



IDEAS

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AND MULTI-DISCIPLINARY STUDIES



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A Publication from the
Department of Philosophy,
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A Critique of Raz's Philosophy of Human and Socio-Economic Rights

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Abstract

The discussion about the foundation of socio-economic rights have been ignored as more attention and emphasis has been placed on issues concerning the litigation and justiciability of socio-economic rights. While it appears that many have assumed that this matter is settled, reading through the work of Joseph Raz on Human and socio-economic rights one finds that he repudiates the traditional notion of the foundation of human rights. Despite the systematic and logical precision in the presentation of his argument, there are areas of lapses in his work which create room for a philosophical discussion. This work aimed at analyzing critically Raz's argument on human and socio-economic rights, stating the inherent loopholes and strength of his argument. The study adopted the analytic and evaluative methods in its investigation of the subject under consideration. It submits that though Raz's argument is logically sound holding that socio-economic rights are human rights, and that the aim of socio-economic rights is to protect the wellbeing of humans, it falls short in its argument that human nature is not the foundation for human rights.

Key Words: Rights, Socio-Economic Rights, Human Rights.

Introduction

One aspect of analytic philosophy that has been ignored in recent time which has generated a problem in the area of ethics, philosophy of law and socio-political philosophy is the question of the connection between human nature and human wellbeing. The issue is, is there a significant connection between human nature and human wellbeing? Is it possible to speak of

human wellbeing without a critical and thorough consideration of human nature? What is the significant distinction between human wellbeing and human nature? These are some of the salient issues that has generated misconceptions among scholars. This issue of the relation of human nature to human well-being is common in the debate about the foundation of human rights and by extension socio-economic rights, though often unnoticed.

The arguments on human rights has seen the birth of two prominent schools of thought namely the traditional (naturalist) school of thought and the political school of thought. Basically, the area of divergence between the thrust of these schools of thought is that while proponents of the naturalist school of thought hold that the ground or foundation for human rights is the consideration of human nature, proponents of the political school of thought repudiate the idea of foundation especially that premised on human nature, since for them no such thing exist. Proponents of the political school of thought argue vehemently that the essence of recognizing human rights is to maintain globally the political order or peace that is needed for the world to function efficiently. By extension proponents of the political school hold that socio-economic rights (popularly known as second generation rights) exist to secure or protect the general wellbeing of humans. This assertion is clearly seen in the philosophical works of Joseph Raz a core proponent of the political school of thought on human rights.

Joseph Raz in his attempt to proof that socio-economic rights are human rights debunked the naturalist notion of human rights. He built his argument on the "Interest Theory of Rights" (ITR). Raz (2010) holds that human rights are aimed at protecting human's wellbeing (which qualifies it to be called a right) and that these rights limit the sovereignty of the state. He further argued based on the interest theory of rights that socio-economic rights are aimed at protecting the wellbeing of citizens which makes it human right. However, he strongly disagreed with the view that human nature is the foundation for human rights. The question is if human and socio-economic rights are aimed at protecting the well-being of humans, what makes it absurd to state categorically that human nature is the foundation for the advocacy for human rights?

Discourse on Human Nature and Human Person

The philosophical debate on human nature is an age-long issue which many philosophers (Metaphysicians and Existentialists) have contributed meaningfully to. Though some scholars subconsciously try to create a disparity between the term human person and human nature (Aguas, 2009) in this article these terms are regarded as one and the same. Therefore, when the term human nature is used it is in the same sense as the term human person. It is imperative to state that by human nature we are not looking at man in the state of nature or man in the era of civilized state as did some philosophers in the modern period to explain their socio-political ideas on the rise of human civilized state, rather our concern here centers on those fundamental attributes or characteristics that distinguish human beings from other sentient or non-sentient beings. In other words, throughout this segment we shall be looking at some issues surrounding human features – those distinguished qualities that guarantee a being to be called human being.

The discourse on human nature has been approached from diverse perspectives and with different controversies. The major schools of thought on human nature are: Materialism, reductionism, behaviorism, functionalism, dynamic systems theory and computationalism. To

avoid multiplying entity we shall skip analyzing the contributions of each of these schools of thought. Rather we shall randomly state the position of philosophers on the subject. Some philosophers have argued that man is made up of three components namely: body, spirit and soul a view commonly found in ancient, medieval and modern metaphysics and philosophy of mind. Other scholars have outlined some unique features with which one can identify a living being as human such as; rationality, creativity and socialization etc. There are diverse ways of analyzing the discussion on human person: culturally, socially, and psychologically; but the most complex of all seems to be the ontological or metaphysical (Oguche and Oguche, 2022). Sequel to the complex nature of the human person Aguas (2009) describes the human person as a paradox - while he is endowed with dignity and good nature, he is also capable of doing evil and inflicting harm to himself and against others. Huong et al (2025) posit that for Mencius (an ancient Chinese philosopher) human beings by their very nature have the inherent attribute of moral consciousness. This is manifested in virtues such as compassion, fairness, wisdom, and loyalty. And this they can develop through the process of moral education and training. On the contrary, Aristotle holds the view that man acquires his moral consciousness from his contact with the society through teaching and conscious self-development. This presupposes that man by nature is not a moral being (Ogunyomi and Ogundele, 2021).

Ugochukwu (2023) describes the human nature as static but his behavior is dynamic; it changes as societal values metamorphous. He posits that man by nature is a moral and social being. For him, human nature is manifested through human behaviours by which they are judged as man, or as human being. The veracity of this assertion is that humans' creativity, social life, rational, moral and emotional nature are clearly seen in their attitudes. Muslim (2023) holds that human by nature is made up of three basic components namely: physical, intellectual and spiritual. By nature he has limited abilities and therefore need other beings to survive which makes him a social being. He is a religious and rational being, and capable of entering into a social contract with other people.

One feature of human nature that calls for the respect of human dignity as a core aspect of human rights is the natural drive for self-preservation. Every human being from infant through adulthood naturally has the instinct for self-preservation. This natural drive for self-preservation though common to other animals, man's pursuit for self-preservation is guided by his natural ability to act rationally, morally and in consideration of his emotion. Putting it in a different way using Asouzu's parlance by the nature of man all his actions are geared towards actualizing the joy of his being. As a social being he understands and acknowledges his limitation, thus, considering other humans in the society as missing links to achieving the joy of his being. As the social contractarians have rightly observed the essence of establishing the civil society or the state is basically to protect the natural human drive for self-preservation. All the laws whether legal, customary or traditional and moral are meant to guide human actions and to prevent each individual person from obstructing another person from achieving his drive for self-preservation. The natural drive for self-preservation by argument is the hall mark of the idea of human's intrinsic value.

The Meaning of Rights and Human Rights

An in-depth understanding of the essence, scope and nature of human and socio-economic rights requires a full grasp of the meaning and nature of the term 'right'. The need to define the term right cannot be overemphasized as any attempt to delve into discussions about human and socio-economic rights would lead to either misconception or misrepresentation of these concepts. Again, many have misconceived and used the words 'entitlement' and 'rights' interchangeably as though they are one and the same. Therefore, it is imperative to state explicitly the meaning of 'right'. The term right is a social construct; it makes meaning only within the confine of the human society. There are two senses in which the term right can be defined: rights as opposed to wrong in the ethical sense and right as correlative to duty. In this paper, our concern centers on right as correlative to duty. Myriad of scholars have critically analyzed and explained the meaning and nature of rights from the latter perspective, each of the definition given points to the same thing though from different dimensions. The main difference found in the various definitions offered is the issue of conceptual account and justification in the parlance of Preda (2015). The conceptual account provides a definition of a right, while the justification account offers reasons why certain rights should be granted and highlights the key features or attributes of those rights.

Garrett (2011), asserts that right is an entitlement or justified claim to a certain kind of positive and negative treatment from others, to assistance from others and non-interference from others. Thus, a right is a valid individual claim that is accepted and protected by society, encompassing both positive support and negative non-interference. Fagothey (2000), asserts that right puts a moral bond on the free will of another person so that even if he can infringe my right physically, he cannot do so without committing an evil deed and incurring moral guilt with its corresponding sanctions. This definition can be described as the conceptual account as it states only the meaning of right without pointing out the reason or the criteria that qualifies an individual for having a right. Highlighting the importance and role of right in the society, Kaur (2014) posits that rights define the position of the individual in a state. They offer a positive purpose to the state. Through them alone, the state promotes the general welfare of the society as a whole. The presence of rights is an indicator that the state exists for the individual not individual for the state.

The justification account comes into play when discussing the nature, attributes or scope of rights, as it explains the reasons or criteria for having a right. Under the justification account we have two theories; the interest theory and the choice theory. The interest theory holds that rights protect the interests of the individual. On the other hand, the choice theory holds that rights empower the right-holder to make certain decisions regarding others' duties (Preda, 2015). There are basically four components of rights and these include: 1. the Subject: the person who possesses the right. 2. The Term: those who are duty bound to protect the right. 3. Matter: the object to which one has a right. 4. Title: why the person (subject) has this right. (Fagothey, 2000). To avoid multiplying entity as forewarned by William of Ockham, the work shall ignore throwing light on these components of right as they still find expression in Raz's discussion on Socio-Economic rights.

Rights are classified into types such as natural, moral (ethical) and Legal rights. These three types of rights gave rise to what is referred to as rights schools of thought. The proponents of the natural school of thought hold that an individual is born into the human society with specific fundamental rights which cannot be alienated by government or any organization and persons. The *moral rights* are grounded by the moral force of human mind. These are based on human sense of goodness and justice. They are not enforced by the forces of law. Sense of goodness and public opinion are the sanctions behind moral rights. If any person disrupts any moral right, no legal action can be taken against him. *Legal rights* are those rights which are accepted and enforced by the state through agencies responsible for their enforcement. An individual found guilty of violating any legal right is punished by the law. These rights can be enforced against individuals and also against the government. Legal rights are basically of three categories; civil, political and economic rights.

Discussion on human rights is age-long traced down to the history of ancient human civilizations. In ancient time, the approach to human rights varied from culture to culture; each culture had a way of protecting human dignity depending on their religious beliefs and philosophical ideas about the human person. One of the philosophical issues of concern in the debate on human rights is whether these rights are naturally derived or they are socio-political construct? This argument has seen the birth of two schools of thought; the naturalist and political school of thought. Proponents of the natural theory assert that human rights are derived naturally by virtue of our humanity. For advocates of this school of thought, man by his very nature has been endowed with inherent rights (values) which are inalienable and are independent of social or institutional affirmation. In line with the justification account of rights, we can infer that human beings are the subject of human rights; other humans in the society are bound to respect and protect these rights and these rights are possessed by virtue of our humanity. On the other hand, advocates of the political school of thought argue that the essence of human rights is to maintain order in the world. It restricts the power of the government on issues that seeks to sustain the interest of an individual citizen. They are derived not from our nature as human beings but out of the political need to maintain universal order and political stability.

Though, the variation in the philosophical idea of these schools has propelled many to consider them two separate schools, a critical examination of their arguments reveals that they project the same idea but from different dimensions. While the latter places emphasis on issues bordering on who is responsible for protecting and promoting human rights and the question of when and how such upholding and enforcing is allowed, the former is concerned with what significant attributes of human life justifies human rights. The misconception that the arguments and ideas of these schools of thought are distinct and unique has created a wrong perception about what many refer to as second generation rights (Socio-Economic Rights). This misconception is aptly captured in the way Socio-Economic rights are regarded and treated in the Nigerian 1999 Constitution. However, this issue has been resolved in the philosophical arguments of Joseph Raz.

The Discourse on Joseph Raz's Philosophy of Socio-Economic Rights

One of the contemporary controversial issues in socio-political philosophy that has enthralled the attention of academics is the discourse on socio-economic rights. The questions put forward concerning this discourse include: Are socio-economic rights natural (inalienable) or mere moral rights? Are they irrational when they turn out to be extremely cumbersome for moral agents? Should these rights be considered justiciable or non-justiciable? The debate has witnessed an ambivalent reaction from scholars. Historically, this discourse emanated through the debate on the need for socio-economic equilibrium or equal access to the means of production. This gave rise to discourse on economic justice, property right and the principle of entitlement. Over the years attempts have been made to distinguish between economic justice and socio-economic rights (Waldron, 2010) and the principle of entitlement or property right. Rawls' theory of justice, Marxist communism, Nozick's theory of entitlement and Locke's principle of property right all fall within the ambience of economic justice. But, these principles serve as foundation for the discourse on socio-economic rights as they all aim at achieving socio-economic balance.

For the purpose of clarity socio-economic rights popularly known as second generation rights are those rights embedded in human rights relating to unemployment, social security, access to housing, food, drinkable water, health care and education. There exist a strong connection between socio-economic rights and human rights, this is aptly captured in the preamble of the International Covenant on Economic, Social and Cultural Rights (ICESCR) "... the ideal of free human beings enjoying freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his economic, social, and cultural rights as well as his civil and political rights" (Kutigi, 2017). This implies that the prerequisite for an individual to genuinely enjoy his fundamental rights is when his socio-economic rights are met. The success of these rights is achieved where every citizen enjoys an adequate standard of living (Olayinka, 2019).

An outstanding feature of socio-economic rights is that it lays emphasis on the legal duty of the government to effectively harness the available resources in the country to curb social and economic inequalities and imbalances (De Villiers, 1996). However, there are controversies surrounding the implementation and enforcement of these rights; one has to do with the ambiguity in its expression as enshrined in the International Covenant on Economic, Social and Cultural Rights (ICESCR), another involves the denial of being human rights on the grounds that it is not universal and the last involves arguments about the disparity in countries economic strength. Attempts have been made to proffer solution to the argument of the universality, justification and socio-economic rights as human rights. The answers to these questions are found in the philosophical arguments of Joseph Raz precisely in his works on Rights and Human Rights.

Raz commenced his argument on socio-economic rights by stating the meaning of rights. Raz defines right by way of explanation, he states that a person has a right' if and only if the person can have rights, and, other things being equal, an aspect of the person's wellbeing (his interest) is a sufficient reason for holding some other person(s) to be under a duty" (Humphris-Norman, 1997). He considered the Interest Theory of Rights (ITR) as the appropriate approach to understand the term right. He holds that a person's interest is the premise for having rights

and right on the other hand is the premise for duty, and duty is the imperious reasons for action. Right exists only on the condition that the interest of the right-holder (an aspect of his well-being) is of sufficient importance to hold others to be duty bound (Zanghellini, 2017). This implies that right is that abstract entity which a being with intrinsic value possesses and other beings with intrinsic value are morally and legally oblige to protect and respect in as much as it serves the interest of the right holder. The reason for right, its justification, is the fact that it serves the right-holder's interest (Raz, 1994). For him, rights are companied by corresponding duties.

Raz discards the traditional or naturalist notion of human rights. The rationale for this is that this school of thought fails to explain why others are duty bound to respect our fundamental human rights; it is not enough for human rights to command respect on the grounds of humanity. Raz's aim basically is not to dispute the fact of the existence of human rights rather his concern is the notion from which human rights is grounded, that is, using the premise of the features of human nature. Raz (2010) holds vehemently that human rights are aimed at protecting the dignity of the human person. They limit the sovereignty of the state. According to Raz (2010);

Human rights stand in their own right. Their implementation, like that of other legal precepts, requires institutionalization. But when incorporated into law the relevant legal rights are, rightly, considered not to be rights created by law, but ones recognized by law. They are moral rights we have independently of the law, and that is why the law should recognize and enforce and protect them.

As an adherent of the political school of thought on human rights, he did not reject the universal notion of human rights as projected by the naturalist rather he argues that they are rights which are to be given institutional recognition, rights which transcend private morality. The universality of human rights for Raz is derived and based on its general acceptance by the international community to protect the interest of humanity. Raz (2010) notion of human rights is that they function in the international community to underline the worth of all human life. They are by their nature moral rights that call for legal-political protection. This notion differs from the traditionalist notion of the universality of human rights which holds that human rights are universal rights which people have by virtue of their humanity or nature. Human rights are moral rights held by individuals. But individuals have them only when the conditions are appropriate for governments to have the duties to protect the interests which the rights protect.

In his argument on socio-economic rights, Raz established his position by using the rights to health and to education. Contrary to the popular separation of civil and political rights (usually considered human rights) from socio-economic rights (second generation rights) as two distinct entities, Raz refers to socio-economic rights as human rights on the premise that these rights are universally recognized by the international community and are aimed at actualizing the interest (wellbeing) of the individual citizens and the entire human race. As human rights

they infringe on the sovereignty of individual nation-state. Raz holds that socio-economic rights are moral and legal rights and they hold the government duty bound to protect them. As human rights, socio-economic rights for Raz are not created by law but recognized by the law. His justification of socio-economic rights as human rights using the right to education and health as case study is the significance of the opportunity these rights grant people "to have a rewarding life and on the way the chances to have a rewarding life depend on possessing skills to tap the opportunities available in one's place and time" (Raz, 2010). In sum, Raz sees socio-economic rights as human rights because of their universal recognition by the international community and these rights are aimed at given humanity generally the opportunity to create meaning of their existence.

A Critical Evaluation of Raz's Theory of Human and Socio-Economic Rights

Before we attempt an evaluation of the various criticisms leveled against Raz's notion of rights and socio-economic rights, it is necessary to attempt a breakdown of Raz's arguments pointing out his intention (objectives), the immanent lacunas if any and the benefits of his philosophy. First, it is imperative to note that Raz's position on the definition of rights and socio-economic rights is mainly a reaction to Jeremy Bentham's account of rights and the naturalist arguments on human rights respectively. His aim was to bridge the gap found in existing philosophical works on rights, human rights and by extension socio-economic rights. Again, anyone who intends to have a full grasp of Raz's discussion must understand the background on which his arguments are built upon – the era (contemporary western reality) and the practical aspect of the universal legal practices on human right.

Raz's logical precision in his argument on rights is clearly seen in his criteria that qualify an entity to be called a right. The first important criterion is that an individual person has a right on the condition that the person can have rights. This implies that not all beings can be said to have rights. The question that may likely arise is, do insane persons (those mentally derailed or imbecile) have rights? This question alone can degenerate into series of arguments but our take here is that insane persons have rights on the premise that they have intrinsic values. All human beings regardless of their deficiencies or impediments are qualify to have rights because of the intrinsic value they possess. The second criterion is that other things being equal an aspect of the person's well-being (his interest – the dignity of his person) is a sufficient reason for holding some other person(s) to be under a duty. This implies that it is not enough to say that a person is qualified to have a right, the question is, is the person's interest (wellbeing) worthy enough to hold others spell bound to protect this right? Obviously, many a time we claim that we are entitled to a particular thing and expect others to be duty bound to protect our interest in having it but in reality the interest in question does not require others to be duty bound. With these points Raz laid a solid foundation for any discussion on the meaning of rights.

Raz's perception about contemporary practice of human rights can be considered meaningful. Though, there are empirical evidences which show historically that human rights have been in existence since hollowed antiquity but its universal recognition and acceptance as argued by Raz is a recent development. Scanning through memory lane it is axiomatic that there are ancient practices that can be described as inhuman and barbaric, such as the offering of human sacrifices to some deities believed to exist, the practice of slave trade, the lynching of

Negros by Europeans etc. The problem associated with these practices is that they defile the principle of respect for the dignity of human person. This implies that though ancient men recognized that all humans deserve some level of respect especially because of the dignity of their person, they contradicted themselves with the nefarious, inhuman and degrading treatments of their fellow human beings all in the name of religious, cultural and racial practices and beliefs. Thus, Raz is right because the universal cum legal recognition of human rights began when all the nations in contemporary time unanimous agreed to protect the dignity of the human person by enacting laws that prohibits the abuse. Historically, the advocacy for the universal recognition and litigation of human rights emerged out of the need to put an end to the wanton destruction of innocent lives which basically happened during Second World War and other global events which many have described as inhuman and barbaric.

However, this paper holds that Raz's rejection of the naturalist position of human nature as the sufficient reason to ground human right is problematic. Raz and other proponents of the political school of thought discarded mercilessly the naturalist position on this matter but did not tell us what stands as the foundation for human rights. In other words, going by Raz's Interest Theory of Right he did not tell us what qualifies human beings generally to have human right. Albeit history has it that ancient men had partial regards for the dignity of human person which we have earlier mentioned, this does not negate their consciousness of humans' intrinsic values. History has it that ancient men had religious, cultural and societal norms and values aimed at protecting the dignity of the human person which implies that they understood human nature and therefore sought to protect the dignity of the human person. If we only go by Raz's paradigm that human rights are those rights which limit the sovereignty of the state (which is correct) without telling us the foundation of these rights then we have succeeded in creating a gap which needs to be filled. Raz in Erasmus (2017) tried to correct himself stating that "Human rights violations need not always fully justify international sanctions and interventions, but they necessarily provide pro tanto reasons for other states to take interventive measures, and this provision is, conceptually, part of what it is for a right to be a "human right". Raz, like the naturalists, acknowledged that human and socio-economic rights are aimed at improving human well-being, but he deliberately avoided any discussion on the foundational basis or moral grounds upon which human rights rest. This leaves him with the question of what grounds human right?

It will be regarded as absurd to speak vehemently of human wellbeing without due consideration of human nature. What we are saying in essence is that there is a relationship or connection between human wellbeing and human nature. In other words, it takes only an understanding of human nature to advocate for human wellbeing. Belgan and Villaroya in Oguche and Oguche (2022) assert that it is impossible for the human [nature] to be discussed without allusions being made to the dignity of the human person. This argument is in tandem with the argument raised here. Human beings by their very nature have inherent values that cannot be alienated whether recognized internationally or not. Logically speaking, considering this matter from a critical and rational stand point, referring to fundamental rights as human rights presupposes that the human nature has been taken into consideration else it would have been given a different name. It will not be out of place to state categorically that those rights

which protect the dignity of human person are called fundamental and human because they are aimed at protecting human nature.

Another criticisms leveled against Raz is in the aspect of his arguments on the grounding and correlations between rights and duties. Raz's argued vehemently that "to say that a person has a right is to say that an interest of his is sufficient ground for holding another to be subject to a duty". This is the thrust or kernel of the interest theory of rights. Thus, for Raz rights and duties are grounded on the interest of the right-bearer. This notion has been criticized by Elechi and Ngihbi (2022). They argued that rights and duties cannot be plotted on the logic of grounding, and that rights and interest do not share equivalence, but that rights definitely involve duties, and the grounds for duties need not follow from the interest of rights. They dismissed Raz's right theory with this argument

...one can conclude that when a right fails to protect certain particular interest(s), it may as well cease to be a claimable obligation in relation to the duties which it grounds. If this implication is correct, then it is possible to substitute Raz's notion of rights with that of 'interest', which right-claims expect duty-bearers to satisfy. Understood in this sense, it follows that the distinction between core rights and derivatives rights can be laid out alternatively as a distinction between core claimable interests and derivative claimable interests. This extended reading of Raz's notion of rights in the light of claimable interests supplies the loopholes through which the whole logic of dependency of grounding begins to crack (Elechi and Ngihbi, 2022).

Elechi and Ngihbi's argument here is that Raz's theory of right is reductive; it reduces rights to claimable interest. This position is not true about Raz. The rationale for this assertion is that Raz only stipulated criteria for what qualifies as a right. We speak of reduction when it involves equating two things as though they are the same. Raz did not equate neither can it be said or deduced that his position imply what it does not.

The logical argument put forward by Elechi and Ngihbi to dismiss Raz's right theory is founded on a faulty foundation. It is pertinent to state that Raz did not equate right with interest as assumed by Elechi and Ngidbi neither did he draw a difference between wellbeing and interest. By inference, what Raz meant by interest is the wellbeing of the right-bearer. By way of logical expression we can call A's right 'x' and A's interest (wellbeing) the grounds for claiming x we call y and which this interest ground others to be duty bound in A we call 'z'. A has a right x if and only if y (interest) is sufficient to ground z (others to be duty bound), $\{x \leftarrow (y \Rightarrow z)\}$. This theory is not reductive but, merely states the necessary prerequisite needed to have a claim to right in the interest (wellbeing) of the right-holder. In other words, Raz did not at any point equate right to interest rather he argues that every legal rights must be in the interest of the right-bearer. Waldron (2010) made it clear that for Raz, rights are not about who gets the interest from the fulfillment of a duty but about the way duties are justified and the role played by interests in that grounding.

Zanghellini (2017), albeit accept some aspect of Raz's position. He recommends a moderation of some claims made by Raz. Zanghellini corroborates Raz's argument that there is no such thing as fundamental human rights as postulated by the naturalists or traditional notion and he also posits that the interest theory accommodates the notion that rights may take qualitative precedence over conflicting considerations. However, Zanghellini's asserts that Raz's practical view of human rights does not necessary follow his interest theory of right. For Zanghillini, Raz holds vehemently that:

...human rights are that subset of rights whose violation a state cannot – as a matter of sound morality – justifiably treat as merely an internal matter by invoking sovereignty; and human rights practice can be accessed on the basis of whether or not it justifiably treats the violation of certain rights as “sovereignty-limiting measures.

His criticism is that in the above assertion Raz did not state grounds for which human rights are legally binding on the state other than his claim that its violation can lead to the denial of the state's sovereignty by the international community. Zanghellini is correct in his observation and criticism, though Raz attempts to ameliorate or amend this loophole in his discussion on socio-economic rights. Obviously, Raz did not state categorically what justifies the litigation of human rights as he did while explaining his theory of rights, perhaps he knew that by adopting the principles of interest theory in his explanation he would fall into the trap of the naturalist school of thought. The naturalists had earlier explained that human rights are based on our special characteristics as human beings; this implies that the grounds for having this rights is our humanity. Raz on the other hand only introduced the concept of interest theory while treating his argument on socio-economic rights to justify his position.

Zanghellini's argument corroborates our position but the area of divergence is his position that there is no such thing as fundamental human rights as postulated by the naturalists. It is evident that Zanghellini shares the same school of thought with Raz as far as human right is concern. But it appears Zanghellini is being beclouded by contemporary reality in the legal system at the international and local level and failing to understand the philosophical discussion on human nature or person.

Conclusion

The argument and advocacy for human and socio-economic rights is anchored on the understanding and consideration of human nature. It is impossible to speak of the well-being of individual person without a full consideration and engagement on the nature of the human person. Though, the universal recognition of fundamental human rights is a contemporary development, it does not negate the claim that the respect for the dignity of human person is age-long and can be traced down to hallowed antiquity. The significant distinction between socio-economic rights and civil and political rights is that while the former state categorically those obligations and responsibilities of the government to her citizens which enable them attain comprehensively the joy of being, the later states categorically what cannot be done to an individual either by the government or other citizens. Socio-economic rights are human rights

as they are drawn from human nature and seek to protect human wellbeing.

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The Negative Effects of Globalization on the Third World Economy

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Abstract

Globalization has emerged as an inescapable reality in contemporary global discourse. While it is often celebrated for its multi-dimensional contributions to economic, political, and cultural development, its impact on developing countries like Nigeria remains controversial. This study explored the intricate nexus between globalization and the persistence of corruption in Nigeria, aiming to understand how global interconnectedness has influenced and intensified domestic challenges. Data were collected through secondary sources, including scholarly articles, government reports, policy documents, media publications, and international development agency reports, and analyzed using content analysis to identify recurring patterns and thematic implications. The major findings of the study revealed among others that globalization, while offering opportunities for development, has also facilitated the spread and complexity of corrupt practices in Nigeria, primarily through its interaction with the structural and institutional weaknesses of the state. These weaknesses manifested in the government's inability to ensure accountable leadership and in the lack of meaningful citizen participation and empowerment. Furthermore, the study found that globalization has contributed to the erosion of traditional values, especially among Nigerian youth, encouraging behaviors such as drug abuse, armed robbery, internet fraud, and sexual practices considered alien to local cultural norms. Economically, globalization has failed to bridge the divide between wealthy Western nations and poorer countries in the Global South, instead widening existing inequalities and reinforcing Nigeria's marginalization

in the global economic system. Consequently, based on the findings, the study recommended strengthening national institutions to promote accountability, fostering transboundary cooperation to address cross-border corruption, initiating public re-education to restore ethical values, encouraging inclusive governance through civic participation, and promoting cultural preservation in schools and media to counteract the psychological and cultural consequences of globalization.

Keywords: Globalization, Corruption, Institutional Failure, Governance, Cultural Erosion, Youth Behavior, Global Inequality.

Introduction

Globalization is a powerful and real aspect of the new world system, and represents one of the most influential forces in determining the future course of the planet. It has manifold dimension; economic effect on technology, social, cultural dimension etc. Globalization has had significant impact on most if not all economies of the world. It affects nations manner of production of goods and services. It also affects the employment of labour and other inputs into the production process. It affects investment both in physical and in human capital. It affects technologies and results in the diffusion of technology from initiating nations to other nations.

Shenker and Luo (2004) refer to globalization as the growing economic interdependency of countries world wide through the increasing volume and variety of cross boarder transaction in goods and services and of international capital flows as well as through the rapid and wide spread diffusion of technology and information. Globalization involves economic integration; transfer of policies across boarder; transmission of knowledge; cultural stability; the production; relation and discuss of power. It is a global process, a concept, a revolution and an establishment of the global market free from sociopolitical control. It has helped to liberalize national economies by creating a global market place in which all nations must participate directly or indirectly. This undoubtedly led to growing activities and power of international investors mainly presented by multinational corporations (jaja, 2010).

Although many scholars focus on the economic dimension, the process of globalization is not restricted to economic spheres alone. It also has social, political, environmental, cultural religious dimensions among others. As pointed out by Schirato and Webb (2003), globalization is a process of integrating not just the economy but cultural, technology and governance. Advances in technology such as telecommunications infrastructure, cross boarder data flow, the internet, satellite networks and wireless telephones are all credited to globalization. Computers, mobile phones and the internet have brought about major transformations in world communication. Countries without these technologies is more or less excluded from world development. Moreso, improvement in transportation have resulted in a dramatic decline in the cost of transporting goods by air, water and land.

However, some writers characterize globalization as the third phase of colonization, the second being neo-colonialism. On this view, western countries are employing globalization to extend and strengthen the founder mentally exploitative relations established between colonial powers and the colonized over the past 400 years (Mulinge & Munye, 2001).

Industrialized countries are essentially entrenching a global capital system and consumer culture by establishing a global market controlled by the most dominant interests within the ruling elite of these multinational companies. It is in the light of this that the paper examines the negative effects of globalization in Nigeria.

It argues that although globalization presents many opportunities, it also exposes developing countries like Nigeria to many new challenges. The French president Jacques Chirac once expressed his concern about globalization. He said that globalization was not improving the lives of those most in need of their promised benefits. For many in the developing world, the growing divide between the haves and the have nots has left a growing mass in the third world of poverty. It is of note that globalization has failed to reduce poverty and to ensure stability. Crises in the developed world has threatened the stability and economies of developing countries such as Nigeria. The economic crises in the United States in 2008 affected almost all countries in the world bringing global crises. Globalization has also brought a large number of job loss, insecurity of lives and eroding culture. Globalization is supposed to be about free trade where all barriers are eliminated. Over 161 countries have imposed valued added tax (VAT) on import which is as high as 21.6%.

