entrusted to us and to be brought to perfection in the gift of ourselves to God and to our sisters and brothers…. Every person opens to truth and goodness and led by the light of reason and grace can come to recognize – in the natural law written in the heart (Rom 2:14-15) – the sacred value of human life from its beginning to its end and the right to have it respected. It is upon this right that every human community is founded.[28]

One has to understand the two-rooted foundations here: arguments from the divine origin of human life and the respect for nature – as derived from natural law. Therefore, a positive-life is based upon the divine law and natural reason. In corroboration, Paul M. Quay, observes:

> Only persons can stand outside this Nature. Only persons are capable of an ultimate fulfilment, of a completion which transcends all process. Only persons have, in this sense, integral natures. Personal perfection is the perfection of an individual nature, not merely of Nature, precisely because the person possesses an eternal destiny.[29]

Both the divine positive and natural laws lie outside humanity's control; it is God's act of creating that brought reality into existence. Karl H. Peschke defines natural law as that moral order which arises from human nature and recognizable by human reason.[30] Divine positive law is based on Old and New Testaments of the Scriptures.[31]

Livio Melina champions a proper understanding of the relationship between human and the divine laws:

> In order to understand the fullness of Christian action, it is necessary to overcome both rationalism, which mortifies freedom by submitting it to external norms, and extrinsicism, which disregards the contribution of faith to the dynamism of praxis. An integral openness to the mystery of Christian action, in which human liberty joins synergistically with divine freedom, enables us to overcome moralism—which reduces human acts to merely external events in order to weigh their advantages and disadvantages… Certainly, we cannot see the light directly; we perceive it only through its reflections, as in a mirror (cf. 1 Cor 13 :12).[32]

Gerard J. Hughes makes a case for approaching the natural law theory from two questions: "Different views about the use of reason to discover God's designs for human beings, and different accounts of what human nature is, and about how, or indeed whether, there is any way of deriving morality from such an account."[33] While acknowledging the progress made by the natural sciences vis-à-vis the existence of natural law, Hughes concedes to the fact that:

> A comparatively uncomplicated view of human nature which a religious believer could hold is that human nature, as we find it, reflects the wisdom and goodness of the creator, God. To the extent that we can understand ourselves, to that extent we can understand God's designs in creating us as we are, just as to the extent that we can understand anything else in creation we can to that extent understand how the creator God intended things to be.[34]

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[28] *Evangelium Vitae,* 2.

[29] Paul M. Quay, "Contraception and Conjugal Love," in *Why Humane Vitae Was Right*, ed. Janet E. Smith (San Francisco: Ignatius, 1993), 23.

[30] Karl H. Peschke, *Christian Ethics: Moral Theology in the Light of Vatican II vol. 1* (Bangalore: St. Paul, 1996), 66.

[31] *Ibid.,* 66-68.

[32] Livio Melina, "The Fulness of Christian Action: Beyond Moralism and Antimoralism," *Logos: A Journal of the Catholic Thought and Culture* 8.3 (2005): 123-140, 137.

[33] Gerard J. Hughes, "Natural Law," in *Christian Ethics: An Introduction*, ed. Bernard Hoose (London: Cassell, 2003): 47-56, 47.

[34] *Ibid.,* 48.

Given an understanding of a human being as a reflection of the wisdom and goodness of God, John Paul II insists that "Life is a good, man and woman, formed from the dust of the earth, are traces of God's glory."[35] This means that human dignity is derived from God who is the highest good *(summum bonum)* and its knowledge proceeds from the natural law. It is from this self-consciousness that other values have been established. James T. McHugh agrees and avers as follows:

> Human dignity derives from God's creation of each person, redemption of Jesus Christ, and the call to eternal happiness. Correspondingly, the dignity of the person is the foundation of fundamental and God-given human rights, as well as rights asserted or granted by society that are consistent with the dignity of the person and the common good.[36]

The above excerpt calls for an integral human development and this starts in a state where citizens pursue their individual goals through obedience to rule of law and respect for human rights. Notably, every human right is intrinsically associated with freedom.[37]

Humans are beings endowed with fundamental rights that are rooted in God who created man/woman free beings. John Paul II believes that Christian ethics should enlighten and guide all liberty so as to sync with the divine creation:

> There is no true freedom where life is not welcomed and loved, and there is no fullness of life except in freedom. In the formation of conscience is the necessary link between freedom and truth. Only by admitting our innate dependence on God can we live and use our freedom and at the same time respect the life and freedom of every other person.[38]

John Paul II continues same discourse on the relationship between human freedom and divine mandate. He expresses fear that constant abuse of human freedom might lead to grave consequences for human existence:

> If I am free, I can make good or bad use of my freedom. If I use it well, I in my turn become more "good" as a result, and the good I have accomplished has a positive influence on those around me. If on other hand I use it wrongly, evil will take root and begin to spread both in me and around me.[39]

This freedom prohibits the taking of an innocent human life because every human life is sacred and it implies inviolability of human which reflects the Creator's inviolability. This also leads to the question of when human life begins. To this, John Paul II insists: "But from the time of fertilization a life of a new human being is begun, from the first instant there is established what this living being will be: a person"[40] and on difficulty of ascertaining the exactness of the presence of spiritual soul, "scientific research provides an invaluable indication of a personal presence at the first moment of a human life."[41] Additionally, he envisages a new attitude towards human person by stressing that everyone irrespective of one's physical or psychological condition, remains an

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[35] *Evangelium Vitae,* 33.

[36] Bishop James T. McHugh, "Building a Culture of Life: A Catholic Perspective," *Christian Bioethics* 7, no. 3 (2001): 441-452, 441.

[37] This is the definition of freedom according to the *Catechism of the Catholic Church,* no. 1731: "Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility. By free will one shapes one's own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed towards God, our beatitude."

[38] *Evangelium Vitae,* 96.

[39] John Paul II, *Memory and Identity,* 37.

[40] *Evangelium Vitae,* 60.

[41] *Ibid.*

integral member of the community. Similarly, sick persons should be cared for and respected as members of humanity. For him, old age or sickness does not rob one of his/her dignity.

Concerning human sexuality, John Paul II, sees it as a procreative power of human beings to continue the work of creation through nuptial action. Thus, human beings co-create with God the work of the furtherance of man/woman in the world; human bodies are not merely goods for the person but goods of the person, and as long as there is in our midst a living being. This sheds more light on human gender as marks of sexual differences, and is rooted in their being, as against merely biological and anatomical givens. Commenting on this, W. J. Eijk notes:

> The combination of the loss of the sense of God and that of man unavoidably leads to the loss of the transcendence of the human being and hence his reduction to his physical aspect. The human body is no longer considered as a personal reality, but as a biological/material object with an instrumental or hedonistic value. In other words: man, instead of *being* his body – though something being more than that due to his spiritual dimension – thinks to *have* his body.[42]

Going by the above expositions, John Paul II's work, *Evangelium Vitae* (Gospel of life), is steeped in core philosophical and theological traditions of the Catholic Church, especially scholastic school of thoughts. The gained insights and their application to his work are beneficial to the readers who are offered the opportunity to reflect on the quantum of reasons deployed to the work's ethical resources. John Paul II, thus, re-thinks currency of ideology and praxis in society and applies the Catholic Church's philosophical and theological parameters in their analysis and evaluation. This has yielded his mission of the urgent need to understand human persons in the light of theological ethics and religious truth. The *Evangelium Vitae* (Gospel of life) is an ethical effort aimed at the reconstruction of the present order so as to bring to limelight the lost path of moral goodness in today's world.

Evangelium Vitae (Gospel of Life) and Its Strategic Vision for Society

The merit of any good work is its practical value for life situations. In this regard, the vision of the *Evangelium Vitae* (Gospel of Life) is well articulated by John Paul II. The work is not addressed to Christians alone but for all human beings from different walks of life. Thus, the first vision of his work centres on the fact human life has a sacred and religious value, but in no way is that value a concern only of believers. The value at stake is one which every human being can grasp by light of reason; thus, it necessarily concerns everyone. Consequently, all that we do as the 'people of life and for life' should be interpreted correctly and welcomed with favour.[43]

The second visualization for the *Evangelium Vitae* (Gospel of Life) is a call to society to become active in all matters concerning pro-life initiative through the promotion of common good. For him, "A society lacks solid foundations when, on the one hand, it asserts values such as the dignity of the person, justice and peace, but then, on the other hand, radically acts to the contrary by allowing or tolerating a variety of ways in which human life is devalued and violated.[44]

The third vision of John Paul II's ethical thought is not unmindful of the importance of political ideology's role in shaping and sustaining stability of civil society. The democratic governments should be encouraged to operate as the best political system thus the need for its promotion. In this sense, he argues that there is no "*true democracy* without recognition of every person's dignity and

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[42] Eijk W. J., "Evangelium Vitae and the Culture of Life Today," *Thomas Aquinas Research Complex* (2005), 9.

[43] John Paul II, *The Theology of the Body,* 572.

[44] *Ibid.,*

without respect for his or her rights. Nor can there be true *peace* unless *life is defended and promoted*."[45]

The fourth and the final vision of John Paul II's *Evangelium Vitae* (Gospel of Life) is an enthronement of a new society where people of life and people for life take charge of all human endeavours. This demands a collaborative effort in the task of building a just and liveable community where everyone feels loved and cared for – in an atmosphere of justice, equity and tolerance. It is the vision of John Paul II that the numerical strength of these pro-life individuals will not only be felt, but "a new culture of love and solidarity develop for the true good of the whole of human society."[46]

The Envisioned Application of *Evangelium Vitae* (Gospel of Life) to Human Society

Having discussed John Paul II's vision as regards his work, this section of the study considers the application-value of the same document to society. The *Evangelium Vitae* (Gospel of Life) is a project that is an ethical model tailored towards religious, social, intellectual and cultural platforms. Here, he makes a case for an immediate call to action:

> What is urgently called for is a *general mobilization of consciences* and *a united ethical effort* to activate *a general campaign in support of life. All together, we must build a new culture of life:* new, because it will be adopted with deeper and more dynamic conviction by all Christians; new, because it will be capable of bringing about a serious and courageous cultural dialogue among all parties.[47]

Inferred from the above citation, John Paul II sets his eyes on Christian communities as one of the basic ways of the application of his work; in view of this, a renewal of a culture of life within the Christian communities becomes a new moral order. Sadly, this has not taken place and he accused some Christians of separating their faith from its ethical requirements concerning life.[48] To achieve this practical step, he mentions an openness of heart and moral courage as a veritable means to establishing the people of the gospel of life and as canvassed elsewhere in his earlier work, "we need to promote a serious and in-depth exchange about basic issues of human life with everyone, including non-believers, in intellectual circles, in the various professional spheres and at the level of people's everyday life."[49]

In the *Evangelium Vitae* (Gospel of Life), John Paul II outlines and discusses the various pathways in terms of the application of the work to society and these include: (i) formation of individual conscience, (ii) recovery of the necessary connection between freedom and truth, (iii) the importance of formal/informal education, (iv) accepting person's inherent worth as a child of God (v) advocacy for the value of human life, (vi) promotion of the work of education, (vii) the need for a change in our value system/lifestyle, (vii) a general mobilization for a new culture of life concerns the following persons/professions, namely: the family, teachers and educators, intellectuals, the mass media, and women.[50]

The *Evangelium Vitae* (Gospel of Life) and Human Society: An Ethical Appraisal

Given the above discussion, the *Evangelium Vitae* (Gospel of Life), specifically from its philosophical and theological underpinnings, vision, and application to human situation, this section

[45] *Ibid.* 573.
[46] *Ibid.*
[47] John Paul II, *The Theology of the Body,* 567.
[48] *Evangelium Vitae,* 95.
[49] John Paul II, *The Theology of the Body,* 568.
[50] *Evangelium Vitae,* 95-99.

subjects John Paul II's work to an ethical analysis; this is part of the objective of the study to critically examine his treatise in order to affirm or disapprove its assumption or projections.

In the structure and layout of the work, John Paul II, views antilife as an affront to God and humanity and he appropriately labels such phenomenon as a culture of death. This concept embodies all vestige of immoral or unethical practice amongst members of society. On the contrary, he developed the culture of life and presented it as an ethical model/paradigm for individual or community welfare. It is a laudable effort with respect to the different sources and various arguments used in conveying his thought.

As already seen from the review of the work, it is evident that John Paul II applied his Christian (Catholic) tradition to the presentation of his ethical thinking. One cannot deny the plausibility of the newly-coined concepts (culture of death and culture of life) but it does not imply their acceptability; what he has achieved is an addition to lexicon in the field of ethics and/or religious studies. Based on field result, these concepts have been applied to other fields of discipline including the media, social sciences, social work, among others. Does this prove the veracity of the thinking as a moral reflection?

The paper subscribes to John Paul II's description of sinful disposition/act as a culture of death – finding its locus in the Biblical narrative of Cain and Abel. In this, he (John Paul II) interprets and situates the 'first-ever' case of murder as the template influencing all anti-life in modern society. One sees a logical sequence in his reason since Christian faith is a source of moral norm for millions of followers. However, some people may disagree with this supposition on the grounds that biblical stories, under normal circumstances, should be applied meant for Christians and not non-Christians as presented in the work. At this instance, one wonders why John Paul II failed to adduce a universal storyline in his depiction of immorality/crime in human community.

Further, the *Evangelium Vitae* (Gospel of life) fails in ethical filtering system, that is, sampling of behavioural variables across cultures and societies in the world; owing to this lapse, he fails to mention specific name of persons or individuals who practiced either the culture of death or the culture of life for vilification or canonization. Yet again, he concentrated too much of his energy on Catholic faith and morals thereby making it the yardstick for measurement of the quality of human conduct in a globalized world. This is a case of over generalization and over dependence on one source for analysis of data. Already some writers like James T. McHugh have appropriated the culture of life for only Catholics:

> The Gospel of Life is a response to, and rejection of, the culture of death. Catholics are reminded that the Gospel of Life is part of that Gospel which is Jesus Christ Himself. John Paul II tells Catholics that they are a people of life, sent, as a people, to proclaim this Gospel, thereby emphasizing the ecclesial responsibility. By their prayers, efforts, and their suffering, they are involved in 'a general mobilization of consciences and a united ethical effort in support of life' (E.V., No. 95), directed toward building a new culture of life. The encyclical ends with the prayer of John Paul II that the people of life may constantly grow in number and that a new culture of love and solidarity will develop for the true good of the whole of human society.[51]

This above position indicates a perception that John Paul II's thesis is exclusively meant for Catholics in comparison to the article of Christian faith. No doubt, it diminishes any universal character of John Paul II's intervention.

[51] Bishop James T. McHugh, "Building a Culture of Life: A Catholic Perspective," *Christian Bioethics* 7, no. 3 (2001), 451.

Another area of the work which shows some contextual weakness is limiting the indices of culture of death to abortion, euthanasia, contraception, sexuality, violence, wars and warfare, cloning, and environmental degradation presents a closed border. One had expected John Paul II to also consider such domestic problems like child abuse, falsehood, financial crimes, corruption, ecclesial and diplomatic secrecy, religious supremacy, among others, as indications of the same culture of death. Notably, this study observes that John Paul II failed to apply the same concept to the documents used for the "Apologies and Forgiveness in 2000". This lack is seen as a selective justice or an act of inconsistency when some members of the Catholic Church were given a soft landing in such grievous crimes as inquisition, the Holocaust, the Slave trade, et cetera. His inability to describe these mentioned unethical events as culture of death leaves much to be desired.

