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Editor's Note

This is the Second issue of Kiabara under the current Editorial board. We welcome you to the rebranded, peer-reviewed journal of the Humanities. We apologize for the unusually long delay which was caused principally by lack of funds. We also had to grapple with the rather slow response from many of our assessors. Again, owing to a printer's error, our Call for Papers was without a deadline. Consequently, we had a bumper harvest of more than 80 contributions. Getting all these assessed at the same time proved to be an uphill task. However, we will continue to select from this large pool for the next two or three issues. We therefore plead with our contributors to bear with us while we assess their papers for subsequent issues. Indeed, there may be no further Call for Papers until we have harvested the best publishable papers from the current stock. Happy reading as we prepare for the next issue.

Denis Ekpo

Editor

Cover Artwork: Onyemachi Nwabueze 2012. Title: *Our People, Our Culture* (vertical Detail): Medium Woodblock colour print (Elimination) Courtesy: Artist's collection

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Complementizers as Functional Heads in Urhobo-English Code-Switching

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Abstract

Pidgin and creoles, mixed languages and code-switching are some of the main outcomes of language contact. In Nigeria, as well as other ex-colonial countries in sub-saharan Africa, code-switching between the ex-colonial languages, English, French and Portuguese, and African languages has become pervasive. This paper analyzes code-switching of complementizers between Urhobo and English. The code-switched complementizers discussed in this paper include: the use of English 'that' as complementizer with Urhobo-English code-switched structures as the complement which is the embedded clause of the complex sentence. There is the co-occurrence of the complementizers that (*ne*) in code-switched sentences. Third is the insertion of Urhobo complementizer *ne* (that) in Urhobo-English code-switched structures. Fourth is the insertion of the Urhobo complementizer *tane* in Urhobo-English code-switched structures. Fifth is the use of the Urhobo relationizer *rhe* (who) in Urhobo-English code-switched structures. Lastly is the use of Urhobo conditioner complementizer *da* (if) in Urhobo-English code-switched structures. The issue of grammatical code-switched sentences and cases of aberrant code-switched structures are discussed for each of the complementizers mentioned above. The theoretical underpinnings of this study are Chomsky's principles and parameters theory of Transformational Grammar for structural analysis and Myers-Scotton's Matrix Language Frame (MLF) (1993b) and (2002) for a discussion on code-switched structures with focus on identifying the matrix

and embedded language. This study can aptly be described as an insight into the grammatical aspect of code-switching.

Introduction

A linguistic outcome of globalization is the prevalence of bilingual and multilingual speakers in most countries of the world (Kachru, Kachru and Nelson, 2009; Bhatia and Ritchie, 2014). Code switching is commonly used by bilinguals and multilinguals as a part of their speech repertoire. Code-switching is now quite dominant in the area of context. All definitions of code-switching revolve around the use of languages by bilinguals in a conversation (Muysken, 2014; MacSwam, 2014; Gardner-Chloros, 2011; Poplack, 1978/1981).

This paper is a structural or grammatical insight into the analysis of complementizers functioning as functional heads in Urhobo-English code-switching. English is Nigeria's lingua franca and it has undergone cases of hybridization and domestication in Nigeria's linguistic ecology (see Kamwangamalu, 2009; Schneider, 2011; Kachru, Kachru and Nelson, 2014). Urhobo is a south Western Edoid language spoken in the Southern part of Delta State and Bayelsa State in Nigeria's Niger Delta region (Elugbe, 1973; Aziza and Mowarin, 2005/2006).

The objectives of the paper include the following: it undertakes an overview of code-switching and discusses the various approaches to code-switching. The essay discusses functional heads and focuses on complementizers in Urhobo-English code-switched structures. The complementizers include the use of English 'that' in Urhobo-English code-switched structures. The grammaticality and aberrant cases of the co-occurrence of English that and Urhobo ne as complementizer in Urhobo-English code-switched utterances. In this case, it is the complement, which is the embedded clause that undergoes various degrees of code-mixing. The other four instances of the use of complementizers as heads are from Urhobo and they are né (that), tànẹ́ (said/that), rhé (who) and dà (if). The instances of constraints of the complements that follow the complementizers are examined. The study highlights the fact that the code-switched Urhobo-English complement with the complementizers being mostly Urhobo is not a haphazard phenomenon but a structured phenomenon.

Theoretical Framework and Data Collection Methodology

The study is premised on two theories. While the first theory is used to undertake a structural analysis of the code-switched utterances, the second theory is employed to analyse instances of code-switching with a view to identifying matrix and embedded sentences. The theory on the grammatical structure of the utterances is Noam Chomsky's principles and Parameters theory of Transformational Grammar (1981). Since complementizers are found mainly in complementizer phrases (CP) with the complementizer functioning as head of CP and the complement as the embedded clause, this theory is used to undertake a detailed structural analysis of the internal structure of the CP and the code-switched grammatical constituents which occur most often in the complement. It is this theory *that* is employed to identify the grammaticality and aberrancy of code-switched structures.

Myer-Scotton's Matrix Language Frame (MLF) (1993b) (2002) is to identify Urhobo as the matrix language and English as the embedded language based on the types of morphemes predominant in each of the two languages. Myers-Scotton calls this [4-M] or four morphemes hypothesis. These two theories aptly analyse the data collected for this study.

The data for this study are collected from Agbarho in Ughelli North Local Government Area, Effurun, Warri and Abraka where the main campus of Delta State University is located. The resource persons are mainly young men and women who are graduates of tertiary institutions and others are undergraduate students. The resource persons are Nigerian Pidgin and Urhobo multilinguals. Urhobo is the mother tongue of these multilinguals. The English-Nigerian method is used for data analysis. Copies of a questionnaire were administered to get information from the resource persons about their sociolinguistic background like age, sex, level of education and degree of competence in Urhobo and English. The resource persons were also invited to make sentence judgements on either the grammaticality or abberancy of the code-switched structures. Finally, the grammatical theories applied for the study are quite apt for the analysis of the data collected.

Review of Related Literature

Code-switching is an inextricable part of contact linguistics. The study of code-switching as a distinct field of contact linguistics dates back to the 1970s. Labor (1972), Gumperz (1976/1982) and Poplack (1978/1981) publications, are the pioneer linguists to engage in the linguistic study of code-switching. Their studies laid the groundwork for the study of code-switching. Linguists also identified and distinguished between code-mixing and

code-switching. Muysken (2005:1) states that code-mixing can be described as "cases where lexical items and grammatical features of the two languages appear in one clause". He (2005:304) describes the opinion of other linguists on salient features of code-switching thus: "some authors have used the term code-switching when describing alternation between larger units like clauses". In this study, the term 'code-switching' is used since mainly complex sentences and not kernel sentences are the main data for analysis in this study.

Three approaches to the study of code-switching have been discussed by linguists. They are grammatical/structural approaches, the conversational/pragmatic analytic approaches and the sociolinguistic/ethnolinguistic approaches. The presence of these three approaches underscores the complexity of code-switching as a distinct field of linguistic study.

This study focuses on the structural/grammatical approaches to code-switching. There are three aspects. This approaches focus on the constraints on code-switched utterances based on typological differences of languages being code-switched. Three approaches to constraints are first, the production approaches which are the psycholinguistic aspect of code-switching. The main proponent of this approach is Myers-Scotton who propounded 'Matrix Language Frame' (1993b, 2002). The second theory is variationist approach propounded by Poplack (1986) and Sankoff and Poplack (1981). The 'Equivalence Constraint' and the free morpheme constraint are the two theories that evolved from this approach. The generative approach is the final structural approach to code-switching examples. This approach is based on Chomsky's transformational grammar. MacSwan (1999) 'Null theory' and Belazi, Rubin and Toribio (1994) 'Functional Head Constraint' are two theories that have evolved from the generative approach. A feature that pervades the different approaches of the structural/grammatical perspective to code-switching is the prevalence of counter-examples to each of the constraints identified. These counter-examples have been attributable to the creativity of code-switchers and code-switching.

Heads, Functional Heads and Complementizers in Chomsky's Principles and Parameters Theory

The phenomenon of heads has been central to the morphological analysis of compound words and phrasal analysis in different theories of syntax. In M.A.K. Halliday's Systemic Functional Grammar (1973a), the head is central to the analysis of phrases. In later models of Chomsky's Transformational Grammar (Principles and Parameters Theory) (1981) and the Minimalist Program (1995), (2002), the

head is of paramount importance to the analysis of phrases and clauses.

In the principles and parameters model, Chomsky identified three types of heads which are morphosyntactic heads, lexical heads and functional heads. Morphosyntactic heads evolve when free morphemes and affixes are combined to derive complex words. Morphosyntactic heads are indispensable to derivational morphology.

In the principles and parameters theory, lexical heads are mainly lexical words like nouns, verbs, adjectives and adverbs.

Radford (1988:365) discusses the relationship between the lexical head and its functional heads, head based on sub-categorization principle thus:

> Any lexical item of category X will be sub categorized with respect to the range of idiosyncratic complements (i.e. sister constituents) which permit within the minimal X-bar constituents in it.

Functional heads include pronouns, INFL, negation focus, topicalization and complementizer. Some of these functional heads which are mainly in English are also found in Urhobo. They include negation, focus and complementizers. Chomsky and Lasnik (1995) identify functional heads as form words and affixes which are syntactic elements that serve as frames for linguistic structures in a language.

Radford (2002:5) defines complementizers as "functions" in the sense that they encode particular sets of grammatical properties. In conformity with the headedness principle which states that every constituent must have a head, complementizer (comp) is the head of the complement clause while the lower clause is its complement. The headedness principle is prevalent among phrases since the head word of a phrase determines the properties of the phrase. This phenomenon has been projected to clauses and sentences as aptly described by Radford (2002:61) thus: "clauses and sentences are analysed as headed structures since they are projections of head words in conformity with the Headedness Principle". In Urhobo-English code-switched structures complementizers in Urhobo includes: English complementizer in Urhobo-English code-switched structures.

The only English complementizer that is discussed in this section of the paper is *that*. *That* functions as the head of the complement phrase while the complement is always an embedded clause and it is an Inflection Phrase (IP). Below is an example:

1. [IP I know] [CP [C^0 that] [IP my son kpé schuulù]]]]

    [IP I know] [CP [C^0 that] [IP my son go not school NEG]]]]

[IP I know] [CP [C⁰ that] [IP my son did not go to school]]]]

The complement of (1) which is the embedded is code-mixed. However, the complementizer *that* is followed by an English DP (my son). The sentence is grammatical. If the complement, which is the embedded clause, is wholly in English, the sentence will be grammatical too as shown below.

2.   [IP My brother thinks] [CP [C⁰ that] [the rain will fall soon]]]]

There is no case of code-mixing in the embedded clause. However, if the complement of *that* is in Urhobo, the sentence will be ungrammatical as shown below:

3*.   [IP Ese knows] [CP [C⁰ that] [IP mé rè irósù-ù]]]]

[IP Ese knows] [CP [C⁰ that] [IP I eat rice NEG]]]]

[IP Ese knows] [CP [C⁰ that] [IPI don't eat rice]]]]

(3) is aberrant because the complementizer that is followed by an embedded clause that is mainly in Urhobo which is the matrix language. For (3) to be grammatical, the DP of the complement at least must be in English or the DP and part of the I^0 and VP must be in English as shown below:

3b.   [IP Ese know] [CP [C⁰ that] [IP I don't rè irósù-ù]]]]

"don't *rè*" is an example of a hybrid verb since the auxiliary and the negative particle which is cliticized to "do" is in English while *rè* (eat) is in Urhobo. The clause is grammatical because the initial grammatical constituent of the complement is in English like the complementizer *that*, in conformity with Poplack's 'Equivalence Constraints'.
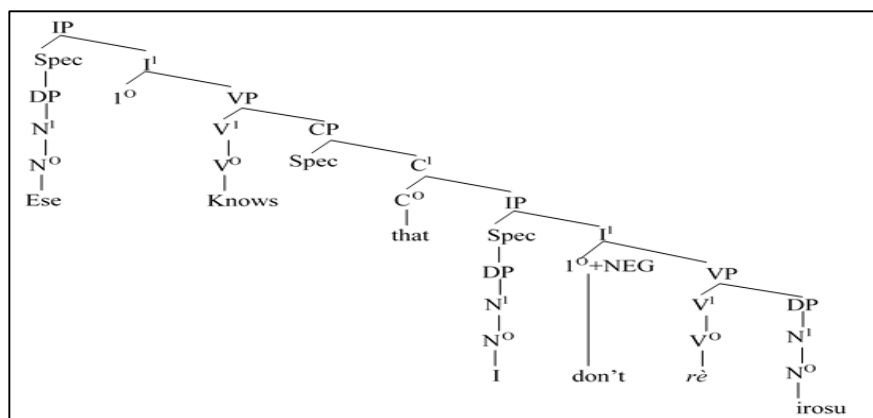
Fig. 1.

(3b) is grammatically represented above in a tree diagram

So, the fact that the English complementizer *that* must be followed by

a grammatical constituent in English is a constraint that must not be violated for the code-switched complement to be grammatical.

Another feature peculiar to the complementizer *that* is the fact that it can be deleted to evolve an asyndectic complementizer phrase and the embedded clause will still be grammatical as shown in (4) below.

4. [IP I know] [CP [C^0 i] [IP I don't *rè irósù-ù*]]]]

The complementizer '*that*' is deleted and the code-switched sentence is still grammatical.

That Co-occurring with Urhobo *nè*

Nẹ in Urhobo is a complementizer that plays identical functions with English *that*. The two complementizers can co-occur and the code-switched sentence will be grammatical as shown in the examples below:

5. [IP Idraiva nà know] [CP [C^0 that/*nẹ*] [IP ìdjérhé nà is not good]]]]

[IP The driver knows] [CP [C^0 that/*nẹ*] [IP the road is not good]]]]

Although the DP of the IP functioning as the complement of the sentence is in Urhobo, the code-switched complement is still grammatical because *nẹ* is the complementizer closer to the complement which begins with the Urhobo DP *idjérhé*

nà (the road). If, on the other hand, the DP of the complement is in English, the sentence will become aberrant because *nẹ* will not accept an English DP. This will be a violation of the constraint discussed above. The example is shown in (5b) below.

*5b. [IP Idraiva nà know] [CP [C^0 that/*nẹ*] [IP The road yòvwìri-in]]]]

[IP The driver knows] [CP [C^0 that/that] [IP the road is not good]]]]

In the IP of the matrix clause, the verb 'know' is used instead of 'knows' because 'know' conforms with Urhobo syntactic structure since Urhobo is the matrix language.

Urhobo *nẹ* (that) as a Complementizer in Urhobo-English Code-Switching

nẹ is an Urhobo complementizer in Urhobo-English code-switching.

(6) [IP Ovie told me] [CP [C^0*nẹ*] [IP mé chà pass exam na]]]]

[IP Ovie told me] [CP [C^0 that] [IP mé will pass the exam na]]]]

[IP Ovie told me] [CP [C^0 that] [IP I will pass the examination]]]]

The syntactic structure of the English grammatical constituents in the complement [IP] which is the code-mixed embedded clause is in conformity with

that of Urhobo. So the head Noun examination precedes the determiner 'the' due to the fact that Urhobo is the matrix language; therefore, the language determines the syntactic structure of the code-mixed structures. The complementizer *nẹ* is immediately followed by Urhobo DP and Urhobo modal auxiliary *chà* in the complement before English grammatical structures follow and the code-mixed sentence is grammatical. If on the other hand, the complementizer *nẹ* is immediately followed by an English grammatical constituent in the complement, the code-switched sentence will be aberrant because it will violate the constant which states that a complementizer in a language must immediately be followed by a grammatical constituent from the same language in code-mixed structures. Below is an example:

(7) [IP Sista *mè* said] [CP [C⁰*nẹ*] [IP my mother kpé Ékó]]]]

[IP Sister my said] [CP [C⁰ that] [IP my mother go Lagos]]]]

[IP My sister said] [CP [C⁰ that] [IP my mother travelled to Lagos]]]]

As stated earlier, *that* can co-occur with *nẹ* to evolve double complementizers and the code-switched sentence will be grammatical if *nẹ* is followed by a DP in Urhobo in the IP functioning as the complement.

Tànẹ as a Complementizer in Code-Switched Utterances

In this study, *tànẹ* is regarded as a single complementizer because the morpheme *tá* cannot occur alone as a complementizer; what is more, *tá* is inextricably linked to *nẹ*. Below are some examples:

(7a) [IP Óníọvò *mè* knows] [CP [C⁰*tànẹ*] [IP ọmọ *mè* is very ill]]]]

[IP Brother my knows] [CP [C⁰ that] [IP that son my is very ill]]]]
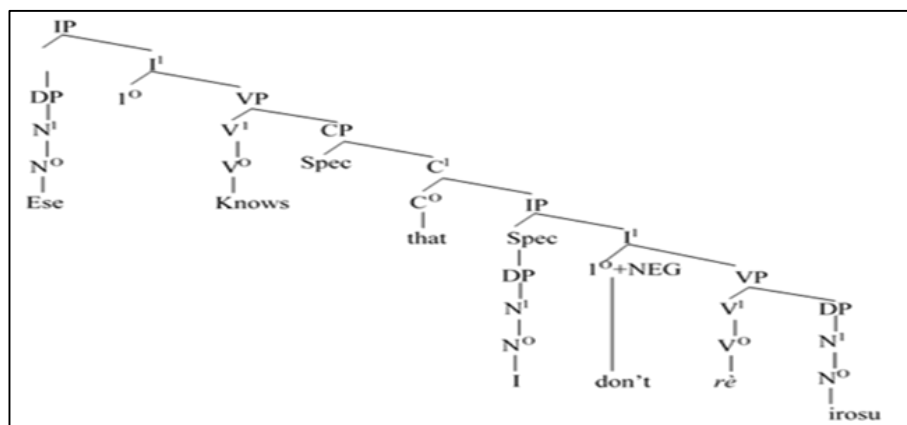
Fig. 2

[IP My brother knows] [CP [C^0 that] [IP that my son is very ill]]]]

(7b)   [IP mé instruct ọmọ *mẹ̀*] [CP [C^0 *tànẹ*] [IP ọ fọ̀rhé all the clothes]]]]

[IP I instructed my son] [CP [C^0 that] [IP he should wash all the clothes]]]]

(7b) is diagrammatically represented above:

An aberrant structure, however, evolves if *tànẹ* is immediately followed by an English grammatical constituent in the complement as shown below:

(8)   [IP I suspect [CP [C^0*tànẹ* [IP that girl *mr*ẹ̀evu]]]]

[IP I suspect [CP [C^0 that [IP that girl get pregnant]]]]

[IP I suspect [CP [C^0 that [IP that girl is pregnant]]]]

So, the complement in (8) is aberrant because *tànẹ* is immediately followed by a DP [that girl] in English. This violates the constraint that the complementizer and the grammatical constituent that immediately follows it must be in the same language.

In Urhobo, *tànẹ* can also function as a lexical verb and a complementizer as shown in the examples below:

(9)   [IP Éfé tá [CP [C^0 nẹ̀ [IP Ọ hungry]]]]

[IP Éfé said [CP [C^0 that [IP he is hungry]]]]

So, *tànẹ* (that) the complementizer as shown in (7) and (8) above and *tànẹ* (said that) the lexical verb 'said' plus the complementizer 'that' as shown in (9), can be regarded as a pair of polysemous words and not a pair of homonyms due to similarities in their structure and function.

Rhé/Rhọ̀ as a Complementizer and Relative Pronoun in Urhobo-English Code-Switching

'Rhé' (that/who) and its phonologically conditioned variant 'rhọ̀' can function as complementizers and relative pronouns in Urhobo-English code-switched structures. Below are examples or rhé/rhọ̀ as a complementizer and as a relativizer.

rhé/rhọ̀ as a Complementizer

(10a) [IP mé mrẹ̀ íghó [CP [C^0rhè] [IP ọsẹ̀ mẹ̀ gave me]]]]

[IP I see money [CP [C^0 that] [IP father my gave me]]]]

[IP I saw the money [CP [C^0 that] [IP my father gave me]]]]

(10b) [IP Éránkó nà ré éránvwé [CP [C^0 rẹ̀] [IP ónì mẹ̀] bought]]]]

[IP Dog the eat meat   [CP   [C^0 that] [IP mother me bought]]]]

[IP The dog ate meat [CP [C⁰ that] [IP my mother bought]]]]

In (10a & b) *rhé* (that) is a complementizer and not a relative pronoun that co-occurs with the DP of the complement of the matrix clause. The DPs are *Ìghó* (money) for (10a) and *éRànvwé* (meat) for (10b). The two code-switched sentences are grammatical.

rhé is a relativiser in Urhobo-English code-switched utterances.

(11a) The cat rhó ché the fish [IP djẹ́ré]

The cat which stole the fish has run away

(b) Oshare rhọ̀ mrẹ the money rhéré

Man that see the money has come

The man that saw the money has come

In (11a & b) above, *rhó* (that) is a relative pronoun qualifying the DP of the matrix clause. In (11a & b), rhé/rhọ́ are relative pronouns functioning as the DP of the embedded clause.

Discussion and Findings

Under discussion and findings, the study highlighted the very important role that complementizers play in the derivation of code-switched complex sentences as shown in the case of Urhobo-English code-switching due to scopal influence of the complementizer on the complement which is always the embedded clause. This scopal influence determines the grammaticality of a CS sentence, as shown in (2), and cases of aberrancy, as shown in (3), in this essay. From the data collected, it was discussed that code-switching is prevalent among adolescents and young adults. The phenomenon of code-switching decreases as people grow older.

Another finding from this study is the fact that the matrix language, in this case Urhobo, sets the surface morpheme order (ML + EL) constituents in the code-switched sentences. This is why the syntactic structure of Urhobo is prevalent in the examples in this study. So, the syntactic structure of the code-switched sentences is made to conform with that of Urhobo.

Finally, the study underscores the fact that code-switching is not a random phenomenon but a structured one. This is why some code-switched sentences are grammatical while others are aberrant based on Myers-Scotton's (2002) 'Blocking Hypothesis' which blocks aberrant sentence structures.

Conclusion

This essay has attempted to describe the role of functional heads in Urhobo-English Code-Switching. Code-switching in the two languages can aptly be described as linguistic hybridization; however, it is a structured phenomenon.

The functional heads as well as the matrix language play predominant roles in determining the grammaticality or aberrancy of the code-switched sentence structures. Finally, there is room for more research in code-switching of African languages and ex-colonial languages in Africa. It is hoped that this study will stimulate interest in this relatively unexplored area of linguistic research in Africa.

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From Anti-colonial Revolutions to Postcolonial Implosions: Oil Politics, Discontent and Militancy in Niger Delta Drama

02

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Abstract

In our essay entitled "Oil Politics and Violence in Postcolonial Niger Delta Drama" we examined oil politics and violence in selected Niger Delta plays such as Ola Rotimi's *Ovoramwen Nogbaisi*, and *Akassa You Mi*; Miesoinuma Minima's *King Jaja or The Tragedy of a Nationalist* and *Odum Egege*; Esiaba Irobi's *Hangmen Also Die*; and Isaac Attah Ogezi's *Under a Darkling Sky,* comparing the images of the Niger Delta of the palm oil (and slave trade) era with those of the crude oil period (post-independence, 1960s-1990s, to be precise). In this essay, focus is on Niger Delta drama of the 21st century, the militancy era. Palm oil politics in Niger Delta drama was largely in the form of anti-colonial (communal) agitation, local communities versus imperial powers or trade and diplomacy between local chiefs and their European powers, but crude oil politics in 21st-century Niger Delta is divisive, anti-communal and characterized by militancy whose violence hardly discriminates between foreign oppressors and community members.

The violence of this militancy may have initially targeted external enemies, but it has turned inwards. Oil, with its politics of corruption and exclusion, has made the Niger Delta almost the most volatile region in 21st-century Nigeria, second only to the Boko Haram insurgency in the North East. Using post-colonialism as its theoretical framework, this paper focuses on oil politics, discontent and militancy in 21st-century Niger Delta drama in Ahmed Yerima's *Hard Ground*, Eni Joiogho Umuko's *The Scent of Crude Oil*, Oyeh Otu's *Shanty Town*, Uzo Nwamara's *Dance of the Delta* and Chika Onu's *Dombraye*. The study reveals that the miscarriage of militant agitations which result in criminality and general insecurity hinders progress and development in the region.

Keywords: Drama, Postcolonial, Niger Delta, Oil, Militancy

Anti-colonial Revolutions

In Ola Rotimi's historical plays, *Akassa You Mi* and *Ovonramwen Nogbaisi*, the people's enemy is primarily the colonial authority (the white man) whose interests are bolstered by "native" dissident elements created by greed, tyranny and/or high-handedness. Such dissidents were perceived and treated as traitors. In *Ovoranwen Nogbaisi*, the rebellion against Oba Ovonranwen is caused by his tyrannical insensitivity to the plight of the communities under his kingdom. Chiefs and peoples of such communities saw themselves as internally colonized (politically oppressed and economically exploited) and thus sought freedom through alliance with the colonial authority. And this alliance led to the demise of one of Africa's greatest empires and civilizations.

In H. L. Bell-Gam's *King Jaja* and Miesoinuma Minima's *King Jaja or the Tragedy of the Nationalist* and *Odum Egege*, we see Niger Delta kings and kingdoms as key players in the colonial politics (as in *Ovonranwen Nogbaisi*) but more importantly as imperial powers or micro-imperial powers in control of the political, social and economic destinies of nearby Igbo communities in palm oil and slave trade. In these five plays, set in the Niger Delta of the colonial period, we see communities, or their kings, fighting oppressive colonial authorities in order to break free from the economic stranglehold that threatened and actually undermined the dignity, freedom and economic survival of their peoples.

In *Akassa You Mi*, for instance, all the war-canoe houses of the Nembe Kingdom formed a formidable army that attacked and destroyed the premises of the Royal Niger Company at Akassa: a war aimed at

breaking the economic siege laid to the community by the colonial authority. In essence, it can be said that Niger Delta drama of the colonial period dramatized mainly the anti-colonial struggles of peoples of the Niger Delta fighting collectively, in the spirit of nationalism, for the control of resources in and around their territory. Niger Delta people of this period were major stakeholders in the politics and economy of their territory whose sovereignty they fought to maintain. As is evident in many of the plays of this period, the chiefs and peoples of the region signed direct treaties and agreements with the colonial authorities. Though not a perfect world, it was a heroic, glorious past.

Postcolonial Discontent

This is not the case in postcolonial Niger Delta. Contrarily, in postcolonial drama on the Niger Delta, the peoples of the Niger Delta have lost the positions that their ancestors once held: they are now objects, powerless, victims of the economic imperialism of other ethnic nationalities, the Nigerian government and neocolonial world powers represented by multinational oil companies. J.P. Clark aptly captures the situation when he states:

Today, at the beginning of the 21st century, oil again, this time, petroleum, has been for years the one major commodity making up Nigeria's

economy, and indeed the reason for his existence. The players, as in the story before, are the same, namely, the Nigerian state, run by the majority ethnic groups to whom Britain ceded it at independence; the economic partners are the multinational oil companies; and at the bottom of the heap, in the heart of the old oil Rivers Protectorate, the people of the Niger Delta, left squabbling among themselves by the Lugardian policy of divide-and-rule. (*All for Oil*, v)

The title of the book *From Boom to Doom: Protest and Conflict Resolution in the Literature of the Niger Delta*, edited by Chinyere Nwahunanya, aptly captures not only the economic decline of the Nigerian state in general, but more importantly, the fall of the Niger Delta from socio-political and economic power and glory to bondage, denigrating poverty and crises driven and fostered by greed and corruption from within and without. Having lost its sovereignty to the Nigerian state as a federating unit, the Nigerian state has not done much to protect and develop the peoples of the Niger Delta and their various communities despite the enormous resources derived from the region. According to Udeme Ekpo, the Niger Delta is "arguably the most naturally endowed part of Nigeria." He further states that "the region has commercial reserves of petroleum – a leading commodity in international trade – which the state depends on to generate

over 90 per cent of its foreign exchange"(v).

The Niger Delta is a region made up of many minority groups whose unity and cohesiveness are consciously and systematically undermined by oil politics orchestrated by both the Federal Government and multinational companies. Postcolonial Niger Delta drama shows that the Federal Government of Nigeria considers the people and environment of the Niger Delta expendable whereas the oil from the region is not only indispensable but also key to the economic survival and prosperity of the country. The relationship between the Nigerian state and the Niger Delta region is best illustrated by Aesop's tale:

The Trees and the Ax

A woodsman went into the forest and petitioned the trees to provide him a handle for his ax. It seemed so modest a request that the principal trees granted it right away, and then declared that the plain homely ash should furnish what he needed. No sooner had the woodsman fitted the staff for his purpose, however, than he began chopping down the noblest trees in the woods. By the time the oak grasped the entire matter, it was too late, and he whispered to a neighbouring cedar, "with our first concession we lost everything. If we had not sacrificed our humble neighbour, we might still be able to stand for ages." (55)

The moral of the tale is that "when the rich surrender the rights of the poor, they provide a handle to be used against their own privileges" (55).

Postcolonial drama on the Niger Delta dramatizes the indisputable historical fact that the Federal Government of Nigeria has continued to sacrifice the land and peoples of the Niger Delta. The Niger Delta is the metaphorical plain homely ash (a small tree that effectively captures the region's minority status in the political equation of Nigeria); the principal trees here, in my view, refer to the Nigerian state controlled mainly by the majority groups, and the woodsman definitively refers to the multinational oil companies operating in the region: they actually represent neocolonial or imperial powers. The Federal Government has not just authorized the multinational oil companies to exploit the natural resources in the region, particularly oil and gas, it practically executes from time to time genocidal attacks and massacres on communities perceived to be a threat to the smooth and free draining of oil out of the region. Such communities are often sacked by soldiers or the Joint Military Task Force (JTF). A good example is the case of Odi in Bayelsa State where soldiers brutally killed and maimed hapless villagers and burnt their houses. On February 19, 2013, fourteen years after the gruesome Odi massacre, the court ruled that the Federal Government of Nigeria should pay the sum of ₦37.6 billion naira in damages to the people of Odi. This looks like justice, but can money bring

back the innocent lives wasted in that avoidable tragedy? Can money heal the psychological wound inflicted on the collective psyche of the community? Can money erase the sense of insecurity created by the senseless aggression of a government on its own people? Or restore the patriotism eroded by the tragedy?