Large multinational corporations have the ability to exploit tax havens in other countries to avoid paying taxes. They are also accused of social injustice, unfair working conditions and lack of concern for environment, mismanagement of national resources and ecological damage. It is on this context that the study seeks to investigate globalization and it's evils on the Nigerian economy, Globalization is one of the few phenomena for which there is no accurate timestamp. As noted by Adejumobi (2004, p. 32), the introduction of the Structural Adjustment Programme (SAP) marked a turning point in the restructuring and subsequent decline of government expenditure in the social sector. He also highlighted the strong connection between SAP and globalization, aligning with Mihevc's (1995) characterization of SAP as a "fundamentalist economic doctrine emerging under the spell of globalization." Structural Adjustment Programme (SAP) was introduced by international financial institutions (forces of globalization) to Nigeria and many other developing African countries in response to the uncompromising pressures of creditor agencies. This adjustment programme came with some policies that were not favourable to the Nigerian state and its people, and Nigeria delayed for five years before adopting it. The strategies included evaluation of the currency, liberalisation of trade-payment systems, sales and promotion of public companies, reduction of government financial deficit, and the creation of a stable monetary and fiscal policy (FRN, 1990: pp. 3-4).

While the implementation of SAP in Nigeria opens the doors for official rescheduling of Nigerian foreign debts (Ikem, 1996 in Herbert&Soludo), it was a false instrument for addressing Nigeria's development problem, which contributed to unemployment and widespread poverty in the nation. The unemployment rate in Nigeria has increased immensely from the time of adoption of SAP to date. Volkova (1986: p. 226) depicts unemployment as being without any means of sustenance, without an opportunity to eat food and have decent housing. The International Labor Organization defines unemployment as a situation in which people have actively looked for a job within four weeks and are yet, without jobs. Broadly defined, unemployment includes everyone who can work but is without an occupation. Globalization, like many other concepts, does not have a single definition.

There have been several definitions of globalization based on the views of various scholars. Some scholars view globalization as a positive impact on the world while some see it as having eroded borders and national sovereignty, thus defining it from a negative perspective. For the positivists, they define globalization in terms of improving the standard of living of the people, advancing and encouraging free trade and commerce, efficient communication, greater democracy and increasing levels of mutual understanding. The Anti-globalists on the other hand, view globalization as an instrument of imperialism, threatening and destructive, which further expands the inequality between the Global North and South countries while eroding the national sovereignty of states as well as creating homogeneity, violence, dislocation and inequality. Sklair (2002) defines globalization as a way of organising social life across national borders. Giddens (1990) denotes it as the intensification of worldwide social relations which links distant localities in such a way that local happenings are shaped by events occurring miles away and vice versa. Peter (2000) defines globalization as a process of integrating economic decision making such as consumption, investment and saving across the world. It is the expansion and intensification of international political and commercial intercourse. Globalization can be defined as the process whereby many social relations become relatively delinked from regional geography so that human lives are increasingly being played out in the world as a single place.

Globalization and Unemployment in Nigeria

Globalization is a standardised mechanism that arbitrarily distributes advantages and losses to all nations, which leads to discrepancies and discord between industrialised, globalised countries and developing countries as Nigeria which acquiesce in the losses (Obadan, 2001). Globalization has had a positive impact on unemployment as a result of its unfair favouritism in many developed countries and the distortion of economies like Nigeria. Many studies have detailed unemployment as one of the leading causes of poverty and underdevelopment among third world countries. The ILO approach to defining unemployment rests on what can be termed the “labour force framework”, which at any point in time classifies the working age population into three mutually exclusive and exhaustive categories according to a specific set of rules: employed, unemployed, and out of the labour force.

In Nigeria, globalization ecstasy has made an administration to assert that it is not the responsibility of the government to create jobs whereas, ideally, job creation is one of the crucial roles of the government. In other words, individuals with specific skills may become jobless when there are insufficient opportunities within a given society as the government do not make it a part of their priority to provide jobs for its people. Samson (2009) explains it thus: “... the everyday sight of the growing armies of the unemployed youths roaming the streets with despair written all over their faces attests to the gravity of the job market situation in Nigeria”. Many graduates are unemployed; they are being denied work and are being asked for years of experience to qualify for jobs. Even some previously employed graduates have to face the wind of competition, which global capitalist forces have unleashed, and it seems that the only way out for corporations to respond to these forces is mainly through further retrenchment which translates into unemployment (Bloch, 1998; Scholte, 2000). Rising unemployment increases the

number of idle people and, hence, the number of criminals (Chinonso, 2008). The subsequent increase in criminal activities leads to the investor's lack of confidence, thereby affecting the economic growth of the country adversely.

Additionally, the improvement and enhancement of technology in Nigeria has further increased unemployment in Nigeria. Workers are now being substituted with machines in various organisations to fast-track production and achieve better results. Notably, this is ongoing because technology is being increasingly adopted in different sectors of the economy. Indeed, while information technology has facilitated advancement in some countries, another category of countries, Nigeria inclusive, has been left behind in the globalization web. Information can be obtained through the internet nowadays, but it has robbed some people of their means of livelihood. Instead of a post office box, many people now prefer e-mails, social media, and similar other means to transmit information. Recent information and historical documents can be Nigeria inclusive, sourced from the internet swiftly; hence, many in the information business, especially librarians, have lost their jobs or are on the verge of losing it.

Another effect of globalization in Nigeria is the fear of uncertainty and volatility on capital formation and productivity growth with its negative consequence on economic growth. CBN (2000) views this instability on the economy as a tax on growth and prosperity. Nigeria as a country, has not evolved a mechanism that can absorb consequences and shocks arising from globalization. Accompanying policies instituted by the government have also increased the negative effect of these shocks on the people and alongside, increased unemployment. Notably, through stiff competition posed by liberalisation, many firms in the private sector collapsed leading to the retrenchment of workers and thereby increasing rural and urban unemployment in Nigeria (Obayelu, 2007). Many Nigerians did not have the skill nor financial manpower to compete with foreign and imported goods. Liberalisation also led to the influx of many multinational companies who found a steady market in Nigeria and offered jobs to their own people rather than Nigerians, largely due to the skills needed for operational activities. With this, small firms had to close up and more Nigerians out of the labour force.

The increased presence of foreign and multinational companies allows for easy movement of people into and from Nigeria. This promotes unemployment in that the owners of these companies bring in preferred workers from outside Nigeria who act as managers and constitute more than half of those who run the firms, thereby leaving limited positions for Nigerians. In other words, some of the jobs meant for Nigerians have been taken over by foreign workers and investors. Due to this difference, there is a wide gap between skilled and unskilled workers. The skilled workers get better pay and position than the unskilled workers. Equally important, many less skilled and experienced workers have lost their jobs to globalization. As earlier stated, globalization entails the use of advanced technology and equipment, which requires skilled workers to operate effectively. By this, many less-skilled workers are laid off and even where skilled workers are retained or engaged; they are prone to exploitation that makes them receive less than their entitlement.

With globalization, the country's security has been threatened, and this repels investors and thus, accentuates unemployment in the country. Several multinational companies (MNCs) which came to Nigeria sequel to her bid to promote investments and increase her economic development have had a considerable influence on the economy. According to Iheriohanma

(1998), their activities are prominent in oil drilling, manufacturing and business sectors which they dominate while Nigerian companies are unable to compete maximally. For instance, forty-eight years after the start of oil exploration and exploitation in Nigeria, the local content is still less than 20% (Nigeria Tribune, 2003). The fact that Nigeria depends majorly on the oil sector, which is controlled by multinational companies causes stiff competition in the sector which threatens security in Nigeria. In many cases, these multinational companies import their staff at the expense of Nigerians. Accordingly, very few Nigerians are employed in these multinational companies, and this does not only reduce employment prospects for Nigerians but also create unemployment as jobs meant for Nigerians are given to foreigners. With the privatisation and commercialisation of government-owned companies, there has been a massive cutback of workers. As a result, many MNCs have taken advantage of the situation with labour being bargained at the lowest price. The assault of globalization on labour empowers multinational companies to cheapen the worth of labour which is further encouraged by the government as a result of their attempt to curb labour unions and enter into joint venture arrangement with foreign capital.

Another impact of globalization on unemployment in Nigeria is the spread of deadly diseases such as HIV/AIDS through migration. These diseases have presented an unprecedented crisis in the history of Africa. Stone (2002) notes that every day in Africa, millions of Africans in every stratum of the society is infected with the HIV/AIDS virus and millions die every day. HIV/AIDS is perceived as a product of globalization (Adesina, 2012) and is considered not only as of the greatest global health pandemic but also as the biggest challenge to development in the 21st century. It affects the most economically productive illiterates' sector of the population and threatens development achievements in many countries. Nigeria is one of the worst-hit by HIV/AIDS on the African continent, and it is estimated that about 3.1 million Nigerians are infected with the disease. That is, Nigeria has the second-largest number of people living with this virus in sub-Saharan Africa and the highest in West Africa (NACA, 2017). With this large percentage of Nigerians living with this disease, many organisations will not likely employ affected people to avoid stigmatisation and costly health bill. Most organisations these days conduct medical examination making a job offer to new staff and do drop those who test positive to deadly/terminal diseases.

Economic Reforms in Nigeria

Economic reform is not new to Nigeria's political lexicon (Oludoyi, 2006). Various economic changes via globalization have been adopted in post-independence Nigeria, and these reforms have affected the economic development in Nigeria as well as caused an increase in the unemployment rate in Nigeria. Babawale (1987) traced the history of economic reform programmes in Nigeria to the period of her contact with British colonialism, a force of globalization. Some of these reforms led to the high rate of unemployment, high poverty level and the harsh implementation of IMF and World Bank programmes like SAP in the post-independence era.

These reforms also affected the economic development of Nigeria as well as reduced her workforce. Adesina (1994) reported that between 1965-1980, industrial and manufacturing sectors in Nigeria developed at 13.1% and 14.6% respectively, with annual production falling to

4.4% and 2.1% respectively in the industrial and manufacturing industries between 1980 and 1987 (during and after SAP implementation). Structural Adjustment Programme (1986-93) was a policy adopted by General Ibrahim Babangida during his military rule (1985-1988) due to the depressed oil and economic crisis in Nigeria.

Structural Adjustment Programme consists of loans provided by the International Monetary Fund (IMF) and the World Bank to developing countries under financial crises. Its objectives include reduction of fiscal deficits, reduction of inflation and unemployment, the liberation of foreign exchange and interest rate, promotion of non-inflationary economic growth, but SAP is inflationary by nature. This is because it increases the amount of the domestic currency required in exchange for a unit quantity of local goods and imports. It is also based on the fallacy that capital is the primary basis of economic growth, which implies that the mere establishment of banks in an artisanal economy automatically transforms it into a monetised and advanced economy (Ogbimi, 2003).

Equally notable, the inflationary effect of the mandatory devaluation of a country's currency through the Foreign Exchange Market (FEM) is difficult to manage. In September 1986, the government introduced a second-tier foreign exchange market (SFEM). Under this policy, the naira depreciated and declined further in value through July 1987. It was accompanied by falling real wages, redistribution of income from urban to rural areas, reduced health, education and social spending. The decrease in spending on social programmes contributed to violent domestic unrests such as Muslim-Christian riots in Kaduna State in March 1987, urban rioting in April 1988 in response to reduced gasoline subsidies and student-led violence in opposition to government economic policies in May and June 1989. Therefore, the SAP introduced to tackle Nigeria's current economic situation generated more negative effects like unemployment, energy reduction, dissuasion in the manufacturing sector, wage-earning conditionalities, and an inflated economy that continuously threatened real wages.

Efforts Geared Towards Ameliorating the Negative Effects of Globalization in Nigeria

Indigenisation and Nigerianization reforms in the 1960s, 1972, and 1977 and beyond: The central objective of this reform was to create an indigenous capitalist class (Asobie, 1988). The reform started with the Nigerian Enterprise Promotion Decrees (1972, 1977) which have been amended over the years. This reform began in the colonial era when the small Nigerian bourgeois nationalist leaders were exempted from the sphere of influence by the colonialists. Europe's business activities adversely affected the growth of the Nigerian bourgeois class as they could not go as far as their stated objectives had been, despite improved local governance and indigenization reforms in Nigeria. Their objectives included: Increased participation of Nigerians in the economic life of the country; increased capital accumulation by Nigerian businesspeople and retention of such capital in the country and, finally, acquisition by Nigerians of private entrepreneurial skills and orientation and capitalist philosophy. The greatest problem of this indigenisation and Nigerianisation reform was not that it did not meaningfully address the problems of the Nigerian masses but that it was greatly undermined by the forces of globalization.

Land Use Reforms, 1978: It later became the Land Use Act of 1979. The Act vested all state's territorial land solely in the governor of the state except the land vested in the Federal Government or its agencies. The governor is to hold these lands in trust for the people and be responsible for the allocation of land in all urban areas to individual's resident in the state and for residential, agricultural commercial and other purposes. In contrast, similar powers concerning non-urban areas are conferred on Local Government Areas.

Privatisation and Commercialisation Reforms, the 1980s, 1990s and Beyond: This was introduced as part of the Structural Adjustment Programme. Some of the public companies privatised to promote efficiency and optimise profit did not achieve its goal; instead, more workers were sacked, which resulted to an increase in unemployment and further negative effects to other sectors of the economy. Several privatised companies were either wound up or in debt. Just a very few were successful. Austerity Measures, 1982-84: It is also known as Economic Stability Measure and was introduced by President Shehu Shagari. It was introduced to solve the increasing systemic imbalances and liquidity pressure in Nigeria during which many facets had been affected, including poverty level and the rate of unemployment in the Nigerian region. These measures involved foreign exchange control; reduction of fiscal deficit and freezing of recruitment into the public sector. Despite all these, the programmes failed to meet their desired objective of improving the state's economy but rather created more problems than existed before the government of the era by embarked on mass retrenchment of public sector workers and banning of importation of some commodities which further increased unemployment rate and poverty level in Nigeria. It was introduced to absorb the effects of oil price decline in the international market, but this measure was short-lived as a result of the rise in the oil price in 1979 (Ariyo, 2006).

Reforms for Poverty Alleviation since 2000: This is one of the reforms adopted towards economic reforms, unemployment and poverty in Nigeria. The interest of the Nigerian state in poverty alleviation started with the Poverty Alleviation Programme (PAP) hurriedly contrived in 2000. In 2001, this programme was repackaged presumably for more sustainable operations and became the National Poverty Alleviation Programme (NAPEP) with an enabling law and operational structure. National Poverty Eradication Programme is a 2001 programme established by the government to address poverty and related issues such as unemployment in Nigeria. One of the effects of unemployment is that it causes a high level of poverty among the people. Therefore, it is wise to solve the problem of unemployment to reduce the poverty level in Nigeria. NAPEP was adopted to replace the Poverty Alleviation Programme. The goals of NAPEP include training youths in vocational trades to support internship, to support micro-credit, and create employment in the automobile industry.

Poverty Reduction Strategy Paper (PRSP) and National Economic Empowerment and Development Strategy (NEEDS), 2004-2007: NEEDS is a comprehensive medium-term growth and development programme based on the fundamental objectives and directive principles of state policy as found in the certain provisions of the 1999 constitution. It was adopted to implement government and institutional reforms, enhance efficiency, instil higher productivity and correct laxity in the country's economic management. This development strategy had a three-fold agenda; namely, to reduce poverty, generate employment and create wealth.

It is not to say that the economic reform programmes completely failed. The proponents of those reforms have shown certain accomplishments including re-establishing macroeconomic stability with stricter monetary policy to reduce inflation, restoration of key sectors of the economy, power and telecom, fiscal and public expenditure reforms, improvement of the economy of the country. Still, the weaknesses outweigh the accomplishments. The 2006 report from Nigerian Institute of Social and Economic Research (NISER) states that “precisely, the reforms may be regarded as failed projects, going on by the observation of World Bank that Nigerians are deemed worse off presently than they were in the past” (NISER, 2006). despite the series of reforms implemented since independence, Nigeria remained a paradox—characterized by a stark contrast between the country's wealth potential and the widespread poverty experienced by its citizens. This raises critical questions about whether these reforms were conceptualized in isolation, lacking consideration for the practical social realities of everyday life in Nigeria.

In this context, the roles of globalization and technological advancement also come into focus as contributing factors that may have influenced the outcomes of such reforms. Globalization and technological improvements make humanity better off, but the disadvantage is that they do so unevenly. Thus, it is suggested by Annan (2000) that, for globalization to succeed, it must improve the life of every inhabitant of the global neighbourhood without excluding Nigerians or people in the developing countries. Also, if globalization is to succeed, it must deliver riches, social justice and equality no less than economic prosperity and enhanced communication. Therefore Yakubu (1999) argues that, despite our enthusiasm about the technical and economic marvel of globalization, Nigerians must not forget the areas being excluded and the ever-increasing poverty in Africa since the 1970s, even with the government spending 70% of its GNP to service debts.

Unemployment and Democratic Development in Nigeria

Globalization has led to the spread of democracy across countries, including Nigeria. Nigeria is a democratic state and, as part of the dividends of democracy, it is expected that there would be a better way of life among the populace. It could be in terms of being gainfully employed by either private or public sector as well as the creation of enabling environment for self-employment to do away with the menace of unemployment because it has the capacity of devaluing persons or communities. Despite being a democratic state, Nigeria has a high rate of unemployment which affects the democracy and democratic development of the country. According to Oyebade (2003), Nigeria's unemployment can be grouped into two categories: the older unemployed who lost their jobs through retrenchment, redundancy or bankruptcy and, secondly, the younger unemployed, most of whom have never been employed.

One of the greatest threats to democratic development in Nigeria is unemployment which affects more than 60% of the workforce. This army of unemployed people can be used for several atrocities to hinder the democratic stability and development of the Nigerian state. The massive social and economic dislocations occasioned by the pursuit of neo-liberal policies by the government over the years and the unrestrained and conspicuous amassing and display of wealth by politicians and public office holders amid widespread abject poverty in the present dispensation have not helped matters (Nwonwu, 2010). All these have serious implications for

the stability and development of democracy in Nigeria in many ways. It is noteworthy that instability in the political and democratic system is also a hindrance to democratic development in Nigeria as democracy can only develop when it is stable. The unemployed and youths have been manipulated as local militants to attack, vandalise, bomb and destroy oil pipelines, lives and properties in the Niger Delta region of Nigeria (Gilbert, 2010; Ojakorotu, 2010).

Presently, we have a group of people called the Niger Delta Avengers which destroys several pipelines, causing environmental pollution and destruction to lives and properties through fire combat between the Avengers and the Nigerian soldiers and similar cases. Epelle (2010) opines that, for more than a decade, unemployed youths have constituted the larger population of the militants in the areas, terrorising and kidnapping both the expatriate and local oil workers for hefty ransoms. These atrocities have caused insecurity and civil unrest in Nigeria, thereby affecting the democratisation of the Nigerian state. Some of these harmful activities are ordered by political opponents to cause a potential crisis in the country so that people would lose confidence in the government, thereby facilitating their ascent to power. Some political gladiators have also used the Niger Delta issue as an opportunity to sponsor the killing and kidnapping of their political enemies/oppositions which have caused insecurity and political instability in the country, affecting its democratisation. It is equally notable that this insecurity scares new investors from the state while old investors are relocating to other countries due to lack of security for their investments. All these further aggravate youth unemployment and further reduce the economic fortunes of Nigeria which her democracy needs to survive, stabilise and develop.

This scenario has spurred companies to employ a preferred ethnic and religious group over the other in different states, thus causing dissatisfaction amongst the people and affecting the unemployed people to engage in ethnic and religious crisis in the country. For example, there is a high level of illiteracy in the north, whereas, in the west, many are literates. Companies would rather employ literates with technical skill than someone who does not have the required skills to thrive in an organization. The result of this has led to the rise of an armed group (Boko Haram) to fight against western education in Nigeria. In another way, Muslim-owned companies prefer to employ more Muslims than Christians because of their principles, thereby affecting the employment of Christians and vice versa in such scenarios. Babalobi (2011) posits that mass unemployment and poverty is the cause of religious crises and intolerance. Ethnic and religious intolerance caused by unemployment hurts Nigeria's democracy as it goes against one's freedom to work. Democracy cannot thrive in the atmosphere of lawlessness, political thuggery, intimidation, killings, maiming and unabated destruction of lives and properties. Electoral violence amounts to infringing on the rights of other citizens to make their choice of preferred candidate freely; and this can lead to neither stability nor development of democracy (Abati, 2011c; Obeakemhe, 2011).

Agriculture, the largest employer of labour before globalization, has been surpassed and neglected for manufacturing industries, construction, and commonly, oil sectors. However, these organisations could not employ many people which led to massive unemployment in urban Nigeria. Also, the youths and people of working age in the rural areas were fewer than the workforce required for agriculture in the rural area; thus, there was massive unemployment

in Nigeria. The Nigerian government also relegated agriculture to the background and concentrated on oil as the main source of income. Nigeria is the sixth-largest producer and exporter of crude oil, and this has been the main source of Nigeria's economy. Still, the activities of the Niger Delta militants have affected the country's economy in a way that there has been lost on the estimated amount of cash meant to be gotten from crude oil.

Goals of Globalization

Iyayi (2004) posits that globalization has been used rather loosely to stand for a variety of things. The shrinking of the world into a global village, the awesome changes brought about or mandated by the revolution in information technology, the collapse of boundaries between different worlds, expanding connectivity of all forms of interaction. Scholte (2019) argues that globalization facilitates the removal of barriers among nations of the world, thereby giving social relations unhindered access. The unique characteristics of globalization often include; increase capital mobility, decline in cost of transportation, computing and communications. Other aims of globalization from the economic perspective include; (a) internationalization of production accompanied by changes in structure of production. (b) expansion of international trade and services and (c) widening and deepening of international capital flows Mrak (2010).

Globalization has a major aim; the diffusion of the culture's commerce and communication of countries of the world in order to bring about homogenization. Globalization brings about the inter connectedness within and across regions of the world due to the growing social, economic, political networks, education, information and communication technology of different groups of people. It reveals the extent to which the actions of one group of humans exert either positive or negative impact on others Adjiboloso (2017).

Effect of science and technology on Nigeria

Science and technology are two of the most potent forces in human society. Historically, man has always made various attempts to transform the natural world which he finds himself. Through science and technology, man has been able to create devices, tools and machines through which the threat of the society is being subdued and brought under his control. Scientific globalization is the medium through which the science research front is now universally accessible, so that the practice of science now has hardly any geographical boundaries, while technological globalization leads to the creation of uniform technical specification and standards in industry. It is driven by the needs to create wider markets especially for hi-tech goods. It leads to operational compatibility of equipment from different manufacturers. It also simplifies engineering design. However, science and technology are meant to transform and improve the quality of life of people as well as help in providing solutions to many of the problems being faced in the world. Nigeria is beset with a number of challenges in this regard. Some of the challenges brought by science and technology will be examined here.

World Wide Web-Internet.

Information and communication technology (ICT) is playing a key role in globalization and integration. It has facilitated the heralding of a "Third Wave" comparable to the first wave, the

Agricultural Revolution and the second wave, the Industrial Revolution. The world is shifting from manufacturing based industrial economy to a service dominated and network-based knowledge economy. Information and communication technology (ICT) is emerging as an important catalyst for transformation of business, society, and government in the global world. Today ICT forms the backbone of several industries, such as banking, airlines and publishing. The internet has opened up a vast array of possibilities worldwide. It has become a key element in what is seen as globalization of society, providing technology that recognizes no natural boundaries, that has no single owner, and that is not regulated or controlled by any single national or international legal framework. The internet is a very powerful tool with two basic distinct characteristics. The first is that it contains the biggest, richest and wide ranging resource in information in the entire world, and secondly, it enables people to obtain an interactive mechanism to instantly communicate with each other. However, internet which is open, free and unregulated brings with it the negative challenges which cannot be overlooked as it corrupts the minds of people, changes people's moral perspectives and ethical values. It exposes our youths to negative western culture e.g. pornography, money laundering, cultism, international terrorism and child abuse which all constitute a threat to African cultural heritage.

Conclusion

The poor economic condition in Nigeria is partly a consequence of the instruments of globalization, which have not only deepened income inequality between the rich and the poor but also reinforced the structural divide between core and periphery countries in the global economic system (Amin, 2004). Through colonialism and some economic instruments of globalization, developing countries have struggled for a long period with development in their respective countries. For Nigeria, the economic capability keeps deteriorating due to high rate of unemployment, unfavourable economic reforms which failed in the long run, and lack of stability among others. Globalization is largely to blame for this, but modernisation theory postulates a way by which developing countries, particularly Nigeria, which is the focus, can crawl out of her underdevelopment.

Recommendations

Based on the findings of this study, the following recommendations are made to foster sustainable economic growth and development in Nigeria:

- i. Prioritize the Educational Sector:** In line with Karl Marx's assertion that the economy forms the base upon which the superstructure stands, it is essential that Nigeria prioritizes the development of both formal and informal education. Quality education serves as the foundation for producing competent citizens who can drive growth and innovation across all sectors. The educational system should be elevated to meet international standards, with a strong emphasis on information and communication technology (ICT) to prepare students for a technologically driven world.

- ii. Invest in Advanced Technology:** Nigeria must strategically invest in advanced technological infrastructure across various sectors. Efficient and modern technologies enhance productivity and facilitate rapid development. However, such tools require skilled individuals to operate and maintain them, highlighting the interdependence between technology and education. This is especially crucial in rural and agricultural areas, where mechanization can greatly increase output and reduce manual labor.
- iii. Diversify the Economy:** The Nigerian government should ensure the balanced development of all sectors of the economy, including agriculture, manufacturing, services, and tourism. Diversifying the economic base will create multiple streams of income, boost the nation's Gross Domestic Product (GDP), and improve per capita income. Equally, it will reduce unemployment by creating various job opportunities and enhance infrastructural development across the country.
- iv. Combat Political Corruption:** The eradication of political corruption is fundamental to any meaningful economic reform. Corruption undermines institutional efficiency and diverts resources meant for development. Therefore, functional and independent institutions must be empowered to monitor, regulate, and ensure accountability in all sectors. This will promote transparency, maximize revenue generation, and ensure the equitable distribution of national wealth.

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Narrative Techniques in Unimna Angrey's L'exil De Greyan

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Abstract

This study is on the narrative techniques of Unimna Angrey's literary oeuvre *L'Exil du Greyan* (*Greyan's exile*), where the techniques play a crucial role in crafting a rich and emotionally resonant reading experience, prompting deep reflection on the human condition in relation to exile and identity. His narrative style works the reader through the emotional tortures of the hero and emphasizes his personal battles, thereby creating an atmosphere of despair and helplessness in the face of societal expectations. The objective of this study is to analyze the narrative techniques used in the corpus in order to be able to understand how the author tells the story and how it affects the reader. The analysis of narrative techniques such as point of view, tone, writing style, characters, themes, and events will help determine how the author conveys ideas and emotions and how this contributes to the overall understanding of the novel. The study concluded that analyzing the narrative techniques used in the book, particularly point of view, characters, setting, and style helps the reader to gain a more distinct understanding of the authorial intention and enhances the readability of the work.

Key words: Narrative, Technique, Author, Theme, Style, Exile, Identity

Introduction

Nigerian Literature of French Expression is a special domain on the Nigerian literary scene. Since the publication of *Shango: suivi de Le roi-éléphant* by Ola Balogun in 1968, this literature has grown remarkably in its contents and in its thematic inclinations. Madueke posits that

"Nigerian literature, like other postcolonial African literatures, has become a tool for the expression of indigenous identities, experiences, history, ethnic and regional issues" (Madueke, p.5). UnimnaAngreyI a Nigerian writer in French because as Onyemelukwe opines, Nigerian Writers in French...refers to citizens of Nigeria domiciled in Nigeria or partly outside Nigeria, who use French linguistic medium to produce creative writings (poems, plays, novels, short stories), about Nigerians' life and experiences, primarily for Nigerians, and by extension for other Africans and others in the world"(Onyemelukwe,P.89). This definition is apt because UnimnaAngrey who hails from Cross River State in Nigeria and lives there is renowned for his creative writings through which he addresses current realities of the Nigerian nation and proffers solution to some of the problems facing its populace. According to Awoyemi-Arayela, "Nigerian novel is defined as any Nigerian literary work of imagination which is written by Nigerians for Nigerians; it discusses issues that are Nigerian and shares the same sensibilities, consciousness, worldview and other aspects of the Nigerian cultural experience" (Awoyemi-Arayela,p.29). *L'exil de Greyan* is a Nigerian novel written in French where the author shares the cultural experiences of the Kigbor and Ruka people from the Ukpe community in Cross River State in Nigeria. The author argues that there is no specific age for writing and that it is more important to focus on one's unique way of expression. He warns against being overly influenced by others and stresses the importance of staying true to one's own experiences. These arguments provide strong justification for research on the narrative techniques in the corpus. By examining the writing process and the author's approach, we can better understand how the use of narrative techniques expresses an individualistic perspective. Moreover, studying the narrative techniques in this book reveals how the author draws from his own experiences and inner resources to create a unique piece of fiction. In a general sense, the author's arguments suggest that significant insights can be gained from analyzing the narrative techniques in the book through an individualist lens, focusing on how the author's unique perspective shapes the text.

The literary oeuvre *L'exil de Greyan* by UnimnaAngrey is a fascinating creation that deserves an in-depth study of its narrative techniques. This study aims at analyzing the various narrative processes used by the author to build his story and convey his message. The analysis will focus on how the author draws inspiration from the rich folkloric traditions of the Kigbor and Ruka people from the Ukpe community in Cross River State, Nigeria, to construct his fictional narrative. It will be interesting to examine how these cultural elements are woven into the narrative structure and storytelling techniques.

Angrey, just like other Nigerian authors who are known for their use of cultural terms, allusions, expressions, idioms and proverbs explore these literary tools to express his thought pattern and infuse his cultural persuasions on his readers. Through this in-depth study of the narrative techniques used in *L'exil de Greyan*, this study seeks to shed new light on the author's aesthetic and thematic choices while highlighting the richness and uniqueness of this literary creation.