Hans Küng in his assessment of John Paul II's work, faults the Catholic Church's apology and forgiveness as lacking substantial elements of guilt and repentance, which are the key words in culture of death and the culture of life, respectively. This deficiency is criticized thus:

> Despite the fact that in 2000 he forced himself through a public confession of the Church's historical transgression, John Paul II has drawn almost no practical consequences from it. The baroque and bombastic confession of the Church's transgressions, staged with cardinals in St. Peter's Cathedral, remained vague, non-specific and ambiguous. The pope only asked for forgiveness for the transgressions of the "sons and daughters" of the Church, but not for those of the "Holy Father," those of the "church itself" and those of the hierarchies present at the event.[52]

By comparison, one could equate Küng's intervention on John Paul II's apology with an aftermath of paedophilia cases in the United States of America amongst some clergy and their victims. One finds similar views in Fr. Benedict J. Groeschel, a Catholic priest, who asserts, "if you were to look through the history of reform, you would find that the most powerful Church reformers began as individuals – often laypeople – who were trying to bring their own lives into agreement with the Gospel".[53] But Küng's assessment centres on the need for the Pope to mention the names of Church's officials who committed such 'sins' in said the apologies.

One had expected John Paul II to integrate other the Abrahamic sources (Judaism, Christianity and Islam) or ancient Greek works into his discourse on human person. The thinking was that he would have gathered some cognate materials from Qu'ran or excerpts from the works of Aristotle, Plato, Socrates, among and other notable classics. Also, wider a consultation beyond the extraordinary consistory of Cardinals'[54] could have made his work assume a universal touch.

Not losing the above observations, the *Evangelium Vitae* (Gospel of life), in its proposal for culture of life as a solution to antilife, the work sets out a thesis and anti-thesis format which is quite difficult to achieve. For one, human behaviour is a complex phenomenon and he eulogizes the culture of life as if it is one-stop-solution for all problems in society. The logic, position, framework and structure for the 'New culture of human life' are all based on the Biblically oriented. In that case the hyped 'virtue' remains strictly a Christian ethical project.

In asserting the necessity of culture of life to society, John Paul II, submits as follows: "The *Gospel of life* is not for believers alone: *it is for everyone.* The issue of life and its defence and promotion is

[52] Hans Küng, "Crisis in the Catholic Church: The Pope's Contradiction," in *Der Spiegel* (Germany: 2005): 1-6, 6.

[53] Benedict J. Groeschel, *From Scandal to Hope* (Huntington: Our Sunday Visitor, 2002), 69.

[54] John Paul II, *Evangelium Vitae,* 5.

not a concern of Christian alone …. *The Gospel of life* is for the whole of human society."[55] One finds this claim incongruent with special reference to all-Catholic *instrumentum laboris.*[56]

Given the above lacuna, the researcher also sees John Paul II's work as a short-term project. He gives an impression that evil could be eliminated in the near future; the *Evangelium Vitae* was published in 1995, as a follow up to his pursuit for respect for human life. But one expects that he could have reviewed his theory in the year 2000, to see if there was a need for review of the extant subsequent documents. Besides, his projection for the investiture of culture of life is unclear and nobody knows if it has begun or culture of death still pervades human conduct. In this regard, Weigel, bares his mind:

> As the Holy Father understands fully well, building the culture of life is not something that will be accomplished in a month, a year, a decade, or even in our lifetimes. It is a task for generations, and given the reality of the *mysterium iniquitatis*,[57] it seems likely that it will be a never-ending task.[58]

If this quote could come from one of the official biographers of John Paul II, then one keeps fingers crossed in this matter.

In addition, John Paul II's vision of culture of life suffered some setbacks when compared to his former works when the Church was defined institutionally, and as guarantor of truth to be accepted by all. His pre-papal writings were influenced by Max Scheler, and he fought against human oppression which led to the development of the concepts of the culture of life and culture of death. This study finds that John Paul II's soft approach to some dissent voices of his time changed greatly following his election as a Pope. One observes with sadness how he shifted from his opinion on opposition as a necessary ingredient for building an authentic human community to the mentality of punishment through imposition of censures. Some instances suffice: clamping down on some of his contemporaries like Hans Küng, Edward Schillebeeckx, Leonardo Boff, among others.

On some positive notes, the above critical statements do not in any way detract the merits of the *Evangelium Vitae* (Gospel of life). John Paul II through the discourse has opened a new vista on human as a being capable of good thought and right action if enlightened by the Christian truth. His interest in the human affairs is clearly proven in this work. Thus, this treatise has become a resourceful material for scholarship and praxis.

Owing to the religious connotations surrounding sin in the secular society, one sees the central place of culture of death in symbolizing all forms and shades of impoliteness, anti-life actions and ideology, violence, war and warfare, ecological degradation, racism and discrimination and others as morally unacceptable in society. At the same time, culture of life stands for all the ethically approved conduct and values deployed to societal wellbeing; in other words, culture of life passes for goodness:

> The hallmark of good reasoning is the weighing of our present and future plans, programmes, and thoughts in order to ascertain its *pros* and *cons.* The *genesis* of wisdom is the acceptance of constructive criticisms and fraternal corrections. Through these, one stands the ground to

[55] John Paul II, *The Theology of the Body: Human Love in the Divine Love* (Boston: Pauline, 1997), 572.

[56] It is the Latin designation for an "Instrument of work" and it is the sense in which is used here. John Paul II's discourse on the human life is primarily drawn from the Catholic perspective. Greater percentage of his raw materials was drawn from the *Magisterium* and the works of his predecessors. These are all-Catholic instruments.

[57] The mysterious nature of evil means repetitive nature of the occurrence of sin in the life of the human person.

[58] George Weigel, "John Paul II: A Life for Life," in *Culture of Life Conference* (Notre Dame Center for Ethics and Culture: Notre Dame Univeristy, 29 November 2001), 50.

service his personality in anticipation of becoming better person in the society and in the family.…[59]

The above citation has thrown more light to the significance of John Paul II's work in equipping a person with a balanced outlook to life, ethically considered. From the above assessment, this paper is impressed by the logical presentation and discussion of the ethical thought of John Paul II. *The Evangelium Vitae* (Gospel of life) remains an important book on the Christian faith and morals with positive insightful influence on society aimed at moral renaissance through its reading and application to societal problems.

Conclusion

The study began a preliminary inquiry into the *Evangelium Vitae* (Gospel of Life), a seminal work by John Paul II, which focused on the dignity of human person as the greatest gift from God to the order of terrestrial creation. Drawing from Christian ethics, especially its pedagogy and tradition, he argued that man/woman ought to be human person who aligns with God in cherishing and protecting life as an inestimable divine gift to humanity. Again, he applied different Biblical narratives to underscore the incomparable worth of human life vis-à-vis the cadre of other lower animals. The research observed that John Paul II's work was not written in an abeyance; his work was a continuum in the papal antecedents of the promotion of social order, especially the work of Pope Paul VI, the *Humanae Vitae.*

The philosophical and theological formation of John Paul II underpinned his ethical thought and he applied same to the hypothesis on human conduct: human life is the highest good. Besides these fields of study, his work was also influenced by a number of personal experiences during the Second World War and the Soviet Union's occupation of Poland. Those events shaped his religious conviction about the importance of God in the affairs of men/women in the world. Thus, the *Evangelium Vitae* (Gospel of Life) canvassed for a new moral compass where antilife initiatives would neither be fashionable nor tolerated in family or community. He identified and named such negative-life acts as the culture of death. Again, he labelled all positive-life as culture of life. For him, therefore, human conduct is broadly classified into two strands: culture of death and culture of life.

The study interrogated the different premises on which John Paul II built his assumptions on the deteriorating degrees of the quality of human life in today's society. No doubt, the paper's findings were quite revealing and supported his evaluation: human life is on its lowest ebbs in terms of false ideology and practice amongst peoples of the world. The research agreed with John Paul II that the contemporary society had descended to the Stone Age in the name of postmodernity and civil liberty where the obscene had become the order of the day in all ramifications. In all of these, John Paul II challenged the status quo of the world drifting to the negative-life as opposed to culture of life.

The study in its analysis of John Paul II's work, gained a lot of theoretical and empirical insights into his ethical agenda, namely, a well-developed vision and actionable plans for the realisation of the gospel of life in society. He outlined a number of statements covering designated areas of interest where the gospel of life was best fitted in terms of vision; this is further followed by some actionable steps where the culture of life would be applied for societal development. These practical initiatives marked out the work of John Paul II as a resourceful tool in re-engineering the moral fabrics of today's civilization. Nonetheless, the paper also noticed that there were some areas where

[59] Augustine Chiedu Onyiloha, *God, Thou and I: A Discourse on the Christian Faith and Morals* (Enugu: Snaap, 2004), 120.

John Paul II did not do well in his discourse. The *Evangelium Vitae* (Gospel of life) is an ethical work written from a Catholic standpoint and could not have covered all areas of humanity, especially the multicultural and multireligious character of society. In this sense, the work was limited both in scope and operation; the different assumptions about the near-failure of human conduct might suffer some setbacks against the backdrop of a dearth of comparative study. At best, John Paul II had given his personal assessment of human conduct and also blamed today's society for its decline. To this end, the researcher shared his opinion that human life is God's best gift to humanity and ought to be cherished and protected from negative all the influences arising from culture of death. Also, the paper accepted in its entirety a new ethical paradigm, the culture of life as explained in his work. The *Evangelium Vitae* (Gospel of life), in its outline and discourse, remains one of the best works by John Paul II in his x-ray of societal problems and also proffered solutions being part of his ethical vision the contemporary society.

APPRAISING THE EPISTEMIC STATUS OF TESTIMONIAL EVIDENCE AS A SOURCE OF KNOWLEDGE

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Abstract
This paper appraises the epistemic status of evidence as a source of knowledge. The debate over the epistemic value of testimonies has raged on between two major contending notions. On the one hand is reductionism, which makes plausible demands on what counts as a testimonial justification, but leads directly to a form of scepticism about the epistemic status of our testimony. While on the other hand, is anti-reductionism, which avoids scepticism, but at the cost of allowing our claims to knowledge to be justified on the basis of testimony even in the absence of supporting evidences. This dilemma leaves us with a pressing need for some sort of midway reconciliatory account. In any case, we observed that the failure to clearly spell out grounds for determining the justificatory condition of testimony as a source of knowledge as seen in the debate between reductionism and anti-reductionism does not rule out the fact that a great deal of many claims to knowledge are founded on testimony. Therefore, in admitting the significance of testimony as one of the sources of human knowledge, we found that the epistemic status of testimonial evidence and its capability of yielding reliable knowledge are contextually contingent upon the dynamics and relation between the speaker and the listener. Consequently, we concluded that these factors determine the justificatory condition of the listener's reliance on the testimony of the speaker. The authors adopted the textual analysis and expository methods of enquiry in this research.

Keywords: Testimony, Evidence, Reductionism, Anti-reductionismEpistemology.

Introduction

This paper is an exercise in the epistemic search for reliable sources of human knowledge. Confronted with the problem that a great deal of our claims to knowledge or beliefs are predominantly testimony-based beliefs which lack justification and sufficient grounds for making such claims, the epistemology of testimony raises a pertinent question regarding how testimonial beliefs are justified. Hence, this paper aims at resolving the problem of the determination of justificatory conditions which warrant testimony to be welcomed as a source of human knowledge.

The predominant perspectives of reductionism and anti-reductionism have brought to the fore certain challenges relevant to the reliability of testimony as a source of knowledge. Essentially then, the worry that reductionists have is that without independent evidence, there would be no reason for thinking that a particular instance of testimony is true. Put more precisely, there is nothing in an instance of testimony which of itself indicates that it tends towards the truth. On this premise, the anti-reductionists seem to be offering a recipe for widespread gullibility. The anti-reductionist accuses the reductionist model of intellectualizing testimony-based belief by denying even the possibility that such beliefs might posses an innate epistemic status. By setting the hurdle so high for testimonial justification, they maintain that the reductionist walks right into the trap set by the sceptics. However, this paper contends that the inability to delineate grounds for determining the justificatory condition of testimony as a source of knowledge as seen in the debate between reductionism and anti-reductionism does not rule out the fact that a great deal of our beliefs emanate from testimony. Thus, in admitting the significance of testimony as one of the sources of human

knowledge, the researcher arrived at a suggestion that the epistemic status of testimonial evidence as a source of reliable knowledge is contextually contingent upon the dynamics and relation between the speaker and the listener. The foregoing factors are argued as determinants and the justificatory condition of the listener's testimony-based belief.

For the purpose of clarity and flow of thought, the authors first handily attempted a detailed elucidation of the concept of testimony which enabled me to gain a bird's eye insight into what constitutes the epistemology of testimony. I proceeded to examine the justification problems and perspectival divergences of testimony as a source of knowledge before appraising its epistemic status. This research wounds up with a suggestion that the epistemic status of every testimony is contextually contingent upon the dynamics and relations between the speaker and the listener. The foregoing is therefore held by this present researchers as the chief justificatory condition of the listener's testimony based belief.

A Bird's Eye view on the Meaning of Testimony and the Nature of It's Epistemology

Testimony, has several meanings and many ways it is expressed but we explicitly use the word *testimony* to label the medium through which our claim to knowledge emanates does not change the fact such information or knowledge is derived from testimony. What then is testimony? By its etymology, the words, *testimony* and *testify* are both derived from the Latin word, *testis which refers* to the notion of a disinterested third-party witness. Ideally, this means that the testifier should say the whole truth.

Testimony can therefore be used in different senses and the proofs for belief in their claims form testimonial evidences. In the legal context, testimony as a common word in law is used to refer to a form of evidence that is obtained from a witness, who makes a solemn statement or declaration of fact. Testimony may be oral or written, and it is usually made by oath or affirmation under penalty of perjury. In religious context, especially within the Judeo-Christian tradition, the term *to testify* or *to give one's testimony* means to tell the story of how one became a Christian. Also, it may refer to a specific event in a Christian's life in which God did something deemed particularly worth sharing. Christians often share their testimonies at their baptism, worship sessions and at evangelistic events. From a secular point of view, we have testimony from experts or authority. Given that we lack some, if not many of the skills and knowledge of some professional fields such as pharmacy and medical laboratory science, architecture etc., we consult the experts and their report of a diagnosis of ailment or structural defect in a building is accepted as the testimony of the expert. That is not to imply that expert testimony is infallible. Sometimes, the fluidity of 'said things' being the immediate recollection of the meaning as imperfect and inaccurate as it could be, may puncture its air bag of safety as a source of indubitable knowledge of philosophical concern. However, in spite of these diverse contextual usages of the term testimony as highlighted above, we seek to use it predominantly within the context of epistemology as it serves as one of the sources of human knowledge. However, the term testimony and testimonial evidence are used interchangeably in the context of this paper.

In contemporary epistemology, therefore, *testimony* is used in a broad sense to refer to all those instances where we form a belief, or acquire knowledge on the basis of what others have told us (Gelfert, 2018). Whenever we believe what a trusted friend tells us, learn about world events by reading the newspaper, accept a stranger's answer to our request for directions or receive a medical diagnosis from a doctor etc., we rely on the testimony of others. Testimony, then, is like other sources of knowledge such as empiricism, memory, inference, and introspection given that it furnishes us with some of the knowledge we possess of things. At the same time, Testimony is unlike other sources of knowledge in the sense that it depends on the mental operations of another person. That is, for instance, it depends on the eyewitness's observations, the speaker's decision to

share their knowledge with us, etc – (Gelfert, 2018). Unlike the aforementioned sources of knowledge, testimony is largely a social source of human knowledge. By social source, we mean, it is basically dependent on the words of others, we are not the first or sole generators of knowledge derived testimonial evidences hence, much of the philosophical debates about testimony and its epistemic status stem from the fact that it is knowledge derived from the mental operations (observation, memory, inference and introspection) of another individual.

When a speaker makes an assertion and testifies to the effect that *p*, can we simply assume not only that they have the requisite epistemic authority as to whether or not *p*, but also that they are not abusing their authority (e.g. by trying to mislead us)? Those who prize intellectual autonomy above all will be naturally reluctant to make this assumption and will demand additional first-hand evidence that the speaker is indeed speaking the truth. At the heart of this dispute, are divergent views about the epistemic justification of knowledge acquired through the medium of testimony or testimonial evidences. Having clarified on the intended usage of the term testimony, we shall now go further to examine the nature of the epistemology of testimony or testimonial evidence.