According to Victor Attah, the former governor of Akwa Ibom State, in his preface to *The Niger Delta and Oil Politics*, "the Niger Delta is probably the most exploited, controversial and misunderstood region in Africa, even though it has been in the forefront of global civilization and development from very early times". The Nigerian government has turned a blind eye to the despoliation and degradation of the land and ecology of the region. And as the environment is polluted, the people's lives are ruined. But the tragedy of this situation is that the Nigerian state seems not to know that Nigeria's economic and infrastructural development depends largely on the peace, development and prosperity of the Niger Delta. By becoming allies of the multinational companies against the people of the Niger Delta, its own citizens, the Federal Government of Nigeria has declared war on itself and consequently given its enemies – the multinationals and the imperial powers they represent – weapons/power with which they destroy the country and enrich their nations.

Towards a Definition of Post-colonialism

This brings us to the question of the postcoloniality of postcolonial Niger Delta drama. By postcolonial, do we simply mean drama on the Niger Delta written after colonial rule? Does postcolonial Niger Delta drama also imply drama concerned with the dismantling of colonial machinery of economic and political exploitation and control? Or drama free from colonial/neocolonial concerns? We want to argue that our study of postcolonial Niger Delta drama reveals internal colonization deeply rooted in colonial and neocolonial apparatuses of imperialism. In our view, the Niger Delta is a territory under the "colonial" occupation of the Nigerian state on the one hand; on the other hand, some Niger Delta elements (chiefs, youths, the political and economic elite) are accomplices in the exploitation of the Niger Delta, dispossession of its people, and flagrant pollution of its environment: they join forces with the Federal Government and multinational oil companies to despoil the resources of the region. The drama in this study reveals how oil politics has eroded the people's sense of community, the binding power behind collective self-determination, cultural nationalism and collective identity, thereby turning brothers and sisters as well as communities against one another. Hence, the people's will to collective struggle is greatly undermined. Capitalist, primitive acquisitiveness and individualism have

displaced communalism and collective or ethno-national goals.

Bill Ashcroft, Gareth Griffiths and Helen Tiffin are of the view that:

> 'Post-colonial' as we define it does not mean 'post-independence; or 'after colonialism; for this would be to falsely ascribe an end to the colonial process. Post-colonialism, rather, begins from the very first moment of colonial contact. It is the discourse of oppositionality which colonialism brings into being (117).

In other words, by post-colonialism they seem to mean anti-colonialism. Since there is a period in our literary history called "the colonial period", a period that ended when Nigeria got independence and, in principle, became a sovereign nation, free from direct colonial rule of Britain, post-colonialism can appropriately mean "after colonialism." Instead of ascribing an end to the colonial process, it should mark the formal "end" of colonialism and the birth of neocolonialism which is the current phase of the colonial process. If we reject this definition of post-colonialism as problematic, we should also know that dating post-colonialism to "the first moment of colonial contact" is even more problematic: what is "post" in a current experience? These terms cannot be described in absolute terms. A monolithic view of the postcolonial theory is problematic. We must bear in mind that literary theory is, by its nature, democratic. There are different tenets

(sometimes contradictory) and schools of thought in virtually every theory. Post-colonialism is not an exception.

Some contemporary Niger Delta plays focus on issues other than opposition of colonial/neocolonial exploitation. For example, plays such as *Break a Boil* and *The Placenta of Death* by Sam Ukala, though political, are not on colonial/postcolonial resistance. Similarly, *Edewede* and *Behind Closed Doors* by Julie Okoh whose focus is subjugation/freedom of women may not qualify as postcolonial, going by the above definition given by Ashcroft, Griffiths and Tiffin. This is understandable because postcolonialism, strictly speaking, focuses on colonial/neocolonial engagement or discourse. But Yerima's *Hard Ground* is both postcolonial and post-independence just as Achebe's *Things Fall Apart* is both a colonial and pre-independence novel. In our view, *Things Fall Apart* can be classified as a colonial novel because it was written during the colonial period and its thematic preoccupation is colonialism, or as an anti-colonial novel because it offers a counter-colonial discourse; it can also be critiqued using the postcolonial theory or the lenses it provides the contemporary critic who is postcolonial-oriented. But it is also a pre-independence novel. It is a matter of perspective. The point remains that there are different tenets or waves of postcolonialism. Stephen Slemon captures this point thus:

The confusion which concerns me here is the way in which the project of the third of the 'post–colonialist' critical field – that is, of identifying the scope and nature of anti-colonial resistance in writing – has been mistaken for the project of the second critical field, which concerns itself with articulating the literary nature of Third- and Fourth-World cultural groups. For whereas the first and second of these post-colonial critical fields work with whole nations or cultures as their basic units, and tend to seek out the defining characteristics under which all writing in that field can be subsumed, the third critical field is concerned with identify a social force, colonialism, and with the attempt to understand the resistances to that force, wherever they lie. Colonialism, obviously, is an enormously problematical category: it is by definition transhistorical and unspecific, and it is used in relation to very different kinds of cultural oppression and economic control. (106)

Kwame Anthony Appiah understands the problematic in postcolonialism. Consequently, he asserts that "the post in postcolonial, like the post in postmodern is the space clearing gesture … and many areas of contemporary African cultural life – what has come to be theorized as popular culture, in particular — are not in this way concerned with transcending — with going beyond — coloniality" (119). By postcolonial Niger Delta drama, we mean post-independence as well as Nigerian drama on the Niger Delta concerned with resistance of neocolonial oppression. Post-colonialism is not a literary theory or

critical tool that can be pigeonholed for it describes ever-evolving, complex socio-political and economic experiences designed by institutions through which power relations are manipulated and controlled, as well as responses to them. Accordingly, Elleke Boehmer rightly observes that "postcolonial literatures are proliferating and changing, as are critical approaches to them" (223).

Revolt and Implosion in Selected Postcolonial Niger Delta Plays

As this study shows, the primary concern of post-independence Niger Delta drama, particularly plays written and set in the 21st century, is the people's struggle against various agents and structures of neocolonialism, internal and external; and neocolonialism is inevitably, inextricably implicated in post-colonialism. Therefore, ethnic discourse or the counter-discourse of ethnic narratives is integral to the postcolonial Niger Delta drama in this study. The plays in this study aptly fit into what Appiah calls the project of delegitimation: "rejecting the Western *imperium*…; but also rejecting the nationalist project of the postcolonial national bourgeoisie" (122). What this means is that, as the plays demonstrate, much of postcolonial Niger Delta drama revolts against all forces of oppression and exploitation, internal or external, in order to end the misery of the people of the region and restore their dignity and right to self-actualization. As in Otu's *Shanty*

Town, Irobi's *Hangmen Also Die* and Umuko's *The Scent of Crude Oil,* Nwamara's *Dance of the Delta,* etc, many Niger Delta youths have university degrees, but no jobs; they are doomed to a cycle of poverty in the midst of plenty: a perfect recipe for disaster. These plays account for why militancy, kidnapping, oil bunkering, pipeline vandalism and other anti-social behaviours and vices have overshadowed the noble and lofty objectives of the Niger Delta struggles.

Though Umuko's *The Scent of Crude Oil* is poor in craftsmanship, it dramatizes very important dimensions of the Niger Delta postcolonial experience: in addition to the conflicts between forces of good and evil in Niger Delta communities, Umuko raises important issues about the effects of the Niger Delta crises on social values and vision. Eside community has been taken over by thugs and hoodlums such as Jugunu, Maku-Maku, Aluta, Pelele and Mama Kongo who in addition to thuggery, kidnapping and oil bunkering are opposed to development and progress. These anti-social elements impose Maku-Maku (through the barrel of the gun) on the community as Youth Chairman only to use him to hinder development in their community by demanding outrageous rewards before development projects can be executed in their community. Consequently, Eside community is in darkness because they stop an NDDC contractor from installing a 500-KVA generator donated to their community. Of

course, the dangers of oil bunkering are highlighted in the play as almost all the hoodlums lose their lives in an oil bunkering inferno. Unfortunately, the entire community is razed and so many lives lost.

In Nwamara's *Dance of the Delta*, we see yet again a clash, not between oil-bearing communities and oil companies or the Federal Government, but between forces of light and darkness within the community. The dramatist exposes the greed of some chiefs who want everything for themselves and their families at the expense of their people. Chiefs Akpan, Wariso, Kalada and Tanure as well as Elder Timi are the traitors determined to chain their people to perpetual poverty and darkness. These community leaders are vampires and vultures sucking their people's blood and feeding fat on their corpses. Nwamara reveals that youth restiveness and violence are a tool through which the economic and political elite actualize their goals of self-aggrandizement while their communities and people's lives are ruined. These chiefs oppose an oil company's plans to build roads, modern hospitals, a standard market, mills for processing of palm produce, boreholes for potable water, gas turbines to generate electricity in the community. They insist that their people do not need such foreign things capable of disrupting their people's traditional way of life; they ask that the money earmarked for the projects be given to them. For

opposing them, Chief Eziokwu is murdered by their thugs, after which the company pays them the money. They use ignorant and jobless youths to break pipelines and kidnap white oil company workers in order to demand compensation or ransom. Even though these chiefs are later killed in a revolution led by Chief Eziokwu's son, the dramatist credibly dramatizes how forces of darkness have turned the Niger Delta crises into lucrative business through which they enrich themselves while subjecting their communities to abject penury and terror.

Similarly, in Yerima's *Hard Ground*, whereas youths like Nimi are sacrificing their lives for a cause they believe is their patriotic duty to their land and people, their people's freedom from economic exploitation and other forms of abuse, others like Inyingifaa see the crises as an opportunity to amass wealth. Inyingifaa runs guns while the saboteurs in the camp of the militants betray their people for their personal pecuniary gains.

> Inyingifaa: …. The chiefs could not be trusted. And too much money was passing   from hand to hand and nothing was being achieved. There was no trust anywhere. The air of mistrust was choking, and the toll of dead bodies was mounting …. The stream of blood was beginning to mix with the oily black soil. This was sad. Even the police could   not believe their luck. We were supposed to have one common enemy, not fight one another.
>
> Nimi: It was the Vulture, I swear!

Inyingifaa: My business stopped. My shipment could not pass through. No one wanted my guns. I was told that the big men had established another route and another source. My men were killed. Paraded on television that they were caught bunkering. But I never meddled in oil, only guns. Now the lives of my boys must be avenged. *(He brings out a dagger, and moves towards Nimi, determined to hurt him)* (22)

It is members of Nimi's community who nearly kill him in Lagos in the guise of honouring him for his exploits in the creek, his sacrifices for the success of the revolution. *Hard Ground*, like many contemporary Niger Delta plays, reveals the valley of moral bankruptcy and anarchy created by oil politics in the Niger Delta.

The failed attempt at kidnapping Finecountry in Otu's *Shanty Town* is planned and executed by his own friend, Taribo, a fellow downtrodden in whose house he squats at the shanty town of Bundu Waterside. His anger against his father, Biriye whom he sees as a failure, and the shame of his family's poverty and precarious existence in the squalor of Nembe Waterside force him to believe that the end justifies the means. He believes all he needs is money, and he is desperate to do anything in order to escape the iron grip of strangulating poverty. Thus, he gets involved in political thuggery and is compensated with a contract he does not execute. Ironically, the money he makes makes him a target of kidnappers; he also

becomes a victim of his own actions. Worse still, Tombari loses his life in the shoot-out between the JTF and the kidnappers. Otu's *Shanty Town* is a graphic re-enactment of the anarchy that has turned a revolution against exploitation and oppression into a reign of terror that finds expression in all sorts of criminality by the oppressed against their people. This is a miscarriage of revolutionary vision. Of worse concern is the fact that some young people such as Long-John, Porbeni, Ovunda and Akpan see such criminals as heroes and role models.

Onu's Dombraye is yet another example of how the Niger Delta struggle is a miscarriage of revolutionary vision. Like many Niger Delta youths, Dombraye joins militant youths in the creeks of the Niger Delta because he thinks the armed revolution is aimed at liberating their land. But when the struggle is criminalized by depraved, greedy elements within the ranks of the movement, his efforts at making them stick to the ideals of the struggle nearly costs him his life.

> Dombraye : ... Dogteeth came to me with the proposal for kidnapping our king because he receives a lot of money during his trips outside the country. I was shocked and annoyed and told him not to even contemplate that action. I was even more shocked when he and his men surrounded me three days later and asked for the keys to our armory. I shot my way through them, sent the key back to headquarters through a courier and came back. (43)

The following conversation is even more revealing.

> Dombraye: I left you with those bad boys at the creek that night Kparogo.
>
> Goodman: Yes captain Daylight. Five of them went after you but none returned. When news came that even commander Dogteeth betrayed the cause, I had to leave.
>
> Dombraye: Too many of them betrayed our cause Kparogo. It became too lucrative. What we had designed to press home our demands became our undoing. Kidnapping is no longer used to make the authorities do something for our communities. It is now for quick cash. Do you really know what caused my fight with commander Dogteeth?
>
> Goodman: They said you became soft but I knew it was a principled stand against unnecessary criminality.
>
> Dombraye: In a sense yes but it was specifically against the kidnapping of your uncle (31).

The foregoing dramatizes the disturbing implosions which ironically have made victims of people and communities that ought to have been beneficiaries of the struggle in 21st century Niger Delta drama. The plays studied in this paper therefore re-enact a miscarriage of revolutionary struggle and how it impedes the much needed (socio-political and environmental) justice and development in the Niger Delta region.

Conclusion

Niger Delta drama of the 21st century focuses on oil politics, internal colonization, militancy and criminality. This paper argues that capitalist, primitive acquisitiveness and individualism have displaced communalism and collective or ethno-national goals in the drama of this period. Whereas militancy has forced the Federal Government of Nigeria and its neocolonial allies (oil multinational) to recognize and seek to address the many socio-economic and environmental injustices they have unleashed on the people and ecology of the Niger Delta – a feat that the non-violent agitations of the 1980s and 1990s could not achieve – it has unfortunately introduced criminality, greed and divisiveness into the Niger Delta struggle thereby undermining the noble objectives of the struggle and the collective aspirations of the people of the region. The people's quest for justice is hampered and their freedom and happiness gravely undermined by general insecurity and lack of development or infrastructural decay.

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Trauma and Narrative: A Reading of Lola Shoneyin's *The Secret Lives of Baba Segi's Wives*

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Abstract

This paper attempts to establish a connection between the seemingly disparate disciplines of literature and psychiatry. It argues that the causes of the neuroses and nervous breakdown suffered by some of the leading characters in Lola Shoneyin's *The Secret Lives of Baba Segi's Wives*, especially Iya Femi and Bolanle, are traceable to some traumatic experiences in their past which they themselves are very likely to be reluctant to identify as the genesis of their problems. It points at the therapeutic possibilities offered by the act of telling, as constituting a remedy for trauma-induced neuroses and nervous breakdown.

Keywords: **trauma, literature, neurosis, psychiatry,** *The Secret Lives of Baba Segi's Wives* **and Lola Shoneyin.**

Introduction

Events in the life of an individual or a community often leave traces for good or for ill in their wake. When these events are of tragically devastating proportions, they leave painful memories that may seem to linger almost perpetually, alternating, in their manifestation, between moments of latency and moments of violent eruptions. Such events are believed to inflict the mental equivalent of bodily injuries on the psyche of their victims. Such psychic wounds even when they may seem to have

healed often leave an indelible scar which periodically or at the prompting of a stimulus triggers off unwonted reactions in the victim. These psychic wounds are called trauma and the reactions they cause range from mild phobias through hysteria to even histrionic and violent behaviour directed either at oneself or at someone else.

Trauma-inducing occurrences and the various ways and means by which their victims have sought to cope in their aftermath have been grist to the mill of writers. Put differently, writers down the ages have tried in several ways to immortalize traumatic events whether experienced individually or collectively. Collective traumatic events tend to percolate across a much wider canvas and are often experienced on a communal scale, whereas individual traumatic events often occur on a relatively smaller scale, sometimes as integral parts of a collective traumatic event and at other times as isolated occurrences, and are experienced on a personal scale. A war, for example, may constitute a collective traumatic event, while the rape of a woman by soldiers in an army of occupation in the course of the hostilities may constitute an individual traumatic event for the victim.

In *The Secret Lives of Baba Segi's Wives*, although Lola Shoneyin treats the subject of polygamy and its consequences in a mostly comic vein, the idea of trauma can be used to account for the actions of some

of her characters. It is indeed the view of the present essay that only a look at the antecedents or background of some of her characters, especially Baba Segi's wives, can render a fuller account of what often seems their gratuitously ferocious competitiveness for the affection and attention of their co-owned husband.

Trauma and Literature: A Theoretical Background

Although the theorizing of the interface between trauma and literature is a fairly recent phenomenon, the representation of trauma and trauma-inducing circumstances in literature has a long tradition reaching back to classical antiquity. Glenn W. Most, in his reflection on the connection between emotion, memory, trauma and literature in which he identified fury and rage as major symptoms of traumatic experience, traces the tradition of trauma narratives to the ancient Greeks. He maintains that:

> [The] tradition begins for us with the *Iliad*, and the *Iliad*, too, opens with a scene of suddenly ignited, swiftly proliferating, and almost uncontrollable anger. Rage is named as the poem's very first word, *mênis*, and different forms and degrees of wrath skip at its beginning like a rapid brush fire from character to character, from Apollo, who "quaked with rage" because Agamemnon has scorned his priest, to Agamemnon himself, who reacts wrathfully to Calchas's advice that the god be appeased by returning Chryseis to her father—"furious, his dark heart filled to the brim, blazing with anger now, his

eyes like searing fire" —to Achilles, in whom Agamemnon's decision to take Briseis makes the ambient fury rise to a terrifying climax. (443-4)

Most observes that it would have been inconceivable for anyone to expect the ancients to put the general tetchiness and irascibility of the characters in the *Iliad*, especially Achilles, down to trauma. Given their belief in the omnipotence of Fate in the affairs of mortals, the ancients simply ascribed everything in the epic to the machinations of the gods. In the light of contemporary trauma studies, however, Most insists that Achilles's all-too frequent fits of fury can only be accounted for in the light of the epic hero's difficult childhood wracked, as it is, with a plethora of neurosis- and trauma-causing experiences. Achilles, Most reminds us, is the offspring of a vengeful goddess who feels hard-done-by at the indignity of being forced by Zeus into marriage to and copulation with a mortal. Consequently, to ascertain whether her children inherited her divine nature or their father's human susceptibilities, she would throw them into a seething cauldron. Achilles is spared this trial by ordeal, thanks to his father's timely intervention. He is then left to centaurs, part-human and part-equestrian creatures, who bring him up. He is thus early instilled with sub-human emotions, almost completely destitute of feeling. The trauma occasioned by this complete denial of motherly love at that tender stage in his life when he most needed it, Most holds accountable for the adult Achilles's

gratuitous brutality, harking back, no doubt, to William Wordsworth's quip about the son being the father of the man.

Most obliterates the aeons between the ancient world and the contemporary one by drawing a striking parallel between Homer's Achilles and Salman Rushdie's Professor Malik Solanka, the protagonist of the emigré Indian novelist's *Fury*. Solanka, like Achilles, has had a traumatic childhood. He was a victim of sexual abuse, Most recounts, perpetrated by his stepfather who besides dressing young Solanka as a girl also forces him to administer fellatio. In a testament to the varying perception of trauma between the two historical periods, Most observes that whereas Homer nowhere treats Achilles's condition as pathological, Rushdie everywhere makes it clear that Solanka's condition is morbid and requires clinical attention. Trauma patients, as Most sees them, can be categorized into three groups, depending on the degree of inappropriateness of their response to the external stimuli that set off their hysterical or neurotic behaviour. In Most's words:

> We can distinguish three kinds of theoretically possible inappropriateness that might be involved: they [trauma patients] might feel the emotion in the total absence of any stimulus whatsoever (they might be fully delusional); they might react to a real stimulus with the wrong emotion (e.g., with fear instead of anger, or love instead of envy); or they might react to a real stimulus with the right emotion but in the wrong quantity (too much or too little). (444)

Most also identifies, following Sigmund Freud, three kinds of attitude of trauma victims to the traumatic event. These are captured in Freud's German concepts: *verdrängung*, *nachträglicheit* and *überdeterminierung*. The first which Most translates as *repression* means that "a trauma is not forgotten but repressed" (456); he translates the second as *deferral* and explains it to mean that "events produce effects not only when they occur, but also much later" (456); while the third concept is said to mean *overdetermination* and to imply that "no event in psychic life has only one effective cause" (456).

The chief merit and appeal of Most's contribution to the conversation on trauma and literature resides, I believe, in his diachronic approach to the subject. His intervention profits largely from not being situated in a single historical milieu but ranging across periods so vastly chronologically removed from each other as to nearly cover the entirety of human existence on earth.

Kali Tal, for her part, seeks, judging by the title of her work, to inaugurate a special sub-genre which she designates "the literature of trauma." She bases her study on the humongous body of literature (including fictional prose, poetry, drama and non-fiction) spawned by three major world-historical events with eternal implications for the study of trauma, namely the Holocaust, America's military adventure (some might add the prefix *mis*) in Vietnam and the high incidence of sexual violence, especially rape and incest, in the United States. She identifies marginality as a feature of this sub-genre. As she puts it, the literature of trauma "comprises a marginal literature similar to that produced by feminist, African-American and queer writers" (17). What this means is that the literature of trauma fits into the vast array of subaltern discourses, being the voice of members of those strata of society traditionally considered to be lacking in agency and therefore consigned to society's periphery.

Tal isolates, for closer examination, "three strategies for cultural coping [with trauma] —mythologization, medicalize-tion, and disappearance" (6). She expatiates as follows:

> Mythologization works by reducing a traumatic event to a set of standardized narratives (twice- and thrice-told tales that come to represent "the story" of the trauma) turning it from a frightening and uncontrollable event into a contained and predictable narrative. Medicalization focuses our gaze on the victims of trauma, positing that they suffer from an "illness" that can be "cured" within existing or slightly modified structures of institutionalized medicine and psychiatry. Disappearance—a refusal to admit to the existence of a particular kind of trauma—is usually accomplished by undermining the credibility of the victim. (6)

It can be deduced from Tal's remarks above that there are three main

disciplinary approaches to apprehending trauma, corresponding to her three coping mechanisms. These are the literary (corresponding to mythologization), the clinical (corresponding to medicalization) and the sociological (corresponding to disappearance). Although Tal does not say so, it is clear that all three approaches and even novel ones not identified by her will unavoidably and frequently intermingle. Mythologization which is the most relevant to our present purposes, here, moves the traumatic occurrence from the realm of "event" to the realm of "story". In other words, it converts it from its original "ontological situs" as "event" to a new one as "text", thus imbuing it with the properties of *ecriture* or discourse—a new state in which it is ready to be subjected to critical literary analyses. In this new state, "*form* gradually replaces *content* as the focus of attention" (Tal 6) [emphases added].

Tal inserts into her disquisition on the literature of trauma a very significant caveat. She observes that the textual [both oral and written] representation/codification of trauma is a site of relentless ideological contestation. According to her, "members of opposing interest groups will attempt to appropriate traumatic experiences while survivors will struggle to retain their control" (18). Tal succeeds here in erecting a binary opposition between trauma survivor-writers and their "other." She then notes that, "two writers [presumably a survivor

and an "other"] writing may pen the same words and [yet] tell entirely different stories" (18). Consequently, she suggests that "the critic of literature of trauma may extract the moral that two people can represent the same experience, using similar imagery and descriptive terminology and create literary works with entirely different meanings" (18). For good measure, she adds that "the work of the critic of the literature of trauma is both to identify and explicate literature by members of survivor groups, and to deconstruct the process by which the dominant culture codifies their traumatic experience" (18). Although Tal seems to refer here to book-length accounts of trauma, her theoretical position has implications for the reading of other forms of narrative, say, the novel for instance. In the microcosmic fictional world of a novel, Tal's survivor-narratives which, as I just observed, she seems to conceive as a book-length account finds a parallel in the narration of a version of a traumatic event by a teller-character. In other words, what Tal says of the literature of trauma can be applied, in the specific example of a single novel, to a character's own account of a traumatic event—an account which constitutes a self-contained traumatic "text."

Cathy Caruth, in a trans-disciplinary study on trauma which embraces literature, psychoanalysis, history, philosophy and film, identifies "repetition" as the distinguishing attribute

of trauma. She regards trauma as "the unwitting *reenactment* of an event that one cannot simply leave behind" (2) [emphasis added]. Describing trauma as a "double wound" (3), she traces the etymology of the word to the Greek *trauma* [literally "an injury inflicted on the body" (3)], but adds that in the field of psychiatry, the term denotes "a wound inflicted not upon the body but upon the mind"(3). Drawing on Freudian psychoanalysis, she explains further that, "the wound of the mind—the breach in the mind's experience of time, self, and the world—is not, like the wound of the body, a simple and healable event, but rather an event that…is experienced too soon, too unexpectedly, to be fully known as is therefore not available to consciousness until it imposes itself *again*, *repeatedly*, in the nightmares and *repetitive* actions of the survivor" (3-4) [emphases added]. Caruth's assertion above recalls Freud's demarcation of the human mind into the conscious and subconscious compartments. The subconscious compartment is usually the seat of repressed emotions and is often inaccessible even to its owner. It is clear from Caruth's assertion above that she locates trauma in this mental compartment where it often lies latent beyond the control of the trauma survivor, waiting for any trigger or stimulus which will launch the survivor into a fit of hysteria.

Trauma in The Secret Lives of Baba Segi's Wives

Lola Shoneyin's *The Secret Lives of Baba Segi's Wives* dramatizes, with hilarity, the experiences of four Nigerian wives in a polygamous household. Set in Ibadan, the sprawling metropolis reputed to be the biggest city in sub-Saharan Africa, the narrative centres around the household of Ishola Alao, otherwise called Baba Segi by family and friends. Baba Segi is a barely literate dealer in building materials. A much-conceited fellow who misses being a buffoon by a whisker, Baba Segi reckons himself a super-stud and never passes up the slightest opportunity to flaunt and brag about his putative virility. It is only after his fourth wife, Bolanle, the only educated member of his harem, is unable to conceive two years into their marriage that he becomes a frequent visitor to gynaecologists and all manner of fertility doctors. At first, he simply accompanies Bolanle on these visits, but when test results begin to indicate that all is well with her, he has to undergo his own test. It emerges from the tests that he has never been fertile. When questioned, his other wives admit to procuring their children from adulterous affairs. Two of his wives, Bolanle and Iya Femi manifest symptoms of trauma whose roots can be traced to their childhood.

Although the Alao household has never been a scene of tranquility and serenity prior to the arrival of Bolanle,

things take a turn for the worse when she joins the household. The rivalry between the co-wives of the Alao clan rises a few notches with the arrival of a new bride to share the already grossly inadequate male attention. As Bolanle narrates:

> Looking back, now that two years have passed, I realise how naïve I was to expect a warmer welcome. I was foolish to think I would just be an insignificant addition when, in reality, I was coming to take away from them. With my arrival, 2.33 nights with Baba Segi became 1.75. His affections, already thinly divided, now had to spread amongst four instead of three. (21)

In an atmosphere such as the one depicted above, it would be entirely understandable if each co-wife resorts to some underhand tactic to secure some advantage over her rivals. However, even this allowance, permissive as it is, hardly adequately explains some of the actions taken by Iya Femi in a bid to outdo her rivals. Some of her actions, pursuant to monopolizing her husband's affection, clearly border on the manic. For instance, after her initial gambit of planting, with the tacit connivance of the other co-wives bar Bolanle, a voodoo object in the house and trying to pin it on Bolanle, flops, she becomes even more vengeful. Next, she attempts to kill Bolanle by serving her poisoned food at her son's birthday. Again, this too fails, as the poisoned food is inadvertently eaten by Segi, the eldest child of the family whose mother is, as usual, Iya Femi's lone collaborator in the latest diabolical scheme.

The roots of Iya Femi's almost complete lack of redeeming traits can be traced to her extremely difficult childhood. Indeed, hers can correctly be diagnosed as hysterical "reenactments" of traumatic experiences from her younger days. She loses both her parents in quick succession long before reaching her teens. Her uncle who has been a beneficiary of her father's generosity immediately usurps her late father's property and promptly farms her out to the city to work as a maid in a wealthy household. Although her employers, the Adeigbes, have more than enough to spare, they treat her like scum and deny her access to education of any sort. She is only allowed to sleep on a mat under the stairs in a house with room enough for everyone. She is forced to work without resting and, to worsen matters, as she approaches pubescence she is serially sexually abused by Tunde, the eldest of the Adeigbe children and the only one who, perhaps stung by compunction, manages to occasionally give her some help. All these toughen her and drain her of every dram of the milk of human kindness. Consequently, other people's misfortunes which ordinarily will usually draw pity from any normal person, at best, elicit feelings of schadenfreude from her. For example, she had an "initial joy" (128) when "Grandma [her tormentor-in-chief in the Adeigbe household] slipped in the

bathtub and broke her leg" (128). Similarly, a barely concealed note of glee is discernable in her tone as she narrates her return to the village, several years later, to burn her father's house as part of an elaborate scheme to wreak revenge on her uncle and his wife:

> I barged past her and locked us both in. I put the key in my bra and poured paraffin on the clothes in the wardrobes, the baskets of food. I emptied the can onto the over-worn shoes stacked in the corner. I even upturned the paraffin stoves for good measure. It took a lot for me to swallow my laughter when she started banging on the door, shouting, "Don't kill me!" *Don-key* me, more like. That would have been closer to the truth! (135)

Iya Femi's trauma defies neat categorization into any of the three forms of inappropriateness articulated by Most in his classification of trauma cases. As stated earlier, Most divides trauma patients into those who "might feel the emotion in the total absence of any stimulus whatsoever (they might be fully delusional)" (444), those who "might react to a real stimulus with the wrong emotion (e.g., with fear instead of anger, or love instead of envy)" (444) and those who "might react to a real stimulus with the right emotion, but in the wrong quantity (too much or too little)" (444). Clearly, hers seems to be a hybrid of the last two: she reacts to trauma-inducing stimuli with an excess amount of the wrong emotion.