Summary of the Novel

The protagonist is a man named Greyan who hails from Rikgor. He is a hardworking farmer whose labour cannot be juxtaposed with his harvest. He has a wife and a child but finds it difficult to have another child. In the process of time, he lost his wife and his only child who happens to be an imbecile. Hated and despised by his family members especially his mother's co-wives who wants him out of the way, Greyan decides to leave the family house to the neighbouring village for good. His half-brother Abiga, who is so fond of him, decides to relocate and to join him in Ruka. Greyan is forced to move far away from his community alongside other young men who do not want to be swept away by the mysterious deaths that ravaged his community especially the youths later that year. He moves to Ikom where is employed as a work supervisor on the international road under construction there. Greyan becomes the first person among his people to get a job when all others do no other work than farming. He had found what he wanted and would have nothing to do again with his roots. In this way his exile becomes a permanent one.

Key Concepts in Narratological Analysis

In a general sense, narratological analysis focuses on narrative structures, voice, point of view, modes of narration, and temporalities. It examines how authors craft storytelling and how this affects the reader's experience. One of the fundamental concepts in narratology is the distinction between story and discourse. The story refers to the narrative content, the events and actions that unfold, while the discourse refers to how these elements are conveyed to the reader—the narrative techniques used by the author. This dichotomy allows an analysis of both what is told and how it is told.

Another central concept is the narrative voice, referring to the point of view from which the story is told. Different types of narration are identified: first-person narration, where the narrator is a character in the story; third-person narration, where the narrator is outside the story; and omniscient narration, where the narrator has access to all characters' thoughts and feelings.

The notion of focalization is also fundamental. It refers to the viewpoint from which events are perceived and reported. Focalization can be internal (focused on a character's thoughts and sensations), external (focused on actions and behaviors), or zero (where the narrator has unlimited access to the characters' internal states).

Temporal structure is another key aspect. Authors may use analepsis (flashbacks) or prolepsis (flash forwards) to create suspense, gradually reveal information, or highlight causality.

Characterization is also essential. Narratologists analyze how characters are constructed and the roles they play. They may examine types of characters (flat, round, static, dynamic) and the means used to characterize them (physical description, psychology, actions, dialogue, etc.). Narratology also addresses narrative levels—extradiegetic (the narrator's level), diegetic (where the story occurs), and possible metadiegetic levels (stories within stories). These layers can interact to create narrative depth. The concept of narrative mediation concerns the narrator's degree of presence or transparency in the story—whether they remain hidden or appear as a strong, visible voice.

Analysis of the Narrative Construction in *L'exil de Greyan*

The narrative construction of *L'exil de Greyan* reveals a deep exploration of themes such as exile, family loyalty, and societal norms among others. Through Greyan's journey, the work highlights individual struggles within a rigid communal structure. From the beginning, the sentiment of exile is evident "Il s'était déjà décidé à partir loin de ce village qui semblait ne pas vouloir de lui" (1). "He had already decided to move far away from this village that seemed to reject him." (Our translation). This opening line illustrates Greyan's inability to find his place in his community. Exile is thus both physical and emotional, underlining his sense of abandonment and rejection from the village of Rikgor. Greyan is portrayed as a hardworking man, but his efforts yield poor results "Malgré tout son ardeur au travail, sa récolte était très maigre" (2) "Despite all his hard work, his harvest was very meager" (Our translation). This highlights economic structures that can trap individuals in cycles of poverty, where hard work does not guarantee success. Furthermore, marriage is presented as a complex institution, often driven by reasons other than love "Le plus souvent, un homme ne se mariait pas pour amour" (2). "Most of the time, a man doesn't marry for love." (Our translation). Although Greyan has a daughter, he struggles to have a second child. This contrasts societal expectations of fertility and family success. Magic and superstition are central to the narrative. Greyan turns to marabouts and sorcerers to understand his misfortunes. This reflects how cultural beliefs shape personal perception and can reinforce feelings of helplessness. Family relations, especially with his late mother's co-wives, are marked by rivalry "Malgré le fait qu'il était déjà orphelin, les coépouses de sa défunte mère s'en prenaient de lui" (3-4). "Even though he was an orphan, his late mother's co-wives attacked him." (Our translation). This shows how polygamous family dynamics can create tension, deepening Greyan's sense of isolation.

Abiga, Greyan's half-brother, symbolizes loyalty and support. His declaration: "Là où tu vas, j'irai avec toi" (5) "Wherever you go, I'll go with you" (Our translation) shows the power of sibling bonding in a hostile environment. This brotherhood offers hope and solidarity. Greyan's move to Ruka marks a turning point. Their hearts looked in the same direction; their plan was set. This emphasizes resilience and the importance of family ties in the search for identity and belonging. The narrative critiques traditional gender roles in which the husband was the supreme chief to whom obedience and respect were due. This exposes inequality in polygamous families while positioning women as central to maintaining cultural values. In a general sense, the narrative construction of *L'exil de Greyan* invites readers to reflect on individual struggle in a complex cultural context, while celebrating the strength of human relationships amid adversity.

The work employs various narrative techniques to deepen themes of exile, family, and identity. With these techniques the author creates an immersive and engaging atmosphere for his readers.

Third-person narration: Narration in this literary oeuvre is done in the third person where the narrator tells a story that is not his, in this case Greyan's story. With the narration done in the third person, the author offers insight into Greyan's thoughts and emotions. "Il s'était déjà décidé à partir loin de ce village qui semblait ne pas vouloir de lui" (1). "He had already decided to move far away from this village that seemed to reject him." (Our translation). This narrative

choice offers an objective perspective of the condition of the protagonist and reveals the hopelessness within him.

Flashbacks – Provide information on Greyan's past as well as that of his mother. : “Samère, Osapi, venu du village de Bayobri, était décédé éasseztôt” (3). “His mother, Osapi, from Bayobrivillage, died early.” (Our translation). This technique helps the readers to understand the hero's motivation and feelings of isolation.

Detailed Description – The author uses vivid description to portrays the richness of the rural settings: “Danssa case, en toit de chaume, chaquemèretenait des conciliabules avec sesenfants” (3). “In her thatched hut, each mother held discussions with her children. (Our translation).” These details help the reader to visualize the environment and appreciate family relations.

Symbolism – The theme of marriage which runs throughout the novel symbolizes competition, not love “Le plus souvent, un homme ne se mariait pas pour amour” (6). “Most of the time, a man doesn't marry for love.” (Our translation). This symbolism criticizes the societal norms and expectations which surround the family and procreation.

Cultural Elements – Inserting cultural elements like marriage customs and polygamy enrich the narration: “ Avoir plusieurs femmes dans sa concession était normal et était signe qu'on était bien nanti ” (7). “Having many wives was normal and a sign of wealth.” (Our translation). This gives a general background on the societal values and roles of the family.

Recurring themes – The theme of exile runs through the novel and represents the hero's identity quest: “Greyan quitta la concession familiale le lendemain pour s'installer dans le village voisin de Ruka.” (4). “Greyan left the family house the next day to settle in a neighbouring village called Ruka.” (Our translation). This motif underscores his need to find a space where he will feel accepted. From the beginning of the novel, Greyan shows his feelings of alienation from his village. This illustrates his inability to integrate within his community and explains his intention to depart from his village and justifies his desire to go on exile.

Greyan is forced to consult marabouts in order to ascertain what is wrong with him. This shows cultural responses to misfortune. None could say exactly what was wrong with him. Moving to Ruka is a turning point for Greyan. This exile is shaped by societal structures. But even in Ruka, Greyan faces judgment. Some said a curse had been placed on him. Thus, going on exile helps in his quest for identity and self-discovery.

In the novel under consideration, the theme of exile is richly explored with different stylistic procedures which do not only enrich the narration but also play an important role in the way other themes are treated in the work.

Metaphors and Imagery: The use of strong metaphors enriches the text and offers images that reinforce the trope of exile. For instance, land and nature are most often described as elements which illustrate the loss of one's roots. These metaphors allow the reader to share in the pains of

the protagonist and to reflect on the condition of people who are faced with the option of going into exile.

Flashbacks: They are stylistic techniques that enables the reader to explore Greyan's past. In looking at his memories and the reasons for his exile, the novel creates a tension between his past and his present. This manipulation of time accentuates the notion of irreversibility and nostalgia which in turn reinforces the themes of loss and regret.

Analysis of Language Effects in *L'exil de Greyan*

Symbolism: The author uses the symbolism of location to show what is going on among the characters. Greyan's family house symbolizes a prison. Ruka symbolizes a new dawn for Greyan and his brother Abiga who decides to follow him there: "Je tesouhaite et à toute ta famille bienvenue à Rukarenchérit Greyan. Ensemble, nous allons devoir créer une atmosphère convenable à nous tous" (6) "I welcome you and your entire family to Ruka, Greyan added. Together, we will create a conducive atmosphere for all of us." (Our translation).

Dialogues: Verbal interactions between characters are constructed in a realistic manner so as to capture the nuances of human condition. This realism makes interactions credible and reveals interpersonal conflicts among members of the same community.

"Tais-toi, Abua... viens faire ce que tu dois faire pour qu'on puisse quitter ce coin".

"Mon cher Chef, lui dit Pa Abua, je comprends bien votre décision et accepte ma condamnation" (26).

"Shut up Abua ... come and do what you are supposed to do so that we can leave this corner."

"My dear chief, Pa Abua told him, I really understand your decision and accept my condemnation" (Our translation). This dialogue emphasizes the differences in status and power among the characters.

Sensual Descriptions: The use of the sense of taste by the author especially that of cooked food brings the reader into Greyan's environment. It gives the reader the opportunity to experience what the characters enjoy on daily basis. The author speaks of Abiga's wife's culinary capacities in this way "Chaque fois qu'elle préparait ses sauces succulentes... son mari et ses enfants mangeaient à satiété" (46). "Whenever she prepares her delicious soups... her husband and children eat to satisfaction" (Our translation).

Character Construction: The choice of language and the tones employed by the author contribute to the construction of characters in the work. Each character speaks in a way that is peculiar to him his tone also differs from that of other characters in the novel. For example Abiga uses an affectionate tone when he speaks like in "Quand on a des gens qu'on aime et qu'on comprend bien, on est toujours anxieux de les voir" (16) "When you have people that you love and understand well, you are always anxious to see them". In contrast to Abiga's affectionate disposition, the chiefs of Ruka are known for their distant and hostile tone. One of the chiefs of Ruka spoke to Pa Abua who is also an elderly man in this manner "Ne perds pas notre temps" "Don't waste our time", the other one says "Fais-le alors au lieu de continuer

àdiscourir" (26). "Do it then and stop chattering" (Our translation). This narrative strategy aids narration and makes the characters multidimensional.

Rhythm: This is a flow of sounds within a literary work essentially created by the author's choice of words (diction). This rhythm can evoke tranquility or chaos according to the situation described by the author. A good example of rhythm in the novel is "Tout d'un coup, c'était tout mon corps qui tremblait." (31) "All of a sudden, I was trembling all over my body." The use of rhythm in narration contributes to the emotional impact of the work and facilitates the engagement of the reader.

Metatextuality: Angrey uses elements of metatextuality to enrich his narration where metatextuality is concerned with how a literary work connects or identifies itself with other works. When the author says "Malgré sa tristesse étouffée, Ugbang devrait se comporter comme si tout allait au mieux dans le meilleur des mondes possible. Il apprit à maintenir une disposition voltairienne" (196) "In spite of his suppressed sadness, Ugbang ought to behave as if all is for the best in the best of all possible worlds. He had learnt to maintain a Voltairean disposition". Here an allusion is made to Voltaire's book *Candide* where Voltaire passes his doctrine of optimism to his readers. This technique helps the author to anchor his perspective on Ugbang's expected disposition on a steady ground bearing in mind that the protagonist of the afore-mentioned work had earlier displayed such a disposition. In this way, Angrey places his novel within the confines of its genre.

Conclusion

In *L'exil de Greyan*, the author deploys a range of narrative techniques that enrich the thematic and emotional depth of the work. The narration, though emotionally charged language, allows readers to delve into Greyan's inner struggles while illustrating the challenges of exile and the search for identity. Metaphors and symbols enhance the poetic quality of the story while highlighting the protagonist's aspirations and disillusionment. Realistic dialogues help establish authentic relationships between characters, revealing the complexities of familial dynamics within a polygamous society. The use of repetition emphasizes Greyan's personal battles, creating an atmosphere of despair and helplessness in the face of societal expectations. Furthermore, the alternation of language registers enables a balance between light and serious moments, thereby enriching the reading experience. Sensory descriptions and the rhythmic flow of language promote full immersion in the cultural setting of Rikgor, making Greyan's emotions more palpable. By integrating a subtle critique of cultural norms, the author also adds a reflective dimension to the work, encouraging readers to question the values and traditions that govern community life. Thus, *L'exil de Greyan* proves to be a complex and nuanced work, where narrative techniques play a crucial role in crafting a rich and emotionally resonant reading experience, prompting deep reflection on the human condition in relation to exile and identity.

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The Place of Values in Karl Popper's Conception of Scientific Discovery

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Abstract

The relationship between science and values has been a subject of controversy among philosophers and scientists. Among supporters of different hues of empiricism there is a general wariness concerning the effects of values on scientific research. This wariness is connected to the fear of subjectivism in the sense that scientific theories could become ideological. In its extreme form, logical positivists proposed that scientific theories must be verifiable on the basis of their empirical content. This was part of their rational image of science which tended to introduce a dichotomy between scientific discovery and values. Karl Popper supported the notion of the rational image of science but from a different perspective. Popper was also wary of the effects of values on scientific discovery. The problem with attempts to eliminate values from empirical science is that it fails to recognize that science is influenced by certain cultural values. These values are both normative and theoretical in nature. The objective of this paper is to show that there is a link between science and values. This paper adopted the method of critical analysis. The paper concluded that supporters of the rational model of science, such as Popper, were wrong to reject normative values while accepting theoretical values as part of scientific discovery.

[Word Count 209]

Key words: Scientific discovery, values, logical empiricism, culture, truth, growth

I. Introduction

Human history and development have been impacted - positively and negatively - by the growth of scientific discovery. There is an optimism associated with science which sees the forces of nature as being under the control of man both now and in the future. This optimism has given rise to the attitude that man can determine or control his mortality. As Rorvick pointed out, "on every scientific frontier – be it physics, chemistry, physiology, genetics, electronics or biology – impressive and sometimes bizarre research is being carried out in strenuous pursuit of immortality" (139).

The promises and perils which Rorvick highlighted several decades ago have come home to roost in the light of the yet to be settled controversy concerning the origin of Covid-19 virus pandemic which brought the world to a standstill a few years ago. Thus, the view that science is the paradigm of rationality has come under scrutiny both by scientists and non-scientists. This explains why many scholars have raised alarm about the ideological imperialism of science. According to Midgley, this consists in the attempt to “extend scientific doctrines to provide a guide to life, a solution to all vast and difficult problems” (84).

Some important philosophers have tried to downplay the ideological aspects of science. Bertrand Russell for example, stated that the authority of science is unique because “it prevails solely by its intrinsic appeal to reason” (480). This is clearly a defense of the rational image of science which sees a demarcation between science and pseudoscience based on different principles such as verifiability, falsifiability, etc.

Karl Popper was one of the scholars who defended the rational image of science because he argued that empirical science needs to be demarcated from the ideological influences of pseudoscience. However, he also argued that science as a human enterprise is “mixed with our errors, our prejudices, our dreams and our hopes” (30). This is an interesting view because it implies that scientific discovery and human values can influence each other either positively or negatively. This view is plausible because man is a cultural being and scientific culture is merely an aspect of the overall culture of a given society.

The interplay between culture and values has been highlighted by Batista Mondin who argues that in the anthropological sense, “culture signifies that totality of customs, techniques, and values that distinguish a social group, a tribe, a people, a nation” (146). This interplay between culture and values has also resulted in changing the traditional conception of scientific philosophy. However, as Hans Reichenbach pointed out, “those who do not see the errors of traditional philosophy do not want to renounce its methods or results and prefer to go along a path which scientific philosophy has abandoned” (305).

Karl Popper characterized science as a discovery or a quest. This discovery is aided by some value principles. His conception of values and relationship with scientific discovery has generated controversies. These controversies present some problems in scientific methodology and theory formation. In addition, his conception of values is confusing as it seems, on the one hand, to promote empirical knowledge and, on the other hand, to destroy it.

II. The Concept of Scientific Discovery

Karl Popper's notion of scientific discovery was derived from his image of science which is analogous to the adventure of an artist who sets out on a journey to conquer new frontiers without a clear idea of where the journey would lead him. This explains why Popper's notion of scientific progress or growth was different from that of logical positivists. Thus, while logical positivists saw science as involving a context of justification, Karl Popper saw science as involving a context of discovery. In the book, *The Logic of Scientific Discovery*, Popper stated that “scientific discovery is impossible without faith in ideas which are of a purely speculative land” (38).

The implication is that, for Popper, there is nothing absolute about scientific knowledge. This view may seem not to be different from the views of logical positivists and inductivists but on closer examination it could be shown that Popper's position challenged some of the important aspects of empirical science such as the notions of scientific progress or growth, truth, testability, realism etc. The notion of scientific growth is viewed in different lights by defenders of induction on the one hand and by Karl Popper and critical rationalists on the other hand. Although both camps subscribe to the rational image of science, defenders of induction support the notion of justification while rationalists support the notion of scientific discovery.

Despite this division, both camps support realism as an integral part of scientific knowledge. Thus, their dispute may be viewed in some respects as superficial since the notion of realism separates science from other fields of human endeavours. This realism is part of the rational model of science. Newton-Smith (4) has enumerated the following conditions as part of the rational model of science:

- 1) The scientific community had as its goal the goal posited by the model.
- 2) On the evidence then available, the new theory T_2 was superior to the old theory T_1 (relative to the principle of comparison specified by the model).
- 3) The scientific community perceived the superiority of T_2 over T_1 .
- 4) The perception motivated the members of the community to abandon T_1 in favour of T_2 .

The above components of the rational model or image of science shows that the scientific community, despite differences of opinion on the methodology of science, agree that growth or progress is an important goal of science. This progress or growth occurs when the scientific community accepts that the new theory (T_2) is superior to the old theory (T_1). The difference, however, is that while inductivists claim that growth occurs through the method of induction, Karl Popper and critical rationalists argue that it is through the method of falsification which relies on deduction.

The debate between inductivists and falsificationists may be considered as a false debate on the ground that induction is actually an incomplete deduction. Moreover, there is no way Popper and deductions can compare theories (T_1 and T_2) without relying on some form of induction. Therefore, scholars have come to accept that scientific discovery is enhanced by a combination of processes which involve both induction and deduction.

III. The Concept of Value

The concept of values occurs in different fields of human endeavour but in traditional philosophy it is used normatively to signify principles which are used to distinguish between good from bad conduct or right from wrong conduct. In the realm of philosophy of science, there has been some sort of controversy concerning the place of values in science which is supposed to focus on facts. Currently, it is safe to state that scientific research operates based on some values. As Goski (553) pointed out "any research worth the name has ethical implication".

Thus, the fact/value debate has lost some of its traction with the demise of logical positivism. However, this does not mean that some empirical scientists have lost their wariness with value issues being tied to their research. The implication is that supporters of the rational

model of science still claim that scientific theories should have empirical content which is intersubjectively testable. Among some scholars, this rational image of science has been toned down a bit to accommodate statements which are not solely and inductively testable.

In other words, even some logical empiricists such as Bertrand Russell realize that there are some assumptions of science which are not given in experience but which are logically and deductively valid. This is the reason that Dugald Murdoch (195) stated that "our conception of objective reality is not derived immediately from the senses; it is a product of the mind's organization of sensory data by means of concepts which the mind itself produces".

Murdoch's view aligns with the views of Karl Popper even though some critics would claim that it opens the door to subjectivism in science. Karl Popper, unlike logical positivists, accepted that there is an intersection between science and values. This is because, like Thomas Kuhn, he acknowledges the role human culture or tradition plays in the general process of cognition. Indeed, Popper argued that values emerge with problems. It should be noted that Popper argued that scientific investigation or research begins with a felt problem and not with observation.

If Karl Popper is correct, it follows that man is a cultural being who shapes and is shaped by culture. As Mondin pointed out in his analysis of culture:

Man is a cultural being in two senses: first of all is that he is the artifice of culture, but also... in that it is he himself who is the prime receiver and the greatest effect of culture (148).

This is the reason that Mondin went further to argue that "the dynamism of man is manifold: historical, emotive, logical, technological, cultural, social, economic, political, religious" (25).

Indeed, Mondin stated that an aspect of man's quest for self-transcendence is to view human values in terms of its link with Absolute Value. This is the theocentric interpretation of the notion of self-transcendence. Although secular scientists may ignore the theocentric conception of values it is arguable if they are not unconsciously guided by the same quest for immortality. The quest for transcendence generates its own dynamics and ramifications which may pose some problems for defenders of empirical science who associate scientific knowledge with objective knowledge.

Karl Popper had argued that scientific theories should be falsifiable and testable and had cautioned that science could become ideological if the caution was not heeded. This may be the reason that both Karl Popper and logical positivists (including inductivists) were of the view that objectivity should be one of the ideals of science. In other words, value judgments which are not testable should not be allowed to taint the final outcome of a scientific research or investigation. The basis for holding this view was the fear of making scientific theories to become subjective in nature.

The implication is that even though Karl Popper and logical positivists disagreed on a number of issues, they all agreed that normative values could negatively affect the objectivity of scientific theories. Moreover, they followed Hume in upholding the fact/value dichotomy. This, however, does not mean that they did not uphold other kinds of values. As we shall show in the

next section, both Popper and logical positivists (including inductivists) upheld the significance of some important *values* in scientific research.

IV. Scientific Discovery and Values

There are different kinds of values recognized in the history of philosophy. In traditional philosophy, it is not possible to ignore the significance of normative values which deal with principles which are used to distinguish good from bad conduct or right from wrong actions. Thus, there are many classifications of value which have been proposed by scholars. However, three major categories are quite helpful. Frankena (87-88) highlighted six major types of values which include: aesthetic values, ethical values, cultural values, material values, communal values and spiritual values.

These six kinds of values show that man is a complex and manifold being. This paper focuses on what Frankena called cultural values within which he named truth, knowledge, understanding, wisdom, honour and esteem as inmates. Among these six types of cultural values, two inmates are of particular relevance to this paper and they are truth and knowledge. These two types of cultural values can be described as theoretical values. The rest of the cultural values have not attracted much attention from scholars in the realm of philosophy of science.

Karl Popper and the logical positivists (including inductivists) accepted the notions of truth and the growth of scientific knowledge or theories. It is true that they disagreed on what constitutes truth and growth but they agreed on the view that they occur in science. As Karl Popper pointed out, "the scientist aims at findings a true theory or description of the world (and especially of its regularities or laws), which shall also be on explanation of the observable fact" (conjectures and refutation, 103).

Popper, in the early part of his philosophical development, tended to question the status truth in scientific research. His misgivings against the status of the notion of truth stemmed from his rejection of induction which was associated with the view that true theories are justified theories. His rejection of the view that scientific discovery is based on a context of justification was to ensure that science is not seen as a closed enterprise, but rather as study of ever-changing knowledge of phenomena.

Karl Popper later on accepted the concept of truth in science based on Tarski's semantic theory of truth. Ultimately, Popper claimed that truth should be regarded as a regulative principle. In other words, we cannot arrive at absolute truth in science but truth-like theories. This was what he termed verisimilitude. This concept has been criticized as problematic and not a better replacement for the traditional meaning of truth in science. In other words, scientists who follow the inductive procedure in their research are not likely to follow Popper's advice, as stated in "Replies to my Critics", that "we should not 'rely' on any theory, for no theory has been shown to be true or can be shown to be 'reliable'" (1025).

As critics have pointed out, this view seems far-fetched from the actual history of science. The history of science actually shows that there are some fundamental theories on which other theories derive their validity. In other words, some scientific theories are the foundations on which other theories are devised. It is therefore, difficult to argue that there are no such foundations. Indeed, Popper later on clarified that his aim was not to challenge such obvious truths like, "grasses are green" but to ensure that no scientific theory was seen as absolute truth.

Having shown that truth is an important *value*, let us examine another important theoretical value which many scientists and philosophers of science have focused on. The notion of scientific growth or progress is important to scientists from different orientations. What seems to be the problem is how it grows or progress. In his book, *Unended Quest* (115), Karl Popper argued that “our knowledge grows through trial and error – elimination”. This view is part of his notion of conjecture and refutation as the hallmark of knowledge. If knowledge grows through a process of trial and error, the implication is that scientific theories are merely bold conjectures and not justified truths.

Scholars have pointed out that Popper's position rules out a justificational account of scientific knowledge. This means that no scientific theory is immune to criticism. For Popper, this critical attitude will help to ensure that science does not become authoritarian as pseudo-scientific theories have tended to be. Furthermore, there is tolerance of opposing views which ensures that scientific theories are evaluated solely on the basis of their ability to provide explanation for the occurrence of events in the universe.

It should be noted that Popper's account of the growth of science has been challenged by scholars who argue that induction is an integral part of the growth of science. To an extent, this challenge is legitimate because Popper himself later conceded that there is a “whiff of induction” in the comparison of theories. The implication, then, is that Popper, logical positivists and inductivists all agree that growth is an important aspect of science. Indeed, this is part of the rational image of science. It is interesting to note that Karl Popper himself acknowledged that he shared many things in common with logical positivists.

V. Evaluation

It has been emphasized in this paper that there is a link between scientific discovery and values. There are scholars who have argued that scientific research does not involve value issues in order for it to remain objective and free from subjectivism and relativism. This temperament was expressed by Ernest Chaim who stated as follows:

Science, as long as it limits itself to the descriptive study of Nature, has not moral or ethical quality, and this applies to the physical as well as biological sciences. No quality of good or evil is attached to results of research aimed at determining rational constraints... (in Midgley, 74).

Einstein expressed a similar sentiment by stating that scientists are not supposed to be encumbered by emotional or subjective considerations in their research activities. This is to ensure that the researcher is sufficiently detached to ensure objectivity. Einstein stated that: For the scientist there is only “being” but no wishing, no valuing. No good, no evil – in short, no goal. As long as we remain within the realm of science proper, we can never encounter sentence of the type 'Thou shalt not lie' (In Midgley, 75).

Although the views of Chaim and Einstein are questionable, it must be appreciated that their aim was to preserve certain ideals of science which differentiate it from pseudoscience. Moreover, they were focusing on eliminating *normative* values from hindering scientific discovering. This is also true of the views of many logical positivists and inductivists even

though they ended up promoting an image of science which eliminates the role of critical imagination in the process of cognition.

Karl Popper's position on the status of normative values was not very different from those of logical positivists and inductivists. He largely agreed with them that there is a dichotomy between facts and values. In this case, he was referring to normative values. Popper was just as cautious as inductivists and logical positivists about the danger of allowing normative values to influence scientific discovery and results. This concern is legitimate in the light of the hysteria and chaotic measures different countries took in their efforts to contain the Covid-19 virus.

In order to eradicate the virus, some of the measures that were adopted were not based on clinical results but on mass hysteria. Indeed, government officials and scientists themselves put out statements which seemed to contradict each other. These statements and policies might even have led to more fatalities. This shows that to some extent it is necessary to evaluate the influence of normative values in scientific discovery.

The implication is that scientific discovery is a human activity which is not immune to socio-cultural norms. This is not necessarily wrong but it needs to be controlled in order to have results which are intersubjectively testable. Meanwhile, there is no controversy among scholars from different scientific orientations concerning the link between theoretical values and scientific discovery. For Karl Popper, such theoretical values include the concepts of truth and growth. These two values are important aspects of scientific discovery. What is arguable is whether they should be called values rather than, say, goals or objectives of science. Traditionally, values in philosophy have normative colourations in the sense of what is right or wrong, good or bad, etc.

VI. Conclusion

Scientific discovery cannot be separated from values because it is a human activity which deals with different problems concerning physical phenomena. In an attempt to provide explanatory theories about events, some values emerge. As Popper stated, values emerge with problems. The implication is that scientists cannot afford to ignore the normative issues which are associated with scientific discovery since there are unintended consequences which follow from scientific theories. To do so could endanger the society as a whole and not just the scientific community. This explains why some aspects of scientific research are guided by ethical rules and guidelines. Thus, there are normative values which are part of scientific discovery.

Furthermore, there are theoretical values which are integral components of scientific discovery. Popper identified truth and growth of knowledge as theoretical values. Even supporters of logical empiricism agree that these so-called values are important components of science. This means that values are integral components of scientific discovery. The question is whether these theoretical values are actually values rather than goals of science.

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Plato's Allegory of the Cave: Interrogating The Subjective and Objective Dimensions of Translation

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Abstract

Plato's allegory of the cave as demonstrated in his *The Republic* is basically about the existence of two worlds of lived existential realities which can be summed up as subjective and objective. Conscious experience played a major role in the allegory which bifurcates the subjective and objective dimension necessary for effective translation. The allegory is a representation of the real, from the unreal as well as the perspectives derivable from affinity to the senses or intuitive knowledge. In the allegory, there are two actors in the whole drama of reality who are the subjects of circumstances (those trapped in the cave and the one who gained freedom from the cave) owing to their discrepancies in beliefs which can be conceptual or textual. Going by the linguistic theory of translation, the study attempts to understand the place and importance of the subject (translator) and his engagement with the object (Source Text-ST, Source Language-SL). The aim of the study is to consolidate on the efforts of the translator who swims amidst the tide of social realities and expectations in the face of doing a thorough job. The study holds the position that this aspect of translation can aid in the general understanding of translation studies just as Plato's allegory of the cave has been very informative in the area of demarcating knowledge and truth from opinion.

Keywords: Plato, Allegory Translation, Subject, Object, Theoretical Framework, Effectiveness.

Introduction

Translation is an important aspect of human life for several reasons. It involves the making clear of languages from a socio-cultural setting to another language in a different socio-cultural setting. This has helped to advance human knowledge and encourage cultural diversity as well as global harmony which have yielded progress in human epistemic advancement and greater ethical coherency. Susi Harliani (2019, p. 122) holds the view that the most common definition of

translation is the “process of translating or copying from one language to another”. This would mean the direct translation of sentence from a particular language (Source Language) to a different language entirely (Target Language). However, translation is not just all about translating as it is also about what is being translated.

The content of what is being translated and how it is translated is very important to translation and often downplayed. While quoting Larson, Harliani (2019, p. 123) observes that “translation consist of transferring the meaning of source language into the receptor language. This is done from the form of the first language to the form of second language by the way of semantic structure”. It is therefore, not just all about a word translation. Irrespective, in the process of translation, many factors come into play such as the cultural background and ideological biases of the subject (i.e. translator) over and above the thing being translated (Object). Deficiency of understanding language or language involved, and lack of style in either of the languages can also pose a challenge.