Traditionally, epistemology as a branch of philosophy that enquires into many issues bordering on knowledge, deals with the problem of the nature, extent and the reliability of the sources of human knowing such as empiricism, testimony, memory and rationalism etc. Unlike other sources of knowledge, testimony primarily appears to be an indirect form of information and a source of human knowledge. As a source of knowledge, it can be acquired by hearing what others say or write (Giovagnoli, 2019). In religious circles, it could assume the form of public witnessing and declaration of God's or the Deity's acts of grace of deliverance. Here its belief is also based on the proofs or evidences the testifier puts forth.

Arguably, a large portion of what we know about our world whether in areas relating to that relates the natural sciences, politics, history or other spheres of life, emanate from the testimony of others. Hence, testimony as a source of knowledge "lies at the confluence of two central concerns of philosophy: the nature of knowledge and that of language" (Fricker and Cooper, 1987). If the epistemological problem of what constitutes knowledge is defined and language as a tool for communication is less ambiguous, the problem of the determination of the reliability of testimony as a source of knowledge would be partly solved. The uniqueness of testimony as a source of human knowledge lies in the facts that a good number of our beliefs have been formed only through accepting testimony (Faulkner, 1998). However, while testimony is obviously an indispensable source of knowledge, specifying exactly how it is that we are able to learn from a speaker's oral or written expressions has proven to be a difficult task. A paramount question bedeviling the epistemology of testimony is "How are testimonial beliefs justified?" (Faulkner, 1998). Also, the epistemology of testimony entails the questions such as; Is testimonial evidence a basic source of justification or can testimonial justification be reduced to a combination of other epistemic sources, like; perception, memory, and inference? Is testimony capable of generating or transmitting knowledge? How should we differentiate between genuine and novice testimonies?

Given that a great deal of our claims to knowledge is acquired by means of this second person's report, the power of testimony becomes predominantly concerned with how we should evaluate these knowledge claims. When are the testimony based beliefs justified and why? When do they amount to knowledge, and why? The questions seem endless, nevertheless, as Pritchard in tandem with many epistemologists posit, a great deal of our claim to knowledge or belief is derived from testimony and that if the epistemic status of our testimony-based belief in its entirety is challenged, then we would be faced with a predicament pertaining to the justification of testimony-based belief (Pritchard 2004, p. 326). Coady will have us believe that the major contention surrounding this epistemology of testimony is basically between reductionism and non-reductionism or anti-

reduction is perspectives (1973). Historically, within the confines of philosophical discourses, the earliest clear statements of these perspectives appear in David Hume (1711-1776) and Thomas Reid (1710-1796). On the one hand is Hume's perspective which is termed reductionism. Regarding testimony Hume has this to say: "[T]here is no species of reasoning more common, more useful, and more necessary to human life, than that which is derived from the testimony of men, and the reports of eye-witnesses and spectators. … [Our] assurance in any argument of this kind is derived from no other principle than our observation of the veracity of human testimony, and of the usual conformity of facts to the reports of witnesses" (Hume, 1748).

Hume wants us to believe that we properly form beliefs based on testimony only because we have seen other confirmed instances. Testimonially-based justification is therefore reducible to a combination of perceptually, memorially, and inferentially-based justification. (In theory, one might also include *a priori* insight among the sources to which testimonial justification is reduced, though Hume did not expressly say or do so). In interpreting Hume's stand on testimony, Paul Faulkner explicitly warns that Hume has no theory of testimony as commonly attributed to him by scholars. On the contrary, Faulkner is of the opinion that Hume only made a remark on testimony in an attempt to show the impossibility of testimony as a tool for supporting belief in miracle. In his own words:"Hume's position has been used as a foil in setting up an anti-reductive epistemology of testimony. If Hume's reductionist theory is to play this role, one must be clear about what Hume's 'theory' is. This is not straightforwardly put because Hume does *not* give a theory of testimony. His remarks on testimony are primarily to be found in the section 'Of Miracles' in *An Enquiry Concerning Human Understanding* where he deposited his concern is the impossibility of testimony supporting belief in the miraculous" (Faulkner, 1998).

On the other hand, Reid, in trying to defend a non-reductionist view of testimony argues that children properly trust others even when they lack any past inductive basis in their experience. Thus, even without any form of verification on the basis of observation or individual reasoning, children and adults alike can hold beliefs on the bases of someone else's testimony. Reid, therefore, states that, "[I]f credulity were the effect of reasoning and experience, it must grow up and gather strength, in the same proportion as reason and experience do. But, if it is the gift of Nature, it will be strongest in childhood, and limited and restrained by experience; and the most superficial view of human nature shows, that the last is really the case, and not the first. … [N]ature intends that our belief should be guided by the authority and reason of others before it can be guided by our own reason"(Reid,1764).

Reid was therefore of the opinion that we have an innate faculty, unconfirmed by personally-observed earlier instances, which properly causes us to trust those who testify. Testimonially-based justification flows from the reliability of this faculty, and so it is not reducible to perceptually and inferentially-based justification. The reducibility of testimonially-based justification is just a way to characterize the debate between Hume and Reid and their modern successors over the internal conditions on testimonially-based beliefs. A second way to characterize such disputes is to ask to what extent testimonially-based beliefs are implicitly inferential. A Humean approach would hold that we *infer* the reliability of a present bit of testimony from the reliability of earlier instances, while a Reidian approach holds that testimonially-based beliefs are properly non-inferential, or direct.

Apart from the traditional views of Hume and Reid which are prominent in the epistemology of testimony, there has been a host of contemporary scholars both within the reductionist (James Van Cleve) and non-reductionist camps (Coady, Burge, Folay). In any case, many ingenious attempts have been made to bridge the divide and proffer a new perspective on how testimony could be

viewed as a reliable source of knowledge. In fact, there is a third approach called *interpersonal* approach which repudiates the justificatory requirements introduced by both the reductionist and non-reductionist perspectives of testimony. This perspective is represented by personages such as: Ross, Hinchman, Moran, Faulkner, Fricker, Zagzebski (Giovagnoli, 2019).

Underlining the discourse on epistemic status of testimony and/or testimonial evidences as a source of human knowledge as raised, is glaringly the fundamental philosophical problem of the justification of knowledge claim derived through testimony. Moreover, we cannot adequately investigate the reliability of testimony as a source of human knowledge without any proper attempt at understanding the justificatory problem of testimonial beliefs or claims to knowledge derived through the medium of testimony. What is the problem with testimony as a source of human knowledge? This will constitute the main stay of our discussion in the next subsection.

Problems and Perspectival Divergences of Testimony (Testimonial Evidence) as a Source of Knowledge?

Testimony is clearly an indispensable source of human knowledge yet, specifying precisely how to rely on the words of others as a justification of our claims to knowledge seems to be a gargantuan problem. Most philosophers – reductionists and anti-reductionists alike – agree that testimony is an important source of knowledge and perhaps the only way we can claim to acquire anything like the depth and breadth of knowledge which we usually credit to ourselves. Indeed, this is why David Hume famously acknowledged that, "there is no species of reasoning more common, more useful, and even necessary to human life, than that which is derived from the testimony of men, and the reports of eye-witnesses and spectators" Gelfert, 2018). Just as other sources of human knowledge like, perception, memory, inference and introspection have their epistemic challenges testimony also has its own problems. However, the problem with testimony is predominantly a justificatory one. That is, how can information derived through the testimony of others qualify as knowledge (a justified true belief)? Surely, not all things we hear or read from the works of others automatically translate into knowledge of reality. If that be the case, “Is testimony a basic source of justification, or can testimonial justification be reduced to a combination of other epistemic sources, e.g., perception, memory, and inference? Can testimony generate knowledge, or does it merely transmit it?”(Stanford Encyclopedia of philosophy, April 1, 2021). These look questions adequately capture the epistemological problem of testimony (testimonial evidence(s).

Given the foregoing, anti-reductionists argue that the speaker’s act of testifying in itself confers justification on the hearer’s corresponding belief whereas, reductionists demand that a responsible hearer will only accept what they are told if they have at least *some* non testimonial evidence supporting the veracity of the testimony (Gelfert 2018). In any case, much of the epistemological debate about testimony, therefore, do not concern *whether* we can ever come to know on the basis of what another person tells us? But instead it revolves around the ‘how’ and ‘when’ of learning from others (Gelfert 2018). There are divergent perspectives of testimony, particularly with regards to its reliability and adequacy as a source of human knowledge. This would be discussed in details below.

Theorization about Testimony

Reductonism

The contemporary discussion of the epistemology of testimony as previously noted tends to cluster around two opposing positions. The reductionists argue that the justification of an agent’s testimony-based beliefs is always dependent upon that agent possessing further independent grounds—that is, at the very least, grounds that are independent of the instance of testimony in

question (Pritchard, 2004, 328). The standard story goes that this camp of theorists get their inspiration from David Hume. Hume is unique in holding a reductionist epistemic view of testimony. Thus Hume's position has been used as a foil in setting up an anti-reductive epistemology of testimony. He advances a reductionist epistemology of testimony. For him testimonial beliefs are justified on the basis of beliefs formed from other sources (Faulkner 1998). David Hume as (Coady 1998) recalls "is one of the few philosophers who has offered anything like a sustained account of testimony and if any view has a claim to the title of the 'received view' it is his" (Coady, 1998). Coady's interpretation of Hume's 'sustained account' concentrates on the following two passages taken from *Of Miracles*:

1. [Our trust in testimony derives from] no other principle than our observation of the veracity of human testimony, and of the usual conformity of facts to the reports of witnesses. It being a general maxim, that no objects have any discoverable connection together, and that all the inferences, which we can draw from one to another, are founded merely on our experience of their constant and regular conjunction; it is evident, that we ought not to make an exception to this maxim in favour of human testimony, whose connection with any event seems, in itself, as little necessary as any other.2. And as the evidence, derived from witnesses and human testimony, is founded on experience so it varies with the experience and is regarded either as a *proof* or a *probability* according as the conjunction between any particular kind of report and any kind of object has been found to be constant or variable (Hume, 1748).

From these two citations Coady interprets Hume as follows; (1) He suggests that we are justified in believing testimony only because we have observed past conjunctions between reports and reported facts. (2)He suggests that the conjunctions we observe are between types of testimony and the truth of instances of these types (Coady, 1998).

Hume therefore concluded that testimony is an indirect source of knowledge, as though we generally trust what others say, we are authorized to trust them by virtue of what we have learned by using direct forms of knowledge. Everyone can remember occasions in which we are told things that we have verified independently (by perception) or we have recognized as true. Verification through what we remember makes testimony reliable because we can inductively infer that testimony is generally reliable. Consequently, we conclude that every new instance of testimony can be true, assuming that we do not have contrary proofs. According to James Van Cleve; "testimony gives us justified belief . . . not because it shines by its own light, but because it has often been revealed true by our other lights" (Van, 2006).

This view of testimony is called "reductionism", as it reduces the force of justification to the combined forces of perception, memory and inductive inference. More precisely, this form of justification is also referred to as "global reductionism", because it allows the auditors to be justified to believe a peculiar example of testimony through the inferential reference to the general reliability of testimony. C.A.J. Coady criticized global reductionism by opining "that the basis of observation of common epistemic agents is too limited to permit the induction about the general reliability of testimony" (Coady 1992). In effect, the idea is that the epistemic status of one's testimony-based beliefs can always be reduced to the epistemic status of one's non-testimony based beliefs, and this is why the bold formulation of the reduction is thesis is often known as global reductionism. Duncan Pritchard formulates global reductionism roughly as follows: "Global Reductionism for all of one's TBBs, if one's TBB is justified, then one is able to offer sufficient non-testimonial grounds in support of that TBB" (Pritchard, 2004).

One can see the attraction of the view. Plausibly, the mere fact that someone testifies that *P* is not a reason—or at least not a reason sufficient for justification at any rate—for believing *P*. Instead, one

must be in the possession of further justifying grounds that are independent of this instance of testimony. The problem is, of course, that if those further grounds are themselves simply additional instances of testimony—e.g., someone else saying that one can trust the person making the original assertion—then the issue of one's justification for holding the original testimony-based belief, far from being resolved, simply gets moved one stage back on to the issue of one's justification for believing this further supporting testimony-based belief (Giovagnoli, 2019). The only way out of this chain of justification is to find adequate supporting grounds which are non-testimonial, for example, one's observation over time of the testimonial reliability of the agent making the original assertion when it comes to the target subject matter. Thus, if we are to have justification for our testimony-based beliefs, then that justification had better be reducible to a non-testimonial set of grounds (Giovagnoli, 2019). That is the crux of the argument from proponents of reductionism.

Anti- Reductionism

On the other side of the contemporary divide do those who maintain that epistemic status of a testimony-based belief need not depend upon the agent possess any independent grounds in favour of that belief. Just "so long as there are no grounds for doubt in this regard, then one can acquire a justified testimony-based belief even whilst lacking independent grounds in favour of that belief. The standard story goes that this camp of theorists get their inspiration from Reid" (Pritchard, 2004).Anti-reductionism maintains that testimony is fairly a primary source of evidence or justification. According to Tyler Burge; "(A) person is entitled to accept as true something that is presented as true and that is intelligible to him unless there are stronger reasons not to do so" (Burge, 1993).

According to anti-reductionism, we can introduce a weaker condition, namely, that the hearer would not have evidence that could affect the testimony. As we have seen, because this requirement is too weak, some authors think that we need to test the reliability and sincerity of the speaker. But, Lackey has raised doubts about the validity of such requirements. In its starkest formulation the thesis of anti-reductionism is more than just the denial of reductionism. Instead, it maintains something like the following claim; "For all of one's testimony-based beliefs, one's testimony-based belief can be justified even though one is unable to offer any supporting grounds in favour of that testimony-based belief" (Pritchard, 2004).

By allowing that one's testimony-based beliefs can be justified even in the absence of any supporting grounds in their favour, the anti-reductionist is proposing quite a radical thesis. After all, one's testimony-based beliefs do not seem to be the sort of beliefs that one would typically regard as forming part of one's basic beliefs, at least on any classical conception of that notion at any rate. Pritchard enthuses that, the idea behind the non-reductionist perspective of testimony is that despite being fallible, non-self-evident and corrigible, nevertheless testimony-based beliefs can have epistemic status which does not depend upon any further grounds that the agent possesses" (Pritchard, 2004).

The Interpersonal Approach

A third interesting view about testimony is the "Interpersonal Approach". This approach rejects the requirements introduced by both reductionism and anti-reductionism (Ross, Hinchman, Moran, Faulkner, Fricker, Zagzebski). In this case, testimony is valid by virtue of the fact that it is a "warranty" by its nature. In this case, justification via testimony derives from the fact that the speaker assumes responsibility for the truth of the assertion or invites the hearer to trust it (Giovagnoli, 2019). This view of testimony is predominant in the works of Paul Faulkner's *Knowledge in Trust* and Benjamin McMyler's *Trust, Testimony & Authority*.

The interpersonal approach is significant in the discourse of epistemology of testimony. This is particularly due to the emphasis on a central feature of testimony as a source of knowledge. The feature being referred here is the distinctive kind of interpersonal relationship between the testifier and the audience in our everyday practices of justifying testimonial-based beliefs, a feature that is normally excluded from playing a role in epistemic discussions (Wanderer, 2013). This view of testimony calls for a reflection on the interpersonal nature of testimonial encounter and attempts to resolve the philosophical dilemma created by the reductionist and anti-reductionist perspectives through the process of domestication. Simply seeking for what constitutes the justificatory condition(s) of our claim to knowledge through the medium of testimony does not suffice in comprehending how testimony plays out in social settings as a source of knowledge. "Our everyday practice involving the justification of testimonial beliefs frequently invokes the interpersonal relationship between the speaker and the listener (Wanderer, 2013). Thus, there is a need to *domesticate* the discourse of epistemology of testimony in other to better comprehend how the testifee comes to accept the testimony of the testifier as true and reliable.