Bolanle's case appears even more sharply drawn. Her traumatic experience seems more deeply felt. She appears to be more aware of the change in her life brought about by the traumatic experience. An educated urban girl with educated parents and who holds a Bachelor's in English to boot, it is entirely unexpected that she condescends to becoming the fourth wife of a semi-literate trader. She manifests several symptoms of post-traumatic stress disorder. For instance, she is repeatedly unable to attain full coital enjoyment in her marriage as orgasm constantly eludes her. Indeed, intercourse with her husband is little more than a ritual chore incapable of engendering any form of bonding between the couple. Referring to her frigidity, she notes as follows: "Now there is no pleasure in the pleasing, no sweetness in the surrender. Baba Segi only comes to deposit his seed in my womb" (43). She also manifests symptoms of Obsessive-Compulsive Disorder, especially hoarding, i.e. a compulsive craving for and collection of items which she hardly has any need or use for. She splurges a hefty chunk of what she receives as regular upkeep allowance from her husband on crockery and bric-a-brac which she hardly puts to any use. She invests this uncontrollable accumulation with therapeutic/tranquilizing powers. As she narrates, "I've been ruffled by the red-thread incident [i.e. the failed attempt by her co-wives to frame her up] and could think of no better way to calm myself than

to spend the day at Sango market. I decided to visit the bric-a-brac stall around lunchtime. My intention was to buy something really ostentatious like a copper plate…" (90). Her "abnormal" behavior, we find in the narrative, has its roots in her much younger days. At fifteen, Bolanle is clearly the apple of her mother's eye—the older of Mrs Akande's daughters; the one who can do no wrong; who is never beaten to second place in her academic work; the one who can be counted upon to be always prim and proper. She is the envy of Lara her younger sister. All that changes on a rainy day in Ibadan. She has gone to church and, on her way back is trapped in the rain. The roads are so bad that taxi drivers show no inclination towards picking passengers. Along comes a knight in shining armour to offer her a ride which she initially declines. She later succumbs to his entreaties, but is driven not to her own house but to the strange knight-errant's house ostensibly for him to fetch a trifling before taking her to her home. He ends up raping her in addition to manhandling her. As she recalls, "I touched my face, thankful that the swelling [caused by his blows] was hardly noticeable. What I had hoped to save for my husband has been wrenched from me and all I had to show for it was an excruciating ache and a dishevelled hair" (115). Elsewhere she notes, "after everything happened, I tried hard to be continue to be myself but I slowly disappeared. I *became* Bolanle—the soiled, damaged woman" (16) [author's

emphasis]. Her use of the word "damaged" to characterize her condition recalls an assertion made by Tal to the effect that: "rape was originally conceived of as a crime against property…at issue in a rape case was a woman's lowered value (as "damaged goods") (155). This is clearly a traumatic experience, if we follow Tal's claim that "an individual is traumatized by a life-threatening event that displaces his or her preconceived notions about the world" (15). Bolanle is thoroughly shaken by her experience and is incapable of living it down. In fact, Bolanle implies a parallel between her rape and death. She regards her post-rape state as death when she opens her account of her rape thus: "Ten years ago, I stood beneath that same *agbalumo* tree not far from here. *I was alive then*" (110) [second emphases added]. It is this life-changing event that informs her decision to marry Baba Segi. As she puts it, "Don't get me wrong. I didn't only come here [Baba Segi's home] to get away from my mother; I came to escape the feeling of filth that followed me. If I stayed at home, I knew the day would come when Mama would open the door and find pools of blood at my wrists" (16) Thus we may conclude that her marriage to Baba Segi, in spite of her mother's vociferous protestation, is a consequence of her psychic neurosis. This event continues to stalk her even into her marriage. For instance, she lapses into a fit of stuttering when, during an interview with one of the gynaecologists to which she and her

husband go in their quest for an offspring, the following dialogue ensues:

> 'Mrs Alao, when did you have your first sexual encounter?' the doctor asked again.
>
> 'I was… I was… the first? I was fifteen and eight months, four months before my sixteenth birthday.' (37).

Clearly, the precision she displays in telling her age at the time of the incident leads one to the conclusion that she is still trapped in time. Her ability to summon the resources of memory at such short notice in answer to an apparently unexpected question shows that she has not moved an inch away, emotionally speaking, from the state in which that life-altering experience has left her.

Conclusion

In the foregoing, an attempt has been made to account for the experiences of two major characters in Lola Shoneyin's *The Secret Lives of Baba Segi's Wives*, namely Iya Femi and Bolanle, in the light of studies on trauma. Telling [or sharing] has been identified as a major path to healing for the trauma survivor, perhaps drawing on the adage that, "a problem shared is a problem halved." Accordingly, Lola Shoneyin avails her characters of the therapeutic possibilities of the act of telling. With very few exceptions where the third-person omniscient [authorial] narrator intervenes just to provide some filling, the story is told in turns by each of the characters. The survivor-characters are thus "partakers" in the "writing" of this literature of trauma. As Tal would have us believe, "such writing serves both as validation and cathartic vehicle for the traumatized author [character, in this case]" (21).

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04

Challenging Patriarchy: The Feminist Perspective in Stella Oyedepo's *Brain Has No Gender*

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ABSTRACT

The feminist goal is to usher in an integrated human society, one that is free of gender imbalance. The primary aim of feminism is to expunge from society all forms of male dominance, oppression, subjugation and marginalization of women in all aspects of human existence — social, political, religious, economic, intellectual and cultural, on the basis of sex. This paper analyzed Stella Oyedepo's *Brain Has No Gender*, explicating how patriarchy and its institutions privilege men to the disadvantage of women in society, using the interpretative and deductive methodology. Stella Oyedepo is a feminist playwright who creates strong-willed, stubborn and self-assertive women who rise to challenge patriarchal beliefs and values which hemline them. She does not believe in the superiority of either of the sexes and is in strong opposition to sexual injustice meted out on women in society. Oyedepo has therefore, through *Brain Has No Gender* undertaken the challenge of the feminist scholar to find the ground to argue effectively for the end of cultural/sexist oppression of all women. All deleterious traditional cultural practices affecting women should be discarded as most of these were carried out in the pristine past. As a feminist, she is

guided by the tenets of African feminism. Man is not the measure of humanity but men and women are. It is therefore imperative for a life of complementarity to exist between the sexes for a more harmonious existence and societal development.

Key words: Challenge, Patriarchy, Feminist response, Stella Oyedepo

Introduction:

> There are a large number of women whose brains are closer in size to those of gorillas than to the most developed male brains. This inferiority is so obvious that no one can resist it for a moment…all psychologists who have studied the intelligence of women… recognize today that they represent the most inferior forms of human evolution and that they are closer to children and savages than to an adult, civilized man (LeBon qtd in Gould 45)

> It must be stated that conceptual thought is exclusive to the masculine intellect. Her scull is also smaller than man's; and so, of course, is her brain. (Lang qtd in Tavris 336)

The epigraphic views of Gustave Lebon and T. Lang respectively tend to present inequality between males and females to biology. A gleaning of the above quotes also betrays the fact that antithetical biological observations have been used to justify the same conclusion--- women are inferior to men. Throughout history, women have always struggled to gain equality, respect, and the same rights as men. This has been difficult because of patriarchy, an ideology in which men are superior to women and have the right to rule women. This ideology has permeated the social structures of society throughout the world, particularly in Nigeria, and as a result, even in the present century, women are still struggling for rights that most men take for granted. In his *Philosophy of Right*, Hegel argues vehemently against political authority for women on the flimsy reason that "when women hold the helm of government, the state is at once in jeopardy, because women regulate their actions not by the demands of universality but arbitrary inclinations" (166).

The atavistic views emanating from the aforementioned male chauvinists point to a common conclusion: women have been perpetually sentenced to life under a phallocentric universe. It is an extraordinary fact of women's lives that for centuries, across space and time and from culture to culture, women have been consistently treated with ambivalence, misogyny and subordination. They have suffered denigration and subjugation in the hands of their male counterparts in virtually all societies, particularly in Nigeria. Eva Figes in her book, *Patriarchal Attitudes*: *Women in Nigeria* posits that women have been largely man made since the cultural meanings given to them are patriarchally determined (84).

Julie Okoh is supportive of Figes' assertion: "Based on patriarchal paradigms, a woman's personhood is conceptualized in her relationship with others, and not as a person with her own identity and fundamental rights. She is a man's daughter, wife and mother" (42). It is therefore in response to these patriarchal norms which denigrate women that feminists seek to redress. Feminism values women as important and worthwhile human beings. It recognizes the need for social change if women are to lead secure and satisfying lives. Stella Oyedepo is one astute Nigerian feminist playwright who has been silenced by literary criticism. This paper is aimed at documenting her contributions towards the feminist discourse and the basic aim is to foreground the patriarchal premises and resulting prejudices underlying *Brain Has No Gender*. The essence is to see how these patriarchal paradigms are interrogated by the playwright with the aim of dismantling the seeming insidious patriarchal institution. The basic methodology used is content analysis, deducing there from, our critical positions.

The Concept of Patriarchy:

The word patriarchy comes from two Greek words ---*pater* (father) and *archie* (rule). In Greek, the genitive form of pater is patr-os which shows the root form, part explaining why the word is spelled patriarchy. According to Elizabeth Meehan, patriarchy is rule or dominance by the father (191). Melissa Butler, defines patriarchy as the rule of women by men, and of younger men by older men" (135).

Patriarchy in its widest definition means the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general. It implies that men hold power in all the important institutions of society and that women are deprived of access to such power. It does not imply that women are either totally powerless or totally deprived of rights, influence, and resources. One of the most challenging tasks of women's history is to trace with precision the various forms and modes in which patriarchy appears historically, the shifts and changes in its structure and function, and the adaptations it makes to female pressure and demands (Barnett 239)

In its narrow meaning, patriarchy refers to the system, historically derived from Greek and Roman law, in which the male head of the household had absolute legal and economic power over his dependent male and female family members (238-39). This view implies a limited historicity for patriarchy. It implies that patriarchy began in classical antiquity and ended in the nineteenth century with the granting of civil rights to women and married women in particular. The patriarchal dominance of male family heads over their kin is much older than

classical antiquity; it begins at the time of the writing of the Hebrew Bible (239). Patriarchy has established male dominance not only in the home especially in terms of inheritance but in all facets of human existence. In the words of Alix Kates Shulman, "men through laws, customs and other institutions of patriarchy have appropriated the control of women's body and sexuality" (qtd. in Barnett 22).

Sylvia Walby in her book, *Theorizing Patriarchy*, opines that the concept of patriarchy must remain central to a feminist understanding of society. She says patriarchy is indispensable for an analysis of gender inequality. Sylvia distinguishes between two main forms of patriarchy, private and public. According to her, private patriarchy is based upon household production as the main site of women's oppression. Public patriarchy is based principally in public sites such as employment and the State. The household does not cease to be a patriarchal structure in the public form, but it is no longer the chief site. In private patriarchy the expropriation of women's labor takes place primarily by individual patriarchs within the household, while in the public form it is a more collective appropriation. In private patriarchy the principal patriarchal strategy is exclusionary; in the public it is segregationist and subordinating (24). Sylvia Walby defines patriarchy "as a system of social structures and practices in which men dominate, oppress and exploit women" (20).

In her book *Sexual Politics,* Kate Millett argues that politics is not just an activity confined to political parties and parliaments, but one which exists in any 'power-structured relationships, arrangements whereby one group of person is controlled by another'. Such relationships of domination and subordination can exist at work, where a man instructs his female secretary to make a cup of tea, or in the family, when a husband's meal is cooked by his wife. Political relationships between men and women exist in all aspects of everyday life. According to Millett, such relationships are organized on the basis of patriarchy, a system in which 'male shall dominate female'. She believes that patriarchy is the most pervasive ideology of our culture, its most fundamental concept of power'. It is 'more rigorous than class stratification, more uniform, certainly more enduring'.

In his book, *Sex and Repression in Savage Society*, Bradislow Malinowski maintains that in the few societies that are matriarchal "the question of property management – and thus power – remains in male hands, for property management is vested not in the female head of the family, but in her male kin" (123). In her article, "African Motherhood – Myth or Reality", Lauretta Ngcobo is in total agreement with Malinowski when she opines that "under matriarchy women

have more rights than under patriarchy. Although matriarchy in itself does not imply real social power on the part of the women, they certainly have more say in the community and within the family structure "(536). Maria Rosa Cutrufelli also agrees with the above views: "matriliny has never implied by itself a real social power of the woman, even though it has bestowed upon her a distinctly better status than patriliny has ever done" (57).

Andrea Dworkin's view is in tandem with almost all the views expressed above about patriarchy. He sees patriarchy as consisting of metaphysical self-assertion and concept which expresses intrinsic authority. Subsumed within this assertion of authority is the denial of women's power; the right to physical strength; the power—through that physical strength—to subordinate by forms of fear—symbols of terror—individual men and women as a class (qtd in Barnett 123). In furthering his view, Dworkin posits that men also assume the power of naming, that is to say, the power to define thought, experience and language, to the exclusion of women. Dworkin also identifies the power of ownership. Men, traditionally and contemporarily have appropriated the power to own women, to deny them the right to own property in their own name, deny them the right to refuse intercourse in marriage (124). Dworkin also locates the power to control women through financial control, relegating women to less remunerative positions. Finally, for Dworkin, the seventh tenet of male power is the power of sex. Women from this point of view are defined as sexual objects in the stereotypical definition given to female sexuality by male power. In Dworkin's words, "sexual power illuminates his very nature" (124). Dworkin's position seems to dampen the zeal of advocates of true gender equality.

Through participation in patriarchy, men learn how to hold other human beings in contempt, to see them as non-human, and to control them. Within patriarchy men see and women learn what subordination looks like. Patriarchy creates guilt and repression, sadism and masochism, manipulation and deception, all of which drive men and women to other forms of tyranny. Patriarchy is a historic creation formed by men and women in a process which took nearly 2500 years to its completion.

In Engels' *Origin of the Family, Private Property and the State*, he describes "the world historic defeat of the female sex" as an event deriving from the development of private property. Engels, basing his generalizations on the work of nineteenth-century ethnographers and theoreticians such as J. J. Bachofen and L. H. Morgan, postulated the existence of classless communist societies prior to the formation of private property (21). Such societies may or may not have been matriarchal, but they were egalitarian. Engels assumed a

"primitive" division of labour between the sexes. "The man fights in the wars, goes hunting and fishing, procures the raw materials of food and the tools necessary for doing so. The woman looks after the house and the preparation of the food and clothing, cooks, weaves, sews. They are each master in their own sphere: the man in the forest, the woman in the house. Each is owner of the instruments which he or she makes and uses…. What is made and used in common is common property--- the house, the garden, the long boat (21).

With the development of state, the monogamous family changed into the patriarchal family, in which the wife's household labour "became a private service; the wife became the head servant, excluded from all participation in social production". Engels concluded:

> The overthrow of the mother right was the world historic defeat of the female sex. The man took command in the home also; the woman was degraded and reduced to servitude; she became the slave of his lust and a mere instrument for the production of children (22).

Engels used the term "Mutterrecht" referred to as "mother right" to describe matrilineal kinship relations, in which the property of men did not pass to their children but to their sister's children.

From the above views on the subject of patriarchy, some commonalities can be established: patriarchy confers on man hegemony over woman; in patriarchy,

man has certain privileges over woman and man is the locus of culture in society; in patriarchy, a woman is viewed from a misogynist angle of vision. She is viewed as 'the other' and her status and dignity is in relation to man.

Patriarchy and the Feminist Response in Oyedepo's *Brain Has No Gender*

> Feminist scholars have observed that much of what passes for knowledge of women's (or men's) nature has historically been constructed from the point of view of the social group men, who benefit most from women's continued subordination. (Johnston 16)

Feminists view the current social relations as they exist in contemporary times as expressions of patriarchy, a structure of domination of women by men. The main aim of feminism therefore is not only to challenge as bell hooks suggests, but to dismantle the seeming insidious patriarchal institution. In all the various feminized ideologies we are familiar with, this goal is expressed subtly or with acerbity.

A feminist play in the opinion of Helen Michie in "Flesh" is "anything that foregrounds the inequities of representation, even if this is an admission of the impossibility of moving into a safe space beyond it, is feminist; anything that struggles against these inequities is essential (qtd in Brown 150). In "Contemporary Playwrights/Traditional

Forms," a similar view is expressed: "any play which moves women to the center of the narrative, foregrounding women's experience and concerns, can be considered feminist" (196). In "Feminist Theory and Contemporary Drama," Janet Brown posits that "in the twentieth century, a drama that is feminist in intention has exhibited a commitment to telling the stories of silenced and marginalized women, celebrating women's community and sense of connection through group protagonists, and expressing the moral concerns and criticisms that arise from women's experience" (155).

A feminist play is one that exposes patriarchy as a controlling force and the culture as defined, determined and shaped by men, thus limiting women's development and range of life's choices, makes the case more forcefully and moves toward more radical conclusion (Porter 196). The challenge of the feminist scholar therefore is to find the ground to argue effectively for the end of oppression of all women. This task is succinctly articulated by Gay Greene and Coppelia Kahn: "feminist scholarship undertakes the dual task of deconstructing predominantly male cultural paradigms and reconstructing a female perspective and experience in an effort to change the tradition that has silenced and marginalized us" (1-2). In their close reading of Isak Dinesin's "The Black Page", Greene and Kahn demonstrate that

by attending to the "omissions, gaps, partial truths and contradictions which ideology masks", feminist criticism can both deconstruct "dominant male patterns of thought and social practice" and reconstruct "female experience previously hidden or overlooked" (208).

Marylyn French, in her book, *Beyond Power: On Women, Men, and Morals*, also agrees with the role feminism has to play in uprooting the problem of patriarchy: she submits that "feminism is the only serious coherent, and universal philosophy that offers an alternative to patriarchal thinking and structures (442). The challenge of the feminist scholar therefore is to find the ground to argue effectively for the end of oppression of all women. This task is what Oyedepo sets out to accomplish in *Brain Has No Gender*.

Brain Has No Gender, is a story about Osomo, the daughter of Alani who is a patriarch in all senses. Osomo defies traditional values, beliefs and negative prejudices against her female gender and with the support of her teacher, runs away from the grips of her parents, furthers her education and emerges as an icon of intellectual excellence. In this regard, Osomo shares the same aspirations with Mercy and Monique in Onyeka Onyekaba's *Into the World*. In this play, we find Mercy and Monique struggling to achieve academic excellence against the traditional belief that women have no brains and therefore need only as much

education as is necessary for their kitchen tasks. In the end, Mercy and Monique become independent self-reliant individuals on their own merit.

In the prelude to the play, the beliefs militating against the progress of women are aptly articulated by the seven feminine voices. According to the 3rd VOICE, these beliefs are "… in particular, beliefs that are negatively prejudicial to women; beliefs that tend to keep women perpetually relegated to the background" (3). It is because of these beliefs, that Alani who does not have a male child, considers the education of his female children a waste of money. Alani's quest for a male child is best conveyed by him:

> Baba, is it not a bitter irony that I , the same one whose masculine power is stronger than that of a horse should father sixteen female children with no male child, no single male child, not even a premature one as evidence of my potency? (10)

To have a male child, he goes to the gory extent of feasting "on the faeces of a pig for seven days…had to endure the creepy sensation of a toad in my pants" (10). Alani's longing for a male child is a traditional patriarchal preference that is succinctly conveyed by Firdaus in El-Saadawi's *Woman at Point Zero*, on the reaction of her father to female children: "When one of his female children died, my father would eat his supper, my mother would wash his legs and then he would go to sleep, just as he did every night. When the child that died was a boy, he would beat my mother, then have his supper and lie down to sleep" (qtd in Popoola 299).

The above view is strengthened by Ayo Kehinde who opines that preference for male pre-dispose the girl-child to danger (physically and psychologically), from birth to childhood. She is seen as a burden, not an asset, to the paterfamilias. A boy child is seen as a person who can enlarge the family. On the other hand, a girl child is seen as one who will reduce the household, because she can be acquired by another family as a wife (qtd in Popoola 299-300)

To Alani, his female children are supposed to be married "off as soon as they see their first period" (32). On the other hand, the male offspring has the exclusive right to inherit his father's wealth though there are other female children in the family who may even be older than the male one. This mental orientation of Alani echoes Sarah Grimke's view:

> both from experience and observation, that their education is miserably deficient; that they are taught to regard marriage as the one thing needful, the only avenue to distinction; hence to attract the notice and win the attentions of men, by their external charms, is the chief business of fashionable girls (48)

The basic gender issue that Oyedepo addresses in this play therefore is patriarchal superciliousness toward the

education of the girl-child. The playwright is unequivocally making a dramatic statement that nature does not create a difference in the human brain and that a woman's brain functions the same way as a man's. Therefore, like the man, the only way to acquire knowledge is through education. The essence of education for a woman is best captured in the following dialogue:

> 2nd VOICE: Yes, we need to gain more dignity. How do we do it?
>
> 3rd VOICE: (Rises up) I think I have an answer. Let us force open the door of knowledge. Education shall liberate us from suppression. Education shall lift the veil of ignorance from the eyes of all women. Women must go through life with greater visibility.
>
> 4th VOICE: Yes, we agree. Education shall rescue us. We too shall join the men in exploring the depths of knowledge. We shall not accept to be mere fetchers of water and hewers of wood. We can do more than housekeepers or glorified slaves.
>
> 5th VOICE: (Rises up) But the question is, can we do it? Can a woman's brain cope with scientific knowledge and investigations, for example?
>
> 6th VOICE: Women, yes, we have the grey matter to cope. The human brain does not have gender differentiation. Nature is impartial in this regard. A woman's brain does not function less than a man's. No gender difference in the human brain, I repeat. The female has equal brain power as the male.

The female voices above, who are the feminist personae of the playwright give a foretaste of the struggle to come. It is this awareness of the importance of education as articulated by the allegorical characters that drives Osomo to rebel against her eighty-six-year-old husband and seek education. Against her will, her father Alani, had married her off to Kelani but on her wedding night, she refuses to perform her marital obligation. According to Ejide, "she behaved like a horse which refuses his master a ride" (36). Kelani also attests to the battering he received from Osomo, when he admits that "my testicles are badly smashed. Osomo gave me a violent kick on my private part. I am dying" (36).

This rebellion by Osomo demonstrates her will power, her doggedness not to acquiesce to early marriage, which would have punctured her dream for education. Her defiance is one against the traditional practice of early marriage. Her action portrays her as a woman with self-determination in the face of powerful patriarchal forces. She defies oppression which in the words of Marilyn Frye are "constraints and limitations of life's options because of one's identity as a member of a subordinate group" (qtd in McCann and Kim 14). She triumphs over long-held traditional beliefs which see no use for the girl-child to be educated. Osomo's action of revolt, forcefully recalls the actions of similar strong-willed female characters in Nigeria who like Ona, who in "her refusal to be an *idegbe* or to have

another woman play that in her place are signs of her revolt against obnoxious, obsolete traditions that predispose women to oppression, exploitation, slavery and dehumanization" (Okoh 35).

> Osomo is fired by the renaissance spirit of self-discovery and individual self-assertiveness. She shares the same dream, the same vision like Yemoja in Tess Onwueme's *Tell it to Women*, who epitomizes the regenerative qualities of tradition:

> Yemoja: I too want to be a hunter of values with my brother! I too seek to bring back new treasures. How can I always remain here to receive from the hands of my brother? I too have my hands and can fetch the world out there (63-4)

In the end she succeeds in fetching "the world out there" as she excels in her academic pursuits. With the connivance of her teacher, Osomo escapes from home, was able to get a scholarship and furthered her education up to the university level. She graduated in Medicine with the best result ever in the country, and carted away sixteen prizes. She is also currently researching into the cure for Acquired Immune Deficiency Syndrome, possibly with the intention to help humanity in her professional career. The rare academic feat achieved by Osomo in a male dominated profession—medicine—underscores the point that 'what a man can do, a woman can equally do, if not better.' It goes on to validate the play's title that "Brain Has No Gender". Osomo's intellectual accomplishment is a validation of Francois Poullain de la Barre's position that "social custom, not inherent capacity, stunted women's intellectual growth. Since the mind "has no sex," women as well as men have a right to knowledge and to pursue scientific and literary studies." (10) Alani himself comes to this point of realization when he says, at the end of the play that "Osomo is a daughter who has done what a thousand sons cannot do". He goes further to say

> I am going to feast in this house for twenty-one days to compensate for my years of mourning. I have mourned and mourned that God didn't give me a male child. Is Osomo not greater than one hundred men? A doctor… a doctor. Now I am a most happy man. I thank my creator. I thank *Tisha*. I thank *Tisha*. (53)

If not for her resistance against patriarchal dictates, Osomo's life would have been a wasted one as she herself attests to: "I think fate was on my side too. Fate smiled on me. You all know my story. If I hadn't escaped from home, I would have led a wasted life as a grand papa's wife. I would have gone into the debris of the times without realizing what I have become." (48) The message of Oyedepo is explicit as conveyed by Osomo:

> That all female children should be given the benefit of education like male children. Have confidence in the ability of female children. They have brains like male children. So they can distinguish themselves in any field. They can be scientists, they can be doctors, they can excel in any field (54)

Oyedepo's ideology of complementarity between the sexes is further driven home in this play through Funmi, whom Jide says has been "branded a feminist advocate on campus":

No! it's surprising that men find it difficult to accept that they aren't superior to women. Now… look at the human anatomy. Nature teaches a simple lesson through it. You will observe that what exists in pairs have equal status in nature's scheme. Our two eyes or two ears, legs, etc. convey the symbolic message of parity. So in essence, the two sexes male and female should therefore be conceived as equal, and partners (43)

Like Funmi this need for complementarity is equally expressed by Etusi in Julie Okoh's *In The Fullness of Time:*

Etusi: …Is there any society made up of men alone? The answer is no. Every society needs healthy men and women in order to survive. Women can only assert themselves if given equal opportunity with men, not as opposite but as equals, working side by side through life… (66)

Through the example of the heroine in *Brain Has No Gender*, Oyedepo has shown that with educational empowerment and proper training, women can compete favourably with their male counterparts in any sphere of life. Education makes one more critical about his environment, aware of what his rights are and the courage to fight for those rights. It gives one a sense of self-worth and the desire for independence and freedom of expression. Osomo's revolt receives the support of her

male teacher otherwise her rebellion would have been dismantled. Her revolt helps in the realization of the academic potentials in her. In character, she is imbued with the kind of feminist traits we find in the female characters in *The Rebellion of the Bumpy-Chested* by the same author. They are strong-willed, highly determined, rebellious and desirous to change the status quo which they fearlessly challenge. They forcefully challenge the patriarchal structure of society, which undermines women and impedes their aspirations and ambitions. In *Brain Has No Gender*, and *in The Wife's Fury* also by Oyedepo, the patriarchal-ideologues represented by Alani and Sebi respectively, become repentant and are ready to be forgiven of the ignorance they were steeped in. In the realization of his folly, Alani posits that:

We have learnt our lessons. All of us. I personally will withdraw all my daughters from their husbands' houses. I shall send them back to school. Let all of them emulate Osomo. Now I do realize the folly of my past actions. Orunmila, forgive me: for I knew not what I was doing. It is ignorance… (54).

CONCLUSION

Stella Oyedepo is one of the most prolific female playwrights in Africa. As a feminist playwright, Oyedepo has effectively used the medium of her plays to foreground the suppression, oppression and marginalization of women in society. She has attributed all these to patriarchal

culture which hegemonizes the man over the woman. In *Brain Has No Gender*, she rejects the phallocentric perspectives by which men traditionally have justified the subjugation of women. The feminist thrust of *Brain Has No Gender* is on girl-child education.

Feminism is not opposed to African culture and heritage, but argues that culture is dynamically evolving and certainly not static, that culture should not be immobilized in time to the advantage of men as most men in Africa want it to be. Culture should not be a tool for oppression and marginalization in the hands of men, but a tool to improve our existential conditions as suggested by Molara Ogundipe-Leslie:

> Should culture be placed in a museum of minds or should we take authority over culture as a product of human intelligence and consciousness to be used to improve our existential conditions? Should we preach cultural fidelity only when it does not affect us negatively, which is usually the position of African men who wish to keep only those aspects of culture which keep them dominant? (548)

Certain cultural practices tested over generations in Nigeria which subordinate women need to be pulverized. In the words of Oduyoye, "the transformation of negative attitudes towards women would come only as the community of women and men became open to re-examining faith-based discrimination against women

and cultural provisions for downgrading the humanity of women"(1). Men and women are in fact, biologically different but complementary. It is only when this complementarity is broken that the complexes of inferiority and superiority will emerge. The concept of complementarity between the sexes is stressed in such classical works as Ovid's *The Art of Love* and *Metamorphoses*. Simone de Beauvoir supports this position; "it is for man to establish the reign of liberty in the midst of the world of the given. To gain supreme victory, it is necessary, for one thing, that by and through their natural differentiation, men and women unequivocally affirm their brotherhood (105).

Stella Oyedepo is an unswerving advocate of this position. She believes strongly that society will develop immensely only when men and women con-join in the developmental process. This view, she has vividly expressed through her plays, especially in *Brain Has No Gender*. As a feminist playwright, Stella Oyedepo's objective is to disprove the view that "to be born female in this culture means that you are born 'tainted', that there is something intrinsically wrong with you that you can never change, that your birthright is one of innate inferiority" (O'Beirne xvi). Her drama seeks a transformation of the structures of a primarily male power which presently orders the Nigerian society.