Plato's allegory of the cave holds positive implications for translation. This is because the allegory is based on two bifurcated realities; that is, a condition of social and perceptual framing where the subject is not offered opportunities to be different in their interpretation of reality and a situation where the subject strives inwards to observe true reality. Both realities are a bifurcation of the world based on how we perceive it as sentient beings, and a real world which does not depend on how we are conditioned perceptually. Thus, the intelligible or intuitive dimension of reality is over and above the sensible. This is at most why Calabrese (2020, p. 435) avers that Plato's allegory portrays “a search for intelligibility since it is a desire to catch the entirety. In this regard, translation should not be guided by how sentences or words appear but should strive to attain intelligibility to be able to render effective translation of texts resulting in the perfect communication of ideas.

In a bid to undertake a thorough job of translation, the subject is required to strive above the mere graphic representation of texts and sentence and endeavor to search for intelligibility through the employment of intuitive insights. This is where this study aims at paying attention to the translator who, in a bid to doing a thorough job is faced with social tides which are always out to condition the mind towards a one-sided view of semantic understanding in translations. The study attempts to see to the idea that the translator should imitate the action of the individual in Plato's allegory who forsakes the cave to encounter the truth. Thus, the translator is required to be able to decipher truth to make sure to offer truth in the process of translating as this would help in advancing true knowledge rather the conditioned opinion of a conditioned public.

I. Translation and Exactitude

Generally, at the mention of translation, one is drawn to think about a process of translating words and meaning from a source text (ST) to a target text (TT). This involves lots of processes which can be very cumbersome, judging from the style and method in which the ST is based; not to mention the translator's own judgment and understanding of what is being translated. This has yielded various views on what translation is and the method in which it can be made perfect. Fawcett (2003, p. 1) avers that “translation is a language activity” and this means that it is totally business oriented in language. By being language oriented, translation involves

semantics, morphology, etymology, syntax, as well as phonology, all of which are crucial to language and translation. Thus, “any theory of translation must draw upon a theory of language- a general linguistic theory” (Fawcett 2003, p. 1).

This understanding is too simplistic and direct in that, it only seems to establish translation as a sole linguistic business without recourse to what the process of translation entails. This is why, Fawcett (2002, p. 1) notes that “Noam Chomsky was rather more skeptical about the implications of his theory for translation, saying that his theory “does not, for example, imply that there must be some reasonable procedure for translating between languages”. It is therefore expected that in the process of translation, a clear explanation of the processes undertaken needs be outlined so to decipher true translation from quackery.

Catford (1967, p. vii) upholds that “translation is an activity of enormous importance in the modern world and it is a subject of interest not only to linguist, professional and amateur translators, and language teachers, but also to modern world. In the 21st century, translation is not simply limited to those aspects of study, but to the academia as a whole since STs are translated from all academic fields, to TTs in all academic fields. Hence, if there exist certain errors in translation, such errors are likely to yield epistemic problems that may not be good for humanity's progress. Again, Catford (1967, p. 27) makes two distinctions in translation which are textual equivalence and formal correspondence thus:

A textual equivalent is any TL text or portion of text which is observed on a particular occasion ... to be the equivalent of a given SL text or portion text. A formal correspondent on the other hand, is any TL category (unit, class, structure, element of structure etc.), which can be said to occupy as nearly possible the ‘same’ place, in the ‘economy’ of the TL as the given SL category occupies in SL...it is clear that formal correspondence is always approximate (27).

This implies that the literature of the Target Language (TL) must be textually equivalent to the literature of the source language (SL). This has to do with the meaning, nature, and context of what is being translated. On the other hand, it connotes that, in a translation process, the space occupied by wordings in the TL is expected to approximately fill the same space in the SL. This is however required so to have a sort of balance in translation. In the same vein, Catford (1967, p.35) observes that meanings are very important to translations and that translations are usually defined in reference to meaning. Thus, he notes that “a translation is said to have the same meaning as the original” just as Ukpong (2017, p. 79) avers that translation “strives for mastery, it strives for exactitude, competence and perfection of some sort...” In this case, translation is meaningless if it is not dependent on the quest to unravel and denote meaning.

In the process of translation, accuracy, precision, and exactitude are mostly required. This is because translation ought to be done with formal correspondence and textual equivalence with recourse to meaning of what is translated from the SL to the TL. The fact that meanings are involved in translations is not just enough. It is expected that translation communicates not just meaning but one that is exact, precise, and accurate. This point is very important for epistemic directedness and intellectual proximity. It is on this note that Plato's allegory of the cave breeds

lots of significance for translation because it values the truth rather than opinions and involves intuition and criticality in its quest for truth, pointing to the fact that the individual, that is, the translator, is expected to carry out the job of translating with clarity and exactitude.

II. Plato's Allegory of the Cave

In the allegory of the cave, as derived from Book VII of *The Republic*, Plato paint a picture of prisoners deep in a cave, who are chained in such a way that they can only look at one direction without neither being able to turn to the left nor to the right. But have been this way all their lives. In regards to this, Plato (1991, p. 514b) notes that "their light is from a fire burning far above and behind them. Between the fire and the prisoners there is a road above, along which see a wall". Thus, the fire behind them above a raised platform has men carrying images passing through the fire in that their images reflect on the walls in which the prisoners are looking.

Plato (1991, p. 514c-515a) writes that "'they also see along these human beings carrying all sorts of artifacts, which project above the wall, and status of men and other animals wrought from stone, wood, and every kind of material; as is to be expected, some of the carrier's utter sounds while others are silent'". the implication of this is that the prisoners chained to look at one direction will feel that the images they are seeing are the real one and the sounds they hear are made by the shadows which they see (Pato 1991, p. 515a). They will never think of anything different or wish anything different from what they are chained to see. This implies the way in which people are being conditioned to see things from one prism without thinking of an alternative position. In this sense, everyone is simply doing the same thing and when this occurs, truth is shielded and opinions take the center stage.

In the same vein, Plato writes that if by chance, an individual escape from the cave and goes on to see daylight and how things really are, his eyes will be hurt and if he returns into the dark cave, his eyes will be hurt by the darkness in it. Consequently, Plato (1991, p. 515e, 516e) avers that "'and, if the compelled him to look at the light itself, would his eyes hurt and would he flee, turning away to those things that he is able to make out and hold them to be really clearer than what is being shown?" However, this man, having been released would pity his folks in the cave and would want to help them attain freedom to come and view the real world and not that of shadows. Plato asks what may be his fate if he is seen trying to do such? Thus, Glaucon is asked "if they were somehow able to get their hands on and kill the man who attempts to release and lead up, wouldn't they kill him? (1991, p. 517a). Glaucon answers in the affirmative".

Plato's allegory of the cave has varied implications for translations by way of extrapolation. This is because the translator may decide not to view STs with a critical mindset in other not to convey a clear and precise and translation into the TT. This is often due to the fact that the translator may want to be moved by conventionality, that is, like the slaves in the allegory of the cave, chained to look at one direction. Such may deter the underlying meaning of what is being translated and in turn, translate only the shadows of the ST. Translation involves a subject who is the translator and an object which is the text being translated. The subject is not necessarily single but may involve a plurality of individuals. The object is mostly divided into two which involves the source text (ST), and the target text (TT).

Subject and Object Dichotomy in Translation

The process of translating a text usually involves the subject and an object. This has to do with the translator and the translated text(s). However, the process of translation does not end here but also involves a bifurcation of the source text (ST) and the target text (TT). These two texts have distinct languages which the translator, expected to be competent in both languages, would have to translate from the ST to the TT. Thus, if the ST is written in English language, the objective of the subject may be to translate the text which is so written into any other language such as German, French, Spanish and so on. Alwazna (2017, p. 366) avers that in translating the ST into the TT, the translator is expected to observe the following stages: familiarize with the background information of the source text, analyze the source text, transfer from the ST to the TT, produce the first of the target text, produce the second draft of the target text, revise and test the translation that is done from the ST to the TT. All of these involve not just a transfer of semantic structure but also of meaning. Hence, the question of how such transfer takes place is very crucial to accuracy and precision in translation.

In the translation process, the subject views the object as distinct from itself. This implies that, the nature of the object (ST and TT) can be both determined by the subject, that is, the translation process depends much on how the subject handles it. If he is conditioned to see things only in one direction, then translation may not be accurate and precise since such would mean that the subject is conditioned to view things only in the direction that is familiar to him. Such a subject may not be able to observe that concurrent changes in language, the addition of new words and meanings, and the growth, and development of contexts in both the ST and the TL. Akhiroh (2020, p. 4) notes that for a clear-cut translation to occur, the source text must be able to achieve a parallel with the target text. Thus, the subject shouldn't deviate from the theme or meaning, or semantic structure of the source text, but presents it as it in the source text into the target text. However, how such a feat can be achieved seamlessly remains a fundamental issue in translation.

Anthony Pym (1993, p. 2) offered Christiane Nord's solution to such a problem, suggesting that in the process of translating the subject ought to identify and isolate ST elements or themes that may be preserved or adapted in the translation. This brings to the case of whether the subject's biases or cultural conditioning can have a role to play in the activity between the subject and the object. Ukpong (2020, p. 165) however notes that, "a people's worldview about reality may hinder effective translation if not properly understood".

The point advocated for here is to have a translation that will be objective and not a translation that will be ridden with certain "idols of the mind or distempers" that may make the subject to translate the ST as if there is a personal grouse with the idea that are inherent in it or allow the epistemic barriers of his mind to shroud his sense of reasoning and aim towards a concrete, precise, exact, and transparent translation. Plato's allegory of the cave offers a solid foundation on which translation can effectively be carried out as a business aimed at portraying truth rather than opinions and translating texts as they are rather than as they simply appear to be. In this case, the translator ought to dig deep to discover the underlying information that is crested in a ST into a specific TT.

III. A Theoretical Framework for Effective Translation

As noted, Plato's allegory of the cave offers invaluable insights as to how translation can take a more definite path that would yield greater efficiency in the transfer of knowledge and ideas from the ST to the TT. This can greatly reform the process of translation so that in translation process, the translator ought to have a good grasp of the language of the ST and TT, as well as the source language (SL) and target language (TL). But it may not seem alright if his grasp is not different from the floating linguistic grasp of other translators or the kind of grasp that is not the product of deep intellectual insight. Thus, Seresova and Brevenikova (2019, p. 3) opine that "the concept of understanding can be explained as the comprehension of text content, which does not include only knowledge in itself, but also intellectual understanding". However, transferring sentence and meaning in the contexts in which they are written ought to be a task that involves the subject's full sincerity and honesty in being sure to achieve an exact replication of same meaning and context in the TT. Translation is a serious intellectual business which requires supreme insight. This is because any error in translation can lead to error and distortion in knowledge which has a serious and disastrous epistemic consequence. Plato's allegory of the cave offers great insights in translation in that, it prods the translator to always strive higher towards achieving exactitude, truth, and precision in the process of translation so as to be able to transfer true knowledge.

Evaluation and Conclusion

In a globalized era with postmodern scripts, it is difficult to have knowledge confined to only one language. The world is in a state of unending progression in science, and every other academic sphere of human endeavor. This is a reality due to the inextricable network of translation done with hundreds of languages. These translations have helped humans who are familiar only to their language of birth to acquire knowledge in a language that is intellectually crippling. Thus, the translation of texts or speech ought to be taken seriously so as to curb the issues that come with linguistic and contextual differences. The subject (translator) is expected to observe the object (the text or speech being translated) while being armed with the intellectual and intuitive insights to be able to access the originality of STs and maintain such originality in TTs.

The aim of this study has been to thoughtfully employ Plato's allegory of the cave as a theoretical framework towards achieving exactitude in a translation process. In the course of this study, a wealth of knowledge has been offered in regards to translation, on why it is important to achieve exactitude in translation from the philosophical perspective of Plato's allegory of the cave, subject and object dichotomy in translation and the consequences that hold for a subject text and a target text. This study has also presented the significance of Plato's allegory of the cave in translation studies. Conclusively, the study makes the point very lucid that translation from the basis of language is an important and serious epistemic prima that must be given a serious impetus so that it adds up to the unending global experience in knowledge, transfer of knowledge, and the application of knowledge.

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Follower-Ship Engagement and Gate-Keeping: A Pragmatic Approach

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Abstract

There has been a widespread consensus that the problem with Nigeria is majorly leadership deficit. Many believe this position to be an apodictic truth without any attempt to carry out a critical analysis of the veracity of the claim. In this study, a different narrative is presented where the problem with Nigeria is situated on the failings of followership. Employing the theoretical framework of pragmatism, the study argues that there are certain actions to be taken by the follower-ship in order to engender the needed development in the body polity of Nigeria. Among the engagements of followership is what is called "citizens watch" which is properly explicated in the body of the study as a rallying point based on the principle of justice, fairness and equity. As a finding, the study contends the followership are more in number and can upturn any unfavorable policies and actions of government using the instrumentality of the law, pressure and rational engagements over and above any other considerations.

Keywords: Followership, Citizens, Engagement, Watch, Pressure, Unity, Majority

Introduction

Many people believe that Nigeria's lack of development and progress stems from its inadequate leadership. They argue that with more ethical and competent leaders, the problem of Nigeria will be resolved. However, in this study, a different viewpoint is presented, which is that the true problem of Nigeria lies within its followers rather than the leaders. While it may be a popular notion, the idea that poor leadership is Nigeria's main obstacle remains unproven. This position sits well with the claim that "one of the attractions of democracy is that it is founded on the freedom of the electorates to choose their preferred candidates..." (Isife, 2023 p. 19). Through a closer examination, the study unveils that Nigeria's struggles are rooted in the shortcomings of its followership.

Through a pragmatic approach, it is proposed that the responsibility for driving essential development in Nigeria's institutions and civil society lies with the followership. The study introduces the novel idea of "citizen's watch" which is a form of civic engagement and oversight grounded in the principles of justice, fairness, and equity. The findings reveal that Nigeria's everyday citizens possess immense potential and hold the key to challenging detrimental government practices and bringing about positive transformations through lawful channels. Rather than waiting for a perfect leader to emerge, the nation's progress may depend more heavily on empowering and reviving its followers.

To test this alternative perspective centered on empowering Nigeria's followership, the study employs a pragmatic approach that focuses on real-world applicability rather than abstract analysis. This approach examines how shifting conceptions of civic participation and public accountability could engender concrete betterment across Nigeria's societal institutions. The study introduces the organizing principle of "citizen's watch" which is a form of proactive, vigilant followership grounded in notions of equity and justice. Citizen's watch then will involve ordinary Nigerians leveraging their collective agency to shape public discourse, set policy agendas in their common interest, and demand integrity from leadership figures across sectors. While dismissive perspectives write off the Nigerian people as helpless spectators to elite misrule, the study argues that latent capacities for changing leadership reside within citizen communities themselves. As an evidence, Nigeria's history contains previous instances of followership-driven reforms, such as the mass anti-corruption movement leading to General Buhari's short-lived regime in 1984.

By analyzing the philosophical underpinnings and historical expressions of citizen power in Nigeria, the study contends that activating robust followership may provide the missing catalyst for national revival and development. With conscientious and organized followership holding authorities accountable, Nigeria possesses what it takes for a meaningful progress where overcoming injustices across economic, political and social dimensions of national life is entrenched. Hence, the desired change lies in the untapped potential of the Nigerian people themselves to serve as stewards and agents of change for the country they wish to inhabit.

Pragmatism as a Method of Philosophical Investigation

Pragmatism is a philosophical tradition that originated in the United States around 1870. As a method of philosophical investigation, pragmatism emphasizes the practical application of ideas and theories as the test of their validity. (Menand 2001 p. 5). Rather than focusing on abstract debates about truth or reality, pragmatists assess the value of philosophies based on their usefulness and practical consequences. William James states that, "theories thus become instruments, not answers to enigmas, in which we can rest." (James 1907 p.28). In other words, the worth of a theory lies in its capacity to solve real-world problems.

Ideas that prove successful in practice can be considered both "true" and "good" in a pragmatic sense. This point aligns with pragmatism emphasis on change and flexibility rather than permanence. As new evidence and ideas emerge, philosophies and theories should evolve accordingly to produce better ethical, predictive, and problem-solving outcomes. In sum, pragmatism advocates for an empirical and consequentialist approach to assessing the merit of philosophical claims and systems of thought. The locus then is not on abstract accuracy but

rather practical usefulness in navigating the conditions of life in the real world.

The Concept of Followership

The concept of “followership” has emerged in recent scholarship as a complementary lens to traditional leadership studies. Rather than focusing purely on the skills and behaviours of formal leaders, followership examines how the attitudes, actions, and participation of subordinates contribute to collective outcomes. (Baker, 2007 p.50).Bjugstad *et al* explain that, “Followership is the process that occurs between leaders and followers to achieve organizational goals”(2006 p. 304).From this, followers are not passive recipients of leadership but rather empowered actors who enable and sustain leadership through their support or lack of it.

Different models of followership have been developed and often centered on two key dimensions which are critical, independent thinking and engagement/activity level. Kelley's groundbreaking research identifies five styles of followership: exemplary, conformist, passive, alienated and pragmatist styles(Kelly 1988 p. 142). What unifies contemporary followership theory is the recognition that organizational success depends equally on those being led. As argued, problematic followership often enables bad leadership while “good followers are critical to the health, welfare and sanity of any group” (Kellerman 2007 p.84). In a nutshell, the concept of followership focuses analytical attention on followers' qualities, behaviours and population dynamics as key determinants of group or institutional outcomes.

Citizen's Gate-Keeping

Generally, the concept refers to the way ordinary people and users of social media platforms actively filter, share, and distribute information that reaches wider audiences (Bakshy *et al* 2015 p. 1130).Rather than solely relying on traditional media, gatekeepers like editors, journalists, and publishers to control the flow of news and information, user-generated content and social sharing allow average citizens to significantly influence what ideas gain traction. Some primary ways that citizens engage in gate-keeping behaviours on social media include sharing certain news stories and commentators, fact-checking questionable information, and liking or commenting to express their perspectives (Bakshy 2015 p. 1131). By choosing which content to propagate and react to, ordinary users exert significant influence over algorithms that then further amplify the visibility of selected posts. T This way, the gate-keeping power over narratives and norms has shifted from official entities to everyday citizens.

However, these gate-keeping abilities also come with risks like echo chambers and preferential spread of misinformation that aligns with people's existing biases. Nonetheless, the central role of citizens as information gate-keepers represents a major way that social media has decentralized and democratized influence over ideas and beliefs in the digital public sphere. The ability for ordinary citizens to directly distribute information online allows regular people to circumvent traditional media gatekeepers who previously controlled most of what narratives and perspectives reached the public(Hermida 2016 p.13). This has fundamentally shifted power and influence over social discourse from major institutions like news organizations, governments, and corporations towards individual users on social media platforms.

A key impact is that now an exponentially larger and more diverse array of voices can share ideas and shape narratives compared to when publication and broadcast distribution channels were tightly controlled by a limited number of entities. For example, anyone with a social media account can call attention to underreported social issues or criticize powerful groups in ways that were unlikely to make it past institutional gatekeepers who filtered out those perspectives (Senft 2013 p.156). However, unmediated citizen gate-keeping also brings risks of fragmentation, polarization, and misinformation as people gravitate towards and amplify content that confirms their existing biases (Tsati and Cappella 2003 p. 644). Still, the openness of social platforms to allow ordinary citizens to propagate the types of ideas and narratives they see as most relevant remains a defining feature of user-driven gate-keeping power in the modern media landscape. This understanding informs a very powerful tool that followership can use to organize, plan and pressurize leaders towards good governance in Nigeria.

Followership Evolution and Citizen's Engagement in Nigeria

In recent decades, Nigeria has undergone major shifts in followership trends and civic participation. As the country transitioned from military dictatorship to democracy beginning in 1999, new opportunities emerged for citizens to engage with the political process and influence their leaders (Adebanwi and Obadaro p. 2013). However, the evolution of followership and public involvement faces ongoing obstacles in a nation still grappling with developmental challenges. One notable followership trend is the rise of more educated, informed, and politically active youth. Nigeria has a median age of 18 and a massive youth population, representing the largest youth demographic across Africa. Ichoku and Agbese explain that, "with access to social media and technology, they are more knowledgeable about social and political issues and demand greater accountability from elected officials." (2020 p.1115) This surging youth followership brought energy to Nigeria's recent #EndSARS anti-police brutality protests, showing young people determined to achieve positive change. It has been observed that "the Endsars nurtured a group of egalitarian youths ready to change the status quo and provided a platform and the disposition for youth disdain for elites and oligarchic political class that has enslaved the country" (Isife 2023 p.147). Hence, social media has given the youths both the opportunity and the platform to actively participate in issues concerning governance of the country.

Structural issues like poverty and illiteracy are still hindering civic participation for marginalized groups. Though citizen followership has strengthened post-dictatorship, substantial room exists for greater public involvement in shaping Nigeria's governance and national direction. As followership continues evolving in 21st-century Nigeria, key questions centre on how to translate growing youth civic engagement into concrete political change and how to empower disadvantaged communities. The nation's path ahead relies on addressing these citizens' empowerment challenges. With sound policies strengthening political participation, Nigeria's emerging generation of followers can positively transform the country's institutions and developmental trajectory.

Beyond formal political participation, some scholars have pointed to the growing phenomenon of "informal citizenship" in Nigeria. This concept refers to citizens exerting agency outside formal government channels, through informal networks and grassroots

collective action. For example, in many Nigerian communities, voluntary organizations have emerged to provide public services often lacking from the state, like building roads, hospitals, or schools. These informal civic efforts aim to pragmatically improve lives when formal governance fails its citizens. As for the future outlook, the growing impacts of digital technology and social media on Nigerian civic life cannot be ignored. With increased internet access, web-based platforms can expand political inclusiveness by connecting marginalized groups like rural citizens to the public discourse. As civic culture evolves through the digital age, technology's mounting influence introduces both opportunities and challenges to authentic followership in Nigeria.

Unity of Followership in Nigeria

Nigeria is a diverse country with over 250 ethnic groups and languages and this diversity can make unity challenging, yet throughout Nigeria's history, times of crisis have brought the country together. As the purported giant of Africa, Nigeria has the potential to be a major global power if it can foster greater national unity. Unity in Nigeria will require compromises by both leaders and citizens across ethnic, religious, and geographic lines. One factor that often divides Nigeria is the competition for control of resources and power amongst ethnic groups. Rotberg notes that, "competition and conflict between and among these ethnic groups have rent the fabric of national unity." (2019 p.197). Groups such as the Igbo in the Southeast and the Hausa-Fulani in the North or the Yoruba in the Southwest have contested for economic and political dominance. This has led to tensions and sometimes violence, such as during the Nigerian Civil War in the late 1960s when Igbo in the Southeast attempted to form the independent nation of Biafra. While ethnic unity may be an unrealistic goal for Nigeria's diversity, greater commitment to equal resource distribution and power sharing across groups could ease tensions which can be a basis for followership engagements.

Nigeria is almost evenly split between Muslims and Christians. It has been argued that, religious conflicts are often tied to competition over "access to government patronage and resources." Solutions for improving interfaith unity include protecting religious freedom for all groups, speaking out against religious extremism, and promoting interfaith dialogue and cooperation. Grassroots efforts like the Interfaith Mediation Center which brings Muslim and Christian leaders together are an encouraging example. Geographic and resource divisions have also hindered national unity. The oil-rich Niger Delta region has long felt exploited by the federal government, receiving little in return for providing greater part of the nation's economic lifeline. This has sparked unrest and militant activism against oil companies and the government. Rotberg (2019) suggests a fairer distribution of oil wealth as necessary for national unity (p. 197). Infrastructure and economic development projects for neglected regions could also help incorporate them into the national framework leading to a followership engagement rallying point.

While differences pose challenges, Nigeria's diversity also gives it vast human capital potential. By making compromises across ethnic, religious, and regional lines, Nigeria can tap into that potential and foster a greater sense of national identity and unity of purpose. Beyond ethnic, religious, and regional divides, Nigeria struggles with a lack of national identity and vision. British colonial rule brought together disparate groups into one country without efforts

to foster a unified Nigerian identity. To promote unity, Nigeria needs national symbols and ideologies that transcend smaller identities. Things like a shared national history curriculum, civics programs teaching core Nigerian values, and contests encouraging Nigerian patriotism could help followership engagements. In the quest for unity, Nigeria's vibrant civil society and artistic voices can play a key role. Through movements like "Occupy Nigeria" which united Nigerians across ethnic and religious lines in 2012 protests against the removal of fuel subsidies, civil groups foster solidarity around national issues. Nigerian artists, authors, filmmakers and musicians also powerfully express national themes that resonate across subgroups. From Afrobeat legend, FelaKuti, to award-winning novelists like Chimamanda Ngozi Adichie, the country's rich culture reveals national talents and stories with unification potential.

Leadership Problem of Followership

The issue of leadership and followership has long been a challenge in Nigeria. While Nigeria has produced numerous political, business, religious, and cultural leaders over the years, it seems to suffer from what Chinua Achebe (2000) called "a failure of leadership." (p. 78). This failure has led to a lack of good governance, religious and ethnic conflicts, and tensions between leaders and followers from all sectors of society. Part of the leadership problem stems from the followers themselves. Kelley (1988) theorized that followers fall into five categories based on how independently and critically they think-from "sheep," that are passive and dependent, to "star followers" who think for themselves and actively participate in the task of followership (p. 142). The sheep-like followership lends itself to dangerous levels of obedience and can enable exploitation.

However, Structural factors also bring about obedient followership; in a country with extreme economic inequality and limited employment opportunities, people desperately rely on the favour of the elite class. Utomi (2007) explains that, "a culture of dependence permeates society, with everyone looking for a 'godfather' or leader who can offer protection and provision." (p. 204). While culture plays a significant role in Nigeria's leadership crisis, this issue requires political and structural reforms as well as courage on the part of followers for positive change to occur (Chaleff 2009 p. 17). Leaders bear the brunt of responsibility in enabling a more robust form of followership in Nigerian society, while also addressing the factors necessary for cultural and structural transformations. Leadership does not exist without willing, active followers. Therefore, building a culture of empowered followership must begin with more ethical, servant-minded leadership.

Servant leadership strategies include involving followers in decision-making processes, actively listening and understanding perspectives, promoting growth opportunities, and putting followers' needs first (Northouse 2019 p. 388). By contrast, the predominant leadership style in Nigeria has been more authoritarian, with policies and visions flowing one way from the top, down. Such domineering leadership inevitably breeds passive followership. Transformational leaders like Nelson Mandela demonstrate how visionary, ethical leaders can inspire nations by empowering people. Cultural attitudes cannot change overnight. However, leadership paradigms can shift more rapidly. If Nigerian leaders across sectors began leading through empowerment rather than domination, they could gradually cultivate the kind of

responsible, courageous followership required for national progress. With radical servant leadership, over time the dysfunctional power dynamics between leaders and followers may finally be reformed even though there is no guarantee for this which is why followership engagement is germane.

Ethnic and Religious Biases of Followership

Nigeria is a diverse country with over 250 ethnic groups and a mix of Muslims and Christians across different regions. This diversity has contributed to tensions surrounding ethnicity and religion that extend to politics and leadership. Specifically, biases along ethnic and religious lines have impacted on how Nigerians view and respond to their leaders. One major bias evident among Nigerian followers is ethnic favoritism. Thus, it goes without saying that Nigerians have a strong tendency to support leaders from their own ethnic background over those from other ethnic groups. This can be seen in voting patterns in which areas dominated by a particular ethnicity largely vote for candidates who share their ethnicity. For example, Yoruba followers will overwhelmingly support Yoruba candidates and Hausa followers will back Hausa candidates. This bias fuels ethnic conflict as groups compete to have one of their own in power. Of course, it has to be noted that this scenario was transcended during the 1993 and 2023 Presidential elections when Late Moshood Abiola and Peter Obi won massively across ethnic divides. But even in those elections there still many who voted candidates from their ethnic background.

Religious bias also impacts followership in Nigeria greatly. Nigeria features a Muslim majority in the north and a Christian majority in the south. This religious divide deeply influences the acceptance and cooperation followers extend to leaders who differ in faith from themselves. The ethnic and religious biases present clear challenges to Nigerian unity and governance. Leaders who lack strong support in their ethnicity or faith are undermined by these divisions. Addressing these biases will be critical for Nigeria to build an inclusive national identity across differences. Educational and social initiatives promoting religious tolerance and ethnic cooperation could help to shift followers' perspectives. With less biased followership, leaders may face fewer obstacles in governing the diverse Nigerian population.

Although ethnic and religious biases heavily influence Nigerian politics, there are instances where coalitions are formed across these lines. In particular, when smaller minority groups unite, they can challenge the dominance of larger ethnic groups (Rotberg2019 p.197). The dynamic nature of these inter-ethnic alliances demonstrates that rigid ethnic loyalties can be altered to accommodate strategic pursuits. Moreover, it has been observed that candidates with a natural charm may also garner backing from individuals belonging to diverse ethnic or religious groups. These politicians, rather than emphasizing differences, prioritize fostering a sense of solidarity and collaboration. However, such unifying appeals remain rare in Nigerian politics.

Fundamentally, realizing the inclusive, democratic ideals of Nigerian society requires addressing how ethnic and religious biases distort followership. Purposeful policies and leadership vision are needed to shift follower mentalities away from narrow parochialism. While the biases run deep historically, identifying situations where cross-cutting alliances emerge provides hope for transcending damaging divisions. With work at the institutional and

grassroots levels, Nigeria can foster followership based more on common national identity than ethnic or religious differences.

Followership Engagement for Nigeria's Development

With a population of over 200 million people, abundant natural resources, and a youthful population, Nigeria has all the ingredients to become an economic powerhouse. However, poor leadership, corruption, and economic mismanagement have hampered development. Nigeria's "resource curse" shows that simply having resources does not guarantee prosperity. As the country works to overcome these challenges, an important and often overlooked solution lies in improving followership at all levels of society. Engaged and empowered followers are crucial for implementing visions set by leaders. They take ownership of set goals and work diligently towards actualizing them. Afolabi argues that the best ideas and visions are useless without people to execute them properly (Afolabi, *et al* 2020 p. 12). With better followership rooted in diligent work ethics and personal responsibility, existing government programs for diversifying the economy could be implemented more successfully to deliver development.

Part of the challenge lies in eroding cultural attitudes opposing conscientious followership. A shift towards respect and appreciation for subordinates who show integrity and dedication in the execution of superiors' directives would benefit society. Not only does this empower followers, but leaders can also focus more on oversight and high-level planning. It is also argued that Nigeria's bloated bureaucracy is an impediment requiring grassroots followership initiative. Beyond public sector reform, cultural barriers in the private sector also require followership engagement. The more ingrained discretion to question prevailing modes of operation is overcome through better follower participation, the faster optimal procedures will be discovered. Socially, a national orientation around proactive citizenship rather than resigned acceptance of substandard living conditions could also catalyze development. It can be pointed that conscious followership will be able to protest against botched government projects like abandoned public housing or poorly maintained roads. Communities tolerating partial completion before funds disappear enable endemic corruption. A mindset shift where engaged citizens demand accountability once funds for new projects are allocated will signal to contractors and politicians that negligence will not go unchallenged. Though followership in Nigeria's socioeconomic context has limitations considering the systemic deficiencies, participating more actively within spheres of citizen's influence can be constructive.