Within the framework of interpersonal view, Faulkner draws attention to the role of trust as an element in the justification of our claim to knowledge through testimony. In elaborating on the role of trust in knowledge acquisition through testimony, Faulkner distinguishes between predictive trust and affective trust as determining factors in the justification of testimonial based belief. McMyler on the other hand, draws attention to the obsession of some epistemologists with the ideal of epistemic autonomy. According to this ideal, "a rational agent is solely responsible for his beliefs" (Wanderer, 2013). Thus, McMyler argues that accepting this ideal preludes the interpersonal relationship view a substantive role in the discourse of epistemic justification. He strongly believes that there is a good reason to jettison the idea of an ideal epistemic autonomy. Our daily or ordinary experience of testimony runs contrary to the epistemic autonomy as an ideal as supposed by some epistemologists. However, Lackey criticizes the interpersonal view because the fact that a speaker invites us to trust him does not provide a distinct type of reasons to accept his testimony (Lackey, 1999). The nature of these reasons is not clear, the authors belief that there can be epistemic reasons rather than ethical or prudential ones.

Appraisal of the Epistemic Status of Testimonial Evidence

Essentially, the worry tha4t reductionists have is that without independent evidence, there is no reason for thinking that a particular instance of testimony is true. Put more precisely, there is nothing in an instance of testimony which in itself indicates that it tends towards the truth. On this picture, the anti-reductionists are simply offering a recipe for widespread gullibility. In contrast, the anti-reductionists maintain that the reductionist model unduly intellectualizes testimony-based belief by denying even the possibility that such beliefs might posses an innate epistemic status (Pritchard, 2004). By setting the hurdle for testimonial justification so high, they argue that the reductionist walks right into the trap set by the sceptic. Of these two motivations, it is probably the reductionist rationale that fares better on initial examination. The claim that reductionism overtly intellectualizes testimonial justification is not all that compelling given that the reductionists demand that agents must possess further grounds in favour of a testimony-based belief and that this does not require any explicit inference on the part of the subject, nor even any great intellectual sophistication (the claim is not, for example, that one should run through an inference prior to forming any particular testimony-based belief).

The related claim made by the anti-reductionists regarding sceptical friendly nature of reductionism is more cogent, but it also has an ambiguous import. This objection emphasizes our widespread cognitive dependence on testimony, especially as children, to highlight the implausibility of the reductionist model and show how it is congenial to a general scepticism about justification (Lackey, 1991). After all, if the reductionist thesis is that any justification for a testimony-based belief must

ultimately rest upon non-testimonial foundations, then it is hard to see how the vast majority of our beliefs could ever be justified. Most of our beliefs seem to be ultimately or largely testimony-based, and this means that the reductionist demand, constrains the epistemic status of a large number of our beliefs and also that there are very few non-testimony-based beliefs which could serve the required supporting role. Together, these two factors ensure that only a very restricted class of our beliefs gets justified.

For instance, our belief that the earth is spherical, although this might not initially seem to be a testimony-based belief, since one is not typically aware of one explicitly being told that this is the case. However, a moment's reflection reveals that it is almost certainly a case of testimony-based belief since it could hardly have been gained in any other way (by going into outer space to determine that this is the case for oneself, for example). The problem of course is that it is difficult to see how one could go about acquiring non-testimonial grounds for believing this proposition, since whatever further support one seek (e.g., from textbooks, or from photographs that purport to have been taken from outer space) would itself owe its epistemic status, (whether directly or indirectly), to instances of testimony. The same goes for many of our testimony-based beliefs. But if that is right, and if it is also right that a good number of our beliefs in general are testimony-based beliefs, then a fairly broad and disconcerting scepticism appears to immediately ensue. Thus, making the entire quest for a justified true belief failed on arrived mission.

At the other end of the spectrum, opting for the anti-reductionist position enables us to evade this problem by allowing our testimony-based beliefs a positive epistemic status even in the absence of supporting grounds. But now one has to deal with the very different worry that afflicts this position which is, how could it be that one could be justified in holding a testimony-based belief even in the absence of supporting reasons? Perhaps more pertinently, to put it the words of Duncan Pritchard, "the worry is, in what sense we can call the default epistemic status of these testimony-based beliefs, a *justification* when there does not seem to be anything justifying the belief at all? (Pritchard, 2004). In any case, it is hardly much of an objection, in and of itself, to a particular epistemological view that it leads to scepticism, since such scepticism could well be warranted.

On the face of it, it seems that the choice is between either an epistemology of testimony of the reductionists' camp. An epistemology that makes plausible demands on what counts as a testimonial justification, but which leads directly to a form of scepticism about the epistemic status of our testimony-based beliefs; or an alternative view of the anti-reductionist camp, that can avoid scepticism, but only at the cost of allowing us to be justified in holding testimony-based beliefs even in the absence of supporting grounds. At this juncture, the dilemma of choice between the reductionist and anti-reductionist positions alongside their epistemic demerits necessitate the quest for some sort of midway remedy.

The question at this critical juncture becomes, "what can a midway account of the epistemology of testimony that seeks to bridge the divide between the two extremes be? "Considering the undesirable epistemic diseases in attempting to establish a justificatory condition for all of our testimony-based beliefs faced by the reductionist and anti-reductionist positions of testimony, we can easily observe that the epistemic status of testimony as a source of human knowledge is shaky. Testimony is a unique source of our beliefs. It is unique in the sense that many of our beliefs have been formed only through accepting testimony (Faulkner 1998, p. 1) and we cannot afford to downplay the role of testimony as our source of knowledge solely of the grounds by absence or sufficient grounds for the justification of testimony-based belief. But should a dubitable belief constitute an epistemically recognizable source of human knowledge?

We however, seek to draw attention away from the preponderance of the epistemic shortcomings and debate between reductionism and anti-reductionism to the more pragmatic perspective on how testimony actually plays out as a source of human knowledge and its justificatory condition in reality. Emphasis on how testimonial beliefs are justified should be considered within the realm of interpersonal relationship between the agent listening or reading the testimony and the speaker. Testimony largely possesses a social dimension as a source of knowledge and therefore its justificatory condition is majorly contingent upon the dynamics and nature of relation between the speaker or writer and the listener or reader. For instance, the agent listening to a testimony do not entirely pay attention to words of the speaker but also takes into consideration a good number of factors in considering the justificatory credibility of the testimony. Factors such as who is the speaker? Is he an expert or a novice on the subject matter (authority)? Previous encounter with the speaker? Is he in the habit of lying? Is the testimony from an eyewitness or hearsay? According to the interpersonal approach, in order to be justified in accepting a speaker's testimony, the hearer needs to have non-testimonially based reasons for thinking that the speaker in question is a reliable testifier on this occasion (as opposed to having positive reasons for thinking that testimony in general is reliable). Thus, the philosophical quest to establish the epistemic status for testimony as a source of knowledge once and for all is almost an elusive project which can only be determined with a singular or particular case of testimony and or testimonial evidence.

In our research so far, the authors have attempted to shed light on the meaning, nature, problems and perspectives associated with the epistemology of testimony. In any case, discourses on the epistemology of testimony can hardly be resolved entirely on a generic level of philosophical reflection but contingently on the bases of each unique case of testimony. We observed a failure to sufficiently spell out grounds for determining the justificatory condition of testimonial evidence as a source of knowledge as seen in the debate between reductionism and anti-reductionism. This is a finding which does not rule out the fact that a great deal of our claims to knowledge emanate through the medium of testimony. Thus, in admitting the significance of testimony as one of the sources of human knowledge, we arrived at the conclusion that the epistemic status of testimony as a source of reliable knowledge is contextually contingent upon the dynamics and relation between the testifier and the listener. It is these factors that determine the justificatory condition of the listener's acceptance or rejection of a testimony.

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HISTORICISING THE POLITICAL AND SOCIO-ECONOMIC GROWTH OF OGBARU LOCAL GOVERNMENT, 1970-2000

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Abstract
Ogbaru is one of the Local Government Areas that made up the Anambra State Local Government system of Nigeria. Before the creation of Ogbaru into a Local Government in 1989, the different communities that comprised what is today known as Ogbaru Local Government conducted their political activities/affairs under the nomenclature of Ogbaru District which was placed under Onitsha Local Government Area. Fifteen communities made up today's Ogbaru Local Government and it is these fifteen communities that formed the five electoral wards that represented Ogbaru District at Onitsha Local Government Area until 1989 when Ogbaru Local Government was carved out from Onitsha Local Government and made an independent Local Government with full constitutional powers as other Local Government Areas in Nigeria. Since then Ogbaru has enjoyed both gains and pains associated with the Local Government System in Nigeria owing to the inability of its politicians to wield the needed political will that would stimulate speedy political and socio-economic growth of the area. Why was Ogbaru carved out from Onitsha local government? What have the people of Ogbaru gained from its independent status as a Local Government? What are the challenges faced by Ogbaru as a Local Government of its own and what should be done to mitigate these challenges and put Ogbaru in a proper political perspective to speed up political and socio-economic growth of the Ogbaru people of Anambra State? The study employed chronological and thematic method of discourse while data were collected from both primary and secondary sources. The study revealed that the problems of political and socio-economic growth of Ogbaru was the inability of government and individuals to provide the necessary infrastructure that will stimulate political and socio-economic growth coupled with seasonal natural disaster of floods and coastal erosion that constantly ravage the entire Ogbaru communities. The paper therefore suggested that for Ogbaru to achieve the needed political and socio-economic growth, her politicians must pinch their tent with the ruling political party in the state in order to attract government presence in the area which is the only surest way to stimulate unprecedented political and socio-economic growth in the area.

Keywords: Anambra State, Ogbaru, Socio-economic growth, Development, Governance.

Introduction

The aim of every institution or community is to make progress and attract positive growth and development to its people. To attract growth and development, communities or institutions must work in harmony with its citizens in order to secure conducive atmosphere needed to achieve its objectives. Political and socio-economic growth of any nation depend to a large extent the political institutions set up to steer the affairs of the nations, hence growth is determined by those who have the political will to control both political and economic paraphernalia of the nation. Many

definitions have being proffered by scholars with regard to the meaning of politics. According to Harold Lasswell, Politics is simply 'Who gets what, When and How'[1]and this definition of politics has encapsulated political behaviour around the world, with politicians being driven by political positions, resource distribution and out-competing their competitors. Who in this definition can refer to any member of a society that includes actors such as individuals, groups, corporations, unions and politicians? What, might refer to government programs, societal resources, access to rights and privileges, or something as banal as tax breaks. While when, is related to the time a particular thing takes place. How refers to the process through which one gets something in a polity, whether it be democratic or undemocratic, open or closed, fair or unfair or which institutional arrangements are involved, such as constitutions, regulations, and laws or which practices are employed, such as voting, lobbying, demonstrating, and decision making. Thus, politics determines how far political and socio-economic growth of a nations will be achieved because political power controls economic power.

Ogbaru was principally carved out of Onitsha Local Government in order to give the various communities that made up Ogbaru the opportunity to participate in the political affairs of their locality, bring government nearer to the people and help induce the needed political and socio-economic growth. The community members knew what problems their people are suffering from and would be able to find lasting solution to those problems. How far they have achieved the aim of this creation is yet another topic for debate. This is because growth and development is measured in terms of quality of life and property, good standard of living, availability and accessibility of the needed infrastructure that enhance healthy living and these things are grossly lacking. This was attributed to lack of government assistance to the Local Government, corruption and selfish interest of those elected to represent the area and other social and economic problem by man and by nature such as illiteracy, poverty, corruption and natural disasters like flood and erosion.

Socio-economic growth refers to an improvement in the social and economic life of people in terms of quality of life, availability and accessibility of quality social amenities and an improvement on the economic status and wellbeing of the people in terms of available human resources for improved standard of living. It is this available resources that management would leverage upon to bring the needed growth and development for the betterment of the society. Thus when the available resources are not properly harnessed, it affects the entire society leading to serious economic hardships for the citizens. Political and socio-economic growth of Ogbaru have been marred by serious administrative lapses as a result of lack of political will to do so.

The appointment of transition committee chairmen in the Local Government has greatly affected the political and socio-economic growth of Ogbaru Local Government since its inception as an independent Local Government. Again, those appointed have no will power to attract any developmental projects in Ogbaru because they do not have access to the Local Government funds meant for these projects. Thus, the political and socio-economic growth of Ogbaru Local Government Area are under serious threat as Ogbaru may remain politically neglected and socio-economically underdeveloped if her politicians continue to remain in the shadow of party members without strong portfolio that will drive all aspects of growth in the area. Hence this paper seeks to interrogate Ogbaru's political and socio-economic growth from 1970 to 2000 so as make both the government and the indigenous people aware that Ogbaru deserved the best.

History of Political Growth of Ogbaru up to 2000

This section x-rays the political journey of Ogbaru communities into an independent political status of a Local Government Area in Anambra State.Political growth of Ogbaru local government is traced to the colonial period when the different communities that made up Ogbaru was constituted into a Native Court System in 1901 to replace the customary law practice of the people. A Native

Court Area was established for Onitsha with headquarters at Onitsha. The jurisdiction of the court covered the whole of Ogbaru communities among other areas. The Obi of Onitsha was its Chairman while Ogbaru towns sent one representative each. In 1906, Ossomala, Native Court was opened. The jurisdiction covered Ossomala, Akili-Ogidi, Mputu, Obeagwe, Ochuche-Umuodu, Ogbakuba, Umunankwo, Ogwu-Ikpele, Ogwu-Aniocha and Amiyi. Osomala had three members as their representatives, Umunankwo had two and other towns had one representative each. There was no permanent chairman/president. The post was filled by each member in turn. The

Court sat on Mondays and Tuesdays each week. Summons and warrants for sittings were signed by the president of the court[2].The other towns of Atani, Akili-Ozizo, Odekpe, Ohita, and Umuzu, continued to attend the Onitsha Native Court.

The introduction of Native Courts necessitated the appointment of persons whom the colonial masters presumed to be traditional leaders. Each of these men was given a certificate or a warrant so as to legalize the power he exercised over his towns' men. They came to be known as 'Warrant Chiefs, because all the powers and authorities they enjoyed were derived from their possession of the warrants[3].These Warrant Chiefs were responsible to the British colonial officers and not to the people. The Warrant Chiefs were constituted into an all-purpose body which was at once a court, as well as an executive and legislative body for the area under the jurisdiction. The British colonial administration in its desire to govern the people through their traditional institutions ended up in imposing on them a governmental system alien in character. The Warrant Chiefs became oppressive, corrupt and notorious for sale of justice and demand for forced labour.

The problems and protest that characterized the warrant system led to the introduction of the Native Administration System between 1930 and 1938. A cardinal feature of Native Administration was that local bodies had the responsibility of collecting and handling their own revenue. The new change to Native Administration recognised no chiefs so the selection of court and council members was left to the people themselves. In 1950, the Native Administration was replaced by District County and Local Council system. Ogbaru was initially placed under Nnewi Divisional Council as Ogbaru County Council. There was a caretaker committee headed by Chief Azaka who later became the first Chairman of Ogbaru County Council Caretaker Committee[4]. Later Ogbaru became an autonomous County Council with its headquarters at Ogbakuba. The Ogbaru County Council was divided into two main wards – north and south. The north comprised Odekpe, Ohita, Atani, Akili-Ozizo, Amiyi and Umuzu while the south consisted of Ochuche–umuodu, Ogbakuba, Umunankwo, Ossomala, Obeagwe, Ogwu-Ikpele, and Ogwuaniocha.

The first elected Chairman of Ogbaru County Council was S.O. Akubueze while G.O. Anyaoku and Chief E.M.C. Ogbulie were Treasurer and Clerk respectively[5].The County Council was divided into five committees namely; health, works, finance, general purpose and education. Each of the committees was headed by an elected councillor representative. The chairman was the overseer of all committees. Each of the Committee met regularly for deliberations and resolutions. Members were paid an allowance of ten shillings each, per sitting. The Chief Clerk recorded all the proceedings during these meetings. He was also the revenue officer. The Secretary of the County Council reported directly to the Assistant Divisional Officer, Mr. C. N Essien at Onitsha who also oversaw the activities of other County Councils under his zone.