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An Exposition of Problems of Darwinism in Sociobiology

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Abstract

The aim of this paper is to expose the thrust of Charles Darwin's theory of social and biological evolution and also restate that his theory of evolution reveals some imperfections especially in the study of socio-biology. It must be noted clearly that, the paper exposes that the evolutionary terminologies like 'survival of fittest', 'natural selection' and 'evolution' were not original to Darwin. Rather, there were predecessors who had pre-eminently postulated and contributed immensely to the theory of evolution. Again, the Darwinian evolutionary theory presents problems, which queries are raised why man is not evolving to other species and why other lower species are transforming into other higher species. It is in this respect that this paper observes that Darwinism is characterized by problems which are evidently found in the study of socio-biology. The paper further insists that no matter the dimension of comparison, man's social behaviour is distinct from other animals and plants. The implications derived from this paper is that man's pattern of behaviour, his relationship with his environment and genetics are centred on ontological foundations of societies.

Key words: Darwinism, Biology, and Socio-biology

Introduction

Darwinism has become a household name in evolutionary sociology, philosophical evolution, biological evolution and human evolution. In

philosophical discourse, it is associated with the theory of natural selection which serves as the foundation for discussing the emergence of man. Evolution as a theory had developed prior to Darwin's postulation on natural selection. From the implicit evolutionistic notion of St. Augustine through the revelation of God to man through Christ. Augustine's position being theological in nature was later translated into scientific evolution which was given pre-eminence by Linnaeus, Huxley, Darwin and other evolutionists.

By the dictates of Darwinism and proponents of evolutionary theories there exists a link which calls for examination as it appertains to nature, life, environment and behaviours of both lower and higher organisms. The link becomes obvious in the philosophical dimension of socio-biology, which examines and explains the systematic study of biological basis of all forms of social behaviour in all kinds of organism including man.

Human evolution therefore could be periscoped both from biological and cultural perspectives. Man's biological evolution changes his nature and cultural evolution changes his nurture. This has to do with man both biologically and culturally. Dobzhansky makes the point clearer thus "A person is what he is because of his nature and his nurture. His genes *are* his nature (biological), his upbringing is his nurture (cultural). The

same is true of mankind as a whole; its nature is its gene pool, its nurture is its environment and its culture (23).

These dual descents of man cultural and biological call to mind that Darwinism and human evolution could be comprehended through a unified process. Put differently, human origin has a bond biologically and culturally.

> Tax opines "culture is part of the biology of man, of course, even though it is passed on socially and not through genes… culture is part of the evolution of man. Man is evolving continually as a specie perhaps more rapidly now than any other species". (271)

Flowing from Tax's opinion is the idea that human evolution therefore is not completed and discontinued that is the reason, creation evolutionists attempt to examine and re-examine the descent of man. Of all the theories of evolution, natural selection and survival of the fittest theory of Darwin stands out conspicuously, because of its biological basis and some inherent problems which has become perennial in academic realm and most importantly which has become a challenge to creationism.

On this note, the discourse on the problems of Darwinism in sociobiology becomes ripe for scrutiny.

Statement of the Problem and Explanatory Commentary on Relevant Concepts

By the theses of this paper, one identifies that there are insurmountable problems which have plagued Darwinism and which put to question the authenticity and tenability of this evolutionary theory. These problems, formulated in the form of questions, would be of great importance: Is evolution as proposed by Darwin and other evolutionists continuous or instantaneous? Are human beings further undergoing evolution? Is evolution of man deterministic? How do we account for the soul of man, cognizant of the fact that man is a composite being? Do we have to rely on the materialists' thesis of man being made of only matter? These questions become the bastion of this research, since answers to these questions would go a long way to illuminate us in understanding the problems of evolutionary theory of Darwin.

These concepts are to be defined and explained for easy understanding.

Evolution: Dobzhansky simply says evolution means change. But Herbert Spencer as quoted by Copleston says, "Evolution is an Integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite in coherent homogeneity to a definite coherent heterogeneity and during which the retained motion undergoes a parallel transformation" (284)

Spencer's definition depicts that man, nature and life emanate from simple to complex and then to more complex entities. This becomes applicable to all forms of living entities, plants, animals and man. Spencer's thesis was not new, it was anticipated by Aristotle, who in his "SCALA NATURA" (ladder of life) traced that life and nature emanated from inanimate matters through lower plants, through higher plants to lower animals and finally to higher animals mammals. Cecie Starr and Ralph Taggart in their book *Biology*: *The Unity and Diversity of life* expressed that "Aristotle saw some sponges looked like plants but in their feeding habits they were animals. He came to view nature as organized gradually from lifeless matter through complex forms of plant and animal life" (22). This excerpt clearly reveals that evolution is a state of transformation, from simple entities to other complex entities.

Sociobiology: In so far as it is stated in this paper that life started from lower beings to higher beings, their social behaviour and characteristics become examinable. This examination becomes the subject matter of the new discipline in philosophy called socio-biology. According to S. J. Gould, socio-biology is defined "as the systematic study of the biological basis of all forms of social behaviour in all kinds of organisms including man" (256). Socio-biology according to Gould therefore is a mere explicitly hybrid discipline that incorporates knowledge from ethnology (naturalistic study of whole patterns of

behaviour), ecology, the study of the relationship of organism to their environment and genetics in order to derive general principles concerning the biological properties of entire societies.

In another perspective, Edward Wilson defines Sociobiology as a "Systematic study of biological basis of social behaviour (Sociobiology, 3, Eyo, 118) and further explains "it is a systematic study of biological basis of all forms of social behviour in all kinds of organisms to include man" (Wilson, on Human Nature, 5, Eyo, 118). This explanatory comment of Wilson updates that Man's social behaviour and other organisms are closely related. It must be noted that the importance of sociobiology in our epistemic framework also imputes that as a discipline of study, sociobiology, draws its data from biology, sociology, etiology, anthropology, evolution, zoology, archeology population genetics, and other disciplines" (http://www.biologynation.-com/introduction.to.sociobiology.html).

Darwinism: This is Darwin's evolutionary theory of natural selection and survival of the fittest, in which more offsprings are produced than can survive and where through competition the weak offsprings are phased out while the strong offspring survive in the environment. In *Cambridge Dictionary of Philosophy*, Darwinism is clearly linked with biological evolution which Darwin

conceived that species evolve primarily by means of chance variations (Hull 177-179).

History of Evolution *vis-a-vis* Darwinism

Owing to the splendid simplicity and deductive character of the idea of natural selection, it is not surprising that there were various predecessors who propounded the theory of evolution based on natural selection. Apart from, Anaximander who propounded the emergence of man from fish; the Greek Empedocles and the Roman Lucretius fancied that "animals aroused first as disjointed body parts, heads, trunk and extremities. These proceeded to combine at random but only some combinations were viable and the rest died". (Dobzhansky, 25). Whether these philosophers anticipated Darwin or not, it is not a source of contention in this paper.

Suffice to mention here that in the 18th and 19th centuries, Maupertuis, Buffon, Erasmus, Darwin, Wallace, Blyth, Chambers aid some works on evolution. Among recent works on the history of the idea of evolution include Eiseley (1958), Darlington (1959), Greene (1959), Wilkie (1959).

Marvin Sprung in his book *Basic Issues of Philosophy* presents an apt but brief history of evolution. He opined that Spencer's principle of Biology was *a* theory of evolution which ante-dated Darwin's theory. Spencer saw that the

most conspicuous fact for organic evolution is that everything evolves. Hulton's geology of uniformitarian and the rejection of the catastrophic theories of the origin of geologica1formations was evolutionary in context and content. He mentioned, Buffon and Lamarch's transformation of species, Dirrot submission that "all is change, there is no rest. Further, Erasmus Darwin's text *Temple of Nature* made allusion to the fact that man's evolution emanated from elemental strife and rudiments form. Charles Lyell, Wellace, Huxley and Ernest Haekel were scholars in evolutionary history.

Evidently, the idea of evolution from our expository literature of evolutionists prior to Darwin show that evolution by natural selection was certainly in the air, when Darwin and Wallace published their celebrated Essays in 1858. Darwin himself acknowledged that the idea of natural selection was suggested to him by reading Malthus work on population which maintained that uncontrolled growth of human population was the cause of poverty, hunger and war, Even Dohzhansky pointed out that "The Slogan 'survival of the fittest was coined by Spencer and accepted by Darwin not without hesitation" (128). This presupposes that Spencer was the progenitor of the concept of natural selection and survival of the fittest.

There have been constant critiques on Darwin's refusal to acknowledge and recognize his predecessors. Some critics discredit Darwin for not acknowledging the example of his predecessor, Edward Blyth, who, though he did not use the term natural selection, said that it (natural selection) was an agent that kept species constant. Darlington vehemently criticized thus, "It seems incredible that the apostles of evolution should have been so deficient in historical sense so much so that although deeply interested, in his own priority, never realized that his own ideas were second-hand. He thought he had worked them out himself" (218). The point to be noted is that Darwinism was not "a spontaneous or isolated theory, but a bequeathed legacy concomitant with precedence already existing in economic, social, political and philosophical field" (Sprung, 215).

Darwin's Theory of Natural Selection and Survival of the Fittest

Darwin's version of natural selection, though not original to him, is contained in few rhetorical passages in Darwin's magnum opus *The Origin of Species*. He described the work on the action of natural selection as follows "It may be said that natural selection is daily and hourly, scrutinizing throughout the world, every variation even the slightest rejecting that which is bad, preserving and adding by all that is good, silently and insensibly working, whenever and whenever

opportunity offers, at the improvement of each organic being in relation to its organic and in organic conditions of life" (Dobzhansky, 128).

But Starr Taggart's version of Darwin's natural selection is more enlightening'. Schematically he enumerates;

In any population, more offspring tend to be produced than can survive to reproductive age.

Members of a population vary in form and behaviour. Much of the variation inheritable.

Some varieties of heritable traits improve changes of surviving and reproducing under prevailing conditions.

Because bearers of such traits are more likely to reproduce, their offspring tend to make up more of the reproductive base for each new generation. This is called differential reproduction.

Natural selection is the result of differential reproduction. Some traits show up with increased frequency because their bearers contribute proportional more offspring to succeeding generations"(31).

These portions of Darwin's *Origin of Species*, which are in forms of arguments, can be clearly reduced to few words that Darwin was saying that any organism that needs food and other resources is always limited; the number of individuals of any species is therefore also limited. Any specie is capable of increasing in number of geometric progression, sooner or later that state will be reached when only part of the progeny will be to survive. In essence, the statistical probability of survival or elimination, despite accidents will depend on the degree of the adaptation of individuals amid groups of the environment in which they live.

This degree of adaptation is in part conditioned by the genetic endowment. Therefore carriers of some genotype can survive or will be eliminated more or less frequently than the carriers of other genotypes and the succeeding generations will not be descended equally from all the genotypes in the proceeding generation but relatively more from the better adapted forms will tend to increase and the incidence of the less well adapted ones to decrease.

For clarification purposes, certain semantics are necessary for proper understanding of Darwin's theory of natural selection Darwin held that evolution is brought about by natural selection which is in turn the outcome of the survival of the fittest in the struggle for life. One of the meanings of "natural is the state of affairs preceding or excluding man-made changes". Since man's environments are largely man-made; this definition therefore would render natural selection in man impossible. "Natural" in

natural selection only means that the selection process does not arise from human choice. 'Struggle as a concept suggests strife, contention and competition.

Darwin himself wrote that "from the war of nature, from famine and death the most exalted object, we are capable of conceiving, the higher animal directly follows" (Dobzhansky, 129).

A clearer perspective of this point is given by L. C. Birch in his book – "*The Meaning of Competition" which runs thus;*

"Competition occurs when a number of animals of the same or different species utilize common resources, the supply of which is short or if the resources are not in short supply. Competition occurs when the animals seeking these resources nevertheless harm each other in the process" (18)

The derivative here is that natural selection may also take place, when resources are limited, if the carriers of some genes possess greater reproductive potentials than the carriers of other genes.

On the fittest, one can question, who is the fittest? Does natural selection make us fit for life in the society of other men or for wisdom or for endurance or for longevity? Natural selection has indeed, developed all these qualities in human evolution but *it* does not necessarily prefer any of them. Darwin's fitness is in terms of

reproductive proficiency. One can say however, that it means multiply, be fruitful and, replenish the earth.

Problems of Darwin's Theory

From the elaborations so far, Darwinism has revealed imperfections mostly in the light of theological theory of creation. This is because in theological theory of creation, account of the origin of man, animals and plants were not based on strength, fitness or survival. It is based on instances of creation, which were spatio-temporally based. By another observation, the problem of Darwinism emanates from the definition of evolution which implies change and the definition formulated by Spencer, also raises a problem that Darwin's theory still faced a crucial test which is evident in this excerpt thus "If evolution occurs, then they should be evidence of one kind of organism changing into a different kind. The fossil records seemed to contain no transitional forms, the so-called missing links" between one major type of organism and another" (Starr & Taggart 31).

From Starr's and Taggart's assertion above, Douglas enumerates some insurmountable difficu1tes and unanswered puzzles which have wheedled Darwinism. According to Douglas, Darwinism, Fails to account for the origin of the first atom or the primordial stuff.

It cannot explain how the original matter changed from the homogeneous to a moving one.

It cannot explain how life emanated from the non-living original stuff.

It does not explain the transition from the plant world to animal and then to human.

It does not show how the present universe is a cosmos and not a chaos.

It fails to account for why evolution has ceased?

Why is there no continuity of evolution? How does a goat produce a goat and not an evolved specimen? Why have monkeys and apes ceased to evolve to man" (Douglas 87).

The understanding which follows from these enumerated problems of Darwinism make one think that Darwinism makes itself deterministic and the first cause of all creation. The reasoning here is that Darwin's theory undermines the existence of God. S. J. Could reiterates that "the theory is vague, insufficiently verifiable and contra criteria of applied science, dogmatic, utilitarian and aesthetic, because instead of God, it enthroned selection as natural reality" (256).

The reasoning to label Darwin's theory with these traits is that Darwin had made the natural selection to be the hallmark of his theory. But there was a reprieve in Neo-Darwinian work of Teilhard de Chardlin who insisted that Darwin's theory did not negate creation but that it presupposes that the primate in which Darwin observed to make his conclusion were created by God. One would want to believe that, the natural selection was not the dominant determine force in evolution, instead Darwin saw it as one of such determinate force.

Reliance on these criticisms of Darwinism, how are these critiques examined in the realm of socio-biology? Socio- biology as a discipline which derives its strength from ethnology, ecology, biology (genetics) therefore desires to examine Darwinism and to know whether there is any resemblance between the social behaviour of animals like ants, bees, termites and man.

Socio-biologists did not see any link between social behaviour of animals and man. This becomes a basis for criticizing Darwinism. Going by the study of genetics, one would observe that there is a little direct evidence about genetics of behaviour, this implies that genetic evidence are speculative. In other words, one would submit that socio-biologists are still utilizing speculative method to buttress their position. Thus, they are some consistencies with natural selection as a criterion for acceptance of evolution.

There is an adaptive behavioural trait in all social beings, but it is questionable to base this adaptability on genetics. The resultant opinion here would be that human beings are unique creatures; they cannot ordinarily be subsumed under a principle such as natural selection. This does not in any way wheedle off the validity and tenability of natural selection theory, instead one would view these criticisms as misconstruing and misinterpretation of Darwinism. It suffices to agree with S. J. Could's statement that "Natural selection is not a normative principle but useful label for referring to an extraordinarily complex array of causal interactions occurring at the level of genes, genotypes, phenotypes and environments (259). However, it is another paradigm of conceiving and explaining the relationship of beings both animate and inanimate.

Conclusion

Undoubtedly, the profundity in Darwinism has ignited researches and formulations in varied fields of study, namely biology, sociology, philosophy and theology. There is need to bring to fore the hurdles inherent in the theory of natural selection and survival of the fittest. This also reminds us of the genetics study of transmission of the genes. Can one vehemently say that the transmission of moral virtue is possible or validated going by the theses of Darwinism? It is apposite that, there is the tendency of the fittest taking undue advantage over the weak. In

essence, the advantages of the fittest who of course may not be the morally good, would have the tendency to finally produce the morally unfit beings. There is a possibility of morally sound parent producing immorally prone wards. The disparity may he based on environmental influences and availability of resources which may warrant competition.

Darwinism also reminds us of Nietzche's master-morality and the Marxist massive revolution to overturn the exploitation of capitalism. Even though these may be tenable in the light of these philosophical theories, but it is obviously tenable that natural selection of Darwin was destructive, for the elimination of the weak in the society is nothing but intentional annihilation of the weak belt man, animals and plants. All species and living things should be allowed to move on without unnecessary termination. It suffices to therefore agree with Gaskell in this extensive quoted portion that "Indolence is more a physical weakness than an acquired habit and supported birth of the fittest. To those who love children will be left the task of bringing them up. For love is hereditary and would increase by survival. The weak in the mind may be cared for and protected so long as the social mandate not to continue the race... therefore the birth of' the fittest offers a milder solution of the population difficulty than the survival of the fittest and the destruction of the weak (Bajema,197,94). On the whole, Darwinism

has further prepared continuous grounds for future researches on man's evolution and its important discourses in sociobiology.

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The Refutation of the Tripartite Definition of Knowledge by Edmund Gettier: A Critical Appraisal

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Abstract

Man is an inquisitive being, a curious animal possessing an intellect and endowed with an insatiable craving for knowledge. This incited Aristotle to declare that all men by nature desire to know. Thus most people often begin their speculations with the assumption that they have a great deal of knowledge. But as they further reflect upon what they presumably know, they discover that it is much less secure than they realized and indeed they come to think that many of what had been their firmest beliefs are dubious or even false. Such doubts arise from certain anomalies in our experience of the world. That is why; the skeptics came to the conclusion that knowledge is impossible. However this criticism played a vital role in seeking a definition of knowledge. Thus knowledge has been defined as justified true belief. Epistemologists for decades were contented with this tripartite definition of knowledge until Edmund L. Gettier in his article "Is justified true belief knowledge?" cast doubt on the certainty of this traditional conception of knowledge. He argued that these three conditions postulated by the traditional definition are not sufficient for there to be knowledge. Hence this essay we will try to estimate the muscles and the flaws in the Gettier problem with a vision to evaluate

the impact fashioned by this refutation on epistemology. This study we adopted the analytic and evaluative method.

Keywords: Edmund Gattier, Knowledge, Epistemology, Critique

Introduction

The analysis of the concept of knowledge has commonly been taken to be one of the central tasks of epistemology. This analysis is necessary so as to clearly understand knowledge as the subject matter of epistemology and again to know how to apply the concept in our day to day living. This is because the expression "to know" is so ambiguous. Thus there are different uses of the expression. It is not always used in the same sense. For instance, "I know John" (knowledge by acquaintance). It means knowing of "something" or "somebody". Simply put, it is to be acquainted with something or somebody. For example, "I know John" or "I know University of Port Harcourt." But knowledge in this sense cannot be relied upon. This is because it does not give enough or much information or knowledge about the person or the place in question. Secondly, we have technical knowledge. E.g. I know how to operate a computer. It is "knowing how" to do something. It is knowledge by ability. The test of this kind of knowledge is to see whether we can perform the said activity in question in praxis. Then, propositional knowledge, e.g. I know 2+2=4. It is "knowing that" something is the case. This is the most important and the most frequent sense in which the word "know"

is used. In this sense, it is usually followed with "that". For example, I know that I am writing a paper now. But it is worthy of note that there is a relationship between propositional knowledge and the other two senses. Now the question is: what is required for us to know in the propositional sense? How do we know that what we claim to know in the propositional sense is true? Under what conditions does a subjects, S know that P (where P stands for any proposition)? This question is very necessary because there are many people who claim to know without actually knowing. So, there is need to separate the right claims to knowledge from the mistaken ones, that is, a lucky guess or an educated guess.

In this direction epistemologists arrived at the position that there are three conditions to be met before we can claim to know. They are Belief, Truth and Justification. Hence, knowledge has been defined as justified true belief and for decade it has been taken to be so. That for a person to be said to know anything that thing must be true, the person must believe that thing to be true and the person must be justified in believing that thing to be true. Unfortunately, these three conditions for knowledge have been

challenged by Edmund Gettier as inadequate and insufficient. He argues that a person could believe something which could be true and could even be justified in believing that thing and yet he does not know that thing. This has generated several reactions for and against this position. This essay will critically evaluate these claims.

What is Knowledge?

The concept of knowledge is so central in the field of epistemology so much that epistemology has often been defined as that branch of philosophy that examines or specifically investigates the grounds of all knowledge. The concept of knowledge is one that has proved problematic in terms of definition for philosophers through the ages. According to Kolawole, the "attempt at defining knowledge is as old as epistemology itself." (49). That is to say that, the problem of defining knowledge has been a perennial problem in epistemology, probably because philosophers have always been in search of an indubitable truth through the hypothetic-deductive method. This made Hamlyn to assert that: "for a person to be said to know something he must not be guessing, he must not hit on the truth by chance, he must not rely on bad reasons if he relies on reasons at all."(101) This implies that before one can claim to know, that which one claims to know must not be a guess work and it must be logically sound. For him one

condition of being said to know something is that "what one claims to know must be the case, if it is an object that one claims to know this must exist and if what one claims to know is formidable in a proposition, this must be true." (101). Furthermore, these three conditions must be necessary for any claim to knowledge. In this light, A. J. Ayer also proposed the three necessary conditions for knowing that something is the case. First, "that what one is said to know be true. Second, that one be sure of it and third that one would have the right to be sure." (34). On the part of Roderick Chisholm, a person can be said to know "if he believes it, if it is true and if he is justified in believing in the sense that his believing it is reasonable or acceptable." (102).

But how should knowledge generally be defined? Since from the foregoing, there are disparities among philosophers on the three necessary conditions for knowledge. From the above definitions, two things are common in all of them. That is, belief and truth. But while Hamlyn advocates for good grounds to base the belief, A. J. Ayer says the right to be sure and Roderick talks about adequate or reasonable evidence. Plato's search for definition makes him to argue that a minimum knowledge involves true belief. Hence knowledge is more than simply true belief. For instance, let us suppose that someone had a dream in January that there will be an outbreak of measles in the month of June and on the basis of his dream he forms the belief that

there will be an outbreak of measles in June. Suppose also that in fact there is an outbreak of measles in the month of June, the person has a true belief about outbreak of the measles but not knowledge of it. What he lacks is a good reason to support his true belief. In a word he lacks justification. It was a state of affair like this that informed the tripartite traditional definition of knowledge by Plato. Thus, he defined knowledge as justified true belief. Implicitly "if a belief is true it can be justified, then it qualifies to be called knowledge" (Omeregbe 15) that is:

S knows P if and only if

P is true

S believes that P is true

S's belief that P is true is justified.

This implies that, these three conditions are necessary for something to be called knowledge. These conditions are:

Belief

Truth

Justification

But why are the three conditions of belief, truth and justification considered necessary for knowledge? Are they individually or wholly necessary? Let us examine them.

Belief as a Necessary Condition for Knowledge

Why is belief a condition considered necessary for knowledge? It is because belief connotes a kind of assent to a given proposition or state of affairs. It means agreement to some extent. This is a very minimal sense of viewing it. Because philosophers tend to make a big issue out of it when it comes to its compatibility and role it plays in knowledge. In this minimal sense, though it seems appropriate to consider it a necessary condition to know that something is the case. Reason being that, to take a contrary position would be logically absurd. To buttress this point further, let us consider this argument for instance, S knows that P, but S does not believe that P. It seems contradictory, how can you know something without believing in what you claim to know? It is incongruous because knowledge implies certainty and nobody can refuse to believe what he knows to be certain. A person who claims to know something must be sure of what he claims to know. And if he is sure of it, he cannot at the same time say he does not believe it. To say I am sure of something but I do not believe it is to utter an absurd statement. So, the belief condition is a subjective condition for knowledge. It will only be *a contradictio in terminus* for S to claim to know that P without S believing in his knowledge of that P. If P is true, S must also believe that P is true. We can say that "belief is a defining characteristic of knowing.

Knowledge entails belief; the reverse is not the case." (Orangun 5). Therefore, to know something is to have a belief that is true and justified.

Truth as a Necessary Condition for Knowledge

This condition may be considered as an external or objective condition for knowledge. For a thing to be true it does not require our assent. It is true independent of our agreement or disagreement of it being true. If it is true that the earth is spherical, whether we assent to it or not would not determine the truth value of the earth being spherical. Therefore, the truth value of a proposition is a necessary condition for knowledge. For instance, for S to claim to know P, P must be true. It would amount to a contradiction for S to claim to know P and P is false. Since what is not true is not known according to Plato. When truth is subtracted from what appears to be knowledge, what remains is not knowledge but belief. It then means that S only believes that P because belief can either be true or false. We therefore say that truth is a necessary condition for knowledge.

Justification as a Necessary Condition for Knowledge

Justification is the same as providing evidence for our belief. As a condition for knowledge, it is in reference to our claim to know something, whether we make a

guess that turns out to be true or when based on false evidence that we make and it turns out to be true. We cannot claim to know something based on guess work or false evidence. Thus, if S knows P, S must be sure that P is true. On what grounds must S be sure to know P? S must have evidence for knowing P. And the evidence must be adequate. How can S know that the evidence is adequate? "S can claim to have adequate evidence to know P if the evidence to know P is justified to be true." (Orangun 5). That is, if the evidence provided for knowing P is the case. Therefore, justification is a necessary condition for knowledge. On the other hand, if you have no reason at all, just on a try your luck basis and you claim something to be so and fortunately for you, it turns out to be so, it is mere guess work and not knowledge. And if your guess is based on prior experience, it still does not make your claim to be knowledge, but at least an educated guess.

In all, most philosophers have come to agree that justification, truth and belief are necessary conditions for knowledge. Each on its own cannot give us knowledge but none of them can be excluded from what constitutes knowledge. But whether these conditions are sufficient to give us knowledge is what we may try to know as this paper progresses. Justification is something external which can be observed, something empirical. According to Audi: "justification by its nature has some kind of connection with truth." (245).

It will be contradictory to say that the justification of one's belief is not true. In this direction he writes that: "the justification of our knowledge is by its nature the sort of things we do when their truth is challenged, justification of those beliefs-which entails justification for taking them to be true-is what this process of justification shows when it succeeds." (245). So our having justification entails the truth of the belief claimed to be justified. But in another case, if a belief claimed to be justified turns out to be false, we can say that there is a defect in the purported justification (careless error in reasoning) but a false perceptual belief can be strongly justified.

The Gettier Problem

We have already attempted an exposition of the tripartite definition of knowledge often referred to as the traditional definition of knowledge. Apparently, the majority of, if not all, epistemologists agreed with this traditional definition of knowledge as justified true belief. Since Plato to the 20th century this was generally accepted. However, in the second part of the 20th century, it was shown that this definition has a permissive tendency, that is, of incorporating "epistemic luck" and "educated guess" as knowledge. This epistemic challenge to the definition was raised by Edmund L. Gettier with an article published in 1963 titled: "Is Justified True Belief Knowledge?" for him

the three traditional conditions for knowledge are not sufficient. That these three conditions can be fulfilled and yet can still be considered as not having knowledge. Meaning that belief, truth and justification are together not sufficient to prove our knowledge claims.

Gettier's Refutation of the Tripartite Definition of Knowledge

Gettier presented an intellectually stimulating argument that negates the idea that when once we have a belief that is said to be true and is justified, knowledge is guaranteed. According to Gettier: "A person could believe something, that thing could be true and he could be justified in believing it, yet he does not know it".(121) This implies that belief, truth and justification are together not sufficient to provide us knowledge.

The Counterexamples

Gettier demonstrated his point to showcase the insufficiency in the tripartite definition with two counterexamples. That is, a situation where in the three conditions (belief truth and justification) are present but does not guarantee knowledge.

Case 1:

Suppose that Smith and Jones have applied for a certain job. And suppose that Smith has strong evidence for the following conjunctive proposition.

Jones is the man who will get the job and Jones has ten coins in his pocket (122)

It must be noted here that logically a conjunctive proposition has rules that state that a conjunctive proposition is true when both conjuncts are true, that is, the conjunctive proposition "Jones has ten coins in his pocket" will be true if conjunct (Ai) "Jones is the man who will get the job" is true and conjunct (Aii) Jones has ten coins in his pocket is equally true. Again, a conjunctive proposition is false if either of conjuncts (Ai) or (Aii) is false. Smith evidence for proposition A might be that the president of the company assured him that Jones would in the end be selected and that he, Smith had counted the coins in Jones pocket ten minutes ago. It is against this background that Smith made an inference thus:

(B) The man who will get the job has ten coins in his pocket (122)

But supposing proposition B is true, but unfortunately the named person in proposition A that is, Jones was not the person who got the job but Smith who accidently has ten coins in his pocket. Can we now say that proposition B which is a justified true belief is an epistemic claim? This question is no doubt difficult to answer because proposition B is true, Smith believes that proposition B is true and Smith is justified in believing that proposition B is true. However Smith does not know that proposition B is true, for B

is true based on the fact of the number of coins in Smith's pocket that are ten, but were unknown to Smith, but Smith's believe in B was actually informed by the fact that he Smith counted the coins in Jones pocket whom he falsely believed to be the man who will get the job. In this, Gettier pointed out that although proposition B is true, it was inferred from a false proposition A. Thus, Gettier argues that proposition B satisfies the tripartite conditions for knowledge but B cannot be a knowledge claim, because it is an inference from a false proposition A. As such the truth of the proposition B is coincidental.

Case II:

The proposition reads:

(C) Jones owns a Ford. (122)

The supposition of proposition C is based on the evidence that Jones has at all times as history can recall owned and driven a car and that this said car has always been a ford. In addition, Gettier assumes that Smith has another friend named Brown whose where about is unknown to Smith. Now let us suppose that Smith made a choice of three places arbitrarily and constructs the following disjunctive propositions:

D) Either Jones owns a Ford, or Brown is in Boston.

E) Either Jones owns a ford, or Brown is in Barcelona.