Progress ultimately depends on the aggregated actions of millions of followers incrementally optimizing outdated modalities in public and private sector activities. Through these small ethical decisions, the foundation for national development can be strengthened. An engaged, courageous and empowered followership together with farsighted leadership could catalyze Nigeria's growth.

Evaluation

This study delves into myriad of challenges plaguing followership civic participation in Nigeria. As pragmatically analyzed, deficiencies in these realms substantially contribute to ongoing struggles with corruption, underdevelopment, intergroup conflicts, and ineffective

governance. Appraising the proffered concept like Citizens Watch reveals prospects yet also limitations in their applicability to Nigeria's intricate landscape. Though pragmatic and context-based examination of the key issues suggests potential remedies, though structural constraints pose some obstacles.

Regarding leadership challenges, the deeply ingrained "Big Man" political culture cements paternalistic, self-serving leadership across sectors. This authoritarian leadership paradigm concentrates power and inhibits constructive dissent from followers or subordinates. Proposed solutions center on instituting "Servant Leadership" models prioritizing ethical stewardship over domination (Northouse 2019 p. 388) However, transforming self-interests may prove difficult considering that corruption enables personal enrichment for elites. Regulation enforcing transparency could make headway by adding accountability pressures. But the reforms require courageous change-makers willing to eschew patronage benefits for the greater good.

Issues in the followership realm partially stem from cultural tendencies toward Excessive Obedience, passivity, and dependence concerning authority figures (Omolayo 2017 p. 145). The learned helplessness and reality deficit of this breed allow poor leadership to exploit with limited oversight. Building capacities for critical questioning and constructive resistance among citizens and subordinates could increase accountability. Equipping followers to effectively organize through digital tools like social media is valuable but risks aggravating social divisions without unifying agendas. Additionally, citizens may hesitate to dissent considering the vast power differentials allowing intimidation by elites. Gradual consciousness-raising remains pivotal.

Regarding civic participation, low voter turnout and general disengagement reveal shortfalls despite Nigeria's return to democracy. The reasons likely involve systemic barriers like rampant poverty and illiteracy marginalizing swathes of citizens rather than mere apathy (Afolabiet *al* 2020 p.5). Hence, economic initiatives alleviating hardship seem requisite to enable meaningful political involvement nationally. Simultaneously, digitally connected youth increasingly demand governmental accountability, signaling avenues for leveraging emergent voices (Ichoku, and Agbese 2020 p. 115). In all, multifaceted efforts redressing unequal access to participatory channels while responsibly harnessing technologies could enhance civic oversight.

While this evaluation reveals no quick fixes to followership non-engagement issues in Nigeria, it is worthwhile to note that sustainable positive transformations rely on cumulative efforts pursuing cultural attitudinal shifts, structural reforms, economic upliftment, and technological responsibility. The pragmatist considers the holistic picture where leadership and followership deficiencies intertwine with socioeconomic realities across Nigerian society. While concept like Citizens Watch suggest helpful organizing principles, actualizing impactful change demands grappling with complex systemic constraints. Multilateral cooperation pursuing gradual, ethical reforms may yet move Nigeria's civic participation culture toward activated dynamism checking leadership/governmental excess.

Furthermore, emphasizing shared national symbols and history-building could catalyze patriotic nationhood over divisions. However, such initiatives risk backlash from influential subgroups unwilling to erode hierarchies benefitting their dominance. Hence, they would

need backing from widely respected civil society leaders to succeed. Additionally, equitable resource allocation and power sharing between groups demand urgent action from leadership. Transparent distribution formulas informed by citizen input could mitigate perceptions of discrimination. Still, with parties presently benefiting from skewed arrangements, willingness remains doubtful. But courageous dissent bears risks, meaning gradual consciousness raising remains vital before mass action can amass securely. In totality, Nigeria's complex troubles demand context-based solutions traversing political, cultural, economic and social spheres. Therefore, an activated, responsible followership movement targeting reforms in the common interest may spark a new direction if coordination, vigilance and nonviolent pressures sufficiently stir the national conscience.

Conclusion

This study has been an extensive philosophical examination of the intricate followership and civic participation challenges permeating Nigeria's developmental struggles. In critically analyzing mainstream thought pinpointing leadership failure alone as the crux of national troubles, an alternative perspective emerges centering deficient followership as an overlooked yet vital piece of the puzzle. Employing the pragmatic approach in assessing ideas based on real-world applicability and consequences, the potentialities and limitations of the idea "Citizens Watch" come into fuller perspective when contextualized against systemically embedded constraints.

By appraising cultural attitudes, structural barriers, economic deprivations and technological shifts influencing civic engagement capacities, a more holistic insight of Nigeria's predicaments becomes evident. The dangers of intimidation and cooptation cannot be ignored considering historically ruthless responses to challenges against ruling interests. Therefore, a responsible, vigilant organizational approach becomes necessary. The idea of "Citizens Watch" may point as a useful direction, but its viability relies on alleviating oppressive conditions denying many Nigerians basic means to civic participation alongside digital tools expanding engagement avenues.

While empowered followership serves as the study's main proposal for transformative change, even mass mobilization may fail without wider societal commitment to dismantling entrenched patterns of self-interest, nepotism and artificial scarcity regimes that sacrifice populace wellbeing for elite minority enrichment. Nigeria's reality demands sophisticated solutions acknowledging that political isolation, economic inequality, and social fragmentation intertwine to sustain dysfunctional leadership and discouraged followership. Whether through internal pressures or external partnerships, systems change necessitating cooperation and forbearance across ideological lines is indispensable. With diligent coalition building and nonviolent organizing to continuously demand integrity, Nigeria's followership may yet overcome imposed constraints to compel a redemptive revolution in governance and civil society. But it will necessitate shedding passive resignation for active, patriotic citizenship from the grassroots upward.

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Squaring Up the Problem of Justice and the Quest for Self Determination in Nigeria

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Abstract

This paper discussed various agitations for self-determination in Nigeria arising from the problem of justice. It contented that the problem of justice and self-determination premised on the overarching importance placed on basic rules, institutions and structures of the society. Existing literatures on structures and institutions as a basic foundation of society have yielded marginal results because of behavioural features are relegated, thereby disregarding the human elements. My finding is that just laws and strong institutions can only ensure justice if they take cognisance of human desires, motives, consent and sentiments which define plural societies otherwise, there will always be agitations for self-determination from various nationalities as we have in Nigeria. Adopting qualitative method of research, the paper concluded that an effective framework for resolving the problem of justice and self-determination in Nigeria which requires a combination of basic rules, institutions and structures with those human elements crucial to social order and development. There is the need to incorporate the diverse elements of various ethnic groups that are crucial to their sustenance in Nigeria.

Introduction

Virtually all contemporary states of the world are pluralistic in nature. Most of these contemporary states, have had to grapple with the quest for self-determination because of the problem of justice.

This paper therefore, focuses on the analysis of self-determination in plural states. It begins with what Self-determination entails. I discuss the political conception of self-determination as it is related to this study. I attempt a broad analysis of Self-determination in Nigeria that has been inundated with group agitations as a result of noticeable cases of injustice; under Historical background, the case of injustice as well as cultural and identity factors. I will then discuss impediments to self determination which include insecurity, eclectic national unity and stability; human rights against marginalization, repression, and political exclusion; and unequal distribution of power and resources. I will then discuss how to eliminate impediments

to self determination through inclusive governance to addressing any feeling of marginalization; negotiation of differences via dialogue to resolve any conflicts (injustices) or the agitation for self determination and the attempt to promote national unity. The last part will be on evaluation and conclusion.

What is self-determination?

Self-determination is not a simple and straight-forward concept but a complex one among the nineteenth-century liberalism's most cherished propositions dealing with the rights of individuals and peoples. It has been significant in the quest of the people to agitate for separate autonomy from a plural state when faced with problem of justice. Besides, Self-determination has become one of the fundamental principles of international society since it was popularized by Woodrow Wilson in 1916 when he included it in his fourteen points agenda. Also, the Bolsheviks embraced it in the course of the World War I' (Abubakar, 2003)... Hence, the need to clarify the notion. E. Kolawole Ogundowole conceives self-determination as "self-regeneration, self-realization and self development, self-promotion, self-realization and self-reliance." (Ogundowole, 2005). Reflecting on the focus of this research which is the critical appraisal of the right which a people or group claim to have "to preserve their national life," (Tamir, 1999). Self-determination can be interpreted to mean "a greater autonomy through the achievement of limited rights of self-government as distinct sub-units within the state." (Buchanan, 1995). In this case, the people or group should be free to determine their political, social, economic and cultural development. This is why we have different conceptions of Self-determination which include: metaphysical, biological, social, cultural, economic and political conceptions. However, only political conception of self-determination is discussed as a theory of self-determination from the perspective of a group of individuals that can lay claim to group rights. In this case, self-determination, self-determination, as addressed in this paper, concerns national or ethnic groups.

Political Conception of Self-determination

Political self-determination is also captured in Article 1 of United Nations Charter which reads:

"All the peoples have the right to self-determination. By virtue of that right, they freely determine their political status..." (UN, 1803). This entails national self-cognition, self-awareness as well as the political will of a group of people to express their collective self in political decisions of the state. Hence, such a group of people will have relevant political commitment towards the actualization or attainment of Self-determination which may sometimes translate to political autonomy (UN, 1803).. This is what United Nations General Assembly declares as "the establishment of a sovereign and independent state, the free association or integration with an independent state or the emergence into any other political status freely determined by a people..." (UN, 1803).

Having explained the different conceptions of self-determination, we summarize the idea of selfdetermination self-realization and self-reliance. And self-determination which is our concern here has to do with the right which a people have to preserve their national life. This can be a quest for "a greater autonomy through the achievement of limited rights of self-government as distinct subunits within the state" (Emerson, 2009). This means that a people should be free to determine their political, social, economic and cultural development. In this case, when we refer to the right to Self determination, we do not mean that the indigenous peoples have the right to secede from the plural state at any point in time they so desire.

Historical Background

Leo Kuper captures virtually all the various conceptions of Self-determination while analyzing the substantive provisions regarding Self-determination in The Prevention of Genocide as he contends:

By virtue of the principle of equal rights and self-determination of peoples enshrined in the charter of the United Nations, all people have the right freely to determine, without external interference, their political status and to pursue their economic, social and cultural development, and every state has the duty to respect this right in accordance with the provisions of the charter (Kuper, 1969).

Accordingly, United Nations has it in Article 1 of its Charter which partly reads:

"All the peoples have the right to Self-determination. By virtue of that right, they freely determine their political status and freely pursue their economic, social and cultural developments" (UN, 1803).

This principle was incorporated into the 1941 Atlantic Charter and was also recognized as a right of all peoples in the first article common to the International Covenant on civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights which have been in force since 1976 (UN, 1966). The United Nations General Assembly, in its Declaration on Principles of International Law Concerning Friendly Relations and Cooperation among States conceive of self determination in resolution 2625 (xxv), Article 1 as "the establishment of a sovereign and independent state, the free association or integration with an independent state or the emergence into any other political status freely determined by a people constitutes modes of implementing the right to Self-determination by that people" (UN, 2625).

However, there are two contradictory cardinal principles incorporated in the UN declaration, namely "the establishment of a sovereign and independent state" and "free association or integration with an independent state". The declaration recognizes the principle of self determination as long as it is limited to the groups participating freely in determining those who govern without seceding. The same declaration grants in principle that a group can contemplate secession if the interest of that group is jeopardized and the state as presently constituted no longer protects the interest of the group, and the declaration attempts to

reconcile this contradiction by stating that:

Nothing in the foregoing paragraphs shall be construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent states conducting themselves in compliance with the principle of equal rights and self-determination of peoples as described above and thus possessed of a government representing the whole people belonging to the territory without distinction as to race, creed or colour (UN, 1803).

The foregoing implies that in a plural state where there are peoples of different races, ethnic groups, religions, cultures and traditions or colors, a group of people can enjoy the right to self-determination but in a form that falls short of separation or total independence and not about right of secession. Hence, we need to emphasize the limitation to the right to self-determination as well as unjust treatment. This is because where and when there is discrimination or unjust treatment and the government does not represent all the peoples, self-determination may assume the form of the establishment of sovereign and independent state. Hence, when there is just and fair treatment of different groups in a plural state, the quest for self-determination as a right does not necessarily lead to secession. However, when there is unjust and unfair treatment of a group in a plural state, self-determination may then lead to secession.

The foregoing informs why efforts have been made to distinguish between internal and external self-determination. By internal self-determination is meant participatory democracy; the right to decide the form of government and the identity of rulers by the whole population of a state and the right of a population group within the state to participate in decision making at the state level. Also, internal self-determination can mean the right to exercise cultural, linguistic, religious or (territorial) political autonomy within the boundaries of the existing state. And by external self-determination which some have described as “full” self-determination is meant the right to decide on the political status of a people and its place in the international community in relation to other states, including the right to separate from the existing state of which the group concerned is a part, and to set up a new independent state (UN, 1803).

The foregoing analysis boils down to the conception of self-determination as a right choice of participation and of control. Hence, Self-determination is conceived simply to mean that human beings, individually and as groups should be in control of their own destinies and that institutions of government should be devised accordingly. With this idea of self-determination, we may contend that it originates from democratic norm and it continues to be linked to the core concept of democracy which grants the people the right to choose their rulers and to participate in decision making.

To this end, in exercise of self-determination, people may choose to be ruled by leaders who are from among their group whether within the framework of an existing state or outside that framework. Being so, peoples and nations must be granted abundant means for satisfying the

needs for human security and welfare of their members so that they can be fulfilled and their right to self-determination actualized.

It is pertinent to note that self-determination is only contemplated when members of a group or some groups in plural states are denied certain rights that can qualify for group rights. These include the rights to enjoy their own culture, to speak their own language, to profess and practice their own religion, among others. This is why Article 27 of the International Covenant on Civil and Political Rights modestly presents the defense of the rights of ethnic minorities (UN, 1966). The rights of ethnic minorities entail group rights which contrast with the rights held by individual members of the group. A group right is possessed and exercised by a nation or a people as a group. This refers to a collective right of a people. Hence, it is not appropriate to interpret a collective right of self-determination as merely an aggregate of the individual rights to self-determination of those who make up the relevant nation or people. In contradistinction to this, the right to self-determination of an individual is normally understood as the right of a person to determine his or her own life rather than a right over the lives of others. Thus, the right of a group to determine the character and destiny of its collective life cannot be merely an aggregate of individual rights of self-determination. We may certainly appeal to individual rights of self-determination, and to the values that underlie them, in making the case for a collective right of self-determination, but that does not imply that the collective right will be no more than the set of individual rights to which we appeal.

Furthermore, self-determination as a group right has been incorporated with human rights. The preambles to the UN's Covenants on Civil and Political Rights (1966) and UN's Covenants on Economic, Social and Cultural Rights (1966) characterize the rights set out in each covenant as human rights. The first articles of both covenants ascribe to all "peoples" the right of self-determination, the right freely to dispose of their natural wealth and resources, and the rights and yet they also figure in the UN Covenants as human rights. In addition, Human rights have been given an increasingly inclusive content to include rights to goods such as development, peace, and healthy environment, communication, humanitarian assistance, and a share in the common heritage of mankind. They are rights to goods that are collective in nature and rights that are often more intelligibly borne by groups than by individuals. Another area in which the issue of collective human rights has arisen is that of the rights of indigenous peoples (UN, 1966).

Cultural and Identity Factors

There has been a long-standing debate over whether the rights the United Nations should recognize or establish are those of indigenous people (individuals) or those of indigenous peoples (groups).

Evidence abounds to suggest that United Nations is more concerned with group rights hence the need to recognize the rights of indigenous peoples (group). This is why Tamir simply conceives self-determination as "the right of a people to preserve their national life (Tamir, 1999). Allen Buchanan conceives this as a quest for "a greater autonomy through the achievement of limited rights of self-government as distinct sub-units within the state" (Buchanan, 1995). When self-determination is interpreted as a greater autonomy or secession, it often brings about conflicts, crises, wars and revolutions in plural states. But when a group of people in a plural state is marginalized and deprived, they can feel threatened and sufficiently

afraid to the extent of doing anything to protect their interests, especially when they are convinced that the state no longer represents their interests. And as M. Ignatieff has argued: "Ethnic hatred is the result of terror which arises when legitimate authority disintegrates (Ignatieff, 1993). Virtually all modern states of Africa have had to contend with the problem of justice which has led to the quest for self determination. This is the case of Nigeria before independence to date as I shall be discussing in what follows.

Nigeria came into being in 1914 when Lord Lugard amalgamated Northern and Southern protectorates. Various nationalities and communities which have hitherto existed independently were subordinated. And to enhance control and incorporation of Nigerians as colonial subjects, Lugard utilized the system of "Indirect Rule" which fundamentally emphasized the use of existing traditional political structures for the purposes of administration. "The impact of the colonial encounter on the evolution of the politics of patrimonialism and predation exacerbated inequalities, marginalization and ethnic conflicts in the political process of Nigeria (Afolayan, 2002).

Various sections of Nigeria have had cause to threaten the corporate existence of Nigeria in the past. Apart from Chief Obafemi Awolowo who describes Nigeria as a "mere geographical expression (Awolowo, 1947), some contemporary Yoruba leaders are calling for a Sovereign National Conference and restructuring of the federation. Some sections of Igbo leaders are calling for a confederal arrangement, while others who belong to the Movement for the Actualization of the Sovereign State of Biafra (MASSOB) are insisting on revisiting secession. In the North, some states are insisting that Sharia should be implemented despite the resolution of the National Council of States which directed all Northern states to desist from implementing the Islamic legal system. This is perhaps one of the reasons that at the moment, there are bombings in some parts of the North by Boko Haram. Succinctly put, peoples in plural states often find themselves as strange bedfellows competing with one another for the control of state power and resources. For instance, even when Nigeria has been restructured into states formation, the states are subservient to the federal Centre and the marginalization of several ethnic communities from any access to state resources continues. This is why Olutayo Adesina has interrogated how "North, East, and West" are playing the "Politics of Elite Fragmentation" in Nigeria (Adesina, 2015). They represent the three major ethnic groups in Nigeria and have the fear and the consciousness that the ethnic group that captures state power would have control over the resources of the state. Hence, the struggle for power and pursuit of interests of the people are done along ethnic divide and members of inter-ethnic relations are now with suspicion (Adesina, 2015). I now expatiate on how different sections of Nigeria have threatened the corporate existence of the plural state of Nigeria with the quest for self determination.

In his 1947 book: *Path to Nigerian Freedom*, Obafemi Awolowo writes:

Nigeria is not a nation. It is a mere geographical expression. There are no Nigerians in the same sense as there are 'English', 'Welsh; or 'French: The word 'Nigerian is merely a distinctive appellation to distinguish those who live within the boundaries of Nigeria from those who do not (Awolowo, 1947).

This assertion of Obafemi Awolowo has been variously misconstrued "to imply that there was no basis for Nigeria's unity. His intention was to stress the suitability of a federal constitution for the unity and progress of the country. (Awolowo, 1947). However, Margery Perham has a better understanding of Awolowo's position which he moderates:

If the new Nigerian constitution can express and develop the special virtues of the main groups, each of these might well make, out of its many component societies, a unit sufficient in size, numbers and in its unified culture, to rank someday as a nation. If, however, the main groups can come together at the Centre to pool and share their traditions and resources, whether through a federal or a unitary system, then there may someday be a Nigeria which will be a leading power on the African continent and might make Africa's main contribution in the international sphere (Perham, 1947).

The emphasis of both passages quoted above is on the diversity and plurality of Nigeria. After all, there is an entity or a geo-political space called Nigeria. However, there is the need to acknowledge this fact by those who direct the affairs of Nigerians. They must accommodate people's differences rather than coercing them to forget their differences. Where and when this is not done, there will be agitations and quest for self-determination as we have had to contend with at various times in Nigeria.

Impediments to Self-determination

The Northern leaders of Nigeria threatened that the North would secede from Nigeria in 1950 if the North was not given 50 percent representation in the Central legislature. Delegates from the North and the South met in Ibadan to review the Richards Constitution. They demonstrated their sectional interests concerning one of the most controversial issues they discussed which is the ratio of representation in the Central Legislature. When the conference recommended quotas of 45:33:33 ratio for the Northern, Eastern, and Western Provinces respectively at the committee stage, the Emir of Zaria who was a member of the Northern delegation at the conference threatened "that unless the Northern Region was allotted 50 percent of the seats in the Central Legislature, it would ask for separation from the rest of Nigeria on the arrangements existing before 1914 (Awolowo, 1947). This threat was supported by the Emir of Katsina who was also a Northern delegate. And by the time the 1951 Constitution came out, the British Government has "conceded the Northern demand for parity of representation in the Nigerian Legislative Council (Awolowo, 1947).

It may be argued that the British Government conceded the request of the North so that the arrangement put in place would remove the threats of secession from Nigerian political evolution and development. However, the North repeated the same threat of secession in April 1953 during the 'self-government' debate in the House of Representatives in Lagos. The Action Group sponsored a motion seeking self-government for Nigeria in 1956, but the Northern Members of Parliament sponsored a counter-motion demanding self-government for Nigeria 'as soon as practicable'. Arising from this, a Lagos mob abused the Northern Members of

Parliament while returning to the North. In retaliation to this, a riot broke out between the Northerners and the Southerners in the suburbs of Kano in May 1953.

There was a threat of succession then but "the members of the Northern House of Assembly and the Northern House of Chiefs, in an emergency joint session in May 1953, endorsed an eight-point programme, which, among other things, provided for virtually independent Regional Governments. Under this scheme, there was to be a non-partisan, executive, Central Agency, responsible for such common services as defense external affairs, customs, and West African research institutions. According to Ahmadu Bello, the arrangements represented 'our compromise on the suggestion of secession from Nigeria, as it then was'. At this stage, Nigeria's solidarity demonstrably suffered a serious setback (Abubakar, 2003).

We can be inferred from the passage quoted above is that the Northern leaders actually contemplated external self-determination in 1953 which would have done the North no good because there were not enough resources in the North to support maintenance and development of the region. It is not impossible that the colonial masters educated the Northern leaders on this reality and convinced them against secession. And so they decided to remain in Nigeria while the 'cat and dog' relationship between the North and South continues.

Still in the 1953 conference, the status of Lagos, Nigeria's capital and leading commercial Centre was discussed. Eastern Region regarded Lagos as a 'no man's land'. Western Region considered Lagos as a Yoruba town which must be administered as part of the Western Region. Northern Region considered Lagos seaport as being more important than Port Harcourt. Hence, there was the fear of the Northern leaders that they might be denied their key outlet at Apapa. They withdrew their support for the merging of Lagos Municipality and the Colony districts with the Western Region as it has been since 1950. Subsequently, the Secretary of state then-Oliver Lyttelton decided that Lagos should be the federal capital of Nigeria, and that the municipal area of Lagos should be regarded as 'Federal Territory'. He thought that, though his decision would be disagreeable to the Action Group, it would 'make for a United Nigeria.' The question that is germane here is that if Lagos was made the capital of Nigeria and the Municipal area remained part of Western Region as it has hitherto been, how would this be against United Nigeria or cause disunity? Our contention here is that retaining the municipal area of Lagos as part of the Western Region could not have affected the unity of Nigeria negatively. Rather, the decision to make Lagos Federal capital of Nigeria and municipal area of Lagos as 'Federal Territory' that led to the threat of secession by the leaders of the Western Region. In October 1953, the Action Group (AG) and its supporters, including the Egbe Omo Oduduwa reacted sharply by re-opening the question of Lagos. At about the same time, Obafemi Awolowo, the Premier of the Western Region, sent the secretary of state a strongly worded cable concerning this subject. In the communication, Awolowo claimed, among other things, the freedom of the western Region' to decide whether or not they will remain in the proposed Nigerian Federation (Awolowo, 1947).

In the characteristic manner of the British colonialists, if this request was made by the North, it would probably be granted. But the request coming from the South, not only was it not granted, but with a threat of imperial action against the West if it tried to secede. The reply to Awolowo's cable reads: "The secretary of state has directed that you should be informed that any attempt to secure attraction of that decision by force will be resisted, and in this context, I am to observe that any attempt to secure the secession of the Western Region from the Federation would be regarded as the use of force (Abubakar, 2003).

Now that the West was not favoured in this quest for self-determination, the National Council of Nigeria and the Cameroons (N.C.N.C) then led by Nnamdi Azikwe and others were happy that the Action Group (A.G) lost out. The West was not happy because the sources of revenue accruing to the West have been reduced by exclusion of Lagos from the Western Region. This simply means that economic interest is the reason for the threat of secession in this case. The Western Region no longer had access to the revenue coming from the Municipal area of Lagos. This would definitely have negative effect on the development drive of the Western Region then. And so the Action Group would not give up on the quest for self-determination.

The Resumed Conference on the Nigerian Constitution held in Lagos between January and February, 1954 considered the question whether any Region should have the right to secede from the Federation. During deliberations, the Action Group delegation argued for the recognition of the 'right' of secession in the constitution. The AG argued its position that "any form of unity imposed from without would invariably lack enduring cohesion. It predicted that the 'dream' of a United Nigeria would fail unless the principle of freedom of association...were conceded (Awolowo, 1947). The foregoing implies that any region so wish should have the freedom to dissociate from United Nigeria. For Western Region's delegates, a dream of a United Nigeria would not be realized unless the terms of the association pleased all the federating units. Hence, the constitution should allow that any territory not pleased by the terms of the association should have the right of 'contracting out' of the Federation. "In making the above demands, the A.G. strongly upheld the principle of basing federalism on the consent of the people" (Akinyele, 2003). On the other hand, the National Council of Nigeria and the Cameroons (N.C.N.C.) delegation at the 1954 Resumed Conference in Lagos rejected the request of the Action Group (A.G) for the 'right' of Self-determination which would mean secession. The N.C.N.C. argued that "the Nigerian federation differed from a league of nations, which could allow its members to contract out whenever they so desired"(Awolowo, 1947). The argument of the N.C.N.C. here is not convincing because Article 17 of the U.S.S.R. constitution in 1936 provided 'the right of secession' whereas U.S.S.R. was not a league of nations but a plural state like Nigeria. But the N.C.N.C. conceived Nigerian constitution to be an 'organic law' which should not be broken by conceding the 'right of secession (Tamuno, 1970).

At the end of the conference, it was resolved that 'no secession clause should be written into the amended constitutions'. But the secretary of state who wanted to give Nigeria a unitary constitution changed his mind and gave Nigeria a federal constitution (Tamuno, 1970). But to further demonstrate lack of harmony and unity among the various peoples in the plural state of Nigeria, this issue which would have been laid to rest after the conference reared its head again. What Awolowo and his people originally wanted is federal constitution which they now got. Azikiwe who objected to secession also favored federal constitution going by his impression of

the view of "Chief Justice Salmon P. Chase in 1869 concerning the indissoluble union formed by the people of the United States under their Federal System of Government. He also agreed with Professor K.C. Wheare's dictum that 'no right of secession rested with any state acting alone (Tamuno, 1970). Azikiwe still issued a public statement on this issue on why N.C.N.C. delegation rejected the right of secession. This only generated ill feelings among the peoples of the federating units in the crucial transition from colonialism to independence.

The quest for self-determination continued in Nigeria after independence. The restlessness in the Western Region as a result of the A.G. crisis in 1962 and the 1963 census manipulation and controversy never attracted threat of secession. However, The Federal election of December 1964 and the Western Region election of October 1965 was so tense that secessionist threats reappeared. Even before the December 1964 election took place, the N.C.N.C., then led by M.I. Okpara, the Premier of the Eastern Region, openly threatened secession. During an interview on 24 December 1964 with Nnamdi Azikiwe, the President of the Federal Republic of Nigeria, Okpara expressed the desire of the Eastern Region to secede from the Federation (Tamuno, 1970).

Azikiwe who was with Okpara regarded the 'secession idea' as that of Okpara. And another N.C.N.C. leader, Dennis Osadebay, then premier of the Mid-West Region, in a public statement on 19 December, 1964 rejected secessionist call. However, the controversial elections in the Western Region in October 1965, which was acclaimed to be rigged, reopened old grievances as "N.A. Frank Opiyo, then an N.C.N.C. parliamentarian in the Federal House of Representatives, called for the secession of the Eastern Region from the Federation without any further delay (Tamuno, 1970).

Yet another secessionist threat in Nigeria came in the Middle-Belt section of the Northern Region in 1965 because of the political conflicts between the leaders of the United Middle Belt Congress (U.M.B.C.) and the N.P.C., the ruling party in the Northern Region then. The Tiv people desired to secede in 1965 because they were deeply frustrated with the maladministration of the Tiv area during the colonial era until independence. Again, the N.P.C. leaders stoutly opposed the demands of the United Middle Belt Congress (U.M.B.C.) for the creation of more states in the Northern Region. Then Isaac Sha'abu, the U.M.B.C. member for Shangev-Tiev (Tiv Division) in the Northern House of Assembly, during the debate in February 1965 on the Governor's address contemplated Self-determination of the Tiv people as answer to the perennial Tiv disturbances. He argues:

Because the Northern Peoples Congress does not want peace in that Division (Tiv) and the only course we can take now since we are not wanted in the North, is to pull out of the North and the Federation as a whole. We shall be a sovereign state. We shall be joining nobody. We are 1,200,000 in population bigger than Gambia and Mauritania and we have the manpower and every other thing (Tamuno, 1970).

Although Sha'abu was opposed by some other members of the Northern House of Assembly such as Vincent Orijime and Muhammadu Suleiman, he has expressed the frustration of his people and like in any other plural state, when people are frustrated or

dissatisfied with the way their affairs are being directed, they can contemplate self-determination as the way out. This goes to show how precarious the peace in plural states is and how fragile the unity among the different peoples in plural states can be. In the case of Nigeria, if the constitutions of Nigeria have always been safeguards against any part of Nigeria seceding, during the military regimes too, there was no tolerance for secession, more so that the existence and oath of the armed forces include safeguarding the territorial integrity of Nigeria. Two events demonstrated lack of tolerance for Self determination under the military regimes in Nigeria. From the foregoing narrative, we can contend that insecurity has been implicated as an impediment to self-determination.