In 1959, an election was held for various posts in the County Council ahead of 1960 independence. At independence in 1960, Dennis John Oduah, Igwe of Akili-Ozizo and a member of the Eastern House of Chiefs took the salute at Atani Church Missionary Society (C.M.S) Central School as the only recognised Chief of Ogbaru[6].At independence, the County Council was replaced with the Eastern Nigeria House of Chiefs which was responsible for making, interpreting and implementing

laws and policies in the area. At independence, Ogbaru, became a District in 1960 with its headquarters still in Ogbakuba and Chief Christopher Ebonwu of Ogwuaniocha was elected the first chairman of Ogbaru District Council to represent Ogbaru District in the Onitsha Province.

Later in 1962, the Ogbaru District Council headquarter was moved to Akili-Ozizo and Chief Dennis John Oduah, Igwe of Akili was elected the second chairman of the District Council and he represented Ogbaru District at the Onitsha Province[7]. Chief Dennis Oduah continued to preside over the affairs of Ogbaru in the Eastern Nigeria House of Chiefs until 1966 when he handed over to Chief Uzondu Egwuatu who was elected under the Second Executive Council in 1966 during the era of Non-party System. Chief Egwuatu represented Ogbaru from 1966 to 1967 when the Nigeria-Biafra war broke out[8]. In 1967, the East Central State was created by Major General Yakubu Gowon from parts of the Eastern region. The former East Central State now comprises the five states, Anambra, Imo, Enugu, Ebonyi and Abia. During the war 1967 to 1970, Ogbaru was constituted into Community Council by the Biafra Government. The chairmen of the Community Councils were the Igwes of the different communities that made up Ogbaru and government sent administrators as government representatives in the Community Council until 1970 when the war ended and Ogbaru was re-constituted into Ogbaru District Council still under Onitsha province[9].

In 1989. Ogbaru Local Government was carved out from Onitsha Local Government during the Military Administration of General Ibrahim Babangida as independent Local Government. As at the time, Ogbaru District had five council wards and each ward elected councillors that represented them at Onitsha Local Government. The five councillors were led by Chief D.N.C Uwadiegwu from Ogwuaniocha who was appointed Supervisor for Works at the Onitsha Local Government in 1983[10]. When Ogbaru Local Government was created in 1989 with its headquarters at Atani, the five councillors conducted an internal election within themselves and elected Chief J.C Adingi as the Chairman of the new Local Government in 1989 thereby enlarging the political tentacles of Ogbaru in the political landscape of Anambra state.

In 1990 election into Ogbaru Council Area was conducted which saw the emergence of Mr. T.C Uwolo as chairman, and in 1991 the elected Council members were inaugurated. In 1992 Mr. Uwolo was removed from office through court judgement and replaced by Chief Obi Ogene[11]. Shortly after Chief Ogene assumed office, he was impeached by his councillors over allegation of fraud and gross misconduct. He was replaced with his deputy Hon. Charles Ezeala in 1993 who completed their tenure in 1994[12].Thus Ogbaru became a full-fledged Local Government with constitutional powers to initiate political and economic development for the benefits of its people. These developments helped to bring government nearer to the doorsteps of the Ogbaru people thus promoting the political and economic growth of the natives through effective representation which were hitherto done by non-Ogbaru indigenes.

In 1996, election into the Local Government was conducted under the Non-partisan System and Mr. John Egwuatu was elected chairman of the council. He assumed office in 1996 and at the expiration of his one year term, another election was conducted in 1997 which saw Mr. Chukwuma Nwadukwe as the third executive chairman. He was removed from office by Mrs. Calista Nwachukwu through court judgment and she became the fourth executive chairman of the council. The following ten (10) wards made up Ogbaru II constituency; Odekpe, Ohita and Iyiowa ward, Atani ward I, Atani ward II. Ogwuaniocha ward, Ogwuikpele ward, Umunamkwo–Mputu ward, Ossomala ward, Akili–Ozizo ward, Akili–Ogidi–Obeagwe ward and Ochuche, Ogbakuba, Amiyi, Umuzu ward constituted the Ogbaru II constituency while the six wards in Okpoko constituted the Ogbaru I constituency in the Anambra state House of Assembly[13].In 1999 following the return of democracy in Nigeria, Mrs. Calista Nwachukwu was elected the fifth executive chairman of Ogbaru Local Government Area with Hon. OdogwuOsita, Mr Nzowu, etc as councillors. At the state House

of Assembly level, Hon. Bucknor Uzor and Hon. Sunday Nwafili represented Ogbaru represented Ogbaru I and II state constituencies respectively while at the Federal House of Representatives, Ogbaru was represented by Hon. Okwudili C. Uzoka from 1999 to 2003[14].

Socio-Economic Growth of Ogbaru, 1970-2018

Socio-economic growth of Ogbaru entails an improvement in the social and economic life of Ogbaru people in terms of quality of life, availability and accessibility of quality social amenities and an improvement on the economic status and wellbeing of the people in terms of available human resources for improved standard of living. Under social growth the provision of schools, electricity, hospitals and churches helped to improve the social welfare of the people as the people made use of these facilities to improve their lives. In 1961, Atani Central School Atani, was established to augment the Mission schools established by the Missionaries in 1933 and 1935 respectively in Atani and Ossomala[15].

Community Primary School was established in Odekpe, Ogbakuba, Ogwuaniocha and Obeagwe between 1971 and 1973 to encourage the people to go to school because the three available schools were far away from those in other communities who were interested in going to school. Enrolments into these schools were very poor as people were afraid of living their homes for school because of the war experiences and because of distant location of the available schools[16]. Before this period, the CMS Central School Atani and Roman Catholic Mission School Ossomala were the only schools that had pupils up to primary six class while schools in other towns had pupils only up to either primary three or four. Notwithstanding, the poor enrolment and facilities, the schools trained many young men and women of Ogbaru and was instrumental to political and socio-economic growth of Ogbaru.

The provision of other social amenities was gradual because of the topography of Ogbaru environment. There were no new health facilities like clinics or health centres established throughout Ogbaru from 1960 to 1970[17] except the drug dispensary units built by the Missionaries in 1944 at Ossomala and 1949 at Atani, Odekpe, Ohita, Akili-Ogidi and Umuzu[18]. But the government upgraded them into Primary Health Centres in 1965 and equipped them to carter for the health needs of the people. These Primary Health Centres helped a great deal in curbing most of the deadly ailments and diseases like the Small Pox, Chicken Pox, Malaria, and other water borne diseases that were rampant at the time through inoculation. The provision of these amenities helped to improve the health condition of the people tremendously as it reduced maternal mortality rate at child birth, improved maternal health and increased the life span of the natives.

Churches earlier established by the missionaries received great boost as new converts made efforts to renovate existing church buildings or erect new ones. In 1904, Chief Henry Odunze invited the Church Missionary Society (CMS) at Onitsha to Atani because the earlier contact made by the CMS Missions with Ogbaru community did not materialize to any meaningful evangelization as the CMS Mission abandoned their missions at Ogbaru and concentrated in Onitsha[19]. After independence, the Churches were left in the hands of the natives who through Catechists and Church teachers nurtured the faith of the members until the outbreak of the civil war in 1967[20]. The activities of the churches attracted members who received new teachings that changed their orientations and helped them to send their children and wards to the Mission schools and other nearby schools for a brighter future and is responsible for the presence of many branches of the churches and thousands of worshipers up till today.

Under economic growth, the presence of such big markets as Nkwo Ogbakuba, Afor Atani and Eke Ogwuaniocha witnessed the influx of people from neighbouring communities/towns such as *Ozubulu, Akwukwu, Utchi*, *Ndoni, Onitsha, Ase, Aboh* and *Oguta* for the purpose of buying and

selling. Ogbaru was rich in agricultural products such as yam, cassava, cocoyam, palm oil, maize, vegetables as well as plenty of meats and fish[21]. The major means of transportation to these markets was through human porterage as there were no vehicles as well as motor-able roads and so traders carry their wares on their heads. Later small vehicular transportation were introduced to facilitate fast and easy movement of goods and services to the markets. As this trade relations went on, the people of Ogbaru also visit neighbouring towns to patronise their own products which were not produced in Ogbaru such as simple farm tools like hoes, shovels, diggers, cutlasses and so on which they got from Onitsha and Awka traders[22].

Other markets that were available in Ogbaru includes OrieOgwuikpele, Eke Amusu Odekpe, Afor Ossomala and Eke Ochuche. The establishment of these markets led to the exchange of goods and services such that traders coming from other towns carry other products which Ogbaru people needed for their survival such as beans, clothing articles and foot wears. This exchange of goods and services improved revenue generation in Ogbaru which helped in the expansion of the markets and introduction of other commodities as hoes, shovels, pans and cutlasses by Awka people who visited the markets to sale their wares. The presence of these three big markets gradually attracted people from neighbouring towns and communities who sought accommodations within Ogbaru towns close to the markets to ease the problem of transportation to the market and to reduce security risks therefore making Ogbaru a bubbling area for business.

Challenges to the Socio-economic Growth of Ogbaru, 1970-2000

Generally, there were series of problems that hindered the Ogbaru people from achieving meaningful socio-economic growth at the time. Firstly, the people of the area are significantly illiterates because of the type of environment they inhabit and were not open to new ideas that will improve their lives. They held tenaciously to their traditional beliefs of traditional form of education which affected their attitude to embrace change and better their lives. For instance, they find it difficult to send their children to school to learn the new ways of doing things. The boys were taught how to farm and fish while the daughters were trained by their mothers on how to become good house wives to their husbands thereby lacking the requisite knowledge to command new socio-economic growth[23].

Again, the problem of social amenities like good roads, hospitals, schools and good water affected their mental health as they heavily relied on traditional medicines, trekked distances and do hard works which affected their health. Social amenities particularly the absence of good roads and schools affected political and social economic growth of Ogbaru tremendously. For instance, lack of motor-able roads hampered effective transportation of agricultural products from point of production to the point of sale especially in the rainy seasons as no vehicle can assess the roads to the farms where those produced are located, thus leading to the damage of those products in the farms. Disruption of school activities also affected the people of the area. From September through December, the whole schools in the area are submerged by flood which forced the students out of school until January. As a result, some students never returned while those who returned started all over again thus making them to grow retrogressively.

The inability to preserve their agricultural product and other properties due to bad roads and incessant flooding equally affected their socio-economic growth. Some products like yams are kept in the ban which helped to preserve it for some period of about six months or more. However, when floods arrived, it covered the entire environment including where the yams were kept for preservation, thus damaging the whole ban and everything on it. Products like cassava only lasts for five days whenever it is covered by flood. At this time, those cassava products which are yet to mature will ferment and became useless. Those which are matured are harvested for preservation but the lack of preservation equipment always makes them prone to infestation of maggots which

most often reduced their market price and values. Again, people are forced to sell their cassava products as quickly as possible to avoid losing them to maggots and this also affected them because they dispose everything they had and face hunger thereafter.

Moreover, markets as at the time were poorly built and organized that it does not have the capacity to stimulate the needed economic growth in the area. Traders were poor and people were poor too which affected their ability of engaging in a large scale business. Transportation was also a critical factor as traders cannot carry many goods at a time because there were no vehicles to convey large number of goods to the markets. This also affected their purchasing and selling powers and led to poor socio-economic growth. Because of bad roads agricultural products are sold at give-away prices in the hinterland to those traders who against all odds managed to penetrate into the hinterland for purchases. This give-away prices enriched the traders and impoverished the farmers who have no option than to sell or risk the damage of their products.

Floods are also responsible for poor political and socio-economic growth of Ogbaru as its annual invasion brought damages to properties, and interrupts people's social-economic, religions, cultural and educational activities. Another natural disaster that has affected and impeded socio-economic growth in Ogbaru is Coastal Erosion. It is a hazard, affecting the entire Nigerian coastline and are caused mainly by low lying coastal topography, intense wave and tidal regime, vulnerable soil characteristics, nature of shelf width, topography, and the occurrence of offshore canyons[24]. Coastal erosion was responsible for the destruction of roads and buildings in Ogbaru which have perpetually kept the people in the state on despair every year as continued to wreck its havoc.



Fig. 1: Flood in residential buildings in Ossomala.
Source: Researcher's field trip.



Fig. 2: Coastal Erosion that destroyed buildings in Ogwu Ikpele
Source: Researcher's field trip.

Conclusion

So far, we have ruminated on the political and socio-economic journey of Ogbaru from 1970 to 2000 and we have noted that it was not a smooth and easy one. Ogbaru is strategically and divinely located with full human and material resources that have the capacity to stimulate both political and socio-economic growth of the area. Available human resources include educated elites, politicians, industrialist and technocrats while material resources may include, oil and gas, agriculture and vast lands and oceans. The presence and availability of the above mentioned are capable of driving the economy of Ogbaru to an unprecedented height if selfish and personal interest over collective good did not permeate into the lives of Ogbaru elites that made them forget that the greatest achievement of a community is the general wellbeing of its members as a whole and not that of few rich individuals.

Ogbaru was created to bring government of Anambra state to the doorsteps of the people and for them to take their destiny into their hands by finding out the problems of their people and finding solutions to them. Ogbaru have produced Ministers, Senators, Speakers, commissioners, notable politicians and technocrats as well as business moguls who would have attracted massive development to Ogbaru and make to be at par with other Local Government, but personal interest and egocentric nature of human have made want to be known as the richest or greatest man without recourse to the community he came from. They are expected to attract government presence, train and empower their youths and help in the harnessing of the resources for general good and not for their gains.

The paper finds out that lack of adequate political and socio-economic growth and development in Ogbaru is the inability of the Ogbaru people to rise up to the occasion and harness her God given resources and use it for their growth and development since government alone cannot give them the kind of political and socio-economic growth they are yearning for. Also the political class of

Ogbaru should come together and speak in one voice on how to attract political and socio-economic growth in Ogbaru Local Government Area.

Finally, the paper suggests that the challenges to political and socio-economic growth of Ogbaru could be remedied if her elites come together to a round table and assess the journey so far and see how well and how challenging it has being. Only then will they strategize and be able to bring the needed political and socio-economic growth that is expected in Ogbaru as evidence for the abundance human and material resources in the area through collaboration with the state government. Creation of jobs, building of industries and companies, empowerment of women and youths as well as floating of scholarship schemes will not only speed up political and socio-economic growth, but will place Ogbaru in both political and socio-economic map of Nigeria in particular and the world at large.

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ABSURDISTOR SCHIZOPHRENIC REALISM IN THE LANGUAGE OF THE MAD MAN

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Abstract

This paper examined how real Nollywood filmmakers portray language absurdity of persons experiencing psychosis in their films. Since the beginning of recorded time, abnormal behaviours (psychosis) have been part of the human experience and these behaviours are represented in the cinema using language. Schizophrenic characters in films are convincingly created with speeches similar to real human personalities. This means that language is crucial in signaling the film's character experiencing psychosis. This paper uses the concept of absurd and identity to examine how real Kenneth Okonkwo used language to identify Nwabueze, the madman in his film, *Village Destroyer*. From the evaluation of the film, the researcher find that language was used correctly to distinguish Nwabueze, the mentally ill character, from other sane characters in the film. Nwabueze, in the movie, though possessed psychosis, is a realistic character in his true form who represented a community of the mentally ill within the society. Okonkwo also used the character of Nwabueze to teach his audience the absurdist nature of mad persons since he presented language as one of the first visible identities in the development of psychosis. Like Okonkwo, this study recommends that other Nigerian film writers and directors (filmmakers) should investigate the real-life situation of people in order to create characters who are real, natural, and believable.

Keywords: Absurd, Characterisation, Identity, Language, Mental Illness, Nollywood, schizophrenia, Realism, *Village Destroyer*

Introduction

Many Nigerian home video films attempt to describe human behaviour and surroundings or represent figures and objects exactly as they act or appear in life. They crack a replicate of believable everyday reality. The characters' actions and dialogue try to be naturalistic, and the themes are recognizable, dealing with family relationships and social issues, the things that affect many people in real life. Whatever social problems people face in Nigeria are replicated in the film using characters. This applies to the representation of characters with serious mental illness (SMI) or schizophrenia. This paper, looked at the language of the character Nwabueze in the film *Village Destroyer* and explored how realistic his language matches with reality-representing the community of schizophrenic persons in Nigeria. It examined Nwabueze's language in a way that no longer carries its conventional purpose of conveying something meaningful and located the language's ambiguity, unclearness, senselessness, meaninglessness, and many repetitions. To put the discussion in its proper perspective, the paper briefly examined the causes of madness related to the manifestation of the disease in Nigeria. Mainly, it evaluated the deviants in the main character's personality from the normal to the abnormal, especially around action and language.