F) Either Jones owns a ford, or Brown is in Brest-litovsk. (123)

These three sets of propositions are constructed from the combination of proposition C and a guess of where Smith's friend Brown is likely to be as the time Smith was speaking. Obviously, in the three set, proposition C is certain. In this direction, either of the set of disjunctive proposition will be true because Smith believes that the first disjunct which as it were, is common to all sets, is true at least. This Smithian conviction is hankered on the law of disjunction which states that a disjunctive proposition is true when either of the disjuncts is true. Another rule employed here is the rule of addition which states:

P

.: Pvq (Irving 351)

Gettier tells us that Smith has constructed proposition C and proceeds to accept either propositions D, E and F on the basis of proposition C. By this, Smith has correctly inferred propositions D, E and F from proposition C for which he has strong evidence. By the rules of addition and disjunction Smith is completely justified in believing each of these three propositions. Smith as we noted earlier was ignorant of the where about of Brown. Now there was further information on

ground that Jones does not own a ford, but is at present driving a rented car. And also by coincidence though unknown to smith the place mentioned in proposition E is the correct place where Brown is. In other words it was discovered that proposition E is the correct proposition. But proposition E is not correct because of the first disjunct "Jones owns a ford" because at present he is driving a rented car, but by mere educated guess the second disjunct "Brown is in Barcelona" is true. So we can still say that proposition E is knowledge? Epistemic claim in this regard will be taking advantage of the rules of addition and disjunction even when what we claim is not actually known. Hence Gettier agrees that proposition E is "justified true belief" but is not knowledge because it is a product of mere coincidence. Gettier then concludes that we can actually have a possible situation of justified true belief without knowledge. These cases show that the tripartite definition of knowledge does not provide a sufficient condition for knowledge. According to Dancy "Gettier here is not quarrelling with any of the three clauses. He allows that they are individually necessary and argues that they need supplementing." (25)

Responses to the Gettier Problem

Many epistemologists seem to agree with Gettier that something need to be added to the tripartite traditional definition of knowledge. Some attempts were made to amend the traditional

definition of knowledge by trying to add the fourth possible condition. They include:

Relevant Falsehood

One of the suggested fourth conditions that can be added to repair the defect in the traditional definition involves ensuring that the believer's ground for believing a claim does not include any false belief. This response suggests that the definition of knowledge is expected to indicate that, the constituent beliefs should not be inferred from any false belief. One of the proponents of this response is Michael Clark. This response holds that "nothing can be known which is inferred from a false belief or from a group of beliefs of which one is false." (Dancy 27). This implies that, one cannot claim to know if any of the beliefs upon which one claims to know is false. The presence of a false belief in the constituent beliefs definitely renders a knowledge claim arising from such set of beliefs false. In the words of Owolabi "any set of beliefs that seek to graduate to knowledge should not contain relevant falsehood." (54)

However, this response has encountered a lot of criticisms. The major ground for such criticism is that, if such a condition is accepted as one that must be fulfilled before any knowledge claim can be certain, then it may be highly difficult for anyone to know for certain. As Pollock put is: "it will be impossible for any of us to know anything". (81). This is because it

may not be easy to arrive at or have a set of beliefs without any prevalence of relevant falsehood. From experience, it is obvious that we often suffer from a number of false beliefs which play some roles in most of our inferential processes.

Defeasibility

This approach to the Gettier problem holds that within the system of beliefs that constitute our knowledge there should not be the presence of "truths which would have destroyed the believer's justification had he believed them." (Dancy 29) This idea was raised by Lehrer and Paxson. This response to the Gettier problem asserts that we can still have a justified true belief as knowledge if there is not the existence of any other truth that can defeat the justified belief. For this defeasibility response it is required that the justification of a belief be indefeasible. This implies that, the addition of further truths should not defeat it. But it is rather obvious that at various times, false beliefs are justified. One may then ask whether it is easy or even possible at all to arrive at an indefeasible justified knowledge or an indefeasible justification for knowledge.

Reliability

As the name implies this approach to the Gettier problem opines that knowledge should be derived from a reliable method. Succinctly put in the words of Dancy: "the reliability approach to the definition of knowledge says that

knowledge is justified true belief derived from a reliable method". (31) If this is done the claimer of such an article of knowledge can be said to have an authentic knowledge. To arrive at such knowledge, the methods need to be suitable, properly followed and perfectly reliable such that it does not stand any chance of leading to a false belief. Succinctly put, one needs to ensure that both the method itself and the manner of its application are free from any form of defect.

Obviously man is not a perfect being. He is often fallible in his means of going about his daily endeavors. This being the case, it is then highly probable that this imperfect and fallible nature of man will most times affect his activities either directly or indirectly. Now, both the method and its manner of application are products of a fallible and imperfect man, how can we then guarantee perfection in any of the two. One may not be totally wrong to assert that, if knowledge requires a reliable method in order to be authentic or sufficiently certain, then it is impossible to acquire knowledge.

Conclusive Reasons

This approach insists that a justified true belief can still be knowledge if it is based on conclusive reason. For a reason to be conclusive, it should be such that if M is the conclusive reason for N, then M cannot be true if N is false. Hence, if a given proposition is knowledge then the reason for accepting it as knowledge must

be conclusive. Dretske presented it thus: "R would not be the case unless P were the case". (55). He went further to give a clarification by saying that the above assertion is most appropriate when P is some state of affairs antecedent to(or contemporaneous) with both R and the time of utterance. Dretske's position can simply be illustrated as follows: for any subject S who believes that P and who has conclusive reason for believing that P, given these reasons he could not be wrong about P or given these reasons, it is false that he might be mistaken about P. consequently we can confidently assert that if proposition (b) is true then R is a conclusive reason for P. Hence, this approach has been considered as the "most feasible". Nevertheless it has also been argued that "the approach will make knowledge a rare phenomenon". (Dancy 32)

The Causal Theory

This approach to the Gettier problem was proposed by Alvin Goldman. Goldman's intention is to exclude the Gettier cases because they are accidental. Goldman in his analysis considered an abbreviated version of the Gettier counterexample as follows: Smith believes. (Q) Jones owns a ford.

And he has very strong evidence for it. His evidence might be that Jones actually owned a ford for many years and that Jones has just offered him a ride while driving a ford. Suppose Smith has another

friend, Brown, whose whereabouts he is totally ignorant of. Smith may decide to construct the following proposition by choosing any town at random. (P) Either Jones owns a ford or Brown is in Rome. We can easily realize that q entails p, and based on this, Smith can infer that P is true. Goldman argues that there is no causal connection between the fact that Brown is in Rome and Smith believes in proposition P. for Goldman, there should be a causal connection between our knowledge claims and our justification for believing that what we claim to know is the case. To support this argument Goldman puts forward the following proposition: "S sees that there is a bird in front of him." For this proposition to be true " a necessary condition is that there should be a certain kind of causal connection between the presence of the bird and S's believe that a bird is present"(Goldman 450).If the relevant causal process is absent, we may withhold the assertion that S sees that there is a bird in front of him. However, this approach to the Gettier problem has been criticized for being too limited in scope because it is only applicable to observable realities only. How do we account for abstract concepts that are not experiential or perceptible? Like the moral concepts of justice, love, freedom and beauty?

Assuredly the various attempts at repairing the Gettier traditional account of knowledge complicate rather than solve the problem. Consequently, all these objections and criticism of the post-Gettier philosophers attempt at redefining knowledge merely point to the fact that the ghost of Gettier is still hunting epistemology.

Conclusion

Apparently in the Gettier counterexamples, we could see that the justification condition for knowledge is important in ensuring that we do not mistakenly identify a true belief resulting from epistemic luck or educated guess for knowledge. This implies that even a justified true belief, as a belief based on good evidence can be true on the basis of luck. Hence, Gettier argues that, if the justified true belief is to rule out the full range of cases of epistemic luck, then it would need to be adjusted with a fourth condition. The fourth condition which would be suitable for this purpose would have to succeed in preventing justified true belief from falling into the cavity created by Gettier. That is, it should be insulated from the criticisms of the skeptics and be fortified against other critics who might be tempted to challenge the possibility of knowledge in the future. However, from the analysis of Gettier, if to be justified in holding a belief means to have evidence for the belief, it is very obvious that where the evidence in question cannot rule out the possibility of epistemic luck, the belief could turn out to be false. But even if it turns out to be true, as in the case of Smith in the second

counterexample, it still does not qualify to be knowledge. Put differently, if justified true belief means belief that can be demonstrated or proved to be the case with certainty, then the belief becomes knowledge. In this light Omeregbe opines that: "belief is not the same as knowledge because knowledge must be based on conclusive evidence and consequently it must be certain." (17) This implies that belief is not knowledge but knowledge is belief that is proved and made known to be the case. That is, belief can pass into knowledge when what was formerly an object of belief becomes justified. Certainty on the part of the knower is a very essential characteristic of knowledge. The knower must be certain that, that thing is true, since that which is true is not relative, but objective, stable, universal, certain and eternal.

Nevertheless, there is no gain concealing the fact that the Gettier counterexamples did not resolve the problem of knowledge, it only revealed that false evidence could justify a true proposition. In this direction, the Gettier counterexamples do not add to our knowledge, for they do not give us new idea or new knowledge apart from what we already know, that you cannot validly deduce a true proposition from false premises. And that only truth counts as knowledge. And this is the same basic premise on which both the traditional definition of knowledge as justified true belief and the Gettier counterexamples rests. This implies that Gettier's refutation or deconstruction of the traditional definition of knowledge rests on the same basic premise on which traditional definition of knowledge he is trying to refute rests. Hence, the refutation of justified true belief by Gettier and the quests to redefine knowledge by the post-Gettier philosophers were irrelevant. This is because the problem is not knowledge itself but what we conceive as knowledge.

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Utilitarianism and the Minority Rights

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Abstract

The purpose of this paper is to discuss the rational foundation of utilitarianism and the place of minorities in pursuance of their overall happiness. To this end, the paper juxtaposes the assumption of utilitarian principle-the greatest happiness for the greatest number-to the plight of maximizing the total wellbeing of minorities. It evaluates the moral claim that actions must serve the greatest good of the greatest number. This paper however shows that in order to promote the greatest happiness, then consideration should be on what constitutes happiness.

Keywords: Utilitarianism, Minority Rights, Moral, Happiness.

Introduction

The aim of this paper is to inquire into the theoretical assumption of utilitarianism in terms of minority rights. It attempts to interrogate the staple notion that the greatest advantage taken in any action in the society is to the greatest number of populace of that society. This investigation is premised on the supposition that human rights are inalienable and universal, or absolute as some scholars hold. Such attributes are necessary in order for human rights to protect all humans at all times.

A prime motivation for rights in general is to ensure that none is subject to unbridled calculation of utility, so that a minority do not suffer and that a greater number do not enjoy some benefits at the

expense of the minority. Heard (1997) states vigorously that if anything is to stand in the way of the government or societies sacrificing individual or minority interest in favour of the collective, it is the bedrock of rights. The hope of advocate of minority rights has been that certain protection might be accorded to all of humanity. Even in the world whose inhabitants live under liberal democratic regimes the hope is that, certain standards accepted in the democracies will gain universal recognition and respect. These include the liberty of persons as opposed to enslavement, freedom from cruelty, freedom from arbitrary deprivation of property or livelihood, freedom of religion and freedom of inquiry and expression.

Philosophers, of course, concern themselves with the theory of rights, and that is partly because of the way questions of rights bear on fundamental normative theory. There is also an in-depth consolidation of rights among international organization which is very well spelt out in the *United Nation Human Rights* (2016) that minority right is about ensuring respect for distinctive identities why ensuring that any differential treatment towards groups or persons belonging to such groups does not mask discriminatory practices and policies. By far the most highly developed general normative theory has been utilitarianism.

Many opponent of utilitarianism argue that consideration of rights discredit utilitarianism, but utilitarianism yield conclusion about rights that we would normally regard as faulty. As a normative ethical theory, utilitarianism broken down to its bare bone is the greatest good for the greatest number or the greatest happiness principle. It sets, as framework for deciding which actions are morally good and which action are bad. Put simply, utilitarianism is the theory which holds that an action is rights, as long as it produces the greatest good for the most number of people (Peetush, cited in Bartleby, 2018). Therefore, it is the belief that the sole standard of morality is determined by its usefulness. In fact, these consequentialist notations are akin to Machiavelli's opprobrious morality which has been criticised in many quarters. As a theory, its assumption holds that, to determine whether an action is moral, you merely have to calculate the good and the bad consequences that will result from the particular action. If the good outweighs the bad, then the action is moral. By such claim it subtly implies that justification of any action being moral anchors on result from such consequentialist paradigm action. This therefore means that actions of whatever sort which results are good tend to be considered moral. It is also considered moral on the purview that the consequences of the action whether good or bad affects the greatest number of people. The consideration becomes that, actions are immoral and inimical to society when they are to the advantage of any minority group.

Anderson (2004) states empirically that "if morality is based on results, then we would have to be omniscience in order to accurately predict the consequences of an action". This affirms that utilitarianism cannot protect the rights of minorities if the goal is the good for the greatest number. At one level, rights are those claims which protect individuals from being subjected to calculations of pure utility. The promotion of the greatest number cannot justify some violation of individual rights, if that individual has a right to a benefit in question.

In most cases because resources are scare in most human societies, and especially limited to some, this scarcity inevitably leads to utilitarian calculations to allocate those resources in a way that will maximize the greatest good. In the end, it is argued that, all the benefits listed as human and individual rights, even life itself is subjected to the promotion of the greatest good within a society. An individual benefit claim as a human right may be compromised, or even completely denied in certain situation where that right has to be weighed against the claim of another individual or of a society as a whole (Heard 1997).

Indeed, rights are absolute and essential for social existence: nevertheless, utilitarianism judge certain inequalities and deprivations as socially better in as much as they contribute to increasing the sum of greatest happiness. For example, it may be appropriate to give subsidies to a wealthy business man rather than using the same amount of money to improve the fate of worst-off children if the extra utility associated to the grant is higher than that associated with assistance. This therefore, raises the question such as: How good is utilitarianism as an ethical theory? What are the premises for judging moral action? Why is there much of deprived and unequal people in the society if the greatest happiness of the greatest number is the hallmark of utilitarianism.

This paper will therefore seek to unravel or examine the underpinning challenges of minority rights in society, albeit the promotion of the greatest good of the greatest number- utilitarianism. It will also consider, what social benefit, if any, will be accorded to minorities in the society. To achieve this aim, this paper will consider the concept of utilitarianism as a theory, in order to provide a premise in which discussion would be based. An explanation of minority rights will be X-rayed with the view to capturing what constitutes minority rights in order to bring forward the necessity for its agitation. We would also demonstrate the stance of this work; the argument that minority rights cannot be better safeguarded in a society that promises the greatest good of the greatest number. Finally, brief conclusion which suggests that, for minority rights to be achieved, consideration should be given to what constitutes greatest happiness.

The Concept of "Utilitarianism"

Nearly every legitimate society and government seek to promote the greatest good of the greatest number of people which makes utilitarianism somewhat more of a practical endeavour than a theoretical concept. Utilitarianism is a form of consequentialist moral theory which holds that the right moral action is that which produces the greatest happiness for the greatest number. Utilitarianism is a normative ethics, a tradition stemming from late 18th and 19th century English philosophers and economists Jeremy Bentham and John Stuart Mill that an action is right if it tends to promote happiness not just to the performer of the action but also that of everyone affected by it. "Utilitarianism is the view that, the supreme principle of morality is to act as to produce as much happiness as possible, each person counting equally" (Mill, 114, cited in Bartleby 2018).

Utilitarianism is the system of values stating that maximizing the total happiness of people should be sacrificed only to bring greater happiness to other people (Dmytro, 2003). Psychologically, immediate happiness corresponds to what brings happiness instead of pain. Pain, including experiencing strong physical pleasure may suffer hidden psychological distress. Emphasizes is placed certainly on what will maximize happiness. The problem, of course, is that one may almost

never know the future. The question of what should one do is the question of how to make decisions. Information that you cannot access cannot impact your decision making and thus does not affect what you should do.

Utilitarianism conceptions could be said to be present in the work of latter theorists, indeed, they occupied a prominent place in leading theories, as well as in common actions of morality. Ethical theories from the time of Socrates onwards were largely concerned with "end" and "moral end" and was commonly conceived as some sort of general good or public interest (Anderson, 1932). Thus by this reasoning, what makes an act right or wrong is only the consequences and whether or not it results in happiness. However, this is completely implausible. This means that someone could go around killing others as long as the consequences brought about the happiness for them. Serial killers could justify their actions on the basis of utilitarian philosophy. Surely many would agree that this is not the case and the actions should be judged as right or wrong, not just the end goals. Pojman and Fieser (2012) state that "utilitarianism violates our most central and deeply held principles".

In their understanding of consequences, the utilitarians aggregate all the good and bad produced in the alternative acts while some do not regard

the choice between them as a moral issue. In John Staurt Mill's understanding, this is so because taken a psychological podium as a platform in examining human actions, social filling of mankind which is an indispensible paraphernalia should suffice. Therefore in Mill's brand of utilitarianism which holds that acts should be classified as morally good only on the consequences of action; those actions that produce good result are of such significance that a person would wish to see the agent compelled, not merely persuaded and exhorted, to be in the preferred manner (Encyclopaedia Britannica 2008). In accessing the consequences of actions, utilitarianism relies upon some theory of intrinsic value: something is held to be good in itself: apart from further consequences, and all other values are believed to derive their worth from their relation to this intrinsic good as a means to an end.

What Constitutes Minority?

Minority has been a controversial issue throughout human history, their legal protection has been even more problematic. Protection of minority has been one of the oldest social concern locally and internationally.

"Who is minority? Who defines minority? Who are the beneficiaries of minority rights?" International law finds it difficult to answer these questions. Hence there is no legally binding and generally accepted definition of minority up to date (Hidayat and Zubair, 2013). It seems paradoxical to discuss the right of 'people' who could not be identified yet. Schutter (2010) says that one obstacle to the protection of minorities' rights, both internal and regional levels, may reside in the absence of a generally agreed definition of minorities. There are number of factors behind the difficulty to define the minority: some people who can be called minority may live in one geographical area separated from the rest of the population, while others may live scattered in different part of the state (Hidayat and Zubair, 2013). Some minorities may have, more or less, autonomy, while others may not have it at all. Some minorities may have strong sense of solidarity directed towards preserving their distinct identity. While in other minorities their sense of solidarity may be weaker. Some minorities may live in one state, while others may live across various borders in more than one state.

Despite the difficulties many definition of "minorities" or "national minorities" have been proposed within the international organizations. Special Rapporteur Francesco Capotorti, while drafting a study in 1977 for the UN Sub-Commission on the Prevention of Discrimination and Protection of Minorities, formulated a definition thus:

> Minority is a group numerically inferior to the rest of the population of a state, in a non-dominant position, whose

members being nationals of the state possess ethnic, religious or linguistic characteristics, differing from those of the rest of the population and show, if only implicitly, a sense of solidarity, directed towards preserving their culture, tradition, religion or language.

The issue of minority right was first addressed in 1814, at the congress of Vienna, which debated the fate of German Jews and of the Poles who were once again partitioned up. In short, the very idea of "minority rights" was discredited after World War II on the ground that it was both unnecessary and destabilizing. As a result, there was no reference to minority rights in either the charter of the United Nations or the Universal Declaration of Human Rights of 1918.

'Minority rights' is used to refer to legal provisions that have two key features: First they intend to recognize or accommodate the distinctive needs of non-dominant ethnic or racial groups; and second, they do so by adopting minority-specific measures, above and beyond the non-discriminatory enforcement of universal individual rights that apply regardless of group membership (Kymlicka). Rights are entitlements. They are granted by a person or body and create a duty on that person or body. For someone to have a right, it must be possible for him to make a claim if it has been violated. Sometimes however rights are only aspirations-proclaimed by those who like to have them and who sometimes believe that they already exist in a metaphysical way.

The US Declaration of Independence for instance claimed that people are endowed by their creator with right to life, liberty and pursuit of happiness. Most commonly though, rights are created by national and international laws, and laid down in national legislatures or in international treaties. And rights can cover a big range of issues, such as religion, the right to a fair trial, the right to not be tortured and the right to be able to engage in political activity. Rights that are mainly aspirational might be desired rights to free public transport or free child care. Debates abound as to who is alleged to have right for children, animals, workers entire people.

Rights may be inalienable such as rights to life, or forfeitable such as the right to liberty. The proliferation of rights have consequences for utility, inasmuch as the rights of some entails the duties of others. A right which might increase utility when its range of applicability is limited may come to decrease it if it expanded too far. Hence a society may increase utility by offering free tertiary education to a small population of its young people but lower utility by making it available to all, and having to consequently raise taxes to do so.

Utilitarianism: The Place of Minority

Thus far efforts have been made to understand the rudiments of utilitarianism and what constitutes minority rights. It remains now to attempt to grasp the central question of this piece, why is there much of deprived and unequal people in the society if the greatest happiness of the greatest number is the driving goal of utilitarianism.

Man by nature is said to be a political animal in so much that he extracted himself out of state of nature to form a civil society where law instead might is considered right and in so doing try to give every individual the right of gaining what he lost at the corner, at the roundabout. In other words by letting down his rights as the contractarians (Hobbes, Locke and Rousseau) would make us believe to an assemblies of men is to situate himself as an integral part of the society for his protection as a member of the common wealth.

Contemporary society desire a world where the interest of everyone will not only be satisfied but also guaranteed. Thus, system of governance is appraised with a yardstick of greatest happiness of the generality of the people. Glover (1990, 2) holding to the view of governance being justified by the greatest happiness for all stated that "happiness is the only thing that is good in itself".

In this section, we will investigate whether utilitarianism accounting for fairness, liberty and rights are justified within its theoretical framework. Questions of fairness, liberty and right are questions of justice. Justice is the principle that each person receives his "due". It requires that we treat equals equally, and if someone is due depends on some quantifiable attributes. We should treat differences proportionally. In other words, justice is fairness. A situation is unjust for instance, if someone has more or less than their 'fair share'. If they are favoured or unfavoured in some way that they do not deserve. Utilitarianism, thus, requires that each person's happiness be taken into account equally. It may therefore seem that it respects fairness, but in most cases it does not.

By and large, the assumption that utilitarianism is that which seeks greatest advantage of greatest number spells out the tyranny of the majority. Lacewing (2017) observes that in "On Liberty" John Stuart Mill was concerned with how actions are right in proportion as they tend to promote happiness and run as the reverse is the case but in adopting this principle, could not it be tyrannical on minority rights. Suppose in a democracy, policies that lead to greatest happiness for the majority have a very negative effect on the minority. When a government is making laws, should it take into account what the majority of people want and simply gloss over or overrule the interest

or happiness of the minority? This may be the basic principle of democracy, but if this is how laws should be made then, the majority have a form of absolute power. Suppose the majority want to enforce a system of very harsh punishment for example, the death penalty for theft or outlaw homosexuality; utilitarianism says that act should be based on whatever brings about greatest happiness.

Another issue in this perspective is the obvious unfairness of the tyranny of the majority which arises from the fact that utilitarianism does not rule out any type of action as immoral. There are no constraints on pursuing the greatest happiness. Lacewing (2017) exemplified this by stating that if torturing a child produces the greatest happiness, then it is right to torture a child. Suppose a group of child abusers only find and torture abandoned children and only the child suffers pain (no one else knows about their activities). But they derive a great deal of happiness. So more happiness is produced by torturing the child than not, so it is morally right.

Many rights involve restrictions placed on how people can treat each other. For instance, there is a right for the protection of life. There is also right to act as one choose as long as this respects other people's rights (the right to liberty). One of the purpose of right is to protect individual freedom and interests even when violating that freedom would produce greater happiness. For example, one's right to life means that no one should kill an individual to take any organs, even if doing so could save the lives of so many other people who need the organ. Utilitarianism, we may object does not respect individual rights or liberty because it does not recognize any restrictions on actions that create the greatest happiness.

Ironically, those who criticize utilitarianism for ignoring inequality will be said to be making pro-capitalist, pro-inequality assumption-namely, that in order to maximize happiness, wellbeing or pleasure, a high level of inequality is necessary (Studebaker, 2012). What is the point of equality if it does not produce broad social gains that benefit the people in general? It is egalitarian quality that can be stressed by Benthamite slogan: "everyone to be counted as one, nobody to be counted as one, nobody to be counted as more than one" (cited in Donald Winch). Nobody should be counted as more than one because as natural being we are created equals. The public interest is to be arrived at by an aggregation of the pleasure and pains produced by any measure, treating each person's pain and pleasure as equal to everybody else's.

Utilitarianism also has an built-in bias in favour of majoritarian solutions to the problem of conflict. The greatest happiness of the greatest number-and this goes along with an antagonism to paternalism. Winch observed that

utilitarians do not always assume that everyone always knows their interest-the balance between pain and pleasure. Children, for instance, have to be treated and counted as their parents' interests. This is because for the utilitarians, consciousness of their interest has not quite been well developed. Therefore children are treated objectively as minority, where happiness can be achieved through paternal utility measurement. Thus, by consequences of measure, utilitarians judge utility in terms of public principle of the greatest number, rather than on good hearted motives and intentions.

Utilitarianism's conception of the individual as one who cannot understand or appreciate the importance of rights is very defective because they fail to conceive and appreciate humans as Kantian individuals. Alexander (2003) stated that "human beings in their contemporary form are usually understood and justified in terms of some kind of version of the Kantian individuals". Although this individual is seen and used in different ways, it is generally agreed that it is a rational, autonomous, moral agent, endowed with dignity and personal worth". Rights spring from the recognition of this feature. Utilitarianism, however can neither properly appreciate nor safeguard such as individual. It is also argued that utilitarianism is unable to recognize individuals as separate beings instead, it treats them as though they are all one person and consider their wellbeing only to the extent that it increases or diminishes, the happiness of society. Consequently, there is no reason why the rights of some people should not be violated if it increases the welfare of the rest. Thus, it concludes that utilitarianism treats people as a means to a social end, rather than a Kantian end in themselves.

As a result of utilitarianism defective conception of the individual, it follows that it cannot understand or appreciate the importance of rights that are founded on such individual. Moreover, it is argued, because people are only seen as means to social ends, even if there are rights in place, there would always be a danger that a utilitarian would be willing to dispense with them if a calculation proved that it was in the best interest of the community as a whole. Lyon (1988. P 19) cited in Alexander (2003) claims that even the legal rights that Bentham recognized would not be sacrosanct. By arguing that utilitarianism must necessarily take the form of act-utilitarianism, he concludes that any application of a legal right could be subject to calculation of the general welfare that would in certain circumstances result in the right being annulled.

Therefore, utilitarianism is dismissed as an inadequate theory which would guarantee the rights of minorities.

Conclusion

The concern of this paper has been to show why it is important to consider more critically the theoretical stance of utilitarianism. The greatest happiness of the greatest number. The entire position of this paper shoulders on the inquiring that minority rights cannot be better safeguarded within the ambits of utilitarianism. The argument is premised on the claim that consideration of happiness of a greater number- the majority, leaves minorities at the mercy of the majority. It also points that when there are no restrictions on actions that create the greatest happiness, there is tendencies that the right and liberties of the minorities will be trampled on.

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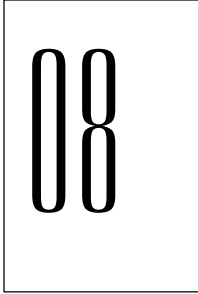
Examining Semantic Relations in Patience Jonathan's 2015 Campaign Speeches

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Abstract:

This paper examines the semantic relations at the sentence level in two of Patience Jonathan's 2015 Campaign Speeches. The meaning of a sentence can be altered by a word, a sentence or a previously uttered word or sentence. Meaning exemplifies language use which is replete with different types of denotative and connotative utterances. The paper analyses her speeches at Delta and Akwa Ibom states showing such meaning relations as presupposition, entailment, paraphrases and analyticity. Using the truth conditional theory of semantics propounded by Davidson Donald, the paper considers the conditions for which sentences are given truth value. It also draws out the locutionary meaning of words that constitute sentences and the role of the context. The paper discovers that intended meanings can be inferred using different meaning relations. It therefore concludes that a sentence is true if and only if it satisfies the condition for it to be true in every situation.

KEY WORDS: Paraphrase, presuppositions, entailment, contradiction, analyticity, truth value and truth conditions.

INTRODUCTION

Semantics is the study of meaning as encoded in a language. It is the level of language that brings together the phonological, morphological and syntactic

levels and draws out the meaning which they convey. According to Akmajian et al (2008), semantics is a subfield of linguistics that studies the nature of the meaning of individual words and the meaning of words grouped into phrases and sentences. Scholars, over the years have battled with problems associated with meaning, which has led them to postulate various theories of meaning. But the controversies surrounding semantic meaning and the different theories notwithstanding, words and sentences have conceivable meanings which differentiate them linguistically. The concept of semantic relations either at the word or sentence levels tries to define the variations of meaning in words and sentences and tries to also show a possible link between them.

Meaning in this study is considered basically from two aspects:

Lexical Meaning – the meaning of words or more precisely lexemes contained in the lexicon. This is the isolatable meaning of individual words (Nwala, 2015).

Structural or Compositional Meaning – the meaning of sentences. It is derived from a combination of words. This combination is recursive as a set of finite sentences through the embedding or coordinating of syntactic categories constantly form an infinite set of sentences. "It is called compositional because the meaning of an expression is determined by the meaning of its component parts and in the way which they are combined (Saeed 2003, p.11).

While the lexical meaning has relative stability as words are not created so often, compositional meaning is limitless and therefore is more 'productive' as new sentences are generated constantly. Another kind of meaning which is subsumed under the sentence/compositional meaning is grammatical, that is, meaning derived from the grammatical or syntactic structure of an expression. In some grammatical models like Chomsky's Transformational Generative Grammar (TGG), grammar and semantics operate independently but they eventually meet at the level of reasoning, that is, the surface structure; other forms of grammar like Halliday's Systemic Functional Linguistics tie grammar and semantics together. The trio of lexical, sentential and grammatical meaning fall under a broad heading referred to as linguistic semantics which is simply the meaning or meanings of expressions in human language (cf. Lyons, 1981).