Eccletic National Unity and Stability

In February, 1966, Isaac Adaka Boro, Sam Owonaro, and Nottingham Dick among others were frustrated in advocating the creation of Rivers State out of the Eastern Region because of what they perceived as oppression and injustice. When the Ironsi regime was not willing to oblige their request, they declared 'Delta Peoples Republic'. Their contention is that petroleum in their communities was being pumped out daily from the veins of their people. Hence, their people-Ijaws would be in perpetual bondage if they failed to fight for freedom from Nigerian state. They set up Niger Delta Volunteer Service as a "Liberation Army" and declared war to liberate the Niger Delta from the multi-ethnic state of Nigeria. Simply put, Boro and his group attempted a secession of the Delta area of Nigeria by violence when they declared war to actualize their political self determination which, if successful, will lead to economic self-determination. "For some in the affected area, the war was a welcome experience. For others elsewhere in Nigeria, it was a baffling task trying to explain a shooting war in a country whose inhabitants were just beginning to adjust to the novel experience of army rule"(Okereafor, 1974). They were arrested, tried and condemned to death for treason but later pardoned by General Yakubu Gowon. The deduction we can make from this is that some people are never satisfied being forced to remain in a state that is heterogeneous. Such a people will always agitate for self-determination. In spite of the failure of Boro and his group, the struggles for self-determination continue in the Niger Delta area of Nigeria although in another dimension such as resource control.

Again in 1966, Nigeria witnessed the most pronounced secessionist attempt made by disaffected Ibos following the military coup d'etat of 29 July, 1966 and the subsequent killing of their kinsmen in parts of the federation. These were sad events, which then encouraged Ibos to think that they were unwanted persons whose security could not be guaranteed within the larger Nigerian state. Hence, Lt. Col. C. Odumegwu Ojukwu, Military Governor of Eastern Region between January 1966 and 29 May, 1967 led the Ibo to declare 'Biafra Republic'. He promoted himself a 'General' and became the 'Head of State' from May 1967 to 11 January 1970. During this period, the Biafra Republic engaged Nigeria in a civil war for thirty months (Tamuno, 1970). The war was fought on the ground and conclusion of Nno victor, No vanguard, and Nigeria was re-united.

Human rights against marginalization, repression and political exclusion as well as unequal distribution of power and resources are some of the reasons why people agitate for self determination. Hence, each time a people or group contemplates or attempts secession in a

plural state, it is usually argued that it is to defend its rights which include the right of 'self-determination'. Given the factors already enumerated, a people or group often contemplates opting out a state where it has hitherto co-existed with others. Other factors may include the heterogeneous composition of plural states, cultural diversity, differences in political systems arrangements, and institutions, marginalization and a host of others. These factors usually constitute obstacles "to the evolution of strong national consciousness"(Afolayan,2002). They do render the project of nation building a worthless and needless exercise. Also, they do promote strong ethnic loyalties. In fact, the quest for self-determination as it manifests in secessionist threats or separatist agitations in Nigeria has also made the project of national unity or national integration difficult in Nigeria just like all plural states in Africa.

How to eliminate impediments to self-determination

To reduce or eliminate agitations for self-determination in Nigeria, leaders must ensure that there is inclusive governance in order to address any feeling of marginalization. Nigerian leaders must be prepared to negotiate their differences via dialogue at a Sovereign National Conference convoked without being subjected to the manipulation of National Assembly. Through such dialogue, all conflict unjust matters and agitations for self-determination will be resolved. Attempt will then be made to promote national unity.

Evaluation and Conclusion

All these specific cases of secessionist threats and separatist agitations in Nigeria underscore the need to recognize the right of all nationalities to self-determination. By so doing, there is the need to incorporate the diverse elements of various nationalities that considered to crucial to their sustenance in plural societies. There is also the need to always respect the will and wishes of the peoples concerned. By so doing, every nationality will be allowed to present its interests and views for consideration by those who direct the affairs of the people. Decisions will only be taken after reasoned arguments when compromises and consensus are achieved. The present day arrangement whereby different ethnic groups are merged together and administered as nation-states, without their involvement and explicit consent, is not desirable. Forced union can only bring about frictions, crises, conflicts, wars and revolutions. Such is the experiment of the colonial masters who undermined the heterogeneous nature of the plural states created with "bunch of contradictory structures" by administering them as nation-states. When the different peoples and groups that constitute these states begin to notice "uneven development of regions, peoples and socio-cultural settings that constitute them", they resort to political struggles to the point of demanding self determination (Kamanu,1974).

Reflecting critically, some people who benefit from the structure of plural state often argue that providence has a purpose for bringing different peoples together to form a plural state. Hence, people must remain together regardless of whatever challenges they may be facing in their union. They thus foreclose the idea of political secession. But when we reflect on the nationality question and the problem of justice that a people often face in plural states with national marginalization and oppression, I will argue to the contrary that God cannot bring peoples together to be living with injustice. God Himself abhors injustice. God will allow the people to have a say in their affairs, "including determination of national state borders

according to the 'sympathies' of the population, up to and including complete freedom of secession" (Ogundowole, 2006) but this is only necessary especially, when injustices persist.

Furthermore, before a people begin to contemplate Self-determination in terms of political autonomy, they must be able to articulate the issue of injustice involved and identify properly the people involved. As mentioned, the issue must be conceived to have constituted injustice before the call for Self-determination can be supported as being worthwhile. The People affected by the injustice must comprise a population that is adequate enough to be a nation-properly called and not just a sub-ethnic group. The determination of the group of people desiring Self determination must be convincing. This is because a group may contemplate Self-determination which a member of the group does not believe in it. Once the majority of the people are convinced, the group must be prepared for 'political' self-determination. And as Ogundowole contends: "The call for political autonomy is vague and meaningless unless and until it includes the right to a political sovereignty - the right to secede"(Ogundowole, 2006). This is so if and only if there are injustices.

The foregoing analysis boils down to the realities of present days 'plural, multi-national societies' with perennial tensions occasioned by their heterogeneity or plurality which in itself is a fundamental problem. If the heterogeneity and plurality of the contemporary multinational states represent backwardness, then the recognition of the right to secede is progressive and just. Thus "the recognition of the right of secession reduces the danger of the disintegration of the federation."(Ogundowole, 2006). This may become needless when justice is seen to be done in all cases.

However, when all conditions are present for contemplating political autonomy or secession, from 'an oppressing kind of political union', arrangement must be made for 'a referendum of the nationality or nationalities that desire to secede'. This is not to argue that every clan reserves the right to 'ask for self-determination in the form of a separate independent sovereign state' but that nations or nationalities desiring political autonomy should be free to decide whether to stand alone or associate with others. In other words, every nation has 'freedom of association and disassociation'. In this regard, what nations or nationalities abhor is 'forced association' or union by compulsion (Ogundowole, 2006). As a matter of fact, application for self-determination of a group must address the issue of injustice in the present socio-political arrangement before United Nations can agree to conduct referendum to decide the position of the people seeking self-determination. Such a group must be self sufficing. Above all, there must be legal frame work put in place for self determination in Nigeria.

My submission here is that the quest for self-determination which I have discussed in this paper is as a result of the nature of plural state and the problem of justice associated with it. Hence, various theories of justice have been espoused which can be constantly deployed to address the grievances of the groups and subsequently reduce the quest for self-determination in Nigeria.

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A Morphosyntactic Discourse of Adjectives in Ibibio

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Abstract

An adjective is a universal concept that forms an integral component of all the languages in the world. The importance of adjectives in articulating the realism of any growing language and the paucity of literature in Ibibio adjectives informed this research. This paper focuses on structures, features, functions, interpretation of Ibibio adjectives. The data were gathered from a face to face interview with native Ibibio informants as well as special Ibibio programmes such as "Local Man" and "Native introspection" By our intuition as native speakers of the speech form in focus, the data so selected were categorized and analysed using the Descriptive model and generative morphology theory. The analysis reveals that at the morphological level, Ibibio adjectives can be classified into deep and derived structures, and that deep structure adjectives are monomorphemic in a nature, most of the Ibibio adjectives are lexical items. It is also observed that in Ibibio, predicative adjective are often preceded by the copular verb 'ado' in the construction. The predicative copular construction is purely ascriptive in Ibibio.

Keywords: Ibibio, Adjective, Morphosyntactic, structure, attributive, predicative

Introduction

The concept of adjective is a universal phenomenon that constitute an integral component of all the languages of the world. In particular, it is a class of words that modifies or specifies nouns or noun phrases besides adding details to abstract concepts such as Platonic realisms which deal with the existence of justice, beauty and goodness. In Ibibio language, adjectives do not

only describe an inherent attribute of a noun phrase but are also grammatically interwoven with the noun itself. In Ibibio, the linguistic structure and functions of adjectives are very crucial in eliminating absurdities in communication. It is believed that in studying general linguistics, an examination of the five basic components of grammar is necessary. However, in this paper and without prejudice to the above claim, adjectives shall be examined and analyzed based on the two levels of linguistic domains namely morphology and syntax.

According to Crystal (1995p 90), morphology is concerned with the word formation in a language as well as the rules that guide such a phenomenon. The importance of adjectives in articulating the realism of any growing language and paucity of literature in Ibibio adjectives informed the motivation of this research. This paper focuses on structures, features, functions and interpretation of Ibibio adjectives.

Aim and Objective

All languages in the world have morphological, syntactic and semantic structures except African and Asian languages which have in addition tonal changes and Ibibio is one of such languages. The aim of this research is to investigate the basic morphological and syntactic structures of Ibibio adjectives while the specific objectives seek to:

- (i) Identify lexical files of adjectives in Ibibio
- (ii) Examine the morphological structure of adjectives in Ibibio
- (iii) Analyze the identified syntactic structure of adjectives in Ibibio with special reference to attributive and predicative forms
- (iv) Produce a data bank on the intricate structure and syntactic functions of Ibibio adjectives.

Statement of the Problem:

A reasonable number of researches have been published in the areas of verbs, nouns, pronouns, adverbs and determiners. However, only a handful of researches exists on morphosyntactic exposition of adjectives in Ibibio. In view of the claim that Ibibio is a developing language, this paper on morphosyntactic discourse of adjectives in Ibibio utilizes descriptive framework to harness the relationship between morphology and syntax.

Theoretical Framework:

This study seeks to analyze its data within eclectic model made up of descriptive model and the generative morphology theory proposed by Morris Halle (1973). This approach is preferred because a descriptive analysis has the ability to generate unlimited number of constructions which adequately describe the native speaker's intrinsic comprehension of the structure of sentences and their relationship even though they have no pre-knowledge of any rules of grammar. Generative morphology theory, on the other hand, makes use of the rules and techniques of morphology to select suitable word formation which can generate actual words and potential words. **Literature review:**

Generally, adjectives form a class of words that modifies nouns and play a unique role in the construction of sentences since they are amendable and capable of making specification. According to Hurford (1994, p 8) adjectives constitute a set of words typically used to modify a

noun which also describe some property of the things referred to by the noun such as its shape, colour, age, value, size, origin or impression. Talleman (2005, p 50) also believes that an adjective is a describing word which modifies a noun. Benjamin (2024), posits that adjectives carry the qualities which invariably describe or add meaning to the state of being of a noun or pronoun. Dixon (2004) in a related study asserts that all languages in the world have a distinguishable class of words called adjective. In their contribution, Hyman and Olawsky (2004) opined that adjectives are uniquely distinct from nouns they modify. This view is endorsed by Agbetsoamedo (2014: a,b) who observed that a basic distinction between nouns and adjectives is that nouns more often occur after adjectives in any phrase structure and also have inherent class markers while adjectives have not.

Ndimele (1999, p 98) affirmed the above definition and further professed that adjectives can be partitioned into two classes namely attributive and predicative, depending on their position in a sentence. Besides, he adduced an attributive adjective always comes before the noun it modifies thereby assigning a quality to what is denoted by the noun. On the other hand, predicative adjective usually occurs as an integral part of the predicate particularly after the linking or copulaverb. In a noteworthy study, Essien (2008, p 148) asserts that adjectives in Ibibio can occur either predicatively or attributively depending on well-defined criteria. For instance, when it occurs predicatively as ordinary verb, it must necessarily agree with the subject of the sentence in number and person. However, when it occurs attributively, it must agree with the noun it modifies only in number. In other studies, Udofot (2006, p 17) posed adjectives as words which add credence to the meaning of the word next to it. Klammeret-all (2010, p 76) postulate adjectives as words that stand for quality as well as modify the noun.

Methodology:

The authenticity of any study depends largely on the sources of data and subsequent tools of analysis. In this paper, the data were gathered from face to face interview with native speaker informants as well as special Ibibio programmes of the speech form under consideration. Specifically, the data were also sourced through listening and jottings in the open market square and local church sermons. Based on the author's intuition as a native speaker of the speech form chosen for this study, the data were sieved and categorized into distinct patterns. A descriptive model otherwise known as the generative morphology hypothesis were applied on the observed patterns.

Discussion and Analysis:

Adjectives in Ibibio perform the functions of describing nouns or noun phrases in terms of shape, height, colour and so on. This can clearly be seen in such description as im[^]k (short), afia (white), nsoon (hard) and so on. The adjectives in Ibibio are always positioned before and after the nouns they are describing. For instance etəkufok (small house), afiausan (white plate) and ewainaan (four dogs).

Morphological Description of Adjectives in Ibibio Language:

At the morphological level, formation of adjectives could be achieved using different ways. This paper therefore focuses at the different patterns of adjectives found in Ibibio language and

their formation techniques. Specifically, we shall be examining formation of adjectives through the deep structure and derived format.

Deep Structure Adjectives in Ibibio

Deep structure adjectives are basic adjectives which are not necessarily from any word class but only describe the nouns they occur with. In other word, for deep structure adjectives to be meaningful, they do not need to be segmented into morphemes. For examples;

- 1 (a) idiok---->bad (b) eti----->good (c) ibak---->wicked
 (d) ekamba----> big (e) idod---->bitter (f) ayaan---->long
 (g) ufa ----> new (h) etək ---->small

It is observed from examples 1(ah) that deep structure adjectives are monomorphemic in nature. In essence, they cannot be split into two or more morphemes to remain meaningful. The following sentences illustrate the application of deep structure adjectives in Ibibio.

- 2 (a) Abasiekemea diokido
 Abasiekeme 3rd person bad character Abasiekeme is bad.
 (b) Mfoniso a namnkponteetəkayin
 Mfoniso 3rd per work thing like small baby Mfoniso behaves like a small girl
 (c) Nsekayinibaahakeotunyin There is no baby among us
 Baby is not in group we
 (d) Afoayaakwoufaikwoisuaami You will sing a new song this year
 You will sing new song year this
 (e) Ete adoannyieekambaufokkeuyo That man has a big house in Uyo
 Man that has 3rd per big house in uyo

In examples 2 (ae), the underlined adjectives describe the nouns they occur with. The basic adjective adiokin 2(a) is used to modify the noun ido while etək in 2(b) describes the type of person 'ayin'; that it is not an old person but a small baby. Similarly, nsek in 2(c) specifies that the person involved is a small baby while ufa in 2 (d) shows that the song has new lyrics and not the familiar ones.

Reduplication of Deep Structure (Level) Adjectives:

Even though deep structure adjectives are monomorphemic in nature, they can be reduplicated. Some examples of reduplicated adjectives are shown in 3 (a- g).

- | 3. Adjectives | Reduplicated Adjectives |
|----------------------|------------------------------|
| (a) idiok---->bad | idiok-idiok----> very bad |
| (b) ekamba---->big | ekamba-ekamba ----> very big |
| (c) uwak----> many | uwak-uwak ----> plenty |
| (d) ibak----> wicked | ibak-ibak ----> wickedly |
| (e) uto---->yellow | uto-uto ----> yellowish |
| (f) idod----> bitter | idod-idod ----> bitterly |
| (g) ufa---->new | ufa-ufa ----> new |

The data in 3 (a - g) are not derived but reduplicated in line with a morphological process of obtaining new words, while still retaining all the phonological features of the root adjective. It is instructive to note that in Ibibio, adjectives realized through reduplication are not productive but are only created for emphatic purposes and to intensify the word base. It is equally important to state that adjectives in this class can only be reduplicated once and are used mainly to show degree or intensity of the noun they modify. The following sentences illustrate the degree or intensity of the reduplicated root adjectives:

- 4 (a) Eka ammoado ataanyananyanawowaan ---> His/her mother is a very tall woman
Mother his/her is very tall tall woman
(b) Ofon mmiadoufa-ufa ----> My dress is new
Cloth my is new
(c) Atidodafidini ado idod-idod ----> Bitter leaf is always bitter
Bitterleaf all time is bitter bitter

Adjectives Derived From Nouns:

Adjectives in Ibibio can be derived through total reduplication of nouns. For instance;

5. Nouns	Reduplicated Adjectives
(a) itiat ----> stone	itiat-itiat ----> stony
(b) mmon ----> water	mmon-mmon----> watery
(c) okpo ----> bone	okpo-okpo----> bony
(d) adan----> oil	adan-adan ----> oily
(e) ntan----> sand	ntan-ntan ----> sandy
(f) ibad ----> number	ibad-ibad ----> few/countable
(g) nkan ----> charcoal	nkan-nkan----> charcoal/dark

A critical look at 5 (a - g) reveals that when nouns undergo the process of total reduplication, the resulting reduplicated nouns translate into adjectives qualifying the nouns they occur with. Consider the following sentences:

- 6 (a) Itiat-itiatufokke nse ----> It is the stony house that I am looking at.
Stone-stone house that 1st person look
(b) Afoamaakanadiautommon-mmonafere ado?--> Were you able to eat such watery soup?
You able eat such water-water soup that
(c) Ndepokpo-okpounammfin ----> I buy bony meat today.
1st pers buy bone-bone meat today
(d) Ebemmi Isimaahaadan-adanafere ----> My husband does not like oily soup.
Husband my 3rd pers does love not oil-oil soup
(e) Ben ntan-ntanedesiutoamikaa ----> Take this type of sandy rice away.
Carry sand-sand rice kind this go
(g) Afidufok adonton-nton ----> The whole house is dusty.

All house is dust-dust

- (h) Ibad-ibadawoebado ----> Few people are there.
Countable-countable people are there

An incisive observation of the sentences in 6(a h) shows that the reduplicated class of words modifies each noun they precede. For instance, itiat-itiat 'stony' specifies ufok 'house', mmon-mmon 'watery' qualifies afere 'soup', okpo-okpo 'bony' specifies unam 'meat', ntan-ntan 'sandy' describes edesi 'rice', nton-nton 'dusty' modifies ufok 'house' and ibad-ibad specifies the number of people involved. It is insightful to state that in Ibibio, adjectives which are realized through total reduplication copy the root segmentally and suprasegmentally.

Adjectives Derived From Verbs in Ibibio:

In Ibibio, it is possible to derive adjectives from verbs through the process of either total or partial reduplication as well as affixation. We state below some examples of these processes:

7. Verbs	Derived Adjectives
(a) Kpa ----> die	ukpa-ukpa or mkpa-ikpa ----> deadly
(b) fop ----> burn	ufofop ----> burnt
(c) wan ----> dry	uwawan ----> dried
(d) wed ----> write	uwewed -----> written
(e) tem ----> cook	utetem -----> cooked
(f) biat ----> spoil	ubiabiat -----> spoilt
(g) saad ----> dry	nsaad-nsaad -----> dried
(h) daad ----> ripe	ndaad-ndaad -----> ripened

In examples 7(a h), adjectives are derived through partial reduplication with affixation of the 'prefix' 'u' as in 7 (a -f) or 'n' as in 7 (g -h). Nonetheless, when the verb is intransitive, despite the affixation of 'u' as in kpa 'die' or 'n' as in saad 'dry' and daad 'ripe', the transition from verb to adjective can only be realized through total reduplication. Although the reduplicate accepts the relevant prefix as a morphological process, the sounds 'of' 'u', 'n' and 'a' are attached to the root verbs of the reduplicants. This observation is also applicable to the deleted sounds in the derivation.

Comparison of Adjectives in Ibibio:

Generally, objects described by adjectives can be different in degree and sizes and can be expressed in a comparative sense. In English language, suffixes '-er' and 'est' are attached to adjectives to express comparative and superlative. Udofot (2001, p 47) affirms that the comparative degree is used when two entities are involved while the superlative degree is applied when more than two entities are compared. However in Ibibio, there are different ways of expressing comparative and superlative degrees. Whereas, 'a-nnekke' is used to show comparative degree, 'nkan' on the other hand is used to express superlative form. We state a few

examples below;

8.	Adjectives	Comparative	Superlative
(a)	nyaiya ---> nice	nnekenyanya---> nicer	nyaiyankan ---> nicest
(b)	akpon---> big	nnekenkpon---> bigger	nkponnkan ---> biggest
(c)	asip---> small	nnekkensip---> smaller	nsipnkan ---> smallest
(d)	afia---> white	nnekkafia---> whiter	nfiankan---> whitest

It is instructive to attest that in Ibibio, adjectives at the comparative and superlative levels admit the attachment of affixes. Whereas comparative adjectives accept prefix 'nnekke', superlative adjectives admit only the suffix 'nkan'. These can clearly be seen in examples 8(ad). Besides, the examples in 8(ad) can best be understood in the light of the following sentences;

- 9 (a) Enoakpon -----> Eno is fat (first level)
Eno fat
- (b) Itoroannekkeakponakan Eno -----> Itoro is fatter than Eno (comparative level)
Itoro fatter than Eno
- (c) Mfonado nkponkankeotummo --> Mfon is the fattest among them (superlative level)
Mfon is fattest in among them

Syntactic Classification of Adjectives in Ibibio:

Ndimele (1993,p.95) asserts that adjectives perform attributive function when they precede the nouns they modify. Dixon (2004) likewise admits that in the grammar of any language, adjectives typically fill two roles namely attributive and predicative. This view is endorsed by Essien (2008,p.143),who postulates that adjectives in Ibibio can occur predicatively and attributively. The major function of predicative and attributive adjectives is to modify the head of a noun in a noun phrase. Based on the construction, adjective modifiers can occur at both pronominal, that is when the adjective is positioned before the noun or noun phrase and postnominal, that is when the adjective is positioned after the noun or noun phrase.

Ibibio Adjectives in Attributive Position:

In Ibibio, it is possible for adjectives to precede the nouns they modify. This is illustrated in examples 9 (a f) below.

- 10 (a) Ufausanakpon -----> The new plate is big.
New plate big
- (b) Nyaiyaufokke nyem -----> I want that beautiful house.
Beautiful house that I want
- (c) Nkponnkan Abasiakara -----> The biggest God is in control.
Biggest God control
- (d) Nsaad Abakpaakwene -----> The dry maize has finished.
Dry maize finish
- (e) Idoreyinanyamm fiausan -----> Idoreyin sells white plates.
Idoreyin sell plural whiteplate
- (f) Akaanusana bomom -----> The old plate breaks.

Old plate break

In examples 9 (a-f), it is observed that the adjectives *sufa* 'new', *nyaiya*, *nkponnkan*, *nsaad*, *mfia* and *akan* precede the nouns they modify.

More Than One Adjective in Attributive Position:

In *Ibibio*, it is also possible to have two or three adjectives at the attributive position as modifiers of one noun or noun phrase. The following examples affirm this claim;

10 (a) Et>knyaiyaafiaufok -----> A small beautiful white house.

Small beautiful white house

(b) Anyanafiaawounwan -----> A tall fair woman.

Long white woman

Clearly, the adjectives *et>k*, *nyaiya* and *afia* jointly modify the noun *ufok* in 10 (a) while *anyan* and *afia* describe the noun *woman* in 10 (b).

Ibibio Adjectives in Predicative Position:

According to Dixon (2004, p 106) adjectives can function predicatively as copula complement to modify the subject of the sentence. Predicative adjectives which occur in the complement position in clauses are usually placed immediately after the copula verbs. Specifically in *Ibibio*, predicative adjectives are often preceded by the copula verb 'ado' in the construction. Consider the following sentences;

11 (a) Abasiakeme ado im^k

Abasiakeme is short

(b) Afereadoet?ket?k -----> The soup is small.

Soup is small

(c) Emem ado abubid

Emem is black

(d) Ekpado ado afia -----> The bag is white.

Bag is white

In examples 11 (a-d), it is noteworthy to state that the words *im^k*, *etaketak*, *abubid* and *afia* are intransitive constructions with one core argument each in the subject position. These words are intransitive predicates with their heads as copula verbs. Incidentally, all the verbs that assign adjectival meanings in 11 (a-d), occupy the predicative position but respectively modify the nouns *Abasiakeme*, *Afere*, *Emem* and *Epad*. Generally, predicative adjectives make use of copula verbs while the noun phrase that occurs in the complement position describes the subject. Besides, the predicative copula construction is purely ascriptive in the sense that the subject of a sentence is directly linked to the complement through the verb for overt description of the subject.

Conclusion

This paper focuses on descriptive analysis of Ibibio adjective. The eclectic application of descriptive and generative morphology theory shows that at the morphological level, Ibibio adjective can be classified into deep and derived structures, and that deep structure adjectives are monomorphemic in a nature. They cannot be split into two or more morphemes to remain meaningful. It is instructive to note that in Ibibio, adjectives realized through reduplication are not productive but are only created for emphatic purposes and to intensify of the noun they modify. It is also insightful to note that when nouns undergo the process of total reduplication, the resulting reduplicated nouns translate into adjectives qualifying the nouns they occur with.

It is also observed that when the verb is intransitive, despite the affixational processes, the transition from verb to adjective can only be realized through total reduplication. Another result is that adjectives at the comparative and superlative levels admit the attachment of affixes, comparative adjectives accept prefix, 'anekke', while superlative adjective, accept suffix "nkan". Syntactically, it is possible to have two or three adjectives at the attributive position as modifiers of one noun of noun phrase. Specifically, in Ibibio, predicative adjective are often preceded by the copular verb 'ado' in the construction the predicative copular construction is purely ascriptive.

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Ethics in Ritual Dramatic Satirical ‘Kperembhu’ Festival Songs among the Obikabia / Umuokenya Ovom Community in Obingwa-Abia State, Nigeria

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Abstract

The relevance of verbal art or oral literature in solving human and societal problems is not limited to pre-literate societies. It is still relevant in contemporary societies everywhere as generations after generations and community members continue to sustain and promote some aspects of their cultural oral literature to deal with their social problems and protect their ethical and moral values. This paper examines the ethical and ritual dramatic satirical songs of the Ngwa-Igbo communities which special focus on the Kperembhu ethical ritual dramatic satirical songs, sung and performed by women and men of the Obikabia/Umuokenya Ovom community in Obingwa Local Government Area of Abia State, Nigeria. The ethical ritual dramatic satirical songs studied and analyzed in this paper are those sung and performed during the Kperembhu cultural festival, a festival indigenously so named by the people, which is organized and celebrated to satirize observed vices within the community and remind members of the community that the Kperembhu spirit is watching them and their actions. The songs analyzed here were collected by the authors through participant observation and oral interviews. Findings from this study show that the songs strongly attack what the Obikabia/Umuokenya Ovom community regards as vices. Also

embedded within the lyrics of the songs are correctional measures that act as deterrent for potential culprits. Through this creative means, the community maintains a delicate balance between the general good of the members of community and the Kperembhu spirit whose norms of ethics must be upheld. The continuous use of the ethical and ritual dramatic satirical songs by members of the community also contributes to the inter-generational transfer of the songs which in turn enhances a continuous and robust use of the Igbo language in oral performance.

Keywords: ethos, satire, ritual, songs, oral, performance, drama,

Introduction

Songs constitute avenues for creative lyrical impressions that can be reflective of personal or social experiences or both. The use of songs is a characteristic feature of most human speech communities and humans use songs for a variety of social functions which include: entertainment, celebration, healing, to accompany a dance, to communicate ideas/emotions, to ridicule, to express mockery (Udosen and Anyanwu, 2022p.197). Songs can be folksongs or non-folksongs. Folk songs, which constitute a genre of oral literature (performed oral arts) are songs that originate in traditional popular culture and are of unknown composer/authorship. They are mainly performance-oriented and it is within the performance that their aesthetic value is fully appreciated. They are passed through oral tradition from one generation to the next. They are sung for a variety of societal functions and based on such functions and cultural inclinations/beliefs, the themes of folksongs can be centered on love, healing, war, mockery/satire, work, religious worship, initiation rites, historical/cultural events, birth of a baby, etc. Folk songs can include ballads, lullabies, mourning songs, work songs, ritual songs, birth songs etc. Non-folk songs on the other hand, have authorship and are creative works of musical artists who use language to create memorable and harmonious lyrics/rhythm). They include novelty songs, anthems, rocks, blues, soul songs (Udosen and Anyanwu, 2022). The focus of this study is on folk songs with special focus on the Kperembhu ethical ritual dramatic satirical songs among the Obikabia/Umuokenya Ovom Community in Obingwa, Abia State, Nigeria. This study is significant not just in contributing and enriching academic discourse but also in providing a text descriptive documentation of the songs used in the Kperembhu festival for preservation and thus, highlight the ethical and satirical themes which underlie the songs to make them veritable tool for the promotion of moral values. This study also reveals the interface between orature, ethics and dramatic performance and how they are blended through communal engagement to achieve social order.

The paper is organized thus: section 1 is the introduction while section 2 provides an overview on ethical ritual dramatic songs. Section 3 is the methodology, while section 4 provides an overview on the Obikabia/Umuokenya community and their Kperembhu festival. In section 5, we present text data on the Kperembhu ethical ritual dramatic satirical song performance while in 6, we discuss the findings. Section 7 is the conclusion.

Ethical Ritual Dramatic Satirical Songs: An Overview

As noted by Abrams (1998p.275), satire is the art of diminishing or derogating a subject by making it ridiculous and evoking toward it attitudes of amusement, contempt, scorn or indignation. Satire blends a critical attitude with humour and wit for the purpose of improving human institutions or humanity (Udosen and Anyanwu, 2022). Some folksongs can be satirical, exposing human vices, abuses, short comings and follies to ridicule/scorn or expressing a trenchant wit, irony, or sarcasm used to expose and discredit vice or folly.

One group of such folksongs is ethical ritual dramatic satirical songs. These are artistic oral traditional expressions that consist of lyrical songs embellished with inherent sarcasm and dancing performance rendered within the ethical cultural context of a people (Abimbola, 1976, Okpewho, 1992). Just as it is named, ethical ritual dramatic satirical songs employ the use of irony, ridicule and sarcasm to expose and criticize societal vices and follies (Holman, 1980). With the incorporation of musical and dance performances, the messages of the songs are passed through criticism and ridicule and are made much more engaging and forceful (Sampson-Akpan, 1991). With respect to the ritual context, ethical ritual dramatic satirical songs are performed during festivals, ceremonies and ritual performances thus adding splendour, flavor and significance to such events (Okon, 2003). Ethical ritual dramatic satirical songs constitute a robust and unique combination of oral traditional art, culture expression with the aim of promoting societal moral values (Udosen and Anyanwu, 2022). Thus, this blend of traditional oral arts in the form of songs constitutes an interesting intersection of ethics, ritual, dramatic performance and satire. As has been noted, these forms of verbal art significant for the roles they play in social commentary and ethical societal transformation (Soyinka, 1976, Abimbola, 1976) and intergenerational transfer and preservation of culture (Okpewho, 1992). Bakhtin (1984) within his 'carnival' theory views ritual dramatic satirical songs as carnivals which challenge prevailing negative 'unpopular' ideologies and promote positive societal change. Turner (1969), in his theory of 'liminality' states that ritual dramatic satirical songs create liminal spatial orientation which creates social criticisms that potentially lead to positive social transformation. Several studies (e.g. Anyanwu and Udosen, 2020, Udosen and Anyanwu, 2022, Ukpah, 2013, Okon, 2003, Sampson-Akpan, 1991, Okpewho, 1992, Abimbola, 1976) have examined the use of satirical songs in African cultures with the resultant convergent view that the songs play important roles in enhancing societal norms and values.