Conceptual Term(s)

Mental illness (Schizophrenia)

Serious Mental Illness (SMI)or mental disorder (psychosis) is a significant dysfunction in a person's thinking, emotional control, and behaviour. The condition often disrupts a person's ability to relate to others and deal with the demands of life. These dysfunctions are sometimes called" mad

behaviours" (Adjeketa132).The history and beliefs in the causes of mental ill-health-psychosis date back to antiquity. For example, in 425 B.C., Euripides says: whom God wishes to destroy, he first makes mad. This indicates that the concept of causes of madness and the persons experiencing insanity have intrigued scholars almost from the beginning of recorded times. Undoubtedly, severe mental illness is a disturbing subject to Nigerians and human society. One whose mysteries puzzle everyone. The loss of reason, the sense of alienation from the common-sense world the rest of us imagine we inhabit, and the shattering emotional turmoil that seizes hold of some and will not let go are a part of the shared human experience (of madness) down through the centuries and in every culture. These abstract behaviours are "not new, nor are they newly discovered in Africa and in Nigeria precisely. They have been part of the human experience" (Introduction 3). Across the nation, these conditions haunt people's imagination. It fascinates and frightens all. However, while few are immune to its terrors, the thought of the ailment alone still challenges their sense of the very limits of being human.

For many years, the bulk of people within the human (Nigerian) community has noticed that some fractions of their members behave, think, and show emotions in ways that differ markedly from the rest of the group- ways that are odd or maladaptive (Debashis NP). In extreme cases, it is dangerous to the welfare of the persons experiencing the condition and other people around them. These experiences are abstract conditions that are difficult to explain by relatives and friends of people living with Schizophrenia. Although, the condition (Schizophrenia) can mean different things to different people. While it is abstract to some, most people refer to the condition as madness. For the Psychiatrist, it will mean behaving roughly in thought/feeling/behaviour markedly different from the statistical norm of the community. Such behaviours as mentioned by the psychiatrists are with the capacity and intensity to disrupt the individual's expected functioning and wish. The behavious also frequently results in distress not only to the individual experiencing the illness but to the people around him or her (Debashis NP). Also, the Psychiatrist uses the word mental illness to apply to people not following group norms for whatever reason, people who may be overly emotional about certain things like religion, politics, sports, etc.

Furthermore, medical practitioners believe that both environmental factors and genetics can cause Schizophrenic conditions or mental illness. They believe that mental illness can be inherited. And that inherited mental illness is more common among people whose blood relatives also have a mental illness. Medical experts also said that before birth, exposure to environmental stressors, inflammatory conditions, toxins, alcohol, or drugs while in the womb can sometimes be linked to the cause of serious mental illness. Adding to those assertions, Neil, says that there are two possible ways to explain deviant behaviours or SMI. He refers to them as “biomedical and traditional” (177). While the biomedical is underscored by medical interference, the traditional views it, as caused by gods, curses, and evil spirits. Mental illness caused by traditional or cultural factors must be subject to cultural values and views (Ampadu31, 32). However, believers in the biological cause of mental illness hope that orthodox treatment can do justice by providing a cure. Traditional or cultural believers assume that traditional or spiritual healers can only cure mental illness through prayer, exorcism, or sacrifices to the gods. However, one important thing to note is that psychosis, caused by medical interference or culture (traditional),is the same in manifestation.

Absurdity

The term nonsensical or absurd means out of harmony with reason or propriety; incongruous, unreasonable, and illogical. It is that which is devoid of purpose. A state in which man is cut off from his religious, metaphysical, and transcendental roots. An absurd character is lost; all his actions are senseless and useless (Jiang463). Absurdity is also a condition in which a character exists in an irrational and meaningless universe where his life has no ultimate meaning

(HaseenandAsadullah72). This, therefore, is a state of derailment in deeds, behaviours, and living from the normal to the abnormal. A state of emptiness and irrationality in life.

Since filmmaking started in Nigeria, language has been a pivotal mode of communication. Its denotative, literary, and symbolic functions remain largely accountable for ascertaining meaning in communication. Underscoring the significance of language in indigenous films, Oteiwy mentions that language motivates people for a living and dealing not only with the impossibility of knowing the motivation of other characters in their actions; but also presents the problem of communication between them (Oteiwy17).Although language is a means of identifying a culture in which a film is set when the character is not understood, communication is lost; when communication is lost, language becomes nonsensical, and its purpose is lost.

In characterization, the social status of a character influences or governs his linguistic structure and/or conduct. For example, a young child speaks differently from older children, and in turn, children speak differently from mature adults. The varieties of language actors use to reflect their age, regional, social, or ethnic origin, and possibly even their gender. A character's manner or way of speaking, choice of words, and even rules for conversing may highly be determined by certain social requirements. Therefore, when there is a shift from normal conduct to the abnormal, in words and action, a character, thereof is considered absurdist. Like every non-absurdist character, absurd characters are identified by their actions, dressing, what they say, the way they say it both to themselves and other characters, their reaction toward other characters, and the feeling and reaction of other characters toward them. Again, language becomes the most defining medium in characterizing persons who behave absurdly or schizophrenic in film. Characterizing absurd or schizophrenic characters using language is what Hem refers to as a "metaphor of meaninglessness." (139)

Schizophrenic characters use absurd language which rejects the language of realism. They use language which seems to challenge and defy reality. A language that deconstructs reality by consistent use of nonsense and absurd thought, which fits the all-prevailing atmosphere of irrational reasoning that, underlies the whole arrangement of plot and film scenario (Filomena443). A schizophrenic character uses absurd language to explain the hopeless sense of loss and pain in the world around him. Therefore, film writers creating dialogues for schizophrenic characters use extremely grotesque language in form and content, revealing the conditions and existence of the character(s) in the world around them. Balkaya (1) further corroborates that film writer who crafts (schizophrenic) absurd characters must give them a corrupted language full of puns, repetitions, and irrelevant speeches. Schizophrenic characters must therefore use informal language when communicating. Filomena refers to absurd (Schizophrenic) characters as anti-characters because they go against the normal way of behaviour identified with other characters. Therefore, filmmakers must create the character to fit into the anti-character situation. Filomena further emphasizes that absurd (Schizophrenic) characters must be created with curious and grotesque personalities from the beginning to the end of a film piece. The sense of absurdity or hopelessness must shape the characters in life and society. Their language must show that they are lost and floating in an incomprehensible universe (Filomena1461). Thus, unlike normal characters whose languages and behaviours are reasonable and easy to understand, anti-characters or schizophrenic must be created to abandon the normal sense of themselves and the world around them.

Identity

Generally, identity questions and discussions have gained momentum in educational discourse. Scholars working in a remarkable array of social science and humanities disciplines have taken an intense interest in questions concerning identity. Within political science, for example, the concept of "identity" is at the centre of lively debates in every of its major subfield (Fearon1). Nigerian playwrights and film writers have extensively written and produced films built around identity issues. Themes hanging on economic identity, religious identity, historical identity, and language

identity are seen in some of their works. Benebai, for example, extensively discourses language identity as the most prominent element of a people. He explains that language, especially, is a cardinal weapon of identity that is communicated orally or symbolically and must be understood by the individual members of the group (Benebai25). This also applies to film characters who must communicate verbally or metaphorically. Whichever way they communicate; the goal is to advance the film story.

Film (Nollywood characters) characters are created to imitate real human actions convincingly using language. Each character has a function or a need. A character without function is not valued in the film's story. Therefore, every character can be analysed for its communicative function in terms of the film's parts. Characters in Nollywood help to further the plot, express an idea, and contribute to the overall film spectacle. These they can achieve with their mode of communication. Thoughts, language (words), and actions of a character present the character's identity better than any other mode or medium of communication (Vidhya and Arjunan 76). This, therefore, means that the query of language identity is important in characterization's discourse. Identity, whether in actions, appearance, or words, is important because they function as a medium of characterisation. Relatedly, film analysts can use a character's identity to refer to his characteristics or attributes that can or cannot naturally be expressed in terms of a social or educational category. This means that character identity is not only known through physical,social, or educational context but, sometimes, in the background of the language.

Fearon explains another concept of character identity. He calls the idea "role and types identity" (Fearon15). He uses role identity to refer to characters who are expected or obligated to perform certain actions, behaviours, routines, or functions in particular situations. He then uses the type identities to denote labels applied to persons who share or are thought to share some characteristic in appearance, behavioural traits, beliefs, attitudes, values, skills, knowledge, opinions, experience, and historical commonalities like region or place of birth. Whether role or type identity, language is a determining factor that regulates the film's characterization world. Its significance provides the foundation of culture, activities, and relations in film. Language, among the other fundamentals, identifies each actor as belonging to a particular social and religious group. It is a sort of heritage for the character and the people he represents (Oteiwy11). From another dimension, language in films (Nollywood) can be oral testimony in the form of sagas, folktales, songs, rituals, and proverbs (Importance 12, 16).When this is the case, language becomes the primary and most important means of communication among characters. It also becomes the primary means of character identification.

Language in Nollywood is also used to represent the repository of the history of the society which the character represents. Through language, the audiences acquire self-awareness about who a character is and who the group he represents is. Therefore, language in the film is crucial in the development of the individual character because it further functions to express his(her)feelings, moods, ideas, information, and experience. As a feature and identifying mark of every culture presented in the film, language becomes a viable representation mechanism. A medium with which pride and cultural heritage are refurbished in film.

Character and Language Absurdity (Schizophrenia)/ Identity in *Village Destroyer*

Produced by Kenneth Okonkwo in 2006 and directed by Ugo Ugbor, the film, *Village Destroyer* is set in a traditional Nigerian society. *Village Destroyer* is the story of Nwabueze, a man in his late 40s who is married for Seven (7) years before having a daughter. He is cursed with psychosis by Ekene for not supporting him in a land case he has with Ikemba. Nwabueze was cursed the day his wife gave birth to a baby girl. After many years, he recovered from his insanity. However, his recovery happened after the cleansing of the community and the death of Ekene.

Before his wife gave birth to his daughter, Wabugo, Nwabueze's actions, and language were coherent, just like every other character in the film. He married a beautiful wife Nkechi and worked hard to feed her through farming. He desires to give birth like every other man around him. But on the day he welcomes his child Wabugo, his actions and language shift from reality to the absurd. Displaying psychosis, Nwabueze pauses, laughs scornfully, bends to the ground like a dog, and dances, singing, using his name repeatedly. This abstract presentation of action is a social deviation from the reality of life to the absurdity- a schizophrenic display. His sudden change prompted other characters like Nne (Nwabueze family relation) to say that he should be gotten held off and taken to Mazi Ogwomu's (herbal doctor) place for an herbal treatment. Before they could do so, Nwabueze threatens a fight and ran away from their grip. His actions were unusual for him, he is therefore termed "mad" by Nne and other friends and family members.

As mentioned earlier, unlike other characters, Nwabueze's language is informal, corrupted, full of puns and repetitions, and irrelevant. The most common phrase he uses to end almost every statement throughout his madness in the film is:

Nwabueze: *Nwabueze the father of one.*

The moment the insanity came upon him, he sings using his name repeatedly:

Nwabueze: *Nwabueze, Nwabueze, Nwabuezeni.*

He is also seen repeating words consistently. An example is when he encounters the injured Wabugo (his daughter).As he tries to assist her to apply herbs to her wound, he said:

Nwabueze: *Don'teee... Sorry o. Ebezinanow. Sorryo. Is it painful?Ok. I am going to take you home. But don't cry o. I have heard now, ebezina now, anugomu now. Sorry now, doooh now.*

Nwabueze also plays with words like 'wicked' and 'O'. In the same instance of helping Wabugo, he expresses fear:

Nwabueze: *This village is wicked; everybody here is wicked even the birds teuteureutueee wicked.*

After he rendered help to the injured Wabugo, he brought her to her mother, carrying her on his back. His message to her mother was,

Nwabueze: *she has wound o, she has wound o. The village is wicked o.*

Nwabueze's language deconstructs reality through the consistent use of nonsense and absurd thought. To Nkechuku and Nne he said,

Nwabueze: *what are you children doing here now. Won't you go home and do something for your parent…go home? Go home and do something.*

Here, Nwabueze refers to two grown-up people (adults- a man and a woman) as children whose parent needed their help at home. This language deconstructs reality, and it is nonsensical to viewers and listeners. Further, Nwabueze uses language that differs from his action. To Ikuku the medicine man through whom Ekene made Nwabueze mad through mystic means, he said:

Nwabueze: *Ikuku, the only man that can turn light to darkness. The only man that can turn water into blood. The greatest evil man. I would command God to make you eat the fruit of your handwork.*

After making such a serious allegation against Ikuku, he ended up prostrating in worship to Ikuku. This was a schizophrenic representation. An absurdity. A shift from what is acceptable and obtainable within the Nigerian community to non-normal. The action and language lack harmony. They are not only disjointed but schizophrenic.

Wabugo's mother's place is where he usually goes to request food. In one instance, he said to the old woman (Wabugo's grandmother):

Nwabueze: *I came to know if you have finished cooking?*
Grandmother: *Is this your house? Can't you go to other people's houses and ask them whether they have finished cooking?*

He replied to her, saying:

Nwabueze: *I have a house o. I have a beautiful daughter o. Nwabueze is the father of one. I will gooo. I am about to gooo.*

Nwabueze's response is far different from what Wabugo's mother expected. His concerns were his house and beautiful daughter, and those were what he expresses instead of giving a direct answer to the question raised about food. Notice that after saying:

Nwabueze: *I will gooo, I am about to gooo*,

he located a comfortable place around and sat down waiting for him to be served food. This action here portrays psychosis because his language does not correspond with his actions.

More of Nwabueze's schizophrenic speeches that do not follow an accepted line of thought are found in his dialogue with the young man he meets on his way to Wabugo's grandmother's place. To the young man, he said in Nigerian pidgin:

Nwabueze: *Wetin come put you for this kind behaviour? Do you want to marry my daughter? My daughter is beautiful o.*

Nwabueze's language here differs from the line of thought of the young man whose aim is to assist him financially. On several occasions, he is spotted Soliloquizing. For example, before Nwabueze rendered help to the injured Wabugo, he told himself

Nwabueze: *this village is wicked. Everybody here is wicked. Even the birds, teuteureutueee, wicked. But I saw something. Blood. Blood is thicker than water.*

Nwabueze's senseless referral to birds who were as wicked as the people of Ugbaka land further placed him as a true Schizophrenic character.When he got to the stream, soliloquized further

Nwabueze: *People now come here to steal my water. The water has reduced. Thieves! I am going to watch out for the next person, and I would deal with that person.*

The community owns the stream and so, therefore, the stream is meant for everybody and every family. His aggravation toward those who come to fetch water from the stream made no sense.

There are differences between the anti-character (Nwabueze) and other characters' personalities and peculiarities in the film. Unlike other characters like Nne, Ekene, and Ada, the anti-character, Nwabueze, always uses inconstant words, and engages in capricious behaviour and odd ideas. His behaviour and mind-set differ from those of other characters, and they are revealed in his absurdist speech and actions. The characteristics which identifies him as a schizophrenic character are those that make him soliloquize continually and repeatedly. Unlike other characters, his sentences are interrupted or disordered without cogent reasons. This is because his character is created not to follow any regular rules in his speech. These bizarre or absurd features, especially his choice of words, make it difficult for some other characters to understand and follow his line of thought, reason, and behaviour (Filomena1462). Unlike other characters like Wabugo's grandmother who ask questions and wait for other symbols to respond or give an answer, whether correct or not, the anti-character's (Nwabueze) words have no fixed or settled form and regularities. Sometimes, the reply he gives does not correspond to what is expected of him. When a normal character asks something, he ends up replying with unrelated (disjointed) words that may be irrelevant to the current line of thought, thereby causing a communication breakdown among the characters in the film. Nwabueze's language falls into a state where semantics have no orderliness to infer or obey- a language that is not clear for understanding or words that do not make any sense. Therefore, his language reflects reality's darkness in the innermost thought of the character. These absurdist features which the filmmaker used send a signal to the film audience that the character of Nwabueze is schizophrenic. A diabolically/mystically caused schizophrenic state Nwabueze could do nothing about.