This paper is concerned with the meaning at the level of the sentence. In Systemic grammar, one of the prominent aspects is that units of a sentence are ranked above one another, that is, a sentence is made up of clauses, clauses are made up of groups or phrases, the groups

are made up of words and the words are made of morphemes. This is further confirmed by Berry (1975, p.105) who states that in English "morphemes act as constituents of words, words act constituents of groups, groups act as constituents of clauses and clauses act as constituents of sentences". Therefore, meaning in a sentence is drawn from the meaning of the immediate constituents and their linguistic interactions. Words used in such expressions are in a sort of relationship syntagmatic or paradigmatic relationship that enables them to come together and by so doing may influence, add or entail further meanings.

Literature Review

Scholars have contributed on the various types of meaning relations. In this paper, we review paraphrase, presupposition, entailment, analyticity and contradiction

Paraphrase

According to Richards et al (1992), cited in Zapata (2008), paraphrase is the expression of meaning of a word, phrase or sentence using other words, phrases or sentences which have almost the same meaning. Quirk et al (1980) explain that paraphrase involves a relation of semantic equivalence between syntactically different phrases or sentences. The above contributions suggest that paraphrase is basically a meaning relation between phrases or sentences, which involves a

restructuring or a rewording of constructions but retaining the same meaning. Quirk et al (1980) illustrate with the following sentences:

John wrote a letter to Mary   b. John wrote Mary a letter.

Both sentences have the same meaning despite the rewording. Quirk et al (1980) also explain that paraphrase is never perfect; and that there are always differences in emphasis or focus". they differentiate between two kinds of paraphrases: lexical paraphrase and structural paraphrase. In the former, a word is used in place of another while in the latter is used in place of a a phrase or sentence is used in place of another phrase or sentence which is semantically equivalent to it.

Wood (2011) in the same vein states that two sentences are paraphrases to each other if their forms are different but you will understand the same meaning from them. Paraphrases have the same truth conditions: if one is true, the other must be true. He illustrated with the following:

c. The boys like the girls   d. The girls are liked by the boys.

Presupposition

This is a shared opinion between communicators. It is a background knowledge that a speaker assumes to be the case before he makes an utterance

(Nwala,2015) Presupposition is important in discourse analysis because it helps to infer the meaning of an utterance.

Ndimele (1997, p.91) states that "for X to presuppose Y, the truth of Y must follow from the truth of X but if Y is false then X will not have any truth value…there is a truth value gap therefore a presuppositional failure" He further illustrates with the sentence:

e. John has stopped beating his wife.

According to him, the sentence presupposes that sometime in the past, John used to beat his wife. However, we must note that if John is not married, the truth-value of the sentence cannot be sustained. There is therefore presuppositional failure.

Entailment

Kant in Jonathan (2012) is of the view that entailment in contemporary linguistics is when one sentence is guaranteed as the truth of another sentence. Entailment is one of the ways to encode the truthfulness or falsity of sentences, in which case, the truthfulness or otherwise of one sentence, is the condition for another. Entailment is divided into two kinds, one-way entailment and two ways entailment. According to him, one-way entailment is when sentence A is true, sentence B may not be necessarily true:

Henry saw a bear. (true)   g.. Henry saw an animal. (not necessarily (true)

Two-way entailment is when sentence is A true and sentence B is true:

Steve is furious.   i. Steve is upset.

Wood (2011) sees entailment as slightly tricky than paraphrase because the two sentences do not mean exactly the same thing rather when one sentence entails another, for the second sentence to be true, the first one must be true. He talks about two types of entailment: mutual and asymmetrical entailments. Mutual entailment according to him refers to a situation where each sentence entails the other, i.e for one sentence to be true the other has to be true:

John is married to Rachel. k. Rachel is John's wife.

Asymmetric entailment on the other hand refers to a situation where only one of the sentences must be true for the other to be true without the other sentence necessarily having to be true:

Rachel is John's wife   m. John is married

The sentence *John is married* does not necessarily entail the sentence *Rachel is John's wife*. John could be married to Rose or someone else. Entailment can further be expatiated using a truth value table

The truth value table for the above principles is:

P	q	p^q
T	T	T
T	F	T
F	T	T
F	F	F

In the above table, 'p and q' stand for two sentences under entailment relationship. The first and the last represent mutual entailment where the truth of one sentence determines the truth of the other; the second exemplifies one way entailment where the second sentence may not necessarily be true but does not negate the first; the third illustrates asymmetrical entailment where only one of the sentence must be true for the other to be true.

Nwala (2015, p. 216) sees entailment as a truth relation which holds that what one already knows or does is a condition for another. He further explains that entailment is a situation where the truth conditions of a sentence A includes that of sentence B, meaning that sentence A implies sentence B. He gives a general truth value table for entailment as:

T	T	possible
F	T	possible
T	F	impossible

Analyticity

This is a meaning relation which occurs when the grammatical form and lexical meaning of a proposition makes it necessarily true, (Ogbulogo, 2005). Feinsinger (2012) argues that it is an open question whether many sentences that were traditionally thought to be analytical are in fact analytical in one sense. He states for instance that in the expression *all bachelors are male* can only be said to be analytic whether there is any empirical linguistic evidence that the entry for *bachelor* encodes that its referents are *male*. A sentence according to Feinsinger (2012) is said to be analytical if and only if it expresses a necessary proposition. Analytical truth is defined in terms of necessary truth which could be done without mentioning propositions. So, at all times, analytical statements are made only when the need arises and they are meant to express only necessary truths.

Ndimele (1997, p.94) in a similar opinion sees it as "a situation where arguments are dependent on the inference deductible by virtue of the meaning of the words of which the arguments are made up". This simply means that analyticity is a meaning relation which attempts to confirm or verify the truth value of a proposition.

Contradiction

Wood (2011) is of the view that, "sentences can also be semantically related

when they contradict each other. Sentences contradict each other when for one to be true the other must not be. He illustrates with the sentence:

Rachel is an only child and Rachel's brother is Phil

Alex is alive and Alex died last week.

Both sentences carry opposite propositions but they are used to emphasize a necessary truth which we need to draw by looking beyond the literal meanings of the words in the sentences.

Nwala (2015, p. 224) adds that "in speech or truth value semantics, a proposition cannot be true and at the same time untrue." He cites the following sentences as contradictory because they contain propositions that are both Z and not Z at the same time:

Dr James, the bachelor, is married to Rose

The dead man is living

The round table is square.

The above sentences confirm the thrust of contradiction, a meaning relation where a proposition is said to be *yes* and *not yes* at the same time. In semantics, a proposition can either be *yes* or *no*, in which case language user are able to freely decode such propositions. But a situation where a sentence is both *yes and not yes*,

interpretation of such sentence is always difficult.

Theoretical Framework

This study is based on truth Conditional semantics by David Donaldson. It is an off shoot of Formal semantics that has recently become popular to the extent that formal semantics is now "commonly employed with particular reference to a certain version of truth conditional semantics" (Lyons 1981, p.170). According to Aronoff and Miller (2003), Formal semantics tries to understand linguistic meaning of a sentence by constructing exact mathematical models of the principles that speakers use to define relations between expressions in a natural language and the word which supports meaningful discourse.

Formal semantics was not initially considered by linguists until Richard Montague, the proponent of Montague Grammar exposed the possibility of converting English or any other natural language into formal language.

Truth Conditional semantics is an approach to semantics of natural language that sees meaning as equivalent to the truth conditions of sentences. It is an extension of Alfred Tarski's semantic theory of truth studied under logic. Here, the proposition of a given sentence or assertion is defined by its truth conditions. Simply put, the meaning of a sentence or

an assertion is based on the truthfulness of the sentence, that is, if the sentence is true, then that is the meaning. Tarski's theory applies only to formal language because according to him, there is no systematic way of deciding whether a given sentence of a natural language is well-formed and that natural languages are closed that is they can describe the semantic characteristics of their own element.

Davidson (1967) adopts Tarski's truth theory but extends it to natural language and at the same time distinguishes between an 'object language', that is, an ordinary language used to describe things and a metalanguage, an artificial language used to analyse or describe a natural language. This distinction is likened to Tarski's distinction between natural and formal language. As noted by Davidson (1967):

> The semantic theory of natural language is adequate just in case, for each sentence in the object language, the theory entails a statement of the form 'S' is true just in case 'P', where S is a sentence in the object language and P is a translation of that sentence in the metalanguage. (p.3)

Davidson is of the view that the meaning of the sentence is derived if the sentence is true. Davidson's approach avoids the criticisms inherent in translation procedures between semantics and syntactic structures as was done in the earlier Chomskyan generative grammar; rather it relates linguistic expressions to

actual state of affairs in the world by means of the concept of truth.

The truth conditional semantics also works with pragmatics (and within the confines of systematic functional linguistics) for the complete derivation of the actual intended meaning of a speaker in a discourse situation. Pragmatics derives its meaning from the context which is added to the truth conditions of such utterance to derive both the intended meaning and the exact perlocutionary effect.

In Carston (2004b, p.3) view:

> an adequate account of how these meaning constituents become part of the proposition expressed by the utterance, and so affects its truth conditions, is formulated entirely in terms of pragmatic mechanism which, not only effect their recovery but also motivate it.

The above confirms the complementary nature of truth conditional semantics with pragmatics in achieving meaning.

The challenge of truth conditional semantics according to Wikipedia, the free encyclopedia, is to arrive at the truth conditions for any sentence from fixed meanings assigned to the individual words and fixed rules for how to combine them.

The truth conditional semantic seeks to connect language with statements about the real world in the form of metalanguage

statements which give us a condition for the statements to either be true or false.

Example:

S means p = d – f "S is true in V iffp.

S is a structural description of a sentence in a language L. V is a situation or a specification of relevant facts. P describes the conditions that have to obtain for S to be true in V.

This theory is relevant in this study for a true comprehension of the environment of an utterance and its subsequent influence on such utterance. Therefore, our interest is to explain the linguistic truth or falsity of sentences without regard to the actual state of the world. However, our studies require linguistic competence to determine the truth properties of a sentence and consequently determine their truth relations. In addition, we will also consider the analogue or alternative form of these sentences and their truth properties cum relations in order to explain how the world is, that is the context of the sentence that may lead to an individual making them.

Methodology

This paper is designed qualitatively to look into the various meaning relations at the sentence level in three of Patience Jonathan's campaign speeches. It is a sentential analysis that assesses the utterances of the former Nigerian first lady to discover the different meaning relations that aid in bringing out her communicative interest.

The paper uses both primary and secondary data sources. The primary sources of data for this study are the 2015 campaign speeches of Patience Jonathan in Delta and Akwa Ibom States. Other sources of data for this work are textual materials got from the existing literature on the meaning relations selected for this study.

Analysis

Here, we present paragraph by paragraph the text that is the excerpts of Patience Goodluck campaign speeches, and thereafter also do a paragraph by paragraph textual analysis of the excerpts in line with the thrust of this paper. We begin with those of the Asaba, Delta State campaign

Excerpts of February, 2015 Campaign in Asaba, Delta State.

P1. "The PDP is a party that talks less and does more, unlike the APC that tells new lies every week. When you catch them today, they will tell another lie tomorrow. We (PDP) do not tell you about change because we are not bus conductors that ask for change"

P2. "We are now in a digital age and we should reject anyone who wants to take us back to analogue days. They keep saying they will do this and that. They should tell us what they have done for

Nigerians while in office. As for President Jonathan, he has vowed to do more when he is re- elected".

P3. "President Jonathan has brought a lot of innovation and empowerment programmes for us women. This is because no one loves the Nigerian women more than Mr. President and the best way to pay him back is by re-electing him. We have been in bondage before; we don't want to be there. We have been in the cooler before; we don't want to be there. No more caging for women. My sisters and my friends, wetin you no learn when you small, old age can you learn it?

P4. "Uduaghan has done it in Delta because he is imitating his leader, he is imitating his father. What his father is doing in Abuja, he is doing in Delta. No change of mind. Anybody that stands by the way, the train will crush him. Remember you won't see the name of Goodluck, wetin you will see na PDP and an 'umbrella' on that day."

Analysis

P1.The first sentence of the paragraph is a proposition. It embodies declaration about PDP as a party that is action prone. It also serves as a comparison between PDP and APC as the latter is accused of constantly dishing out lies. As a propositional statement, our meaning is derived from the meaning of the lexical items that combine to form the sentence, however, the meaning here is connotative rather than denotative. The statement has positive implications for PDP and negative implications for APC as expected since the speaker is soliciting votes for

PDP. Applying the truth conditional theory, if it is true that PDP works rather than cover their inactivity with false political statements and the APC hides the true state of affairs then the statement is true but if there are no such things, that the statement is a mere fabrication to get votes, then it is false.

The second sentence, "when you catch them today, they will tell another lie" is a paraphrase of the second clause of the first sentence "unlike the APC that tells new lies every day". It merely reiterates what is contained in the first clause. Most times paraphrases used together serve to heighten the effect of the utterances or for emphasis.

The third sentence, "We (PDP) do not tell you about change because we are not bus conductors that ask for change" is an entailment. It literary entails that anybody that ask for change of any kind is a bus conductor. Obviously, this is not true, so, the entailment is false and the entailing statement is also false. Bus conductors do not even ask for change rather the usher people into their seats in a bus and collect bus fares. They also give out balances when passengers pay more than the exact bus fares. Given the above function of the bus conductors, it is not true to connect them to change. Apart from the meaning of change as 'money balance', it has another meaning which includes 'the process of becoming different' or 'replacement', and this is the type of

change referred to by the opposing party APC. Therefore, the use of the word 'change' can be seen as some kind of malapropism or contextual sarcasm.

P2. The first sentence of the paragraph is a case of analyticity. It is a compound sentence that embodies two equal or independent clauses; the first clause is a proposition while the second clause confirms the first because anyone who is in the digital age cannot be in the analogue age. The sentence also implies a presupposition that the opposing party wants to draw the people back to the analogue age. Literally speaking, the sentence is linguistically vague (another meaning relation at the sentence level) because there is no compatibility between the computer age and politics which is the subject of the campaign but connotatively the digital computer is associated with the modern times and therefore exemplifies the youth while the analog computer is associated with antiquity and by implication, old age. So, the statement may be an attack on the personality of the presidential candidate of the opposing party, General Muhammadu Buhari who is an old man in his early seventies.

The second sentence, "they keep saying they will do this or that" is ambiguous because the subject 'they' has no reference and object; 'this or that' equally has no reference. If the subject is the opposing party then the object could be their manifesto which might be positive or negative but no meaning can be derived from words that have no reference and there is no way of determining the truth or falsity of such statements.

The third sentence is a presupposition. It presupposes that the opposing party's presidential candidate has been in that office before and that he did not do anything for the country in his first tenure as the head of state. The sentence is true if and only if the said candidate did not do anything then, but it is false if he did something for the country at that time.

The last sentence of the paragraph is an entailment. The use of 'more' suggest that President Jonathan has already done something for the country and is willing to add to it if re-elected. The sentence will be true if and only if President Jonathan actually did something for Nigerians in his last tenure.

P3. The first sentence of the paragraph is a proposition that refers to the subject in a positive light where it concerns the women of the nation. The statement is true if and only if it is discovered that during President Jonathan's tenure, the women were empowered and opportunities were created for them. The first sentence presupposes part of the second sentence, "this because no one loves the Nigerian women more than the president". It presupposes that the innovation and empowerment pointed out in the first

sentence came as a result of President Jonathan's love for Nigerian women. We have difficulty in determining the truth of this part of the second sentence. The sentence will only be true if and only if love is determined by what a person has been able to do for the person, he/she claims to love. The latter part of the sentence (the second clause) contradicts the first clause, for love does not seek reward but here, they are asking for a pay-back in the form of re-election. This brings doubt to the authenticity of the love, in other words, the reason President Jonathan empowered many women was for them to vote for him during the elections.

> "We have been in bondage before; we don't want to be there. We have been in the cooler before; we don't want to be there. No more caging for women."

If we take the sentences separately, the first two will be presupposition because it is assumed that the audience has a knowledge of the form of incarceration which the first lady is referring to and the use of the word 'cooler' refers to the non- participation of women in governance. The 'bondage and the cooler' become connotative as they represent any form of restrictions which they women had gone through before the tenure of President Jonathan such as not occupying prominent political position and especially during Buhari's first regime as a military head of state. The first lady's address of the women as 'my sisters and

my friends,' is an example of entailment. It entails that she shares an affiliation with them because the two words, *sister* and *friend* are relationship terms.

P4. In the fourth paragraph, Uduaghan is Governor of Delta State and the first clause of that complex sentence is a proposition. It presupposes the idea that Governor Uduaghan has performed very well just as President Goodluck has done in Abuja. The dependent clause explaining the reasons for his action is a presupposition. It presupposes that what he did is the same thing his 'leader' has done. She uses the word 'father' to replace 'leader' in the paraphrase showing the sameness between the two words especially in the area of governance and oneness. The second sentence is a paraphrase of the first because they convey the same meaning. The phrase 'no change of mind' presupposes that there has been a previous agreement which cannot be changed. The movement of the train also presupposes a movement towards the actualization of a previously organized plan.

Excerpts from a Campaign Speech at Akwa Ibom State on 15th March, 2015

> **P1. "**Akwa Ibom people judge o, because we are not here for lies, we are not here for propaganda because their own number one campaign is corruption, as if they are not corrupt. They are not corrupt. What do you call corruption? He has a house. You are you living outside?

Are you living in the forest? It's corruption."

 P2. "In abroad if a young boy works so hard and buys a chopper we praise the boy, but in Nigeria, if a young boy works so hard and buys a chopper, we say he's corrupt, why? Why can't we encourage the young ones to grow? Why can't we encourage them to do better?

 P3. "We, our mother born us and train us. Why they train us is that we should be better than them. Are we to bring the young ones down? It's not our portion"

 P4. "A bird in hand is worth a million in the bush. Nigeria women, let us shine our eyes. Women of Nigeria are you ready to go to prison? Are you ready to go and give your father food in the prison? It is not our portion. We reject it.

P5. Akwa Ibom state is a PDP state. It's not for expired drugs because APC cannot heal you, outdated drugs cannot heal you. Let them call it any name, just like as my husband younger brother (Governor Akpabio) have said, they will continue changing name until they will reach Ebola. And they will call it Ebola.

P6. You know what Ebola normally do? Although Dr. Goodluck Ebele Jonathan just said Nigeria is not an Ebola country. So they cannot bring Ebola to Nigeria because Dr. Goodluck Ebele Jonathan and PDP will wipe it off. And they will bury it because it cannot stay here at all.

P7. So let them continue changing their name, if they fail this time because I know they have failed, you will hear they have changed their name again. They will change it and answer another name.

P8. Remember I was here 2011 and I came and I told you that PDP is a good party, they will never fail you and they promised you 35 percent and the fulfilled the 35 percent. So you can see that your deputy governor is a product of 35 percent, so I have come again this time, 2015 to talk to you again,

P9. We are here to tell you what PDP government has done; we are here to tell you the truth. We are not propagandists. We are not here to deceive you. We are not here to lie for you. Because whatever we say, go and search because you will see it.

P10. Remember when the men were campaigning, I just follow them quietly because I was waiting for them to give me go-ahead. I was waiting for them to tell me what they have for Nigerian women and they told me that this time we have given you 35%, go and tell their women that if they vote us back, that we are going to give them 45%

P11. Ask them, when they were there, what did they do to you. Women of Nigeria, did they do anything for you? This the time they have come to tell you, 'I will,' I will what? What you did not do before. Is it now that you will come and do it.

Analysis

 P1. The first sentence of the paragraph contains elements of vagueness due to the absence of referents for the pronouns 'we and their'. The same applies to the pronoun, *he* as used in the extract. The sentences are presupposition because there is a shared knowledge between the audience and the speaker. The audience is obviously aware that the competition is

between two opposing parties-the PDP and the APC. In the same first sentence, there is a replacement of the word *lies* with *propaganda* which does not exactly convey the same meaning but may include lies in its meaning therefore it is an entailment. The adverbial clause of concession at the end of the first sentence is a presupposition. It presupposes that the candidate for APC is a liar and should not talk about corruption.

P2. The first sentence of the paragraph is an entailment. It entails that people's judgments in Nigeria are always shallow and not the same with global practices. The remaining two interrogative sentences in this paragraph are paraphrases with a rewording of *the young ones to grow* with *them to do better*

P3. The first sentence of the paragraph like others is making allusions to the opinions, criticisms and attacks against PDP. This is presupposition because she believes that the audience is aware of these opinions and attacks. The second sentence is also a presupposition. It presupposes that there is a reason for every action taken by man. The third sentence is also an entailment. It shows that the secret behind APC unwholesome attack on PDP is simply to bring PDP down.

P4. The first sentence of the paragraph though a cliché is a presupposition that the President Goodluck who is the incumbent president and whom is already known as

regards his means of governance is better than the opposition whom we are not. She used this cliché because she knows certainly that the audience is aware of the argument, where they are and what will befall them if they do otherwise.

. The injunction to Nigeria women to, shine their eyes, which is a common expression in Nigeria, entails making the right choice or be ready to face the consequences. This is obviously drawn out of a shared knowledge of what happened during General Buhari's former tenure as head of state. The last two sentences are paraphrases since both contain the same meaning which is rejecting going to prison.

P5. Expired drugs and outdated drugs used in the paragraph are metaphors used to describe the APC presidential candidate who probably because of his age is seen as outdated. While the phrases 'expired drugs and outdated drugs are paraphrases of each other, the sentences are presuppositions because without mentioning names, she believes that her audience is aware of whom she is referring to. The issue of change of name is equally a presupposition because the APC presidential candidate was in a different party in the last presidential elections in which he lost to President Goodluck Jonathan. Now, he has switched over to the APC.

P6. This entails that just like Ebola (which portend great to humanity) that APC is a threat to the country. She uses this comparison because she presupposes that the people are aware of the danger associated with Ebola, which by her thought APC represents.

P7. This paragraph presents a shared knowledge. It shows that in the previous election of 16th April,2011 which President Jonathan won, General Buhari belonged to a different party, Congress for Progressive Change (CPC), now he has joined another party with another name to contest the 2015 election and may political party in subsequent election. So, the statement is a presupposition.

P8. The sentence containing the promise and fulfilment of 35% did not state what 35% refers to, obviously her audience is aware of what she meant which is shared knowledge and therefore an example of presupposition. The illustration with the deputy governor is a typical example of entailment. It shows that use of a woman as a deputy governor in Edo State is the product of the promise of 35% of women representation in politics by PDP. The fulfilment of the promise entails that, other promises made by PDP will certainly be fulfilled.

P9. The predominant meaning relation in this paragraph is paraphrase. The sentences are parallel except for the changes in few words which directly or indirectly relates to the words used to replace them in other sentences like 'what the PDP government has done' and 'the truth; 'propagandists' is paraphrased as 'to deceive you' and 'to lie for you'.

P10. This explains the reason behind the 35% women participation in politics which is a contradiction to the fact that it was done based on the president's love for the women.

P11. The use of 'they' in the paragraph without a referent is presuppositional as her audience is aware that the referents are the presidential candidate and other members of the opposing party

Summary

The paper study has analysed sentences from the speeches of Patience Jonathan, the wife of the immediate past President of the Federal Republic of Nigeria, Dr Goodluck Ebele Jonathan during the 2015 presidential election campaign.

It has drawn out the different meaning relations which are within the scope of this paper, explicating the speaker's intended meaning and also showcasing other shades of meaning which the expressions connote but cannot be drawn from the literal meaning of the lexical items that make up the expressions.

Conclusion

It is obvious from this paper that human communication is enriched with presuppositions which help to picture the relationship among people in a discourse. Another fact is that this paper has shown the dynamism and the different illocutionary effects of language. With language people are exposed, able to bear their minds, relate situations and attempt to project into the feature.

Using the truth conditional semantics framework, the paper has shown that in

natural language, meaning of expressions are equivalent to the truth conditions of such expressions and the possible inferences and implicatures thereof. The various meaning relations used in this paper corroborate the fact that language is not only just a sort of social semiotic, which relates signs and meaning, but a medium which man uses to manipulate his fellow man and construct face and character for himself.

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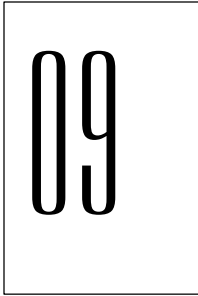
Gender as a Social Construct. A Study of Women's Language Use in Selected Works of Chimamanda Ngozi Adichie

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Abstract

Various approaches have been used to describe how women use language in the society. They range from the deficit approach, dominance and difference approaches to the modern social constructionist approach. This study observed that the various roles played by men and women in the society influence the type of language they use. These roles are not biological, but are social, constructs which are not fixed but depend on the cultural and social aspects of the conversation. Feminism in recent times has redefined the way women see themselves and the way they are seen. Using the social constructionist approach, this study examined features of women speeches in Chimamanda Ngozi Adichie's *Americanah*, *Half of a Yellow Sun*, and *Purple Hibiscus*. From the extracts drawn from these novels, it becomes apparent that reality shapes our language use and that women's speech is no longer the stereotypical, dull, indirect or unassertive type of the past, but if anything, women's speech has evolved to reflect the social realities of women in contemporary times - the era of feminism and gender equality.

Keywords: Gender, Language, Feminism, Chimamanda Ngozi Adichie

Introduction

Differences in men and women's speech have been of interest to both the anthropologists and the sociolinguist. Anthropologists over the years have come across languages which are in themselves gendered. In such situations, a person's gender usually determines the form of expression to be used. There are clear contrasts at the phonological, lexical, morphological and syntactic levels. A good example is the Chukchi language spoken in Eastern Siberia; according to Coates (2013, p. 29), it varies phonologically, depending on the gender of the user. Women use /ʃ/ while men use /ʧ/. However, interests in language and gender have erupted in recent times, especially with the publication of Lakoff's *Language and the woman's place.* Her work, though impressionistic, was symbolic as it launched linguists all over the world into the overlooked territory of women's language.

The field of sociolinguistics has examined how language is used in every society. According to Yule (1996),

> Sociolinguistics deals with the interrelationship between language and society. It has strong connections to anthropology, through the investigation of language and culture, and to sociology, through the crucial role that language plays in the organization of social groups and institutions (p. 239).

Sociolinguists have further broadened the frontiers of language and gender to include social aspects of language. For Tagliamonte (2006, p. 3), "speakers mark their personal history and identity in their speech as well as their sociocultural, economic and geographical coordinate in time and space". This makes the study of sociolinguistic variations important because speech performs a social function. It functions as a means of communication; it equally functions as a means of identifying social groups.

Language is a tool that adequately portrays the culture and social life of a people. Traditions, norms and values are handed down from one generation to another with the help of language. It is in this vein that gender roles are seen.

Approaches to Men's and Women's Speeches

Lakoff (1975) developed four approaches to the language of women in her work *Language and the woman's place.* They are:

i.   The deficit approach
ii.   The dominance approach
iii.   The difference approach
iv.   The dynamic or social constructionist approach

The Deficit Approach: Here, Lakoff identified what is called (WL) Women's Language. She opined that a woman's

language is characterized as weak and unassertive, i.e. women are not capable or do not assert themselves in their conversation. Hence, the deficit nature of their language especially when compared to the assertive nature of men's languages.

The Dominance Approach: This approach depicts women's language use as an oppressed group of people whose language is reflective of this oppression. Men's speech is characterized by dominance and defiance while women's speech is marked with subordination (West & Zimmerman 1983)

The Difference Approach: This approach embraced the idea that men and women belong to different subcultures. The difference approach recognized the opposition mounted by women clamouring for equality and resisting male dominance. The difference approach simply recognized that at some point some women began to have a different voice. The difference approach happened to be the only approach that created room for the identification of feminist voices; voices examined beyond society's expectations of women. Their voices were devoid of oppression and powerlessness.

The Dynamic/Social Constructionist Approach: This approach regards gender identity as a social construct rather than a "given" social category. This means that society dictates gender roles. For instance, it is not inherent in human beings that men

should be in control of women. This is rather a social construct and it is dynamic because it is subject to change. It was in this vein that Crawford (1992, p.12) argued that "gender "should be conceptualized as a verb, not a noun. This means it should be looked at in the sense of who is doing what and not in the sense of definition. This paper, anchoring on the social constructionist approach, examined women's speech in selected works of Chimamanda Ngozi Adichie.

Gender as a social construct is made manifest through language and this in turn affects the way men and women speak in the society (Coates, 2013). The roles expected of a man or woman are depicted through language. Therefore, the English language today is regarded as a "sexist" language because of the way it fosters dominance of the women by men. A good example is the use of the generic term "he" to refer to both men and women, thus suggesting the superiority of men over women (Sunderland, 2006). Sexism is an inherent belief that people of a particular gender (usually male) are superior to the other gender (female). The reaction against this longstanding belief that was instituted through "Patriarchy" (a system of government or society in which men are more favoured or preferred) was what gave birth to feminism. Therefore, the roles men and women play in language use are not divorced from the cultural and social background against which they operate.

Theoretical Framework: Social Constructionist Approach

The social constructionist view of gender is that reality conditions what constitutes gender and that our language use is a reflection of our realities in the society. The major concern of the constructionist is that language and gender are social constructions which are produced and reproduced through discourse. Naturally, our thoughts are aligned with our language. In any society, individuals learn language in a social context which in turn influences their patterns of thought. From a social constructionist perspective, language and discourse are those systems of meaning that produce rather than reflect gender as an important and salient social category (Weatherall, 2002).

Language constructs gender roles. Languages across the globe are saddled with gender distinctions. A lot of studies have portrayed women's language as lacking, indirect and filled with hedges. It is in this vein that "sexism" and "patriarchy" are deplored because most languages across the globe accord superior roles to men and inferior roles to women. These roles and distinctions are pronounced in most languages through their use of proverbs, idioms etc.