Methodology

The present study is a text descriptive documentation and a socio-cultural analysis of the ethical and ritual dramatic satirical Kperembhu songs among the Obikabia/Umuokenya Ovom Community in Obingwa, Abia State, Nigeria. This study was carried out between June 2024 and, December 2024 in Obikabia/Umuokenya Ovom Community in Obingwa, Abia State, Nigeria where the Ngwa Igbo is largely and homogeneously spoken by the indigenous population of the area, consisting of people from all walks of life (civil servants, farmers, business men/women and students). The data for the study were mainly collected by the authors, two of whom are native speakers of the Ngwa-Igbo and of one these two, an indigene of Obikabia/Umuokenya Ovom Community. The data were collected through participant observation in the month of August 2024 in natural discourse situations where women and men

groups were performing the ethical and satirical songs to celebrate the Kperembhu festival. One-on-one elicited oral interviews were also conducted on some purposively selected respondents (seven women and seven men) to cross-check and confirm the data collected. The data (ten songs) collected were text-documented and descriptively analyzed, highlighting the socio-cultural implications of the songs in the context of the community life of Obikabia/Umuokenya Ovom Community.

The Obikabia/Umuokenya Ovom Community and the Kperembhu Festival

The Obikabia/Umuokenya Ovom community is part of Akuma-Imo autonomous community in Obingwa Local Government Area, Abia State, Nigeria and located south of the Local Government headquarters, Mgboko. Like most communities, it is a communal society whose ethics and morality are valued for the common good of everyone. As a result of this communal nature, the individual has to behave in a way that does not violate the community approved values. The good of the community supersedes the individual's own well-being. This entails the need to submit to a general ethos that is inherently embedded and approved in the people's traditional culture. This ethos reflects their norms by which every individual is expected to abide. These unwritten but accepted rules help in maintaining virtues that give rise to peace, stability, health and prosperity to the entire community. Thus, the communal ethos seeks to balance the individual's behaviour and the community's overall well-being. Everybody understands the ethical, moral, and social values of the community and violating them calls for chastisements. One form of such chastisements is through the use of the dramatic satirical songs during Kperembhu cultural festival. The songs are performed to chastise the corruption of the communal ethos. When the wrongs of individuals or groups are exposed through satirical songs, the individuals concerned would be so ashamed of themselves and they would desist from such violations in future.

The satirical songs forms part of the communicative rituals during the Kperembhu cultural festival; the songs define and give cultural flesh to the celebration of Kperembhu by the people of Obikabia/Umuokenya Ovom community. The origin of the word 'Kperembhu' is not known but the term is used by the community to refer to both the ritual communicative performances and the deity that is believed to direct the performances. According to oral sources, Kperembhu whose spirit is as old as the settlement of the community itself, was purportedly brought to the area by the founding fathers of the land who were said to have migrated from Okpuala in Isiala-Ngwa North Local Government Area of Abia State. The spiritual deity is regarded as an all-seeing spirit. It is believed that it makes its appearance in the last week of the month of July every year when the community people start preparations for its festival up to the third week of August when the festival is celebrated.

It is believed that the Kperembhu spirit has its potential permanent 'home' at Obikabia/Umuokenya Ovom community. The spirit of the deity is rekindled and renewed in the minds/psyche of the community members through a simple yearly renewal initiation ceremony involving series of ideational sacrifices by men. In this initiation process, men pour libations and make incantatory expressions as a way of applauding and appeasing the spirit of the deity. Women are not allowed to participate in nor visit the community village square (the place of abode for the Kperembhu spirit) during the initiation or at any other time even though

they participate strongly in the ceremonial events that follow after the initiation renewals. The feeling of fear that the spiritual deity conjures in the hearts of the community members originates from the popular belief that Kperembhu holds the key to the secrets of every individual, (the-one-who stands on tip-toe and sees even beyond the current year the intentions and activities of every member of the community). Kperembhu lives up to this appellation by exposing, still through some members of the community, the misdeeds of everybody in the community in the past year.

The Kperembhu Ethical Ritual Dramatic Satirical Song Performance

The ritual songs are presented in a three-phase performance as follows:

First Phase Performance by Women

The first phase of the performance is enacted by women at the main play-ground of the community referred to as *Mbaraama*. This takes the form of songs and dances which provide the needed comic relief in content and in form to the relative serious didactic male act of Kperembhu ritual drama. The songs are bawdy in content, focusing attention on the failings of men in the society in sexual matters as well as the bad characters of men, such as failure to provide for their families, drunkenness, laziness resulting in poverty and indebtedness, and so on. Similarly, the dance is characterized by vigorous and suggestive wriggling of the body especially the waist. The reason for the licentious nature of the female performance is the desire of the society to create the right atmosphere for the release of the caged feelings of woman with regard to male attribute and vices. There is no fixed formula as to the type of songs the women choose to begin their performance with. The choice of song depends entirely on the mood of the performance and the taste of their leader. However, very often, men are the subject of attack in their songs as the following song (1) performed during Kperembhu festival shows. In the song titled *Nnanta*, (a man's name; the song is hypothetically addressed to unmarried men) a man is satirized for marrying late and as such he is suspected of being impotent.

Song 1: Nnanta! (Referring to a hypothetical man named Nnanta!)

Lines	Lyrics	Idiomatic Translation
1.	Nnanta aruola ulo!	Nnanta has built a house!
2.	Zuo ogbatumtum!	Has bought motorcycle!
3.	Zuo oche	Has bought chairs!
4.	Zuo beedi	Has bought a bed!
5.	Dozie ulo	Has equipped his house
6.	Ya la onye nga-ebi e e e?	With whom will he live?
7.	Ya la onyenga-ebi e e e?	With whom will he live?
8.	Ndom ndi iju si?	Married women, are asking?
9.	Hwe ifu chiri	What you hid and wrapped with cloth around your waist!
10.	Q di ndu?	Is it alive?
11.	Ta onwuru anwu?	Or dead?

In the song (1), *Nnanta* is satirized for his delay in getting married. Despite the fact that he has made all preparations necessary for marriage, he is still unmarried. Therefore, he is suspected of being impotent. This satirization is a way of pressurizing him to marry and thus, make him to conform to the communal expectation. Impotence is viewed as very serious case in the life of a man because of the premium placed on having children of one's own within the community. Song 1 is thus, sung to appeal to the conscience of able-bodied men who are of age and have the resources not to delay any further but to get married and be viewed as responsible men within the community. Similarly, in song 2, sexual weakness is exposed and ridiculed in the case of an elderly man who married a young lady, but has been unable to give her the minimum sexual attention. The song is titled *Okobirinwoko* (elderly man).

Song 2: Okobiri Nwoko! (Elderly Man!)

Lines	Lyrics	Idiomatic Translation
1	Okobiri nwoko!	Elderly man!
2	Okobiri nwoko!	Elderly man!
3	Akwara la anwuola	With weak male body organ!
4	Ngara luru agbagbobia	Who has married a young lady!
5	Ndi igbo cha! cha! cha!	A young lady full of life!
6	Odoula ya obu ochichi	He has starved her of night meals!

Song 2 indirectly frowns at the marriage between elderly men and younger women within the community because the elderly men have exhausted their youthful life and may not have the sexual energy drive that will match the younger women. The song satirizes this phenomenon among those concerned so that it can also be a warning for other men who may be potential indulgers in this act.

In song 3 titled *Di m lee!*, (my husband!) a married man is satirized for his greed, tightfistedness and selfishness. The song laments about a man who prepares his own food contrary to the expectation of a man's domestic role.

Song 3: Di m (Lee!) (My Husband!)

Lines	Lyrics	Idiomatic Translation
1	Dim lee!	My husband ..lee!
2	Dim lee!	My husband...lee!
3	Di m baa usekwu!	If my husband enters the kitchen !
4	Ya e tee miiri!	He prepares soup!
5	Suo akpu, zutuo!	Pounds fufu and hides!
6	M ga ahara di a!	I will abandon this husband!
7	Kpọkọrọ umu.ooo!	I will take my children!
8	Tinye isi lawa la ke nna m!	And head for my father's house !
9	Ojoka. ooo!	It is terrible. ooo!
10	Ojoka nu.ooo!	It is terrible my people. ooo!
11	Obi ojoo ajoka!	Tightfistedness is terrible!
12	Ewoo, ala di mu.oo	Oh, the land of my husband. oo!

13	Ewoo, ala di mu.oo	Oh, the land of my husband. oo!
14	Hwe iso nso emela!	What you abhor has occurred!

Implicated in song 3 is the belief that cooking is not a married man's domain of chores in the traditional community, but his wife's. The song exposes how the man hides his food from his children contrary to the expectation that a parent should see to it that his/her children are fed first before he or she eats. As a result of this man's attitude, his wife threatens to go back to her father's house with her children and further condemns tightfistedness especially from men.

In song 4, titled *Nwoko*, a man who induces himself into poverty is satirized. The man, due to his drunkenness and laziness becomes so poor that he is not able to build a house of his own, and has only one piece of cloth which he wears to farm and also to social occasions. The song further narrates how on a particular day, a falcon snatches the man's only clothing which he had hung outside to dry and this embarrassing situation made the man to cry and beg the falcon that had flown into the sky to return his cloth.

Song 4: Nwoko! (A man!)

Lines	Lyrics	Idiomatic Translation
1	Nwoke..ee!	A man .ee!
2	Nwoko ndi la ala na!	A man who lives in this community!
3	Kporo uwei !	Buy yourself a cloth!
4	Uwa arasiala i ukwu!	Poverty has licked your legs!
5	Rasia i aka!	And has licked your fingers!
6	Kporo uwei!	Buy yourself a cloth!
7	Kama o doro la ndu!	Instead of the wine to remain in the keg!
8	Ya doro i la afo	Let it be in your stomach!
9	Kporo uwei !	Buy cloth for yourself!
10	Ugankwu evurula uwei !	A falcon has snatched your cloth!
11	Akwa afuyala onu!	And you have been lamenting!
12	Uwe m alaala Rima o o	My cloth has gone to Rima.oo!
13	O laala Rima o o !	It has gone to Rima.oo!
14	O laala Rima o o	It has gone to Rima.oo
15	Eeee!	E eee!

The performance of the womenfolk provides the women the cultural license to be coquettish, the opportunity to refashion their stock of songs and of course the chance to add new ones derived from contemporary experience. The entertaining womenfolk dramatic song representation has a great rewarding moralistic role. While openly confirming the supremacy of men in the society, the songs nevertheless, sarcastically allude to the limitations of men and also give the men the opportunity to adjust their ways positively both in their family and community.

Second Phase: Performance by Men

While the women are performing at the main play-ground of the community (*mbaraama*), the initiated male followers of Kperembhu are gathered at any designated point (chosen for the day) waiting for the mandatory procession along the streets and thus, this begins the second part of the Kperembhu festival drama which forms the kernel of the day's total performance. From this point, the men move into the streets, at which point, the women would wind up their taunting dances/songs, run into their houses and lock their doors; for no woman beholds the spiritual deity which the initiated males represent. At this point, the festival moves on to its climax, unfolding the satirical element of the main Kperembhu song performance by the men. This stage takes the form of songs redolent of pitchy and sarcastic statements rendered in respect of community members who have deviated from the social and spiritual ethos of the community and the Kperembhu spirit as well.

Unlike the women's performance which takes place at *mbaraama*, the men's performance moves from place to place across the community. As the men are approaching the house of one whose misconduct is about to be revealed, all singing and dancing are suspended and except for the shuffling of feet, there is silence. There is tension evoked by this dramatic element as women and children wait and listen in terror from within the houses. The tension is further heightened by the sounds of decorated wooden totems of Kperembhu carried by one of the men which he hits against each decorated wooden totem. The sound of these instruments performs the symbolic function of announcing to the community the discovery of a citizen who has committed crime against the land. This is then followed by the following introductory singing chants presented as song 5 titled *Kperembhu abiadula* (*Kperembhu has arrived*).

Song 5: Kperembhu Abiadula! (Kperembhu has arrived!)

Lines	Lyrics	Idiomatic Translation
1.	Kperembhu abi adula!	Kperembhu has arrived!
2.	E eeeeeeee!	Yes eeeeeeee!
3.	O biadula nñana. o o	He has arrived at his place.oo!
4.	Onye mmegburu Kperembhu!	Whoever that has committed a crime against Kperembhu!
5.	Mmegburu onweya!	Has committed the crime against himself/herself!

The above opening song performance may be followed by a statement of crime of the victim also rendered as song (6) in an indirect manner thus:

Song 6: Amaala lee! (My kinsmen!)

Lines	Lyrics	Idiomatic Translation
1.	Amaala lee!	My kinsmen. lee!
2.	Amaala lee!	My kinsmen .lee!
3.	Adi m icho nwa okuko m o o o!	I am looking for my fowl.ooo!
4.	I juola egbe ma o bu ugankwu?	Have you asked the kite or the hawk?
5.	Laalooloo!	Laalooloo!
6.	I juola egbe?	Have you asked the kite?

In song 6, *egbe'kite'* or *ugankwu 'hwak'* which is known to predate on fowl is indirectly used to represent the offender. Sometimes the statement of guilt may be expressed directly in a satirical song without the use of the conventional refrain as in the following example as presented in song 7.

Song 7: Nwanyi ocha! (The fair-complexioned woman!)

Lines	Lyrics	Idiomatic Translation
1.	Nwanyi ocha!	The fair complexioned woman!
2.	Ndi izu ahia anu la-adighi okpukpu!	That is into business of bone-less meat (penis)!
3.	Kwusiya..oooo!	Stop that business .oooo!
4.	I mazuta oria mmiwu!	Otherwise you will contract a deadly disease!

The song in 7 satirizes a flirtatious woman.

To vary the form and effect of the performance, Kperembhu followers occasionally bring in a striking feature of the offender's physique or an aspect of his/her character as the leading line of the song of revelation as shown in song 8.

Song 8: Okoro ocha imi mbia (You light-complexioned young man with flat nose)

Lines	Lyrics	Idiomatic Translation
1.	Okoro ocha imi mbia !	You light-complexioned young man with a flat nose!
2.	Imi mbia!	Flat nose!
3.	Atuwala Ada nna ya ime!	Has impregnated his step sister!
4.	Ala aruola!	The land is defiled!

After all the songs for the day have been rendered and repeated as many times as possible with the accompaniment of hand-clapping, beating of the wooden instruments, dancing and ululation, one of Kperembhu's followers who has a loud, sonorous and resonating voice would interject the deity's praise-song as presented in song 9.

Song 9: Anya ndi-ihuhweezoroezo! (The eyes that see whatever that is kept secret)

Lines	Lyrics Idiomatic	Translation
1.	Anya ndi-ihu hwe ezoro ezo!	The eyes that see whatever that is kept secret!
2.	Inyikirinyi!	Charcoal!
3	Tufuo ala hu mmoo!	The opened hole upon the earth through which spirits see!

If the head of the house where Kperembhu's spirit potentially pitches its tent can no longer bear the anguish of listening to the unsettling tales of betrayals within the community, he would plead on behalf of the victims, by repeating the deity's praise names as in song 10.

Song 10: Anya ndi ihu hu ezoroezo! (The eyes that see whatever that is in secret!)

Lines	Lyrics	Idiomatic Translation
1	Anya ndi ihu hu ezoro ezo!	The eyes that see whatever that is in secret!
2	Inyikirinyi	Charcoal!
3	Tufuo ala hu mmoo !	The opened hole upon the earth through which spirits see!
4	Ka iwe I churu. o o	We plead with you!
5	Kpa akpa !	Reprimand!
6	Egbula egbu. ooo	Do not kill ooo!

Once the message of plea in which the head of the house genuinely expresses his plea is rendered, the performance of this plea song will move to other points in the community to render similar plea in conformity with the code of ritual observance.

Third Phase: A 'Communion' Experience

The third phase is the climax of the Kperembhu ritual festival and it is referred to as *nriko* 'the communion experience' because it is believed to be the celebration of the appearance of the spirit of Kperembhu at the local market square usually on 'Afo' market day. The celebration includes the entire members of the community, friends and well-wishers. The celebration involves drumming and dancing as the members of the community shower praises on the spirit of Kperembhu in accordance with their belief that the earth has been appeased and the wrath of Kperembhu deity averted by exposing the evils of the society that can hinder the progress of the people.

Discussion of Findings

From the songs presented so far in tables 1 to 10, It is obvious that the main purpose of the formalized ritual dramatic songs is to make the perceived offending members of the community to suffer ridicule for their actions, with hope that there would be some noticeable change in their behaviour for the good of the society in general. It is therefore absolutely necessary that the community members are not left in doubt as to the recipients or targeted individuals or groups of particular songs. This is why the satirical contents/parts of the songs are repeated over and over for such effect. From the lyrics of the songs and their description, it is observed that the specific purpose of Kperembhu ritual dramatic songs reflects not only the form of the songs but also the scope of the performance of the songs. The performance of each song by both the men and women is brief and this brevity in performance derives from the brevity and the form of the songs. All songs are short with piercing and provoking meaning and they derive their force through repetition. Although the lyrics of the body of songs vary from the mocking, through the lewd and to the serious, the components of the songs nevertheless, reveal their relevance to the satirical context. Another point to note is that in order to fully achieve the satiric intention of the ritual dramatic songs, the medium of exposition has to be thoroughly understood by both the actors (the singers) and the audience (the listeners).

Furthermore, from the composition of the songs and their performance, it might be assumed that the Obikabia/Umuokenye Ovom community of the Ngwa-Igbo operates what Nwoga (1971) refers to as 'a shame' culture in which the major deterrent to crime is not 'guilt-feeling' but 'shame-feeling'. This is a culture which instills in the members of the community the fear of the weight of words where the words of the song conjure into them a sense of shame from wrong-doing just as the same way, a fixed momentary look by a mother at her child, instantly conjures in the mind of the erring child a spontaneous feeling of shame. In fact, for the individual youth, corporal punishment would be a more welcome relief than being put to shame in the community through ridicule.

The dramatic pattern that incorporates the satirical core of Kperembhu dramatic satirical songs can be likened to the ritualized form of Orisa-nla festival of Okemesi in Ekiti state, Nigeria as described by Adediji (1967). Both rely on the ritual procession for communication, and both depend on the element of suspense for delivery of the satirical songs. But an obvious difference in the two relates to the content of the satire. While the Orisa-nla performance as noted by Adediji (1967) focuses attention on ridiculing the conduct of highly-placed persons in the community, the Kperembhu dramatic satirical songs target men and women who have transgressed against the moral conduct or general ethos of the community; their position in the society notwithstanding.

Another basic difference concerns the mode of delivery of the invective. While in the festival of the Orisa-nla, the names of the people being satirized are never mentioned, in the Kperembhu case, there is a patterned dramatic progression culminating in exact exposure of the victim's identity.

Among the Obikabia/Umuokenya people, it has been observed that the satirical medium and the role-playing feature of the ritual drama are both generally endorsed. This is why, for instance, the men do not interfere with the seductive dance and the derisive songs of the women. This is in spite of the fact that some of the men might rightly or wrongly recognize the mocking songs and allusions made to their persons. Similarly, as soon as the men engage in their own ritual-process, the women would immediately disperse and listen to Kperembhu's message through the men's performance only from closed doors. Thus, for the ritual drama to have meaning within its context, the active and passive participants, in the ritual drama would have to be conscious of the significance of the element of role-playing in a performance of this nature. This is a point about dramatic elements in a non-theatrical context which has been elaborated upon by Ogumba (1978p.10) in his analysis of the function of role change in traditional African festival drama when he says:

Indeed, it is this role change which makes ritual possible, enabling the audience to cut out the individual and substitute the character.

Similarly, Bamidele (2000p.29), who, in drawing attention to oral literature (like the Kperembhu satirical dramatic songs) as a tool for understanding (indigenous) oral art and its aesthetics notes that, 'the attitude to oral art in all traditional societies can be described as 'aesthetics of total communion' involving members of the community. Also, citing an example of this 'communion' experience with oral Igbo poetry, Egudu and Nwoga (1971p.1) assert that:

(It is)... composed according to the social (cultural or ceremonial) needs of the communities... and according to the traditional practice deriving from, and indigenous to the communities.

From this assertion, it is obvious that a people's culture colours and shapes their literary creation and aesthetics.

Conclusion

From the foregoing discussion, it is glaring that satire is a formidable weapon in social discourse in the Obikabia/Umuokenya Ovom community. The spirit of Kperembhu's exposition of the moral misdemeanor with its goals and method of delivery is in the long run very noble because it helps to regulate the moral temperature of the community. It criticizes the ills of the society in order to encourage ethical behaviour of members of the society and as such helps in maintaining social equilibrium as well as promoting positive social change for upholding ethical and moral values of the Igbo people. The relevance of oral art in solving human societal problems is very significant and not limited to pre-literate societies. Oral literature is even more relevant contemporarily as communities employ it as means of protecting their ethical and moral values. There is therefore the need to sustain oral literature like the Kperembhuritual dramatic satire because it is a veritable tool not just for entertainment and information dissemination but significant approach in sustaining preserving and transmitting a people's culture.

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The Concept of Property Law in G. W. F. Hegel's Legal Theory

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Abstract

For Hegel, property is essential for an individual to experience freedom as a person and for the existence of ethical life within a society. The objective of this study is to examine the concept of property law in Hegel's legal theory. The problem that warrants this investigation is that Hegel's property right theory is very robust and strong against fellow citizens but shrinks and fades away at the level of the state. The method of this study is analysis. Research findings reveal that for Hegel, unlike Locke, the significant end of the state does not consist categorically in the protection of property: the end of the state is the state. So, private property may be subordinated by a higher domain of right – the state. In conclusion, this study submits that Hegel's fundamental conception of the state should be cast aside because it is not the kind of state that fully preserves an institution of private property it claims to do, which, in order to protect the property right against fellow citizens, should also protect the same right against the government of the state. This is the only way to make individual rights to private property worth the name; heedful of the fact that the main purpose of the judiciary is to protect individual rights of those who come before the court against whosoever, including the government/state.

Keywords: Right; Individuality; Personhood; Property; Recognition; Subjectivity.

Introduction

Philosophical perspectives on property date back to the ancient times. Pythagoras and Plato recommend communalistic property rights because private ownership of property is regarded to be socially divisive and against the transcendental development of the individual. For Plato particularly, communal ownership of property engenders the best social order (Rudmin, "Property," in *Philosophy of Law: An Encyclopedia* 695). For Aristotle, private property is natural to man, arising from unconditioned self-interest; it boosts economic activities, moral development, and social concord. Thomas Hobbes maintains that the condition of human

beings in the state of nature must have caused them to abandon common property right to everything and to admit private property safeguarded by civil power. For Hegel, "property is to be regarded not simply as an economic category or the outcome of utilitarian calculus; not only as a result of labour or convention; not purely as a necessity for social stability or diversity" (Stillman, "Property, Freedom, and Individuality in Hegel's and Political Thought" 133). It is really more than all these.

For him, property is a *sine qua non* for the self-realization of personality. It is a philosophical and political requisite, fundamental for the development of humans as rational beings. Property is the minimal condition for every individual person to recognise himself or herself as free. To claim something as one's own is simply to make evident of one's will in the objective world. This will needs not only to acknowledge itself in this manner, but also needs to be acknowledged or recognized by others in order to authenticate its freedom (Hegel, *Philosophy of Rights* §44). In owning or possessing something, an individual realizes the capacity of his or her will in producing positive changes in the world's circumstances. This action, as shown in the uses one makes of one's property/possession, individualizes the will, and sets oneself apart as a distinctly rational being in the world of possibilities (Blumenfeld 79-80).

The Concept of Property Law in General

Property law is the law that governs the rights and ownership associated with property of whatever kind. Property law is fashioned with the intention to regulate the relation of persons to property, thereby, offering a secure foundation for the acquisition, enjoyment and disposal of property. Property law practice is dynamic; it deals with the transfer of interests in land. This is otherwise known as conveyance or conveyancing (Duru 1). It involves various forms of property ownership, including sole ownership; joint tenancy; community property; and so on. The cardinal rights with regard to property law include the right to utilise, exclude others, possess, and transfer property. Property law is very vital in bringing to an end or deciding conflicts and disagreements over property related issues. The purpose of property law is to offer security in acquisition, enjoyment, and disposal of property.

There are two types of property: *real property* and *personal property*. A good number of the legal concepts and rules associated with both types of property are deduced from English Common Law. Modern law has integrated many of these concepts and rules into statutes, which now give definitions to the types and rights of ownership in real and personal property. *Personal property*, also called movable property, is anything except land that can be subjected to ownership, including money, notes, patents, stocks, and copyrights, as well as intangible property. *Real property*, on the other hand, is land and normally anything erected on, affixed to, or growing on it, including buildings and crops. Real property is equally used to state emphatically and authoritatively any rights that come forth from the ownership of land. The term *real estate* and *real property* more often than not has to do with land. The term *land*, in its encompassing parlance, involves not only the face of the earth, but also all things of a perpetual, permanent and enduring nature over or under it, not excluding oil, gases, and minerals. Also, the word *premises*, in modern utilization, has come to connote the land itself or the land with all constructions/structures being joined in close association. Even residential buildings and yards are normally regarded as premises ("Property Law," *Gale Encyclopedia of American Law* 160).

The difference that exists between real property and personal property is normally not difficult to detect. However, the character of property can be changed in order to improve or make fitter for a particular purpose. Property that is *ab initio* personal in nature becomes part of realty by being annexed to it, for instance, when rails are turned into a fence on land. However, in certain circumstances, the intention or agreement of the parties involved determines whether property already annexed keeps on its character as personal property. For instance, a landlord and tenant may agree that the new lighting fixture the tenant attaches to the wall of the corridor of his dwelling stays on as the tenant's property even after the expiry or termination of the lease (*Gale Encyclopedia of American Law* 160-161). Furthermore, property may be classified as either *private* or *public*. Private property belongs to one or more persons. Public property, on the other hand, is owned by the entire nation, state, or political subdivision. In addition, personal property can be divided into two main categories: *tangible* and *intangible*. Tangible property includes such items as animals, jewelry, and merchandise. Intangible property includes such entities as bonds, patents, stocks, and copyrights (*Gale Encyclopedia of American Law* 161).

Property for Personhood in Hegel's Philosophy of Property Law

Hegel's philosophy of property law, which is founded on the notion of personhood/personality, sprang up in an underlying form with Immanuel Kant. According to Kant, everyone is invested with the faculty of having as his/her own any external object upon which he/she has exerted his/her will. Anything is rightfully mine when I am so connected with it that anyone who uses it without my consent does me an injury. These principles necessitate that everything external and capable of being put to a practical and profitable use have an owner; for if any usable thing were to remain without an owner, freedom to that extent would deprive itself of the use of its voluntary activity in thus putting usable and profitable objects out of all possibility of use (Glockner 79; Cairns 517). Fichte transmutes this Hegel's idea into the doctrine that beings are free completely without qualification in their self-determination to have causality; that since they are free causes in the sensuous or aesthetic world they inevitably expect and wish to have an effect in the sensuous world to match or fit the conception. Hence, they have colligated certain objects of the sensuous world, which must be reciprocally incapable of being violated or infringed, to their end (Fichte 176; Cairns 517-518).

However, with Hegel, the philosophical theory of property attained its supreme level of edification and uplifting enlightenment. In order to subsist as an idea, the freedom of a person should have to be substantiated in an external sphere. Therefore, everyone should oppose to his/her free mind the idea of "thing" – which is the external, pure and simple, something not free, impersonal and without rights. Owing to the fact that things have no end in themselves, and receive their destiny and soul from the will, persons have as their essential end the right to place their will into things, thereby, making the object theirs (Hegel, *Philosophy of Rights*, §41). Unlike Locke, who simplifies ownership as the "mixing" of self-ownership and labour upon antecedently un-owned things, Hegel offers a deeply refined approach to property ownership which cautiously integrates many cardinal concepts that define the Idealist philosophy of his day. He writes: "the rationale of property is to be found not in the satisfaction of needs, but in the supersession of the pure subjectivity of personality. In his property, a person exists for the

first time as reason. Even if my freedom is here realized first of all in an external thing, and so falsely realized, nevertheless, abstract personality in its immediacy can have no other embodiment save one characterized by immediacy" (Hegel §41).

Analyzing Hegel's philosophy of property law which is based on the idea of personhood, Alan Patten points out that Hegel initially takes to be the case that persons occupy the social world, and then queries the type of institutions that should exist in such a world. The social world cannot be composed of only individuals and institutions. For Patten, this is the liberal perceptiveness of the relationship between the individual and the community, and actually the one Hegel attempts to resist strongly. *Subjectivity* for all individuals is a *sine qua non*, in the absence of it there is no contract, no property, no rights, and no lawful penalty or punishment. Human persons as *subjects*, and not just as individuals, can make contracts, have legal rights, and can equally face the resultant effects of their actions. All these phenomena need at least two persons for their accomplishment. When they are lacking, there is no social world for persons to reside, in the first place (Patten 144; Wilson 72). Subjectivity is a person's independence from, and knowledge of, their circumstances, desires, and situations. It is the foundation of individual personality, and personality itself is the distance between oneself and one's condition. It affords to persons the capacity to appraise, ponder on, or think over their ends.

So, for Hegel, property is directly bound or trussed to personality and its development because the property right, the will of the thing, is the cornerstone for the rights of the person to both life and liberty. The individual person strongly asserts, affirms or claims himself as he asserts or claims a property, through his will to occupy, to own, to possess and to transform himself: "it is only through the development of his own body and mind, essentially through his self-consciousness's apprehension of itself as free, that he takes possession of himself and become his own property and no one else's" (Hegel §57). Once an individual acquires property in himself, his rights are inalienable, not subject to forfeiture. Since a person can alienate only "single external things" (Hegel §65 & §75). According to him, "therefore, those goods, or rather substantive characteristics, which constitute my own private personality and the universal essence of my self-consciousness are inalienable and my right to them is imprescriptible. Such characteristics are my personality as such, my universal freedom of will, my ethical life, my religion" (Hegel §66).