Conclusion

So far, from the analysis of the film, *Village Destroyer*, no doubt, Kenneth Okonkwo made a remarkable effort in portraying the absurdity of action and language of the madman in its true form. Okonkwo used the character of Nwabueze to remind scholars of the character of Estragon and Vladimir in *Waiting for Godot*by Samuel Becket. Characters are created to engage in capricious behaviour, whose ideas are sometimes odd, and who talk continually and repeatedly to themselves. Most importantly, Okonkwo presented Nwabueze as a schizophrenic personality using the right choices of language. The madman's language fittingly identified and distinguished him (Nwabueze) from other characters in the film. With a proper shift of words (language) from the real to the absurd, viewers could no doubt identify Nwabueze as someone who has psychosis.

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SKEPTICISM AND CERTAINTY AS KEY PLAYERS IN THE SEARCH FOR KNOWLEDGE: MICHEL DE MONTAIGNE'S APPLICATION OF SKEPTICISM TO EDUCATION

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Abstract
The pursuit of mental peace has long captivated philosophers across different epochs, driven by the contradictions inherent in various beliefs. This intellectual journey often leads to skepticism, where doubt becomes a prevailing attitude. While skeptics are commonly perceived as perpetual doubters, a crucial question arises: Can a skeptic truly attain certain knowledge, reaching a point where doubt is no longer necessary? This research delves into the interplay between skepticism and certainty, exploring their connection in the context of Michel de Montaigne's works. A method of analysis, was employed to scrutinized skepticism and certainty. This was specifically to examine Montaigne's application of skepticism as a pathway to certainty in education. Contrary to the misconception that skepticism is solely about doubt, this article reveals that skepticism encompasses a method for acquiring knowledge. It advocates subjecting every hypothesis to continual testing, insisting that knowledge is best obtained through doubt until an indubitable or nearly indubitable truth is uncovered. When evidence is inconclusive, the skeptic advises suspending judgment, recognizing that knowledge often rests on unproved postulates or assumptions. This skeptical position aligns with the Pyrrhonian school of thought. In Montaigne's educational philosophy, skepticism becomes a tool for nurturing critical thinking in children, encouraging them to form opinions independently of their teachers. Our findings suggest that skepticism, when employed not only as a tool for doubt but also as a means of knowing, enhances effective communication. Therefore, it is recommended that in the search for knowledge, skepticism should be employed as a tool to know and not only as a tool for doubt, as one without knowledge cannot communicate effectively. To be certain about what one knows, judgment should be suspended.

Key Words: *Skepticism, Certainty and Education.*

Introduction

Since the dawn of humanity, individuals have clung tenaciously to personal beliefs, often at odds with conflicting perspectives. In everyday life, practically, everybody is skeptical about some knowledge claims; the contradiction in things confused people and they were plagued by doubt as to which alternative they should believe. This gave rise to what we have come to know as **Skepticism**. One Philosopher comes to say one thing, another contradicts what he has said and the cycle continues. Nowadays, we refer to the Skeptics as those who doubt. Epistemological skepticism deals with the question of whether anything can be known. This claim or postulation has led many people to conclude that with skepticism, we can really know nothing. However, the word Skeptics was derived from the Greek word '*Skeptikoi'* which means 'Seekers' or 'Inquirers'**.** According to Sextus Empiricus, Skepticism emanated as a result of people hoping to attain mental peace and calmness. The skeptics thought that investigation could be used to separate truth from falsehood in order to attain mental tranquility. The point at which one attains mental tranquility is known as the point of being 'Certain' about a subject matter.[1]

Like knowledge, Certainty is an epistemic property of beliefs. People were always convinced that they are certain about the things they know. Although some philosophers have thought that there is

no difference between knowledge and certainty, it has become increasingly common to distinguish them. On this conception, then, certainty is either the highest form of knowledge or is the only epistemic property superior to knowledge.[2]

This research seeks to ascertain that skepticism does not make one to be void of knowledge, rather, skepticism as a method of inquiry may lead one to certain knowledge of the truth. This research seeks to underscore that theories have been falsified and new theories have emerged due to advancement in knowledge promulgated by those who suspend judgment in order to arrive at certainty through inquire. I would have still believed that the earth is flat or round if not that an inquirer suspended knowledge; doubted the existing phenomena, what seemed to be true and what was believed to be true in order to come up with a new knowledge.

This work will be relevant to everyone who is an Inquirer; people who seek to be free from prejudices, pre-conceptions and bias in their search for certain knowledge. It will be relevant to Philosophers and researchers of all periods. This research work is aimed at helping scholars to appreciate skepticism as a philosophic tool to employ in order to achieve knowledge. Furthermore, because the issue of decision making is a day to day affair, the society at large is not left out. Political leaders, Church leaders and people who are in positions of decision making will find this research work relevant as it will help them to suspend judgment in the face of two contradictory positions in order to make the right decision which will bring about development in the church, academic institutions and in the society at large.

Evolving Conceptions of Skepticism: Transitioning from Doubt in Classical Traditions to Certainty in the Modern Era

Skepticism is a widely discussed theme in Epistemology. People seem to disagree about pretty much anything; disagreements arise on a wide range of topics. The world looks differently to different observers, at different times, in different circumstances. A theory convinces some, but not others; customs differ. No sense-perception, no proof or premise, and no practice, or so the skeptic's argument can be invoked to demonstrate what the world is really like, which theory is true, or which way to live is good. Because of these and similar considerations, change, difference, and dissimilarities are the basic currency of skeptical investigation. Skepticism was made popular in the 'enlightenment' period through the work of Sextus Empiricus which was published in France in 1560. However, Skepticism had its roots not only in a combination of Cynical attitudes towards the authorities of institutions and traditions but also in the relativism and skepticism of some of the Sophist. This means that skepticism dates back in the time of Sextus Empiricus. There are traces of skeptical ideas in Early and Classical Greek Philosophies. The early Greek philosophers developed distinctions between reality and appearance, knowledge and belief, and the non-evident and the evident. These distinctions form the framework in which skepticism can be conceived.[1] The idea that truth is seen and knowledge gained from some perspective outside of the ordinary ways of mortal life, and that mortals rely on something lesser, be it the hear-say of fame, or signs, or appearances, runs through much of early Greek thought. However, few early Greek thinkers seem to have had skeptical or proto-skeptical inclinations. Xenophanes and Democritus are perhaps the most prominent apparent exceptions. There were other early and classical Greek philosophers who were skeptical in there postulations about the nature of things. However, we heard of skepticism through Sextus Empiricus in his first volume: Outlines of Pyrrhonism; thus, Pyrrho was honoured as the father of the skeptical tradition.

While skepticism threaded through the history of philosophy, it took a distinctive turn in the early modern period. It transformed into a tool that not only fostered doubt but also led to certitude. Notable philosophers like Descartes, Russell, and Hume contributed significantly to this shift.

Descartes is a French early modern philosopher, mathematician and scientist who existed in the 17th century. He was credited to be the father of modern skepticism. He was dissatisfied with the scholastic philosophy which dominated the philosophy of his time. The scholastic philosophers sought to answer highly philosophical abstract questions mainly on the basis of Aristotle's teachings. To Descartes, they were pointless and futile in their opinions. He then posited that philosophy needs a completely fresh start; a new beginning. However, the question is: How can one build a new philosophical system? He responded to this question by saying that we could rebuild a new philosophy on a strong foundation. But then, what can serve as the strong foundation upon which we could rebuild a new philosophy? To Descartes, nothing can do this job better than our most certain beliefs; that is, the things we can be most sure of are true. He posits:

> Of philosophy, I will say nothing except that when I saw that it had been cultivated for many ages by the most distinguished men, and yet there is not a single matter within the sphere which not still in dispute, and nothing therefore with is above doubt. I did not presume to anticipate that my success would be greater in it than that of others; and furthermore, when I consider the number of conflicting opinions touching a single matter that may be upheld by learned men, while there can be but one true, I reckoned as well-nigh false all that was only probable.[2]

Descartes carried out this most attempts in his "Meditations of First Philosophy, 1641." He wants to find absolutely and most certain or unshakable belief that he can build his new philosophy upon. The method he suggests is known as Descartes' Methodic Doubt. The main idea of this method is to subject all our beliefs to radical doubt in order to see which of them can withstand such doubt and hence be accepted as absolutely certain. There is a difference between the things we may in fact take ourselves to be certain about and the things I may justifiably do so (that is, things we are justified in being certain about). For example, I am certain that I am working on this research right now or I am certain that I woke up this morning or I am certain that 2 + 2 = 4 or you are certain that you are reading through my research right now. Yet are we really justified in being so certain? To Descartes, after having employed the radical doubt method, I will have to admit that I am not certain about many things I claim to be certain about. Indeed, there are only but few who believed that pass Descartes' test of radical doubt. Can I really be certain that I am working on this research right now or that I woke up this morning or that 2 + 2 = 4 and can you really be certain that you are reading this research right now? No, you are not. After all, you could as well be dreaming or being deceived.

Mathematical beliefs did not escape Descartes' radical doubt; how can I be sure that 2 + 2 = 4? He says: "I was especially delighted with mathematics, on account of the certitude and evidence of their reasonings; but I had yet a precise knowledge of their true use…."[3] What ensures that I do not err every time; perhaps there is an 'evil demon' or a wicked neuro-scientist who constantly manipulates our thoughts by systematically distracting us when I try to verify our mathematical beliefs. To Descartes, 'I don't know what to believe anymore, but there is hope…'[4] he argues that there is at least one thing that I cannot doubt and which I can be absolutely certain about. This is the fact that when I doubt I cannot doubt the fact that I doubt or think for doubting is just a form of thinking. When I can be sure that I think I can equally be sure that I exist while I am thinking for if indeed I can be sure that I am thinking there has to be something that does the thinking and I am the something; and if I am deceived, I must exist to be deceived; if I am dreaming, I must exist to dream.[5] Descartes went ahead to say "… given the hypothesis of the evil genius and all its consequences which flow from it I cannot doubt my own existence without affirming it."[6] It was at this point that I finally arrive at the *Cogito* Argument… I think, therefore, I am. What am I?

Descartes answered 'A thing which thinks.' When ask what a thing which thinks is, Descartes answered "it is a thing which doubts, affirms, denies, wills refuses, and which imagines and feels.'[7] This argument assures us that there is at least one thing that is impossible to doubt and is thus absolutely certain. This is the fact that I exist while I think and this is precisely the unquestionable fact that can figure as the unquestionable and firm foundation which Descartes has been looking for in order to build his new philosophical system upon. The prospect of building a whole world view upon the certainty that I exist while I think is not very promising given that I can only be certain that I exist while I think. How can I ever know as I seem to that I live in a planet that I share with other human beings and other animals and which orbit is sun? and how can I know that 2 + 2 = 4? It is indeed a long road for Descartes to restore a certainty in our common sense beliefs and many of these beliefs have to be abandoned along the way amongst those are our commonly accepted belief that material things are really coloured or have other sensory properties like taste, smell, touch and sound. It takes Descartes the whole rest of his Six Meditations to walk down this road and restore our confidence in our belief of mathematical truths and the existence of the outer world.

The method that Descartes employs for extending our certain beliefs consists in squeezing out the certainties he has already arrived at. The *cogito* argument is a method for squeezing out certain beliefs or idea from another, after all, the *cogito* argument is an argument that is a conviction or an inference from one belief to another. The unshakable belief that this argument starts from is the belief that you are thinking when I doubt and I arrive at a certainty just by observing that whatever I might doubt, I cannot doubt that I doubt when I doubt. The *cogito* argument takes this certainty and squeezes out new certainty that I cannot only be sure that I think when I doubt but also that I exist when I think. It is exactly this new regained certainty of our existence that the *cogito* argument provides us that Descartes squeezes next. In a second passage of his second meditation, he writes "I am… I exist… that is certain… but for how long…? for as long as I am thinking, I am then, in the strict sense only a thing that thinks; that is, I am a mind or intelligence or intellect or reason, But for all that, I am a thing which is real and which truly exists. Descartes further squeezes out information about his nature from the certain belief that he exists while he thinks, as a result Descartes cannot only know with certainty that he exists but also that he is a thinking thing; a thing capable of thinking. At this stage Descartes can only be sure of the fact that he is a thinking thing and it is still an open question on whether also he has a body as he usually supposed. Descartes responded to this by saying that it can be proved that I have a body and that our senses by and large assure us of the existence of other corporeal things even though they still systematically deceive us about their nature. This can be proved by further squeezing out a clear and distinct idea of ourselves as a thinking thing.

David Hume, a 19th century Scottish Philosopher and Historian based his skepticism on the knowledge of the unobserved; to get clear about what this amounts to. For instance, we ordinarily take ourselves to know a lot about things that we haven't directly observed. For example, we take it that blue whales and other animals are the largest animals on earth, we take it that we know that there was a man called Napoleon who conquered most of the world, we also take it that we know when the next Presidential election will be conducted in Nigeria, that is, knowledge about what will happen in the future. None of these are things that are directly observed, we have never seen blue whales and we haven't seen every other animal to compare them to the blue whales. We have never met Napoleon and we are not sure if he actually conquered most of the world and finally, it is likely possible that the presidential election in Nigeria might not hold when we thought it would hold. The question now is: how do we know these things that we haven't yet observed? In some cases, it seems pretty easy to know about things we haven't directly observed. For instance, we know that all triangles, even triangles we haven't yet observed have three sides, we know that two apples and another two apples will give us four apples any time. The question is: what is special about these cases that make them so easily to know? Hume says they express relations of ideas.[8] A Relation of ideas is something whose denial cannot be conceived and any attempt to denial it would be self-

contradictory. Try to imagine a two-sided triangle, that's impossible. Relation of ideas have to be true no matter how the world turns up, they are necessary truths. I can ask again: what does it take to know relations of idea? For Hume, he said that propositions of this kind are discoverable by the mere operation of thought without dependence on whether it is anywhere existent in the universe. In some claims, I don't need to gather evidence to know whether it is true or false; evidence might tell us the world is this way or that way but no matter what the world is like, all triangles must have three sides. If anything at all is required to know if the relation of idea is true, it is just 'Understanding.' This is what Hume referred to as the mere operation of thought; that it is enough to say that it has to be true and to know that it is true. Contrast Relation of Ideas with another class of claim that Hume calls Matters of Fact. For example, as I am writing this, it is raining outside. This claim is true but the denial is not inconceivable or contradictory. The mere 'Operations of Thought' is not enough to get knowledge of their truth. I can easily imagine that it is sunny outside; because this claim has a denial that is contradictory, because I conceived that they are false, is not enough just to conceive what they mean, I have to go out and make some observation, hence, matters of fact contrast with relations of ideas and what it takes to know them. This distinction is closely related to what was later called *Aposteriori* and *Apriori* by Immanuel Kant.[9]

Another question that Hume was faced with was: how can I know about these matters of fact if not by observation or by operation of thought? Hume often use this general strategy: he projects observed regularities, things that has been true in cases he has observed and in unobserved cases. For instance, all the fires I have observed are hot when I feel it. I can state it with some premise;

p1: All Observed 'F's have been 'G'

p2: If 'F' is Fire and 'G' is Hot

Conclusion: All unobserved 'F's are 'G'

This pattern of inference is called Induction.[10]Our judgments based on past experience all contain elements of doubt; we are then impelled to make a judgment about that doubt, and since this judgment is also based on past experience it will in turn produce a new doubt. Once again, though, we are impelled to make a judgment about this second doubt, and the cycle continues. He concludes that "no finite object can subsist under a decrease repeated *in infinitum*." A second contradiction involves a conflict between two theories of external perception, each of which our natural reasoning process leads us to. One is our natural inclination to believe that we are directly seeing objects as they really are, and the other is the more philosophical view that we only ever see mental images or copies of external objects. The third contradiction involves a conflict between causal reasoning and belief in the continued existence of matter. After listing these contradictions, Hume despairs over the failure of his metaphysical reasoning:

The *intense* view of these manifold contradictions and imperfections in human reason has so wrought upon me, and heated my brain, that I am ready to reject all belief and reasoning, and can look upon no opinion even as more probable or likely than another.[11]

He then pacifies his despair by recognizing that nature forces him to set aside his philosophical speculations and return to the normal activities of common life. He sees, though, that in time he will be drawn back into philosophical speculation in order to attack superstition and educate the world.