For instance:

> "A whistling sailor, a crowing hen and a swearing woman ought all three to go to hell together (American origin)

> "A woman's tongue wags like a lamb's tail (England)

> "Où femme ya, silence n'ya" (French) (where there's a woman, there's no silence)

In these examples, we see women reduced to nothing more than talkative companions. Even the Bible, one of the oldest and most interesting pieces of literature is not innocent of this. In the New Testament Paul the apostle admonished women to keep silent in the church and ask their husbands any question they might have at home.

> "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also the law" And if they will learn anything, let them ask their husband at home. For it is a shame for women to speak in the church" (1 Corinthians 14 vs. 34-35). (King James Version).

This suggests that women have nothing important or valuable to talk about.

In patriarchal societies, women are not allowed to speak out especially in gatherings where men are present. Women in these societies are reduced to chattering animals while men are portrayed as thoughtful beings. In the past, women were denied education. They were mostly housewives, home makers

and prostitutes as these were the only professions available for them. These roles, of course, are not biologically, but socially, determined; it is simply a social construct in a male-dominated world where women were assumed to play insignificant roles. They were meant to be seen and not heard. As Coates (2013) observed, "If we look back at the period following the Second World War all important positions in the society were held by men" (p. 5). Then, the world of technology was controlled by men; business world, law, churches, entertainment were all controlled by men until recently.

Social construction has been the backbone of feminist struggle - to change the negative constructions given to women. Women today are occupying certain positions of power and authority. The political activism of women's movement has seen to the achievement of success such as the *Equal Pay Act* and the *Sex Discrimination Act* which came into effect in 1975 in London.

Women's Language Use in Adichie's Novels

As can be seen from Adichie's female characters, women's language is simply a reflection of women's social reality. We find the exposed and educated females challenging and defying patriarchal expectations of a woman. Adichie's women characters are fierce, confident, assertive, and direct, and do not shy away

from using words that have hitherto been considered taboo.

In Adichie's world, women's language use now transcends societal perceptions of what a woman should and should not be. We see a renegotiation of patriarchal postulations on the position of women in Africa. The characters through their language use defy the narrative that serves to condition the female gender and break through social constructs that enforce the stifling of women. There is a breakaway from gender stereotypes.

In *Americanah*, Obinze describes Ifemelu as "the kind of woman who would make a man easily uproot his life, the kind who, because she did not expect or ask for certainty, made a certain kind of sureness become possible." (Adichie 2013, p.32). In traditional societies women are usually the ones to uproot their lives and start all over with their husbands.

In *Half of a Yellow Sun*, Mrs. Muokelu is described as a woman who "exudes fearlessness, a fearlessness that reminded Olanna of Kainene" (Adichie, 2006, p. 265). Also, aunty Ifeka said to Olanna "you must never behave as if your life belongs to a man. Your life belongs to you and you alone." This, of course, defies patriarchal postulations that expect women to live in only the spaces provided by the husband. A woman is expected to live according to the dictates of her husband.

We see women in Adichie's novels as makers of their own destiny. In a society where marriage is expected to be the fulcrum of a woman's existence, Olanna turns down Odenigbo's marriage proposal and chooses instead to only cohabit with him. She makes it clear that marriage is not a priority and goes ahead to advise her uneducated younger niece to focus on her sewing career instead of caring so much about marriage. Arize asks:

> "So, you are moving to Nsukka to marry Odenigbo, sister?"

> "I don't know about marriage yet. I just want to be closer to him, and I want to teach."

Arize's round eyes were admiring and bewildered.

> It is only women that know too much Book like you who can say that, sister. If people like me who don't know book wait too long, we will expire…. I want a husband today and tomorrow, oh! My mates have all left me and gone to husbands' houses.

Olanna replies "you are young, you should focus on your sewing for now" (Adichie 2006, p.58).

Also, Kainene, in the same manner, invites a man to live with her in her house without the mention of marriage. She tells Richard "my house will be perfect for our weekends" (Adichie, 2006, p. 90).

Also, in *Purple Hibiscus*, when Papa Nnukwu tells her daughter Ifeoma that "my spirit will intercede for you so that Chukwu will send a good man to take care of you and the children", she answers him "let your spirit ask Chukwu to hasten my promotion to senior lecturer, that is all I ask" (Adichie, 2003, p. 83). Marriage is no longer the ultimate for the women; rather, career is.

Men have controlled discourse, and power is something that men naturally monopolize; however, women's activism has sought to take back power. In *Americanah*, for instance, when Ifemelu cheats on Curt with Rob and confesses to him, Curt angrily says "you gave him what he wanted". Ifemelu objects by saying "I took what I wanted. If I gave him anything, then it was incidental" (Adichie, 2013, p .288). Here, sex is redefined as not a woman losing something to a man but something a woman can want and can take, just like a man can. In *Half of a Yellow Sun*, Mohammed tells Olanna to "go ahead and sleep with Odenigbo as long as she did not leave him" (Adichie, 2006, p. 45)

Women's talk as assertive and confident is dramatized in *Half of a Yellow Sun* when Kainene says: "I too will be putting my newly acquired degree to good use. I'm moving to Port Harcourt to manage Daddy's businesses there." In the same manner, Olanna says to her mum, "I don't want to work in Lagos. I want to

work in the university, and I want to live with him."

Also, we see women's speech evolving in their use of vulgar expressions. Kainene asks Olanna "so will you be spreading your legs for that elephant in exchange for Daddy's contract? (Adichie, 2006, p. 51). Also, in *Americanah*, we see Ifemelu, the unapologetic female who demanded something from a man, instead of begging, and whose sexuality is just as important to her. Obinze recalls: 'Ifemelu demanded of him. "No, baby don't come yet, I'll kill you if you come," she would say, or "No baby, don't move," then she would dig into his chest and move at her own rhythm, and when finally she arched her back and let out a sharp cry, he felt accomplished to have satisfied her. She expected to be satisfied.' (Adichie 2013, p. 462).

Also, unlike in the some of the novels written by African women writers of an earlier generation, women's speech in Adichie's novels is equally confrontational. For instance, in *Americanah*, Ifemelu says to the tile man "And if you want trouble, trust me, you will get it…The first thing I will do is call the commissioner of police and they will lock you up… do you know who I am?"

Conclusion

This paper has examined women's language in conversational practices using the social constructionist theory which sees gender as a social construction. This means that society conditions the behaviours of the speech of individuals. The novels examined in this study suggest that women's speech has evolved just as their position in the society has evolved. It is arguable now that the difference between men's and women's speeches is purely circumstantial. Now, women's language is assertive, direct, confident and powerful, just like men's.

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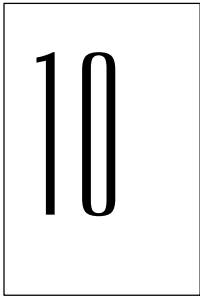
10 Of Monotypes, Counterproofs and Serigraphic Multi-editioned Counterproofing: A Revisionist Studio-Based Printmaking Appraisal[1]

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ABSTRACT

Printmaking as a dynamic and expressive art form has in recent times thrown up varying approaches to the making of multiple editioned original prints. The precursory developments of the printform and its adaptations in Nigeria have witnessed the exploration of conventional and unconventional media for artistic expression and led artists to review commonplace techniques and media in the desire to develop unique and sustainable styles and processes. Accordingly, this article is situated as a revisionist studio based appraisal of the dramaturgic confluence on multiple counterproofing with serigraphy. By using the substituted approach to counterproofing on an assortment of leatherettes grounds, it seeks to further the application of the under-regarded technique of Serigraphy as a printform. Preliminary results from series of experimentation with leatherettes command the textural character which challenges the expressive fidelity of the traditional styles in contemporary printmaking practice.

Introduction

For most city dwellers in the early 70s in Nigeria, screen-printed novelties produced by the local artists in the commercial cities hold very strong reminiscences in their formative years. To some, the decision to choose art as a vocation was principally hinged on the finicky display of dexterity of their mass-produced prints used for a variety of purposes. Back then, it was not uncommon to be easily fascinated by the various cottage production processes that were strewn over and about the residential areas of the city. In the former Eastern Nigeria, cities like, Aba, Port Harcourt, Onitsha, Enugu, commanded strong commercial presence for print related businesses of varying media. Apart from the manual and mechanised letterpress equipment used for commercial book production and the relief wood and linocuts readily used for print illustration, the stencil printing process, achieved largely through the mechanism of "screen-pulled prints" provided the most convenient approach of producing short-run multiples of illustration and text which are used in popular commercial applications by vocational tradesmen known generally in the common Nigerian parlance as the "roadside artist."

By the average understanding, screen printing is still largely perceived as residing within the domain of commercial print reproduction and for this reason, the process is either despised or not given strong consideration as a method for artistic exploration and experimentation as other methods of printmaking which have witnessed a significant growth in artistic expression since the 1950s in Nigeria.

This general perception in seeing the medium of screen printing as a commercial devise notwithstanding, some contemporary Nigerian artists have followed through on experimentations with the wide array of possibilities open to the medium to achieve significant expressive feats either by working independently with the medium or via the mixed medium approach. Inspired largely by the radical revolution in visual art by the Zaria arts school, techniques of printmaking were freely used to actualise renderings and themes in art making in the 1960s (Ojo 2000, p.:101). Using various traditional media that include the relief, intaglio, planographic, and serigraphy or screen-printing technique, the new art school approach was a departure from the Western-style realism. Expressive artistic renderings were achieved by the faithful application of one technique or a combination of two or more techniques to achieve the final prints.

As a medium of artistic expression, screen-printing or serigraphy provides significant freedom and flexibility for achieving hitherto impossible printmaking results through other methods with very little in terms of specialised equipment. The list of early contemporary Nigerian artists who have successfully adopted screen printing or serigraphy as a medium of artistic expression in the 1960s and 1970s include Solomon Wangboje, Bruce Onabrakpeya, Ambrose Moye, David Dale, Dan-IkuOmovbude, Vincent Amaefuna, Sheriff Abayomi Adetoro.

Despite the array of experimentations with the block-out techniques by Wangboje in serigraphic and mixed media printmaking, very few professional printmakers have made significant impact with the medium let alone pushed the frontiers of the practise beyond the threshold of Wangboje's exploits notwithstanding the extensive pedagogic attention he gave to his adherents. It is however difficult to ascertain the reasons for the drop in the interest or the willingness to extend the frontiers of experimentations beyond the already known and successful processes of early printmakers in Nigeria. Some of the reasons that can be readily adduced for this low enthusiasm in experimentation maybe due to the paucity of dedicated instructors and perhaps the manual and laborious nature of the printmaking process. Much as these reasons remain plausible for some techniques and methods of printmaking, it hardly accounts for the scorn to which serigraphy as an artistic process has received in recent times in Nigeria. A glimmer of hope for the revival of serigraphic prints at the national and regional exhibitions by a Nigerian artist may have come with the selection and exhibition Etiido Inyang's characteristic multicolour full imperial-sized serigraphs at ARESUVA regional art expo in Abuja in 2008.

The interest to review a series of Inyang's prints dating between 1998 and the turn new millennia revealed yet a new attraction of what he refers to as the "offscreen print" (see for example figure 1a below). This impression was the result of an experimentation conducted from an "offset accident" in the course of pulling a screen print in his studio leaving an ethereal impression derived from a misprinted image on the base board.

The transfer of this wet vinyl ink impression from the baseboard to the back of the paper serving as an underlay of the new direct print provided the basis for the experimental contemplation. Looking at this accident and the grainy character of the baseboard alongside the sketchy notes taken by the artist, a strong relationship between the image and the "etching counterproofs" of the high renaissance artists (figure 1b) are negotiated. Given the evaluation, it is reasonable to assume that researching printmakers can follow the acceptable tradition of reviews of the past

in order to reinforce the creative practice of the present. This is particularly expedient in Nigeria's printmaking practise where there seem to be an apparent lull in the characteristic multicolour possibilities of the serigraphic medium for the pulling of unique original prints.

Figure 1a (left): Etiido Inyang 1999, "Homesick II", multicolour vinyl transfer from plywood, from a series of "the serigraphic offset accident" experiment. Courtesy of the Artist. **Figure 1b (right):** Rembrandt Van Rijn 1655, "Abraham's sacrifice" print / counterproof sample, Courtesy of the British Museum Collection Database.

Anchored on the introductory narrative above, this study is derived from the desire to stretch the frontiers of understanding in exploratory serigraphic printmaking using readily available grounds as the template for the generation of print renderings. Prior to this research, little is known about any attention paid to the use of the baseboard as the print ground following the pioneering experiments, part of which have been published (Inyang, 2001). The ready question to ask is whether the options provided by this accident was not seen as significant enough for further exploration or just an oversight? Faced with the revived interest in the graduate class in the Fine and Applied Arts Department at Imo State University, the desire to push the exploration of the technique intensified.

One is led to easily suggest that as far as serigraphic printmaking is concerned,

even though the matrix provides a close link with the print ground, the resultant offset print from the baseboard evokes some research interest. The interest arises from textural traits of the offset ground achieved as the mirror image.

The results which this study seeks to present shall form the basis for this evaluation of the technique. It follows therefore, through this evaluation that the gamut of investigations in the direction mentioned above are yet to be fully explored by printmakers in Nigeria. Such uncharted inquiries, it is assumed, will command significant interest in the study of materials and methods among printmakers in Nigeria and add value to their artistic expression. By this assessment which this study offers, an anchorage for a robust studio investigation is negotiated. It is anticipated that the articulation of the exploration in serigraphic printmaking using synthetic leatherettes surfaces as receiver grounds for offset imageries can provide the needed substituted interface for robust artistic exploration for the many artists. Artists who desire to break free from the direct conventions of traditional serigraphy and their tainted associations with commercial art which has kept the medium in despise amidst the recent boom for printmaking in the Nigerian art market can avail themselves of this process.

Conceptual Assumptions

From the recesses of time, mankind has always been fascinated by the impressions he creates for the documentation and extension of memory. A broad critical evaluation of some extant material representation records in Europe dated up to the middle/upper Paleolithic transition can be accessed (White 1992). They testify to the transformation of ordinary materials into works of art as a means of expressing what is primarily mutable and intangible in thoughts and feelings. Most of these material representations constitute the early concepts of prints that we have come to know. The creation of these early prints learned from and drew on a variety of past arts and crafts that were made exclusively by hand. Such earlier images subjected to the scrutiny of materiality and reproducibility have thrown up insights into the ways and means about its making and the dramaturgy between concept and form. As a concept, materiality is hinged on the notion that the physical properties of a cultural artefact have consequences on how the object is used and the tactile qualities that it yields itself to.

Following this route, scholars in the social sciences and humanities have tended to appropriate the concept of materiality to encompass and clarify a broader range of actions. For the most part, investigative interest is weighted in favour of the impact of material or physical factors in the social scientific study of materiality as championed by McLuhan (1967) whose "medium is the message" mantra bestrode

the communication/media theory scholarship of the late twentieth century.

Although most scholars tend to deemphasise the way in which the reproductive aspects of printmaking contribute meaning to the work, the influence of material form on the representations of an idea have been generally known to impact on meaning and perception. According to Arnheim (1964, p. 778) in Encyclopaedia of World Art;

> ...artistic creation means shaping the raw materials of experience in order to make it a vehicle of the theme or content to be embodied. It also means adopting the material to the stylistic form, which reflects the artistic attitude toward reality. Since the material is not amorphous but possesses an articulation of its own, there results a dramatic wrestling with the problem.

What Arnheim refers to here, can be applied to the traditional attributes of the print and its medium. It refers to the signature quality of a particular print medium ranging from the woodblock to the modern giclee print. Their autographic concerns remain polemical and irrelevant at this point. Print making as an art form through which an artist manipulates the medium and techniques of wood cut, prepared stone, metal plates or a stencil to produce editions of "original" or "Fine prints" is relatively new in Africa in comparison to terra cotta, bronze and woods sculptures that have been prevalent in the region and whose examples we have

used briefly to qualify the traditional visual arts of Africa. Even then, the nature of the material matrix used to derive prints remains true to the understanding of the character of the printmaking process. Words such as 'materiality', 'tactility' and 'texture' are often associated with the physical nature of the print process that is deeply ingrained in the language of printmaking, and the medium's sensibilities.

Beginning from the early 1960s in Nigeria, the grand interest for the artist printmakers was to push the frontiers of printmaking beyond the commercial acceptability in the use of printing as an expansive, open-ended art form with hand-worked matrix for multi-media mechanical productions. The momentum for the showcasing of nature of artist print as multiple original began to focus in the art collectors' discourse of the time where painting and sculpture had already taken root. Significant questions on the mind of collectors were the already well-worn issues on originality, multiple original art and the all familiar issues on commercial reproducibility offered by the print techniques and processes already available to commercial printing in Nigeria. Before the turn of the 19th century, stone lithography and later relief printing had been introduced to willing artisans in Calabar by Samuel Edgerly as a result of the early commercial print practices at the Hope Waddell Press for the production of church literature. Same knowledge was

equally available to print workers and artisans between Abeokuta and Lagos particularly the letterpress relief process on paper. It is even suggested in some scholarly quarters in Nigeria that the reverse printing character of the traditional printing process may have being familiar to most artisans who may have mastered the cutting of relief illustrations on wood and rubber stamps.

Selected printmakers and printmaking experimentation in Nigeria

Much as history is dim as to the traits of artistic evolution of the printform in Nigeria beyond pre-independence formal college training in Yaba and Zaria, the questions on the improvisation of materials for the making of prints only came with the paucity of traditional printmaking materials and the desire to augment with available materials as far back as the early 1970s. This necessitated the adaptation of available materials by the various schools of art and early workshops in Nigeria. These materials were variously refined and experimented with for artistic expression. The earliest attempt at these experimentations came from Solomon Wangboje (1930-1998), whose combined techniques of relief and serigraphic printmaking process produced a unique interplay of the characteristics of the material form for artistic rendering. His demonstrations in Zaria, Ife and Benin where he taught art brought impetus to

mix-media material inquiry in printmaking and revolutionized the incursion into hitherto well-defined borders of relief and stencil-based printmaking. His experimentations particularly in Serigraphy encouraged the physical and intellectual engagement with process which offers a very tactile sense of learning, along with an engagement with materials, both of which held a positive role in developing an aesthetic response among his students some of whom were venturing into artmaking for the first time.

Scholars such as Ojo (2000); Filani (2004) Idiong and Ugiomoh (2005), Agbo, (2012) are in agreement that the robust styles and trends evident today in the art scene has been quickened by explorations and eperimentations from the formal and informal workshops in Nigeria. In fact, printmaking as a contemporary Nigerian artform can be credited largely to the contributions of Irein Solomon Wangboje whose solo exhibitions of prints in 1963, 1964 and 1965 at the exhibition centre, Lagos, could be seen today as a bold and pioneering announcement of the "multiple original" prints as a veritable artform to art connoisseurs in Nigeria. There is little doubt that the impetus for this revolutionary attempt at exhibiting "fine art prints" came from his exposure and interactions while studying and practising in the United States of America. As a result of the success of the exhibitions, Wangboje later founded the Ori Olokun Art Workshop at Ife where he promoted

printmaking practise to which the interest of Bruce Onobrakpeya was captured. Wangboje's vocation as a university professor coupled with his pedagogic style at the universities in Zaria, Ife and Benin also provided the desired setting for the expansion of the oeuvre of expressive serigraphic renderings.

However, the accomplishment of the Onabrakpeya as a master printmaker, with his series of experimentations and voyage of discoveries in intaglio and relief prints from the sixties opened up the printmaking scene in Nigeria.

Onabrakpeya's exhibitions globally drew the attention of contemporary Nigerian artists and collectors to his works. Beginning particularly with his explorations with bronze-coloured patina on linoleum blocks in 1966 which he called "Bronzed Lino Relief," Bruce moved on to experiment with synthetic resins for low-relief "plastocast" artistic expressions. By 1967, he furthered his string of experimentations in the medium with what he refers as the "hydrochloric acid accident." The "plastograph" – a print term given by Onobrakpeya to describe his deep etching method which extends to accommodate his vintage techniques like "metal foil deep etching and metal foil relief print" from his sustained practise in the printmaking scene is a manifestation of a rare genius in the conquest of orthodoxy in material search for artistic expression.

The repertoire of non-naturalistic renderings in contemporary Nigerian printmaking in the art market have been largely championed by the "Onobrakpeya style" through his students/followers who have brought innovations in material and technique to produce unique artworks of exceptional dexterity. Incidentally, the audacious printmaking experimentations in Nigeria is firmly rooted on the exploits of Onobrakpeya and Wangboje. The annual Harmattan workshop sessions founded by Onobrakpeya remains the only surviving workshop after Wangboje's Ori Olokun workshop for the propagation, training and revitalization of conceptual issues in Nigeria art. Their techniques became the immediate derivatives which have led a new breed of printmakers tapping from the consciousness of exploratory printmaking.

At the turn of the 21st century, new sets of printmakers working with different media, but fascinated by the mix media results of the prints chose to independently extend the forays of printmaking in Nigeria. In Lagos, Kunle Adeyemi building on the tradition of Yaba School of Art, brought about the concept of innovative synthesis, a technique of easel painting and printmaking as the solution. His paintograph and paintocast technique is an amalgamation of easel painting and printmaking that leads to complex and multiple creative possibilities in the studio art. This approach compares to what Peter Green (1974) refers to as "accidentally

inspired artistry." In Uyo, A. John Sampson's fascination with the synthetic "nora" material used commonly by shoemakers has revealed his virtuoso in making descriptive pictorial statements with incorporated repertoire motifs that showcases his delicate painterly flair.

The extension of the painterly flair in among contemporary printmakers in Nigeria is enforced by the collagraphic print statements made possible by the techniques of Salubi Onakufe which he commonly refers to as "viscosity prints. Working with this technique over the years, Onakufe has developed a series of variants in the painterly manipulation of his print states.

The development of a systematic approach to advance the appeal of the counterproof print which started with the monoprinted "mirror" transfers of Rembrandt's etchings comes as an intellectual and process driven concept required artistic interrogation beyond the commercially adapted and very successful offset lithographic process. Aware of the prospects which this concept heralds for national and international debates in process and material application for contemporary printmaking, this research seeks to interrogate the counterproof as a revisionist engagement on the pulling of editions, unique prints and states. It is the considered opinion of this paper, that the rejuvenation of even the most offhanded approach in printmaking practice is bound

to spark up the nimble/subtle identities that are often sought after in original prints.

Driven by the course of an accident of a "wet vinyl paint" using serigraphy technique by Etiido Inyang in 1999 as broached in the introductory statement of problem to this paper, the matrix, the base board substrate and the offset print on paper will form the points for interrogation in this study leading to a methodological recommendation for making conceptually driven copies from original prints in the first instance of the procedural trials.

The attendant conceptual assumption is inspired by the need to re-evaluate the conventional approaches to printmaking and foster a process that could offer an authentic identity for the artist and the implications for evaluation of the printform. The systematic study of the serigraphic matrix for counterproofing is sought to clarify the artistic and creative process for creative exploration. In doing this, the progression and transformation of the art works come to manifest a response to the subtleties of every stage of the pulled prints, by responding to nuances of the print process. In what follows, a historical excursion on the idea of monoprints, monotypes and counterproofs that would match process development will form the essential core evaluation to this work becomes necessary.

Monoprints, Monotypes and the History of Counterproof Prints

As far back as the late 15th century when it became clear to printmakers that an impression could be derived from the leftover ink in the recessed grooves of the print matrix after cleaning the surface, a corresponding assortment of printmaking techniques had emerged. In a process typically known as intaglio printing, the artist has the choice of engraving or etching his image onto a zinc or copper plate with a variety cutting and drawing tools called the burin (Ross, Romano & Ross 2008, p. 65).

One of the corresponding techniques common at the time was the pulling of counterproofs which perhaps began as an accident but was later to be an interesting exploratory technique for advancing the established conceptions of prints. In ways not limited to the correction and enrichment of the image on the matrix, counterproofs were also used to add elaborate embellishments to a pictorial composition, to speed up the completion of a print composition or to keep a record of the design (Seigneur 2004, p. 117)

Counterproofs are reversed prints achieved by taking a freshly made print when it is still wet, laying a sheet of paper on it, and passing both sheets through the press. This produces an offset print of a print – the counterproof – which naturally, being reversed twice, corresponds exactly to the original design on the matrix. In

regular practice with etching or engraving, the counterproof becomes useful to the artist wishing to make minor adjustments to the plate during production. The images on the counterproof are seen facing the same direction as the work on the plates which makes it is easier to plan corrections and additions to the matrix.

Access to earlier experimentations indicate that the attempt at counterproofing may have remote links with monotyping and monoprinting. Dutch painter and printmaker Hercules Seghers (1589-1638) and Benedetto Castiglione (1609-1664) have been distinguished for their attempt at experimenting with drawing or painting with paint on smooth non-absorbent surfaces to produce a single impression print. Both ideas derive from a desire to create a unique one-of-a-kind painterly impression work on paper. The traditional and contemporary process oftentimes incorporate interventions with the use fingers or brushes to create accidental tonal compositions that is the mirror or reverse image of the print on the matrix having been pulled directly from the matrix. Despite their affinity to counterproofing, they remain patently different because of their inability for achieving double reversal.

Much as experimentation by artists had set the standards for technical fidelity in artistic expression during the Renaissance, one artist whose

counterproofs have featured consistently in the discourse of fine art prints during the Baroque Movement ca 1650-1750 is Rembrandt Harmenszoon van Rijn (15 July 1606 – 4 October 1669) who was born in Dutch city of Laiden. Generally considered one of the greatest printmakers in Dutch history, Rembrandt was a prolific printmaker and master of the etching medium. His unparalleled inventiveness with the etching technique and the associated counterproofs from his etching prints sought to distinguish him further from other baroque artists who ventured with the etching medium.

For a fact, counterproofs over the years seem to have come in handy as a printmaking intervention. In some cases, counterproofs have proved useful as a way of transferring the key elements of drawings directly unto a lithographic stone. It is perhaps on account of the conscious venture into production of mirror prints that an assessment of another variant of counterproof shall be necessary.

In an exposition by Stein et.al (2013), it is contended that the advent of the Académie de France in Rome and the availability of an etching press had fostered pedagogical practices which allowed for casual experimentation where students worked together without the pressure to earn income to produce artworks. According to Stein, et.al, (2013), the Académie under the directorship of Nicholas Vleughels between 1725 and 1737, has been documented to have mentored students to use a press devoted for counterproofing the drawings of pensionnaires. Counterproofs, or reversed copies of chalk drawings were integral to Vleughels' approach to teaching, in which he encouraged the students to borrow and copy each other's drawings. Accordingly, a study of the provenance of these counterproofs has demonstrated that they not only served to multiply an artist's repertoire of studies and poses by providing mirror images, they were also part of a culture of exchange among them.

Among the Impressionist artists of the late 19th century, principally in France, artists such as Edgar Degas, Pierre-Auguste Renoir, and Mary Cassatt there was a renewed desire to key into the use of pastels counterproofs to produce prints perhaps in line with Vleughels' pedagogical tradition. A recent exhibition of seven counterproofs of Mary Cassatt made from unrecorded pastels, and many others were known only through black and white reproductions (Glueck 2014). Like her impressionist colleagues, Cassat made the counterproofs by the simple method of pressing a damp sheet of paper on the face of existing pastel painting thus transferring a faded and softened mirror image of the original. Pastel counterproofs whether reworked or left in its proof state, however, speak in a voice different enough from the originals to command a discursive and research interest

Extensive literature and deep scholarly discourse on contemporary or traditional counterproofs as illustrated above are rare. But there is reason to believe that some printmakers approach to create reverse images of his prints by running the pulled impression face down on another sheet of paper through a press. Beyond taking the offset impression immediately before the ink dries up, the counterproof impression is more effective with papers that are moistened with sponge to share the wet ink with the original impression when run through the press to achieve a reverse image. This technique has been extended to accommodate drawings with black lead, graphite, red chalk or Conte crayon and even pastels. By placing a sheet of paper directly on to surface of the original drawing and passing it through a press a counterproof of the original work is transferred onto the plain paper. Depending on the density of the image achieved, they can either be reworked or signed of as an offset print. Print impressions achieved through this process are often admired for its delicate and ghostly feel. As a variant of the monotype/monoprint process, its remarkable transparency combined with textural qualities coupled with the element of surprise that comes with the pulling of its single print from the plate remain unrivalled by any direct painting on paper.

Working from the back: Establishing the parameters for Serigraphic

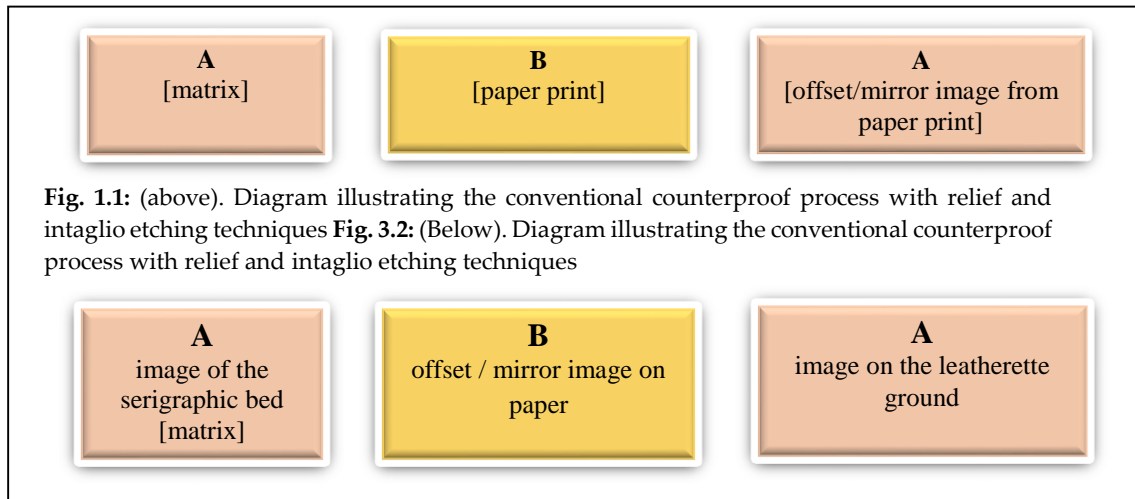## Multiple Editioned Counterproof Process

Like is common in every practice led study, this research used a series of artist materials and equipment for the smooth execution of this research project. These materials range from the fixed studio basic equipment and accessories to expendable materials that are replenished as the stock is exhausted. Printing Frames, Printing Base, Hinges, Registry Guides, Stencil Fabrics, such as Polyester, Polyamide and Organdy Mesh, Squeegees, Racks, Stencil Knives, Drafting Instruments, Light Box, Exposure Coating plastic blades, hand held electric driers, and pressure rollers. Others are, Vinyl colours, Acrylic colours, Enamel colours, lacquers, transparent extender base, thickening and doping agents. Printing Surfaces such as paper, Bristol board, chipboard, Nora, linoleum, assorted leatherettes are also part of the essential material for this project. Large quantities of cleansing mediums, paint thinners or reducers, lacquer thinner, organic and synthetic glue, Aphaltum, cleaning rags, cotton wool, stencil emulsion and sensitizer. Computers have gradually become a part of the process, which has made colour separation and enlargement of the artwork less laborious therefore increasing the accuracy of the image as well.