Hume's emphasis on these conceptual contradictions is a unique aspect of his skepticism, and if any part of his philosophy can be designated "Humean skepticism" it is this. However, during the course of his writing 'The *Treatise'*, his view of the nature of these contradictions changed. At first, he felt that these contradictions were restricted to theories about the external world, but theories about the mind itself would be free from them, as he explains here:

> The essence and composition of external bodies are so obscure, that I must necessarily, in our reasonings, or rather conjectures concerning them, involve ourselves in contradictions and absurdities. But as the perceptions of the mind are perfectly known, and I have used all imaginable caution in forming conclusions concerning them, I have always hoped to keep clear of those contradictions, which have attended every other system.[12]

When composing the Appendix to the *Treatise* a year later, he changed his mind and felt that theories about the mind would also have contradictions:

> I had entertained some hopes that however deficient our theory of the intellectual world might be, it would be free from those contradictions, and absurdities, which seem to attend every explication, that human reason can give of the material world. But upon a more strict review of the section concerning I find myself involved in such a labyrinth, that, I must confess, I neither know how to correct my former opinions, nor how to render them consistent. If this be not a good *general* reason for skepticism, this at least a sufficient one (if I were not already abundantly supplied) forme to entertain a diffidence and modesty in all my decisions.[13]

Thus, in the *Treatise*, the skeptical bottom line is that even our best theories about both physical and mental phenomena will be plagued with contradictions. In the concluding section of his *Enquiry*, Hume again addresses the topic of skepticism, but treats the matter somewhat differently: he rejects extreme skepticism but accepts skepticism in a more moderate form. Hume propounded what is known as mitigated skepticism. He associates extreme Pyrrhonian skepticism with blanket attacks on all reasoning about the external world, abstract reasoning about space and time, or causal reasoning about matters of fact. He argues, though, that I must reject such skepticism since "no durable good can ever result from it."[14] Instead, he recommends a more moderate or *Academic* skepticism that tones down Pyrrhonism by, first, exercising caution and modesty in our judgments, and, second, by restricting our speculations to abstract reasoning and matters of fact.

The role of skepticism in Education according to Michel de Montaigne

By the 16th century, the Renaissance was in full swing, the Protestant Reformation had already been around for over a generation and people had serious doubts about the intellectual and spiritual grip the Church had on the society. Since the Church also controlled education, people began to question these methods.[15] This wave of humanism swept through Europe to other continents where we have more of developed countries.

It was during this time of doubt and skepticism that Michel de Montaigne arrived on the scene. Montaigne was not so much an educator as he was a person who had a strong opinion of how education should be. He also knew how to write witty insightful essays on the subject of education along with other subjects of his interest. Let us take a brief glance at his contentions on philosophy of education may enable one to analysis how skepticism and certainty informed his position on education.

In the light of the preceding statements, it is being asserted that Montaigne's views on education were almost a reaction against church views on education. Montaigne exhibits an unstinting skepticism toward nearly every subject he considered. He doubted the philosophy of education which was held by the church in his time. Montaigne believed in a holistic education of the man and not the type of education that divides man into pieces. As a child, he had a very unique education

being the son of a wealthy man; his early education was done by private teachers who taught him Latin and Music. He then attended an excellent boarding school where he received the highest quality humanistic education. For this reason, he criticized the study of Latin and Greek because to him, the development of the mother tongue first should be a priority. The discussion regarding the use of the mother tongue is a recurring motif in the realm of early language education. Education, he argued, is similar to philosophy. It should not consist in teaching the Latin language and inculcating knowledge of Latin classics, but rather in careful reflection, the development of judgment, hands-on activities, personal freedom, learning from everyday situations, and playfulness. Therefore, he voiced his critique of the study of classical subjects, asserting that it inadequately equipped students for real-world applications, instead fostering arrogance. He continued by advocating for tutors to encourage their pupils to critically analyze and meticulously evaluate all their readings, refraining from accepting information unquestioningly or relying solely on authority. There should be diversity of opinions and let the diversity of opinions be propounded to, and laid before him, the student will himself choose, if he be able; if not, he will remain in doubt. This is because, if he does not embrace the opinions of his teacher, by the exercise of his reason they will no more be theirs, but become his own. Hence he says: "Who follows another, follows nothing, finds nothing, nay, seeks nothing. *Non sumus sub rege; sibi quisque se vindicet* (we are not under a king; let everyone dispose of himself. Let him, at least, know that he does know).[15] This for him, means we should imbibe their knowledge, but not adopt their dogmas; and no matter if he forgets where he had his learning, provided he knows how to apply it to his own use; truth and reason are common to everyone, and are no more his who spoke them first than his who spoke them after. It is no more "according to Plato than according to me," since both he and I equally see and understand in the same manner. The several fragments the pupil borrows from others he will transform and blend together to compile a work that shall be absolutely his own; that is to say, his judgment, which his instruction, labour, and study should alone tend to form. He is not obliged to discover whence he had his materials, but only to produce what he has done with them. Montaigne proceeded to express that conscience and virtue must be prominently evident in one's speech, guided solely by reason. The student should be made to understand that when he acknowledges errors that he discovers in his own argument, though only found out by himself, it is an effect of judgment and sincerity, which are the principal things he is to seek after. Let him examine every man's talent; a peasant, a bricklayer, or any casual passenger, a man may learn something from every one of these in their several capacities, and something will be picked out of their discourse, whereof some use may be made at one time or another; nay, even the folly and weakness of others will contribute to his instruction. By observing the graces and manners of all he sees, he will create to himself an emulation of the good, and a concept of the bad. After having taught our pupil what will make him more wise and good, you may then show him the elements of logic, physic, geometry, and rhetoric; and the science which he shall then himself most incline to, his judgment being, beforehand, formed and fit to choose, he will quickly make his own. The way of instructing him ought to be, sometimes by discourse, and sometimes by reading; sometimes his instructor shall put the author, which he shall think most proper for him, into his hands, and sometimes only the marrow and substance of it; and if the instructor himself be not conversant enough in books to turn to all the fine discourses the book contains, there may some man of letters be joined to him, that, upon every occasion shall supply him with what he desires and stands in need of, to recommend to his pupil. And who can doubt but that this way of teaching is much more easy and natural than the fruit, therefore, is not only, without comparison, much finer, but will also be much more early ripe Such a tutor will make a pupil to digest this new lesson, that the height and value of true virtue consists in the facility, utility, and pleasure of its exercise; so far from difficulty that boys as well as men, and the innocent as well as the subtle, may make it their own; and 'it is by order and good conduct, not by force, that it is to be acquired. Another target of criticism was the teaching methods of the day, which were often lecture-style. Montaigne views this pouring knowledge into the mind and not useful for the student. He supported a more 'interactional' approach to teaching in

which the students and teacher take turns talking and listening. Through action came understanding in his opinion. Montaigne was among the philosophers who criticized corporal punishment. To him, the use of corporal punishment implies that one is training an animal and not a human being.[16]

We are able to see from these points that education, to Montaigne should start off from philosophy. He encouraged that the students should be skeptical about the things they are being taught. The use of reason to ascertain certainty was also encouraged by Montaigne and when a student does not yet agree with what the teacher says, the student should remain in doubt.

Evaluation/Conclusion

This research have established that skepticism refers to the search for knowledge; a skeptic is one who inquires and one who seeks for mental peace in a world filled with chaos despite the myriad of beliefs and opinions which people hold. Skepticism is an academic tool for enquiry which should be employed in every research and learning process to attain certainty. Individuals dedicated themselves to the pursuit of definite knowledge, and akin to Socrates, Montaigne was equally preoccupied with this quest for knowledge. Similarly, for both Montaigne and Socrates, the pursuit of knowledge remains imperative, even in the face of its potential unattainability. His search for knowledge gave skepticism its relevance in the renaissance period. The aim of Montaigne's skepticism is not to ruin arguments by opposing the arguments, as it is the case for the Pyrrhonian antilogy but rather to counter-balance a single opinion by taking into account other opinion.

Prior to embarking on his literary endeavor, Montaigne perceived the 16th century, his contemporary era, as characterized by deceit, corruption, aggression, and insincerity. Given this perspective, it comes as no surprise that the Essays find their starting point in a pessimistic outlook: the pessimism of Montaigne's recognition of the rule of appearances and of the loss of connection with the truth of being. Montaigne's much-discussed skepticism results from that initial negativity, as he questions the possibility of all knowing and sees the human being as a creature of weakness and failure, of inconstancy and uncertainty, of incapacity and fragmentation, or, as he wrote in the first of the essays, as "a marvelously vain, diverse, and undulating thing who is not capable of forming many certain and uniform judgment." His skepticism is reflected in the French title of his work, Essays, or "Attempts," which implies not a transmission of proven knowledge or of confident opinion but a project of trial and error, of tentative exploration. Neither a reference to an established genre (for Montaigne's book inaugurated the term 'essay' for the short prose composition treating a given subject in a rather informal and personal manner) nor an indication of a necessary internal unity and structure within the work, the title indicates an intellectual attitude of questioning and of continuous assessment.

Montaigne's skepticism does not, however, preclude a belief in the existence of truth but rather constitutes a defense against the danger of locating truth in false, unexamined, and externally imposed notions. His skepticism, combined with his desire for truth, drives him to the rejection of commonly accepted ideas and to a profound distrust of generalizations and abstractions; it also shows him the way to an exploration of the only realm that promises certainty: that of concrete phenomena and primarily the basic phenomenon of his own body-and-mind self.[17] This self, with all its imperfections, constitutes the only possible site where the search for truth can start, and it is the reason Montaigne, from the beginning to the end of the Essays, does not cease to affirm that "I am myself the matter of my book."[18] He finds that his identity, his "master form" as he calls it, cannot be defined in simple terms of a constant and stable self, since it is instead a changeable and fragmented thing, and that the valorization and acceptance of these traits is the only guarantee of authenticity and integrity, the only way of remaining faithful to the truth of one's being and one's nature rather than to alien semblances.

Yet, despite his insistence that the self guard its freedom toward outside influences and the tyranny of imposed customs and opinions, Montaigne believes in the value of reaching outside the self. Indeed, throughout his writings, as he did in his private and public life, he manifests the need to entertain ties with the world of other people and of events. For this necessary coming and going between the interiority of the self and the exteriority of the world, Montaigne uses the image of the back room: human beings have their front room, facing the street, where they meet and interact with others, but they need always to be able to retreat into the back room of the most private self, where they may reaffirm the freedom and strength of intimate identity and reflect upon the vagaries of experience. Given that always-available retreat, Montaigne encourages contact with others, from which one may learn much that is useful. In order to do so, he advocates travel, reading, especially of history books, and conversations with friends. He refers to the books written by others as 'Other Minds' that one should interact with. Thus, Montaigne extends his curiosity about others to the inhabitants of the New World. To him, involvement in public service is also a part of interaction with the world, and it should be seen as a duty to be honourably and loyally discharged but never allowed to become a consuming and autonomy-destroying occupation.

To further emphasize on the existence of certainty, we saw in this research, the work of Rene Descartes where through his skepticism; he was able to arrive at certainty. He kept on doubting till there was something about him that he couldn't doubt; the fact that he exists and he is thinking or doubting cannot be doubted, "I think, therefore, I exist." He was also of the notion that mathematical truth cannot be doubted. I see a great reflection of the skepticism of Michel de Montaigne in the work of Rene Descartes who was regarded as "The father of modern philosophy." He was interested in "certain" knowledge and the relationship between the body and the mind.

Montaigne applies and illustrates his ideas concerning the independence and freedom of the self and the importance of social and intellectual intercourse in all his writings and in particular in his essay on the education of children. There, as elsewhere, he advocates the value of concrete experience over abstract learning and of independent judgment over an accumulation of undigested notions uncritically accepted from others.

By way of conclusion, this research work has been preoccupied with the philosophical evaluation of skepticism and certainly and it can be noted through some of the essays of Michel de Montaigne that skepticism and certainty are key players in the search for knowledge therefore, that a skeptic should not be seen as one who is without knowledge. The question is how relevant is this research to our time?

The relevance of this research cannot be overemphasized as it cuts across all spheres of human endeavour. In our education system today, especially at the tertiary institutions, a negative attitude is given to skepticism and this has resulted in lecturers playing an authoritative roles during lectures. Students are not given the opportunity to think outside what the lecturer is teaching and have a conversation with the lecturer. Disappointingly, this style of teaching is considered as one of the approved methods of teaching, a method called Lecture Method. In this method, the lecturer comes to pour what he knows (or even read out what he has downloaded from the internet) on the students and in giving them exam questions, he expects them to give back the answers the way it was explained in class. Any students who answers using a different opinion fails while the one who gave it back same way it was taught graduates as the best student. For instance, A lecturer comes to class to teach the students that 'Obi is a boy' and in giving his exam question, he ends us asking 'Obi is a _____. or _____ is a boy.' This type of question does not give the students rooms to express themselves or prove otherwise that there could be another Obi who is not a boy. This style of teaching has created a big problem in our society. Minds are being marred instead of being made in schools. Little wonder the saying 'School is scam' is very common among university graduates. Our universities have produced graduates who cannot take the right decision through critical thinking, graduates who cannot look at things beyond the way others see it, graduates who follow

trends and the crowd to do things without asking questions, graduates who are easily deceived by political and religious leaders. Africa is considered uncivilized because we lack the application of skepticism in lecture halls. I have said this because a civilized society is the product of a good educational system. When the people are properly educated, they help to bring about development in the society. On education, Michel de Montaigne maintained that the educational system should be one that encourages the students to explore; it should encourage skepticism and not a system where students are made to learn like machines or robots. Ideas of their tutors should be placed alongside other ideas and the student should have freedom to critically examine these ideas, constructively criticize them and come up with their own conclusions. Learning should allow the students express their intellectual freedom, hence, lecture method should be discouraged at all levels. It is not about how much we have covered, it is about how well the students have been taught. Exams should be structured in a way that is not allowing the students give back to teachers exactly the things they were taught in class. They should express that through studies, they have been able to come up with their own ideas concerning issues discussed. Hence, objective exams should be highly discouraged. Also tutors should be open-minded to accommodate or accept other ideas which are contradicting their own ideas. They should allow the students express their intellectual faculties to come up with their own theories. Tutors are supposed to act as guide to students as they learn.

Montaigne encourages us to go out of ourselves to reach out to the external world we exist in, he also encourages us to participate in public service. This is very relevant in our time especially now that there is serious political awareness especially among the youths in our society. Political decisions should not be taken because of tribal or religious attachments or sentiments. People should ask questions, do their own investigations and disregard opinions that are not consistent with reality. Debates for all political aspirants should be compulsory at all levels. Those who wish to lead the people in different political positions should be transparent and open-minded. In the just concluded presidential election in Nigeria, one of the presidential candidates said “Go and Verify”, - that is, giving room for skepticism and certainty. People verified, formed their opinion about him and this earned him many supporters as many who did not know him the time he was a governor became interested in him. Most youths gave their all to support him through a movement they formed. He didn’t give them money and for the first time in the history of our country, the youths from different religions and tribes came to support one candidate who all he gave them was an opportunity to critically examine him through personal research and debates. Man naturally wishes to be made to feel involved; man wishes to be given a position where he feels important because his opinion is considered. Imagine if education is given such opportunities in our tertiary institutions, people will give their all to get educated.

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