To elaborate on the process already broached, Serigraphs are created by forcing ink through a series of fine meshed

silk-screens. For this project, each silk-screen is stretched tightly over a firm wooden and coated with a photo-sensitive emulsion. Once the fluid coating has dried either naturally or by forced intervention of a hand held electric hand drier. The prepared halftone picture or line art drawing in the computer is printed on a clear acetate film and can be tiled to achieve the desired size of the artwork to create a master copy on the polyester mesh. The acetate film is laid on the underside of the screen coated with photo-emulsion and then exposed from the top side to intense light. Exposed areas of the coating become waterproof. The unexposed areas, which represent the positive image or artwork, is rinsed away with water, leaving the pores of the undeveloped areas of the mesh open. The hand drier is thereafter applied again to dry the developed artwork on the polyester mesh. The ink is then applied to the substrate through the open areas of the screen with the aid of a rubber squeegee. The framed screen is then set up on a printing board with hinged clamps and registration marks which will be particularly useful for multi-editioned counterproofing

Using the accidental counterproof print as a springboard to this research the counterproof print was achieved through the hybrid method of screen-printing and offset lithographic process. With the normal serigraphic set up completed, a select ground is laid on the base board to receive the print forced through the open pores of the mesh onto the intervening ground. This intervening ground which would have completed the traditional direct screen-printing process is then used to pull the counterproof print. This process brings to focus fundamental issues for consideration in terms of regulating all variables to ensure that the print proof meets with acceptable standard practice for a printmaking technique and also allowing an ambience for unimpeded creative expression known with all printmaking techniques. As Heller (1958) states, the offset print is obtained when a wet proof or print is placed upon a clean, damped sheet of paper and run through a press to reveal a counter image of the proof lifted by sharing the inks on the surface of the original print. While the resulting image in relief and intaglio print process allows the image to be seen in reverse of the original print but of the same direction as the master matrix (see Fig 1.1), the right reading of the films of the photo-stencil approach for this experiment presents two identical images and an offset/ mirror image respectively (see also Fig. 1.2). Here the image on the serigraphic bed (A) is identical to the image on the synthetic leatherette ground (A) which substitutes the final print impression for an offset transfer of the mirror image onto paper (B). It is therefore the intension of this study to explore the concept developed from this exercise as Serigraphic Multiple-Editioned Counterproof print method.

| A
[matrix] | B
[paper print] | A
[offset/mirror image from paper print] |

Fig. 1.1: (above). Diagram illustrating the conventional counterproof process with relief and intaglio etching techniques **Fig. 3.2:** (Below). Diagram illustrating the conventional counterproof process with relief and intaglio etching techniques

| A
image of the serigraphic bed [matrix] | B
offset / mirror image on paper | A
image on the leatherette ground |

From the illustration above, the image positioned for impression on the polyester mesh A, which is the original design developed through the photo stencil process on the bed of the polyester mesh when printed by forcing inks through the open pores of the mesh with a suitable squeegee will represent the same direction of the image on the bed transferred to the leatherette ground. This transferred ink onto the leatherette ground constitutes the mirror image and the counterproof impression which must be pulled carefully on paper as the mono colour or multiple colour editioned counterproofs.

Serigraphic Multiple Counterproof print method as an option for exploration and interpretation of visual form.

The pace at which new digital and robotic technologies have improved on the production of multiple printed images which came in during mechanical age calls for deep reflection on the fate of hand pulled print production. The printmaking techniques of relief, intaglio and lithographic processes which were the purveyors of modern print communication hitherto held sway and commanded respect in the replication of pictures and text have all yielded to the new digital and virtual technologies. However, despite the significant speed, volume, ease of printing and reduced cost that have been achieved by these new technologies in the simulation and production of the time tested printforms, the yearning for original prints bearing the techniques and characteristics of the old printform have not waned. Rather, these new technologies and development materials have informed the investigation of new choices available for exploration with these traditional printforms. Traditional techniques for mass production of multiple text and images are gradually earning a renewed importance not least for the commercial capabilities of these print processes but as devices for artistic expression. As articulated in the preamble for this paper, the scene for artistic expression have

remained very dynamic in Nigeria and the desire by artists to add to the repertoire of techniques and processes for printmaking practice has grown astronomically to accommodate the new demands of the emerging art market.

It is however trite to point out that, in exploring the technique of serigraphy (which is the name used by artists to differentiate their artistic works from hackneyed use of the screen-printing methods for commercial printing on assortment of materials), the researcher is availed with a multiplicity of possibilities and different block out methodologies in achieving a multiple original print. For avoidance of doubt, screen-printing, being more versatile than other traditional printmaking methods, can be realized through three (3) different block out methods namely: the liquid block-out method, the paper block-out method and the photo-stencil method. However, this research seeks to focus only on the use of the photo-stencil method for the interpretation of popular commercial celebrity continuous tone photographs and line art mono/multicolour rendering of pictures. Since the concern of the study is largely anchored on the process and technique, little attention will be given to the niceties of the material used in the realisation of the printed image. The assumption here is that of the conceptual ground in which the Serigraphic Multiple Counterproof print method can offer

options for exploration and interpretation of visual form.

This development in counterproof printmaking not only affords the printmaker the freedom and pliable medium for producing demonstrably creative works but also allows for its exploration as a mixed media technique to produce unique multiple editions without the use of any conventional press.

Serigraphic Multiple Counterproof technique is conceived as an intervening medium between the formal effects of the image on the screen matrix and the impression on the printed ground. This process sets out to unmask the lure for rigid rendering statements often associated with photo stencil serigraphy.

Unlike the other printmaking techniques for making counterproofs which require an impression equipment – the press – that are expensive and not readily available in Nigeria, this printmaking technique does not require sophisticated machinery for artistic exploration. The Serigraphic Multiple Counterproof print method offers students and artists the unique technique for using their skills to translate creative ideas and original artworks particularly photographic renderings into a stencil print version through careful interventions of colour, line and texture. The flexibility of this medium and its adaptability to the new digital media allows the artist to

achieve new variants of original artworks that extends the frontier of the discourse on originality in creative expression by exploiting the rich effects of tonal experiments from surrogate surfaces in mono and multiple editioned prints.

Conclusion

Walter Benjamin in his seminal work of art in the age of mechanical reproduction brings to focus the nagging challenge in the definition of the concerns of art and technology. He posits that "even the most perfect reproduction of a work of art is lacking in one element: Its presence in time and space, its unique existence at the place where it happens to be." (Benjamin 1968). Benjamin's argument that the "aura" of a work of art is devalued by mechanical reproduction have sought to influence the evaluation of originality and the independence of its copy majorly in the discourse of the printform.

Driven by the recurrent realities on the work of art and the fleeting technological possibilities for reproduction and spread of ideas and images, as elaborated on the preceding pages, the Serigraphic Multiple Counterproof print method holds significant promise for the promotion of the stencil-based image revolution. The characteristic uniqueness of the silkscreen process which allows for a direct method of transferring images to the printed substrate stand to offer a completely different creative outlet to the artist's primary working method is thus

circumvented to return image transformation to conform to the reversal process allowing what is placed on the matrix to appear in reverse on paper. The Serigraphic Multiple Counterproof print method serves as one in a variety of the revisionist's enquiries evolved through critical practice to facilitate the print transformation to fertilise artistic expression.

A central justification for this study is hinged on the need to clarify that, working from the offset sequence is loaded with so many variables that instigate a continual learning experience. One of such variables is the exploration of the complex dimensions of representation through the adaptation of the familiar processes for measured but unfamiliar results for the benefit the pedagogical practices around printmaking. This current research contributes to documenting the revisionist and exploratory experimentations on printmaking by focusing attention on the hybrid generation of the counterproof process through the photo-stencil serigraphic technique.

As this report shows, this process not only offers a space for experimentation by providing artists with the creative and technical means to flesh out complex conceptual expressions but liberate them to transgress the accustomed boundaries of the printmaking practise which invariably is expected to trigger new expectations and results. The technological advances for manipulated images today

places a higher demand for innovativeness in printmaking which the Serigraphic Multiple Counterproof print method offers.

Endnotes

[1] This research report is adapted from an ongoing PhD thesis of Ogochukwu Okoye due for completion and submission to the Graduate School, Imo State University in 2018 entitled, "Serigraphic Multiple Editioned Counterproof Process: An Exploratory Studio-Based Printmaking Study." The research furthers on the experimentations conducted by Etiido Inyang from the ''wet vinyl paint'' accident with serigraphy process in 1999.

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10 Women Organizations and Community Development: A Case Study of Emu Christian Women Association (ECWA)

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Abstract

Christian women associations in the 21st century are leading hundreds of community development programmes in line with the social gospel. Inherent in their style is their dedication in getting residents of their communities, Christians and non-Christians, to have a voice in the institutions and policies that affect them. Building on Putnam (1993) thesis which states that civic actions require the existence of social capital which he defines as "norms, trust and networks", this study explores the networks and norms that enable participants, especially Emu Christian Women Association in community development to act together efficiently to pursue shared objectives. The study observes that Christian women organizations contribute differentially to the development of social capital by increasing community participation and trust, and, by creating community networks and civic actions, they represent a model for community development efforts. The insight of the roles of Emu Christian Women Association in community development is reflected in our recommendations. These recommendations are offered for all who have the power to create and

sustain community changes including, churches, funders, intermediaries, government agencies, educational institutions, Christian and non-Christian women's organizations and CDOs in the twenty-first century Nigeria.

Introduction

Women Christian Associations (WCAs), across the country, have created innovative, comprehensive programmes to meet the needs of their communities. Christian women have established themselves as leaders in the community development field and acquired the skills that have brought positive changed to their communities. As effective builders of social capital, Christian women leaders play key roles in establishing and maintaining important relationships and networks in their communities. They face challenges of economic barriers that exist in the community development field and in many cases, overcoming those barriers because of their motivation. It is against this background that this study investigates the place Emu Christian Women Christian Association (ECWA) and community development in Emu. In a patriarchal society and in a society were women's economic involvement in the labour market, one could not help but ponder on the challenges they face in raising funds for community based development projects. This study is concerned with the challenges women faith organization, such as Emu Christian

Women Associations face and how these challenges are surmounted in the bid of executing community development projects. Are there project as unique to the women folk? How relevant are these projects to the local people? These and other issues would be addressed in this study.

Feminist Theory and Grassroots Women

Feminist scholarship has both made gender "a category of social experience" and has privileged the documentation of women's life experiences (Anderson 1983 cited in Naples 1998:8). Emerging theories are taking feminist theory in a new direction by making community and working class women's experiences and views central to their analysis (Kaplan 1997). Making Women's experiences and views central to issues on community development allows one to acknowledge differences between women, such as ethnicity, class, religiosity and region, while also acknowledging that these are some commonalities in women's community work.

Established social scientific constructs do not fully capture the expressions of women's leadership. Max Weber's theory of leadership, for example, contrasted traditional or patriarchal authority which legitimacy rest upon tradition and the "rule of the master", with charismatic authority that rests on the perceived magical qualities of a person. In this conceptualization, other people are willing to defer decision-making to the charismatic leader (Weber 1946:295). While this aspect of their leadership may be prophetic, or charismatic their egalitarian practices set grassroots Christian women apart from visionary leaders who stand at the head of their community "while a grassroots leader seems to enhance the ability of the group to reach a higher moral plane, she does not stand out herself so much as she helps the community come together (Kaplan 1997:4).

Early Feminists have posited the idea of the sexual construction of gender, arguing that while there are physical differences between men and women, it is the cultural interpretation of these differences that makes up the complex concept of gender. The dualistic concept of gender as dividing naturally occurring feminine behaviour from masculine behaviour has been attacked by feminist critics who have pointed both to the existence of sexual variation across both sexes, and to the variety of traditionally masculine and feminine behaviours displayed by both sexes. Some argue for a reconceptualisation of gender as a continuum, rather than a duality.

As the idea of socialized differences gained currency, Kaplan (1997:6-7) reports that some scholars have studied the way gender socialization produces different systems of morality and different degrees of closeness to others. These difference are identified in statements about women "caring more" and "being more sensitive" Kaplan (1997) further uses the term "female consciousness" to describe the way women use the accepted gender roles of wives and mothers to take actions on behalf of their families and their communities in everything from fighting against toxic pollutants to fighting apartheid, or in our case, in providing scholarship and health care in the society.

Naples (1998:21) found that women did not view their work as political because poor women do not see politics or politicians as concerned with their needs. Working class and poor women have not historically experienced effective or meaningful political representation. Naples (1998) argues that this is positive in that it represents a redefinition of politics by community women who emphasis life experience and community needs. In describing community problems in the 21st century, many Christian women move quickly and seamlessly from the social to the economic level of analysis, from the individual to the community level, from

the personal to the political. As observed by Kaplan, "these women move back and forth between specific requirements for survival and principled demands to general goals such as justice" (Kaplan 1997:7).

Gittel and Newsman's (1994) findings reveal that community Development organizations with higher percentage of women on their staffs and boards reported a more expensive range of social services while a greater male representation were more likely to be involved in business related activities such as industrial site development. Even though women leaders explained how meeting human needs informed their programmes, many women saw these programmes as part of a larger process of change. Naples (1998:60) found that the women resident community workers perceive their roles as social change agents as more important than their career consideration. The networks that women form take them out of their homes and allow them to form ties beyond their families. Gittel and vital (1998:20-21) have applied the concept of social capital, arguing for the importance of weak ties to community development. Weak ties can form the basis for conditions in which joint efforts achieve community change.

The Emu Christian Women Association: Origin, Organization and Structure

The Christian Women Association was formed on December 28th 2001 following a call by Dr. Mrs C Anele. Dr. Mrs C. Anele wrote a letter to various Christian Churches and bodies in Emu inviting them to a special meeting. It was during that meeting that she disclosed to those in attendance that she has been having the burning desire to establish a Christian women association in Emu Clan in other curb the influence of traditional/indigenous women's associations on the Christian women there. Her appeal and quest to establish a Christian women association in Emu was unanimously applauded. On attendance that very day were thirty-five women most of women lived outside Emu Clan. According to our informant, (Anele personal interview 12/02/15). The resolutions of the meeting include:

1. To carry on the campaign to establish a Christian Women Association in Emu Clan from one church in Emu to another.

2. To re-convene in April 2002.

3. To appeal to pastors and pastors' wives in Emu to encourage their women members to join the association, since it was enter-denominational.

4. To get in touch with as many of Emu women living in urban centres and

inform them of the new developments in Emu Clan.

5. The appointment of an interim leadership comprising of three persons- The Coordinator (Dr. Mrs. C. Anele) the Secretary (Pst. Mrs. Ngozi Odibo) and the Treasurer (Deaconess Agnes Okolie).

In April 2002, the Association received a warm reception from most of the Christian denominations in Emu Clan with exception of African Instituted Churches, such as the Cherubim and Seraphim Church.

The following persons were elected into the following executive positions:

1. President
   Dr. Mrs C. Anele
2. Vice President
   Evangelist Mrs. Stella Igho
3. Secretary
   Pastor. Mrs. Ngozi Odibo
4. Assistant Secretary
   Sister Comfort Ukwatu
5. Financial Secretary
   Sister Anna Nze
6. Treasurer
   Deaconess. Agnes Okolie
7. Prayer Coordinator
   Sister Adrian Udundu
8. Project Coordinator
   Sister Helen Igwali
9. P.R.O.
   Sister Therisa Ekwuneife

10. Provost I
    Madam Juliana Ozoji
11. Provost II
    Miss Felicia Nwokocha
12. Ex-Official Members
    Pastor. Mrs. Chinenyere Amali
    Lolo Uroma Akujiobi (Odibo personal interview 14/02/15).

The Association has Rev. C. C. Okobi as Patron. The Executive body of the Association is charged with the responsibility of ensuring that the vision, aims and objectives of the Association are uphold to the letter. Other responsibilities are as follows:

1. They take collective responsibility of the general administration of the Association.
2. They oversee the implementation of projects embarked by the Association.
3. They hold meetings at least quality.
4. Pay regular visits to member churches while encouraging non-member churches to join the Association.
5. They enact policies for the Association

The Chapter Structure

A chapter is a branch of ECWA in a location outside of Emu community. The chapter is co-ordinated by a chapter Executive Committee which is made up of:

i. The Chapter President

ii.   The Chapter Prayer Secretary

iii.   The Chapter Secretary

iv.   The Chapter Treasurer.

Functions of the Chapter Executive

i.   The Chapter President

The President of a chapter of ECWA overseas all activities of the chapter. She usually presides over chapter meetings, and supervises the activities of the chapter and their leaders under her chapter. The Chapter President is expected to pay regular visits to all the members within her chapter, and call a meeting of the chapter executive as and when necessary.

ii.   The Chapter Prayer Secretary

The chapter Prayer Secretary co-ordinates all prayer matters in the chapter, and as such, is always in constant touch with all chapters' prayer secretaries.

iii.   The Chapter Secretary

The chapter Secretary sends out notices of chapter meetings, keeps all records of the chapter's activities, and communicates same to members.

iv.   The Chapter Treasurer

The Chapter Treasurer collects banks and disburses all monies of the chapter. She receives monies from the individual members and sundry sources and issues receipts. The chapter treasurer reports all financial transactions to the chapter president,

and remits, on regular basis, the dues for her chapter to the National Treasurer.

v.   The Chapter Working Committee

The Chapter Working Committee, as the name implies, is responsible for the regular fellowship activities of the chapter. It consists of all the members of the Chapter Executive Committee, Chapter Teachers, and the Head of Workers. Chapter teachers are women whose spiritual gifts as "teachers of the word" have been identified. They handle all teachings in the chapter's fellowship meetings. They, in conjunction with the Chapter Executive Committee, draw up the teaching programmes for the chapter. The head of workers, who calls for general work's meetings in the chapter, heads the workers.

Initial Setback: External and Internal Conflicts

Igwali (personal interview 15/02/15) relates that initially some members of ECWA met with strong opposition from their Church leaders. Some Church leaders did not want their female members to identify with ECWA, which they saw as a rival ministry to the individual women fellowships and ministries in their local churches. Most women who insisted on identifying with ECWA seceded from their local churches to other denominations where they were not only

accepted, but also recognized, and were given such responsibilities as women coordinators, prayer secretaries, Sunday School Teachers and Traveling Secretaries.

Beside these crises, ECWA also faced serious internal crises. One of such was the inconsistency and non-uniformity of chapters. This is quite glaring in the 16th August 2012 Minutes of the National body; it reads: "...let each chapter go on as persuaded…later on, we shall straighten our areas of differences.., our handbook cannot be written until all our areas of differences are corrected". The major factor that accounted for this was that as at then there was no viable national or central leadership and co-ordination. As at 2013, there was no central leadership. It was during the YEAR 2014 NATIONAL CONVENTION that a Central Working Committee was inaugurated. Page one of YEAR 2014 CONVENTION REPORT reads.

> On Friday 15th September, during the business Meeting, it was agreed that the sisters should openly mention the names of people they want as members of the national body… called the National Working Committee.

ECWA just like any other human enterprise is bedeviled with problems such as inadequate finance. This is one of the major problem of the Association; the organization has many projects to execute but inadequate finance is not helping matters; it is not easy always to tax the women all the time, fund raising is limited as it is the same set of people that are always invited to such functions. So it is not always easy to raise the needed amount of money.

Another problem is the lukewarm and nonchalant attitude towards the organization and its activities exhibited by some member of the Association and some of them rarely participate in the activities of the Association. Factionalism is another problem of the Association, some members create unnecessary atmosphere of bitterness and rancor among the members. This has often led to unnecessary division and factionalism among the members. Time that should be used for other important things is spent on settling dispute and reconciliation. At times the disputes linger for a very long period of time thereby frustrating the growth and efforts of the organization to move forward. Again some members do not attend the activities of the Association because of the main objective of the Association; instead they go for fashion parade and to know who is wearing the most expensive wrapper and jewelry thereby not contributing anything positive to the organization (Nze personal interview 11/03/15).

Gullibility is another problem that confronts the Association. This is because some members are easily lured to other associations. They are in the ECWA and still patronize other non-Christian association. Hence, they are neither here or

there. The death of some of its serious devoted and hardworking members is a major unavoidable challenge to the Association. This very factor has militated against the activities of the Association. For instance the death of one Comfort Onyeidu in 2013 dealt a big blow to the Association is the village. Comfort Onyeidu was a strong financial member of the Association. During fundraising campaigns and launching of funds, she used to invite her sons, daughters- and sons-in-law who usually donated fabulous amounts of money to the Association (Ozoji personal interview 01/02/15).

Finances

The finances of the Association rest squarely on social capital. Here funds are raised through friends and well-wishers, appeals to the rich and well to do in the community. Sometimes the poor participate in cooperate labour. Funds are usually gotten from Women NGOs involved in community Development Schemes. Other some of finance include membership dues, offerings obtain during meetings, tithes, gifts, donations, pledges, vows, interests from monies loaned out, and general launching (Nze personal interview 11/03/15).

Emu Christian Women Association and Community Development

1.   **Building Schools**

The importance of education in the all-round development of the individual cannot be over-emphasized. The Emu Christian Women Association realizing the importance of education in the development of the individual and society built a kindergarten school in 2012. The school is a six-block classroom equipped diverse kinds of children playing gadgets. The actualization of this project was due to the Association's ability to appeal for funds from friends, members of the community, churches and levies and personal donations from members of the association. The total cost of this project was put at ₦2.5m (the school presently has five members of staff and 50 pupils in its enrollment) (Nze personal interview 11/03/15). In conjunction with the Universal Basic Education Board in the Local Government Area, the Association provides the pupils with free exercise books, textbook, writing material and uniforms. The name of the school is Emu Christian Women Nursery/Day Care Center. Teachers at the centre are paid a stipend of Ten Thousand Naira per month.

2.   **Medical Services**

In 2014, the Association mobilized funds and renovated and re-equipped an existing government-owned maternity centre which was built in 2005. Some of the renovation works carried out include re-roofing, re-ceiling and re-painting of the building. The renovation work cost Six Hundred Thousand Naira. While medical equipment worth over one million naira

was brought including an Elemax 2900 generator. The Association through a formal launching programme held on December 28, 2013 was able to raise a total sum of One Million, Three Hundred Thousand Naira for that project. The balance of Three Hundred Thousand Naira was raised through levies on individual members of the Association both at home and in the diaspora.

Following the warning reports of the United Nations Programme on HIV/AIDS (UNAIDs) statistics on the preponderance of adults living with the dreaded disease, Emu Christian Women Association has on several occasions embarked on HIV/AIDs awareness campaigns. During such campaigns, usually held at schools, market places, church halls, town halls and community play grounds, the Association educated members of the ECWA Community on the symptoms, causes, spread, preventive measures, socio-economic effects of HIV/AIDs and on how to relate with people living with HIV/AIDS (Amali personal interview 13/03/15).

3.   Youth Empowerment

The youth is not left out in the activities of Emu Christian Women Association. Scholarships have been awarded to students from Emu community. Such awards were given mainly to students from the less privilege strata of the community. Selection of candidates for this Scheme is mainly based on merit. An aptitude

test/examination is usually conducted from which the best performing candidates are selected. Such tests are not computer based. Between 2011, when the scholarship scheme was introduced, to 2013, over 20 students from Emu community have benefited from the Emu Christian Women Association Scholarship Scheme. The Scholarship covered the following categories:

i.   Junior WAEC Fees

Four boys and six girls have benefited from this category of the Scheme. They include, Andy Okolie, Ruth Onugbu, Anthony Onyemu, Chinyere Osabuiku, Chioma Azaba, Esther Ogwezi, Olomma Maledo, Josephine Onyebagi, Promise Osunuya and Uchenna Nze (Igho personal interview 20/02/15).

ii.   Senior Secondary Certificate Examination

The beneficiaries of this scholarshop scheme are Nwanyioma Okaka, Ngozi Alli, Anwuri Obianum, Chukwudi Idu, Simon Usama, Stanley Agadaga, Akujiobi Sunday, Emmanuel Anyafuna and Joy Ogbaka (Igho personal interview 20/02/15).

Besides the scholarship scheme, the Emu Christian Women Association, in 2012 organised an empowerment programme for the non-literate female youths in the community. Female youths were taught sewing. At the end of the empowerment programme, six sewing

machines were distributed to the participants. The beneficiaries were Adaeze Okoligwu, Ifunanya Ikechukwu, Ada NwaChukwu, Ngozi Anene, Joy Onumonu, and Sarah Azubuike. Most of these recipients are executive members of female youth bodies in their various churches.

Emu Christian Women Association in her bid to empower the youth in Emu Clan has provided gainful employment for graduates from the community. The modus operandi is to collate names of Emu graduates who have passed out from the National Youth Corps Service and forward such lists to sons and daughters of Emu who hold key positions in public and private sectors. Through this scheme which started in 2009, a significant number of Emu graduates have gained employment both in the private and public sectors of the economy. This youth empowerment scheme is not limited to Christians only. It is equally extended to non-Christian youths in the town.

4. Other Community-Development Programmes

The developmental impacts of Emu Christian Women Association are not limited to the above developmental programmes only. In 2008, the Association in conjunction with other unions and associations in Emu Clan built a borehole for the community. In addition, the association is involved in a savings scheme programme in which women in the community make weekly contributions which usually begin from February through November. Monies are usually loaned to members and non-members at an interest rate of 5% per annum. The accumulated interest is usually used to buy food items such as rice, tin tomatoes, packets of maggi seasoning and salt, groundnut oil, etc. These food items are shared among contributing members by the end of the second week of December. The widows and aged women are not left out. As part of her welfare scheme, Emu Christian Women Association, have, on a number of occasions, provided clothes for the less privileged member of Emu Clan.

Emu Christian Women Association's objectives intend to make Christian women into better wives and mothers through the training of both their minds and hands. As such, seminars have been organized to teach women how to produce certain items such as pomade, soap, beads, hats, tie and die clothes, and snacks. During a regional meeting held on the 25th through 27th of April 2014 in Emu, 200 women were taught how to make beads and hats. At the end of the workshop a further one week training for hat-making was organized and sponsored by the Association. Some

women indicated their interest for this training. At the end of the training ten outstanding women were given the sum of twenty thousand Naira (₦20,000) each to start off their own businesses of bead-making. Presently, four out of ten of them have volunteered to train other women at their various chapters. So far the activities of Emu Christian Women Association within the past three years have been discussed. Much of the information on the Association's activities in her formative years were not available; most of the documents containing such vital information have been lost.

Conclusions

Our focus in this study is on the activities of Emu Christian Women Association. We found that most the Association's approach to community development is "holistic" and of a "broad" view and that their work was focused on meeting community needs, particularly the needs of women and children. The Association's leadership style could be described as "open". Although personal life stories were not an original focus for our inquiry, we found that motivations for community work and the way women became involved in community activities were often based on life experiences. Although many of the women in leadership brought their personal charisma to bear on their work, they did not encourage others to divest their power of decision-making in them. They were matriarchal in their leadership and presented themselves as resource persons to the community. Rather than emphasizing duties owed to them as individuals, they emphasized service to the community. These women, though, did not view themselves as activists; rather, they were agents of change.

This study has further revealed that women, although denied equal status in the political system in Emu Clan, are community activists, significantly engaged in building community cohesion. They were the foot soldiers in community charity, and were responsible for fundamental changes in their approach to the problem of poverty. Their contact with the poor in their deteriorated community led these women to recognize that the poor were not the cause of their own poverty but rather the causes of poverty were social. This study, hopefully, has brought to limelight the leading roles of women in promoting comprehensive programme development in community-based association which, hitherto, has never been fully recognized or appreciated. It also reveals that Emu Christian Women Association included in the definition of community development, issues which directly responded to the needs of women, children and families, even in the face of reduced funding for those concerns.

If we analyze the approaches to community development, the relationships to the community residents, the style of leadership, or leadership development programmes, we observe a pattern of activities directed at changing peoples' lives, the qualities of life in neighbourhood, or people's access to resources and institutions. The comprehensive approach to community development, the focus on community participation, the human centred and needs-centred programmes, the open style of leadership, all these characteristics of Emu Christian Women Association involve change at the level of the Association itself, of the individual participants, of the community and at the level of the community development movement as a whole.

Recommendations

In order to improve the role of women in community development in the 21st century, the recommendations highlighted below are offered for all who have the power to create and sustain community change including funders, intermediaries, governments, educational institutions, women's organizations and community development organizations themselves.

1. Invest in women's organizing and community building strategies that create social capital.
2. Support continued collaboration between practitioners and researchers to document and analyze women's models of community development.
3. Created opportunities for women to document their own development as leaders and community activists.
4. Change funding policies that discriminate against women-led organizations.
5. Incorporate lessons from this study into existing programmes.
6. Expand and continue this study to investigate the role that religion, culture, ethnicity and class play in women's experience in community development.
7. Encourage women to pursue theological education to enhance their spirituality.

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