Just as buildings are constructed by the social experiences of culture and education, it is the institution of private property, Hegel opines, that unambiguously and uniquely permits persons to properly make use of their culture and education as stuff or material with which they build up their personalities as free subjects. Therefore, from this perspective, according to Hegel, personality is not innate. It is not given *a priori*. It is not based on hypothesis or theory. It must be practically developed. To develop a person in this regard, a human being must, at a minimum, take full possession of his/her body – the inner being first, and then acquire property in external things. Every individual, according to Hegel, has the capacity to develop into a person, however, this is only attainable when we first of all will our possession over our own lives and bodies, and then over other external things (Hegel §47). Hegel infers the institution of private property from the idea of personhood by way of four formal propositions: (I) The person must give himself/herself an external sphere of freedom. (II) The sphere of freedom must consist of entities that are "immediately different and separable" from the person. (III)

The human body, human capacities, and external things can be said to meet Hegel's criterion of difference and separation, however, they do so in different ways. (IV) The person can only give himself/herself a "sphere of its freedom" in private property (Schmidt am Busch 579; Wilson 73).

Subjectivity: Its Mediation and Recognition

In its real sense, personality calls for property in order to show-case its particularity to all. By coming into possession of the desired things, persons affirm themselves as free individuals. By obtaining material things, the rational feeling that accompanies an unsatisfied state, that is, desire, becomes concrete in the actual ownership of things, and the will becomes substantiated and materialised in the world. The most essential of these feelings that accompany an unsatisfied state is the desire for recognition, and this recognition calls for physical things for it to become actual or objectivized. Recognition is fundamental for the creation of self-consciousness. This, in turn, is vital for the objectification of the will through the medium of private property. With this in mind, Hegel stresses that "a person, in distinguishing himself from himself, relates himself to *another person*, and indeed it is only as owners of property that the two have existence (*Dasein*) for each other.

Therefore, "*identity in themselves* takes on existence (*Existenz*) though the transference of the property of the one to the other by common will and with due respect of the rights of both, that is, by contract" (Hegel §40). To will to obtain or own a material thing and to then take earlier possession of it is never sufficient: the material thing must have been without an owner, which considers as possibility the expected relation to others (§51), whereby the inner act of the willing person that says something is mine must equally become recognizable by other people (§51), Hegel singles out as very important the fact that ownership can only be attained by acting in the social world in the presence of other persons, and it is recognition that makes this a possibility. As distinct from Locke's, which allots ownership based on a strictly individualized relationship, for instance, the blending of labour, between person and thing. Hegel accents that ownership, the act of possessing and controlling property, can only be accomplished by performing the possessive actions in the social world in the presence of other people, and it is recognition that makes this a possibility. Elaborating on this, Dudley Knowles acknowledges that property is a crucial constituent of self-consciousness (Knowles 49); "if I am to determine myself, make something of myself, the self that is operated on must be recognizable by me in just the same way that it is recognized by others. If, therefore, we recognize the grasping of an object as taking possession, we do so precisely because we identify the will of the property holder in his grasp" (Wilson 75).

Above and beyond all other considerations, every person desires to be treated with respect. This is equally so when each person's property is handled with respect. Therefore, the right to recognition is the right to civility – the act of showing regard to others, dignity and respect, and it is through contract and exchange that happen in the community of human beings that property becomes the thing that mediates between two individuals, and by that means produces a *shared community of will* in that the two parties *will* the upkeep of the institution of property and of their own rights. The final upshot of this mediation is the particular point in time of mutual recognition between subjects that can only be attained through the mediating

object of property, contract and abstract law (Schroeder, 1998, 19). As soon as individual persons engage in a community of mutual and interactive recognition, the object of property functions as a medium in and through which such recognition is demonstrated, made apparent and given presence as a public sign (Benhabib 172). The crime of larceny or theft, for instance, is the crackdown on the recognition of another's will in their property. Crime is disaffirmation or abnegation of right because it neglects to employ any reciprocal recognition with others (Brooks 81). So, the object of property is a social one because another individual accredits and acknowledges the will of others in it. As Renato Cristi succinctly put it: "I am a proprietor in the presence of the will of another person" ("Hegel on Property and Recognition" 340).

Property as Man's Domination of Nature: Hegel's Arguments

For Hegel, in property, the individual person asserts and proves the domination of man over nature. By owning property, man declares or affirms solemnly and formally as true "the absolute right of appropriation which he has over all things (Hegel §44). Expatiating on this, Joachim Ritter points out that behind the apparent immobility of property as a thing is hidden, for Hegel, the historical activities of work and interaction that have domesticated nature by demystifying it (Ritter §6), purging it of its natural gods, proving that natural objects exist not for themselves, but only for man, and transforming the natural world into "things" lacking reason or purpose in themselves and thus, as things, into that which can be appropriated by man (Hegel §42). Therefore, property is a ceaselessly materialization and voluntary substantiation and validation of man's domination, as the individual relentlessly affirms in property that nature and natural objects exist for man and that man, by owning property, upholds and substantiates his free mastery of nature. In making this averment, the individual equally extends the limits of his will with regard to his action and, thereby, exerts influence on his environments. The number of property a person possesses are his means of controlling and shaping nature in order to affect, develop, and express his own character and his style/manner of living and working (Stillman 138).

In Hegel's idealist concept of property, man as will transmutes a thing that confronts him into a property, that is, an existent that substantiates a free will (Hegel §29). The entire Hegel's idealist philosophy, not excluding human will in objective spirit, transmutes all things confronting it into materializations of its own knowledge and activity. When Hegel affirms that "to comprehend what is, this is the task of philosophy, because what is, is reason" (Hegel §11), he can accept that "what is, is reason" because the will and spirit have amply permeated the world, in property and in other means and, therefore, made the world rational, demolished its strangeness/foreignness and made it comprehensible (Stillman 139). So, man's domination and comprehension of nature is equally the liberation of the human and the spiritual from the natural and the pre-spiritual; man is distinctly and understandably distinguished from nature. With this distinction, slavery becomes a thing of the past because "all historical views of the justice and lordship ... depend on regarding man as a natural entity pure and simple" (Hegel §57), an entity who is not free without rights. These rights, no doubt, are very essential for man to live his social life as a social being.

Hegel's Abstract Right as Emanating from Social Life

Hegel employs the concept of abstract right to ascertain the category of human actions that are essential for freedom. He reasons out that human freedom is only possible if individual persons can own and transpose property devoid of substantial limitations. For the reason that abstract right must be concretized, specific, and contextualized by custom and social life, the abstract property and contract right is then formed by morality and ethical life, neither of which entirely contain or include Hegel's persistence that freedom is embodied in the right to gratify the human will through accordant, agreeable and free ownership/transfer of property. In "Property, Freedom, and Individuality in Hegel and Marx Political Thought," Peter G. Stillman argues that the abstract property right functions as a kind of idealized property right, where individuals have equal capacity for property ownership, and where full and absolute ownership is dependent strictly on their personhood, irrespective of social status or hierarchy (Stillman 206). This *idealized* abstract right is the way to transfer property to others without any social control by domination or compulsion. The transfer of property under abstract right is done freely by the individuals involved, and the right to freely carry out these particular actions is crucial to any conception of social freedom (206).

In its simplest definition, abstract property right is the basic or primary rights that remains after all other socio-cultural contingencies have been "taken away". It is the right that must remain in order to maintain an individual's freedom. It has to be in place if the society is to advance and encourage freedom. Seen from this perspective, property rights are the logical upshot of an ethical society inhabited by moral beings who are rights holders and self-insufficient gregariously living together. So, abstract property right presupposes institutions for its own realization, and can equally be circumscribed by those institutions, basically by the state's own capacity for action (Siep 278). It should always be borne in mind that the institutions which regulates and shields abstract right are still bound by the laws of the civil society – the abstract individuals live and operate within the ethical and moral lives of the civil society. In this regard, morality and ethical life then render support to abstract personality in its effort to become real, existent or something concrete. Therefore, in the absence of moral thoughtfulness and an ethical community, the abstract right is hollow, vacuous and devoid of significance or force – holding or containing nothing (Quante 278).

Therefore, in Hegel's concept of abstract right, free will is a kind of freedom lacking completeness if the free will does not operate within a real world defined by morality – how the will regards itself; ethical life – how others perceive the will and other individual persons. Hegel points out that abstract right is limited to the negative – *not to violate* personality and what results from personality. There is no doubt that property is what results from personality, hence, abstract right at first constitutes a duty not to interpose with the property of others. The Hegelian right to property not only validates the duty not to interfere with the property of other people, but also it validates the right to try to acquire property without any interference (Wilson 83; Quante 278); except the higher sphere of right – the state.

The State and Property Right in Hegel's Philosophy of Property Law

In spite of the fact that Hegel conjectures a liberal conception of the precedence of subjective rights and private property, these rights do not stretch out into the political domain. With regard to private law, the status and common law jurisprudence that govern ownership claims between individuals, his conception seems modern and liberal. However, this is no longer the case when liberal conception of private property rights borders property law, which is obliged to acknowledge the ethical precedence of the state and its unstructured and amorphous sovereign authority over property. It is very necessary to point out that Hegel's philosophy of property law aims to shield individuals from one another, but not really from the state (Siep 287; Wilson 87). The existence of momentous conflict between individual persons in the state, notwithstanding, there is neither tautness nor latent hostility between individual right and the ruling power of the state, and hence, for Siep, no shielding of individual freedoms against the state's monopoly of power. This is a determinant limitation in Hegel's liberal idea. According to him, the primary inadequacy intrinsic in Hegel's *Philosophy of Right* is simply this inability to lay down a defense or vindication of fundamental individual rights against the state (Siep 287).

Hegel is defiant and reluctant to create the types of protections in a public law that he considers essential and incumbent in the private law. The reason for this is that he finds it difficult to formally and explicitly endorse the notion that an individual property right, even the property right of a community, can supersede the superior right of the monarchic state that he assumes is necessary. He believes that because there is no *exchange of equivalents* between citizens and the state; there is no contract with the state; therefore, states cannot infract property and property rights (Wilson, 88). Hegel, in an explicit manner, denies that a contractual relationship, the type recommended by Hobbes, Locke, Rousseau, and Fichte, exists between the citizen within a state – a kind of contract of all by all, between the citizens, individually or as a unity of different wills, and the state (Hegel §75).

In addition, Hegel refuses to accept that the state came into existence for the purpose of protecting private property in direct opposition to the right of the sovereign and the state, where the sovereign's and the state's rights are considered as articles of contract and founded on contract. He upholds this view because the last-ditch reason for the state coming into existence is not the security and the protection of property and of personal freedom (Hegel §258). The state is only assigned as a task to maintain, in unaltered condition, these rights when they are infringed by citizens to the detriment of their fellow citizens. On the other hand, the state is not obliged to maintain property rights. Simply put, states are not obliged to hold in high esteem this category of property right, in Hegel's conceptual schemes.

Lucubrating on this, Avineri avers that “under no condition should the state be conceived as an instrument for the preservation and defence of property, and, furthermore, the state cannot be mere executor of private, economic interests of citizens” (Avineri 85; Wilson 88). That is not the supreme end of the state. Unlike property, the existence of the state is not left to personal choice. The state is not something optional. Resultantly, Hegel's state cannot be the product of a contract between citizens or between citizens – as a collective whole and the sovereign and the government because contracts and property arise from the discretionary will of persons – as something optional, and the state cannot plunge itself into a contract with any individual because it does not possess an arbitrary will. So, the Hegelian property owner needs not to fight

for acknowledgement against the state because the end of the state is state, not the protection of property (Dallmayr 106; Wilson 89).

Critique of Hegel's Philosophy of Property Law: Responses from Philosophers

Hegel, by obtaining the rights to liberty and life from right to property, he expresses his interest and anxious feeling for "bildung" – a German word which means education or formation - of the individual. John Locke maintains the individual's property in himself as primary, underived and original. According to him, "every man has a property in his own person ... The labour of his body, and the work of his hands, we may say, are properly his" (Locke, *Second Treatise*, sec. 27). Locke presumes and takes to be the case that every individual owns himself/herself as property; hence, derive property in things from property in self. Since Locke starts with the logical assertion that all individuals own their minds and bodies, he considers property as a given, not really as a task for the individual nor as a problem to his legal and political philosophy. This is contrary to Hegel, who maintains that the individual's appropriation of himself, that is, his self-conscious discernment or understanding of himself as free, is neither automatic nor achieved hands-down, without great effort. Consequently, much of Hegel's philosophy of property law is geared towards a laborious building-up, considering and examining the ways through which the individual can gain possession of, and property in, himself/herself.

It is actually on this note that Baruch de Spinoza insists that reason is as much a part of natural psychology as passion, and private property is legitimized by reasonableness (Rudmin 695). For Hegel, property is the factual evidence that helps to establish the truth of man's domination of and liberation from nature and his affirmation and averment of himself as a spiritual being. For Karl Marx, on the other hand, capitalism apparently involves the domination or supremacy of nature on a historically revolutionary and progressive scale (Marx, *Communist Manifesto* 1). However, capitalism mastery of nature also hinders liberation. It binds human beings to nature and to things. The working class, in their work, are lessened and reduced to their animal functions, their human dignity suppressed or even entirely eliminated (Marx, "Estranged Labour" 292; Stillman 151). Labour itself is nothing more than a means to enable the workers to exit, never a liberating life activity of self-fulfillment. Social interactions and communications suffer the loss of their human characteristics and take on the ludicrously odd form of a relation between things (Marx, *Capital* 72). Surely, for Marx, so little have human beings freed themselves from nature that all existing societies are ascertained or shaped by the play of natural forces, not made by intended or willful human action. For Hegel, the property right is the basis for the rights of the individual to life and liberty (Hegel, *Philosophy of Right* §65-66).

David Hume recognizes the general rule that possession must be stable. So, he proposes to find a method by which human beings can distinguish what particular goods are to be ascribed to each person, while the rest are excluded from their possession and enjoyment to ensure social order and cooperation. He maintained that when society is first established, property is assigned to its first possessor. However, the real challenge, according to him, is about the rules which control the disposition of property after the society is once constituted or established. The most important of these he found in the idea of occupation, prescription, accession and

succession. Here, the real influence of the Roman Law on his thought is very obvious (Cairns 385). Hume defines property as a relation between a person and an object which allows him, but disallows others the free use and possession of it, without the laws of justice and moral equity (*A Treatise on Human Nature*, 310). For him, human beings are always unwilling to leave property in suspense, even for the shortest period of time, because it can easily open doors of violence and disorder.

Therefore, the rule that property belongs to the person who occupies or possesses it first. According to Hume, this is because if this rule is not acknowledged, there will be no good reason to ascribe or impute property to any succeeding possession. However, he quickly asks: “if property belongs to him who first possesses it, what do we mean by possession?” He immediately responds: “we are said to be in possession of anything not only when we immediately touch it, but also when we are so situated with respect to it, as to have it in our power to use it; and may move, alter, or destroy it, according to our pleasure and advantage” (Cairns 386).

J. G. Fichte conceives property to be, broadly speaking, something external to a person which constitutes a condition of that person being able to act freely and effectively in the sensible world (Fichte, *Foundations of Natural Right* 184; James 32). For both Fichte and Hegel, the private property system revolves around the way in which private property offers the individual property holder with a concrete perception of his/her own agency, and in this manner helps him/her to establish himself/herself as a free person. Non-interference, as an essential element of private property, equally plays a crucial role in self-understanding whereby the individuals define themselves in relation, and in contrast, with others (Wilson 80). Fichte considers property as a right/claim stuck to labour and social equality with boundaries on ownership in order to protect and safeguard freedom; unlike Hegel, who regards property as a social institution that is very crucial for freedom through common and reciprocal acknowledgement within ethical life and the society.

Conclusion and Recommendation (s)

Where does this really take us to? Are property relations laws for preserving the total societal economic output or are they norms for guaranteeing individual coexistence according autonomy and non-interference? The target of philosophers of property law should be how to strike an equipoise between the individual's self-interest and the common good. The Scottish philosopher and economist, Adam Smith, who was greatly influenced by John Locke, argues that “human beings, in seeking their own achievements and well-being, are often 'led by an invincible hand' to simultaneously benefit the society as a whole” (Smith, *Enquiry into the Nature and Causes of Wealth of Nations* 17-18; Noble et al, *Western Civilization: The Continuing Experiment* 748). Unlike Marx, who proposes the abolition of private property and establishment of socialized ones; Hegel ties property to individuality. Very regrettably, Hegel's theory of property law is weak. It melts at the level of the state. The fact that individual right to private property fades away at the state level implies that such theory cannot offer strong *political* rights. Hegel's fundamental conception of the state should be jilted because it is not the kind of state that fully preserves an institution of private property it claims to do, which, in order to protect the abstract property right against fellow citizens, should equally protect the

same right against the government of the state. Finally, individual right should trump every other goal to which it is in conflict, including that of the state and government. The Hegelians should consider a true liberal, democratic, and capitalist type of state as an alternate or substitute to what Hegel has offered.

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Jacques Maritain's Perspective on the Individual Responsibility in Attaining the Common Good

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Abstract

Jacques Maritain on his perspective of the individual's responsibility in attaining the common good is a study that is set at exposing the responsibility of the individual person in attaining the common good which he sees as the good life of the entire community. To know what the common good and the individual responsibility is, it is important that we examine what the common good means to Maritain, and his own perspective about the individual person and the responsibility of the individual person towards the attainment of the common good. We adopt expository and analytical method by reviewing relevant works that pertain to this discussion and including Maritain's work. The purpose is to establish the individual responsibility, obligation towards attaining the common good. This study concludes that the individual should be engaged or participate in promoting the common good by making individual sacrifices, seeking to be virtuous and following after justice. This means that the individual is the unit that can orchestrate the status of any given society for it is the only thing that can determine the feasibility of the good life.

Keywords: Common Good, Individuality, Justice, Personality and Responsibility.

Introduction

The idea of the Common Good has been an underpinning socio-political and philosophical colloquy for centuries as various thinkers since from time immemorial tend to make contribution to its development. Ancient philosophers in the likes of Plato on his idea of a “Common Good in politics and society.” On his own work titled “*The Republic*”, Aristotle who also built his own ideas on Plato's ideas and formed the concept of “the Common Interest” in his work titled “*Nicomachean Ethics*” and “*Politics*”. Socrates also being a character in Plato's Republic contended that the essence of society and politics is the same as the reason for flourishing human being – to be ruled by reason and some for the common good. Cicero, a Roman philosopher in his work an “*On the Commonwealth*” and “*On Duties*” also emphasizes on the concept of the common good in the context of societal well-being and civic responsibility. There are many other philosophers I believe that might not have directly used the term “Common Good” but indirectly contributed to it attainment and attaining it denotes responsibility that should be carried out. This pursuit in contemporary time remains a critical concern, precisely in the face global challenges such as social injustice, inequality and environmental degradation. Another philosopher, who is also our major point of interest that made significant contribution to this discussion of the common good is Jacques Maritain a Catholic fresh philosopher for his work on Thomistic Philosophy and its application on modern society.

Maritain's notion on the common good stresses the magnitude of individual responsibility in obtaining on achieving societal well-being. According to Maritain individuals are morally obliged to contribute to the common good, merely not only as a collective body of individual in a society but as a distributed individually unit of individual interest for human improvement or growth. This standpoint stirs up vital questions regarding the nature individual responsibility, civic engagements, and the relationship that exist between personal virtue and the common good. Most society basically associated the idea of common good with state responsibility, and in this context, when I say 'state' I mean government, situation where the attainment of the common good is embedded only in the shoulder of the government but his study is more than that as it clearly will show if through Maritain's thought.

Despite Maritain's relevance ideas to contemporary debates and contributions, a need for nuanced examination of his perspective on individual responsibility in attaining the common good is necessary. This study will be directed towards making this necessary examination of Maritain's philosophical framework and its implications for understanding the individual agent and collective well-being.

As we proceed to examining Maritain's thought on this subject matter,. This inquiry resorts to contribute to ongoing discussions in fields such as ethics, civic engagement and political philosophy, giving insights into how the individual person is giving a role to work towards the common good and also for work collectively.

The concept of the common good in our modern societies is a matter of great recognition and is common almost in every society laying out grieves regarding the non-conducive nature of their society, a society that doesn't promote the common good so one is tempted to ask, what should be responsible in promoting the common good” is the individual also responsible for promoting the common good? Is this only the state (government) responsibility? There

remaining a disconnect between theoretical discussions of common good and the practical responsibilities of individuals in achieving of. Since Jacques Maritain's philosophical framework offers valuable insights into the relationship between the individual and the common good as could be found in one of his work "The Person and The common Good." What is the common good to Jacques Maritain? Is the common good something only materialistic or transcendental? What do we mean by the term "individual" to Maritain? In his work "The Person and the Common Good", he made a distinction between the "individual person" and the "individual", so what is the individual person and the "individual? Of what relevance is the common good in modern society or to the individual? And most importantly, what is the individual responsibility in achieving this common good? we are to introduce Maritain's philosophical framework as a valuable resource for explaining this issues.

The purpose of this study is to analyze and examine Jacques Maritain's philosophical perspective on the individual responsibility in achieving the common good. Other than this, we are to also explore his concept of the common good and its relevance to the individual. We are to investigate his idea of the infidel and the individual person and also see how relevant the idea of the common good can affect the individual and the individual person. We are to also examine Maritain's view on the moral and philosophical base of individual's responsibility in attaining the common good. By exploring his thought on this subject matter, this article seeks to contribute to a deeper understanding of the relationship between the individual and the common good, and to shed light on ways in which the individuals can work in togetherness towards the common good.

This study will make use of expository, textual and analytical approach to explore Jacques Maritain's understanding on the individual responsibility in attaining the common good. A close reading and analysis of Maritain's works, including other relevant works, articles and essays to obtain a comprehensive understanding of his philosophical thought on this matter.

We are to employ the analytical method to critically evaluate Maritain's idea, examining the strength and weakness of his argument. This analysis will also involve the contrasting and company of Maritain's thought with other relevant works in order to situate his ideas within a broader intellectual context.

This study cannot be overemphasized as the study is built on individual responsibility and the common good. This study gives a lot of insight on civic engagements, where the individual is ethical and politically employ to contribute individual or carry out his or her own moral obligations for the attainment of the common good. Our modern society today has undergably places too much emphasis on the government responsibility for attaining the common good which the lay man simply tag as good living among individual and have, forgotten that there is an individual responsibility, an individual role or obligation that is to be carried out to attain this good living.

The same way people see having good children with good behaviors as the only evident for good parenting, forgetting that good presenting alone doesn't guarantee one with good and well behaved children but rather children also doing and knowing individually to doing what is right. This study will bring to light the responsibility of individual in attaining the common good, it will expose to our individual sense of responsibility and redirect our mindset as individuals, policy marking and community leaders seeking to promote civic engagement and

collective flourishing.

Maritain's thought on the common good remains relevant today offering a philosophical framework for addressing pressing issues such as social inequality, environmental degradation and community fragmentation.

This study will also contribute to ongoing discussions in ethics, civic engagement and political philosophy, bringing into light the complex relationship between individual agency and common good.

Jacques Maritain's Perspective on the Common Good

What is the Common Good?

When we use the phrase 'Common Good', what do we understand by it? Before we talk about Maritain's own perspective on the phrase 'Common', it is upholding very significant to have a common view by what the phrase 'Common Good' is.

When we say something is common; according to Merriam Webster Dictionary, it means: "relating to community at large", "known to the community", "a belonging to or shared by two or more individuals or things or by all members of the a group." The simple sense about this definition is that for something to be a thing that is shared among individuals of a group.

The term 'Good' also according to the Merriam Webster Dictionary which is defined contextually is something that is "virtuous", "right", "something that is beneficial". As one can tend to not be ambiguous and also not to be relative because the idea of the term good is a huge theme that could be conceived relatively by different minds but on the context of this study, we will be objective by accepting that 'good' simply means something that is positive, moral, beneficial, something that promote well-being, foster community, and support justice. Therefore, if we bring the term 'common' and 'good' to have the phrase 'Common Good' we may say that common good is a well-being, moral, beneficial thing that is shared among individuals.

As Aristotle himself in the *Nicomachean Ethics* says that "good is a man's own possession which cannot easily be taken away from him." Which means Aristotle believes that the good of man is something that belongs to the nature of man. This nature of man for Aristotle is something that is tending towards, the final perfection. The good therefore for Aristotle has a teleological character.

To further analyze the nature of the good of man, Aristotle argues that just as the goodness and the performance of a flute player, a sculptor, or any kind of expert, and generally of anyone who fulfils some function or performs some action, are thought to reside in his proper function, so the goodness and performance of man would seem to reside in whatever is his proper function. Since it seems natural that all things have their proper function. Aristotle raises the question as to whether it would be possible that while a carpenter and a shoemaker have their proper functions and spheres of action, man as a man has none, but was left by nature "a good for nothing without function" (*Ethics* 1095), just as the eye, and hand, the foot, and in general each part of the body has its own proper function, it is only reasonable that man as a rational being has some function over and above the functions of his parts. What can this function possibly be? Just living? Man shares that even with plants.

The life of growth and nutrition must be excluded since common with other living things. Next is the life of perceptions, but this too, man has in common with horses and ox, and every animal. The only thing according to Aristotle that seems to set man apart from all other living things is an active part of Rational Element. This rational element has two parts, one is rational because it obeys the rule of reason while the other part possesses and conceives rational rules.

Here Aristotle vividly shows that, that which distinguished man forms all other forms of animal is Rationality (Intellect and Will). The proper function of man therefore is the right exercise of rationality. This confirms his position when he said “the proper function of man, then, consists in an activity of the soul in conformity with a rational principle” (Ethics 1098). Just as the harpist sets high standards for himself and seeks to attain his goal of being a good and excellent harpist, so the function or the common goal of man is to achieve in his life as a man. In conclusion, Aristotle says that since “every art and every inquiry, and similarly, every action and pursuit is thought to aim at some good; for this reason the good has rightly been declared to be that of which all things” (Ethics).

For Plato, he identified the common good with the total virtue of the citizenry. His analysis was based on the primacy of the Polis (state or city), over the citizen. However there is one thing we must always keep in mind and that thing is the “Individual” which is fundamentally the essence of this article. Plato's primary concern and his idea of the common good is the virtue of the Polis, so as one agree with him, it is important we put in mind that the polis (state or city) is made up of families which consist of individual and this is vital to comprehending Maritain's thought. Plato's argument is that it is the polis that has been divinely sanctioned by Herme's gift of justice and reverence. The individual person for Plato has worth and dignity only by he lives within a political community that is interracially just. The common good for Plato therefore is the virtuous life of the entire community. Whatever thing that encourages or promotes this virtuous life of the community, e.g. justice, laws, are considered as common goods – the goods of the community (Republic 464-465). Unlike Plato who made the man subordinate, Aristotle places primacy on man and the community or society is only at the service of man for the attainment of his end.

St. Augustine view of the common good is theological. He believes peace to be the common good of man. For him, the common good whose common pursuit incorporates men together into a people, is absolutely restricted to those who are subject to God and who live religiously. He insists that “the bon common nature³ makes all human beings one” (*The City of God* Ch. 2). His concerns for the world community made him to desire peace as the common good of human society. Notwithstanding, since the passions prevalent to human beings have resulted to many chaos, he therefore called on the political community to seek peace by believing in God and living according to his commands. Thus, for Augustine, God is primarily the common good, that is to be sought by all and from him peace and all other goods will be derived.

Thomas Aquinas in the *Summa Theologica*, “everything is called good from the divine goodness, as from the first exemplary effective and final principle of all goodness”. For Aquinas, “nothing is good unless it is a likeness to and a participation in the highest good” whom he believe is God. Aquinas believes that the characteristic of a good ruler is one that is primarily concern to establish a virtuous life in the multitude, subject to him. The reason for this is that, by nature “men from a group for the purpose of living well together” (*Summa Theologica*

90). Undoubtedly we can say that both Aquinas and Augustine share the same notion of God as the highest Common Good from whom human beings are to draw their goodness. Like Aristotle and Aquinas, the virtuous life of an individual citizen is a necessary condition for the necessity of the common good for the individual and the human society.

From the perspective of these mentioned philosophers, it can clearly say that we at least have an idea of what the common good is. One thing we should note as we proceed is that "the Common Good", is different from "Common Good." In other words, the phrase "Common Good" doesn't mean something as the phrase "the Common Good". When we look back at Plato's perspective regarding the common good, he said that whatever enhances or promote the virtuous life of the community e.g. justice, laws etc. are considered as common goods. Plato as earlier mentioned believes that the common good is the virtuous life of the entire community. In these sense common good is not the common good but that which promotes or helps towards "The Common Good" attainment. At this point it will be just enough for us to move unto Jacques Maritain's perspective of the Common Good.

Comprehending the ideas of Maritain on the notion of the common good is secondary so to understand his ideas of the common good, it is primary that we understand his views of the individual person because he tied the common good to the idea of the individual person. We are going to gradually move from his conception of the individual person to the common good and then finally, the responsibility of the individual person towards the common good. In other words, knowing the Maritain's perspective of what he conceives as the individual person is a prerequisite to grasping his views on the notion of the common good.

Individuality and Personality

When we look at the work of Maritain's *The Person and The Common Good*, he asked the question, "is not the person the self?" "is not my person myself?" (31) and this leaves us with a contradiction to which this term and notion of self-give rise.

Pascal believes that "the self is detestable" (Pascal 49) which means that the self can self-centered, imperious and vile, like some could say "I don't like others". In this sense, we might construe personality to consist in self-realization achieved at the expense of others. This personality implies a definite form of selfishness. In contrast to Pascal that, "the self is detestable." The words of St. Thomas comes to mind; "The person is that which is most noble and most perfect in all of nature" (Pascal, 49)

Whereas Pascal teaches that "the self is detestable", St. Thomas teaches that whomsoever loves God must love himself for the sake of God, must love his own soul and body with a love of charity (selflessness). These two asserserous leaves us with a contradiction, so what does this contradiction mean? According to Maritain, it means that "the human being is caught between two poles", a material pole, which in reality does not concern the true personality but rather the shadow of personality or what in the strict sense is called individuality, and a spiritual pole, which does concern true personality. This means that what Pascal refers to as "the self is detestable" is the individual, the material pole. St. Thomas expression on the contrary refers to the spiritual pole, the person, source of liberty and bountifulness. Thus we are confronted with the dissociation between individuality and personality.

Individuality according to Maritain refers to the material, egoistic and biological aspect of the human nature. It is defined by desires, needs and the individuals own interest. While personality places signifies interiority to self. And because it is the spirit in man which takes him, in contrast to the plant and animal, beyond the threshold of indeed of interiority to oneself. It requires the communication of knowledge and love. By the very fact that each of us is a person and expresses himself to himself, each of us requires communication with other and the others in the order of knowledge and love. Personality, of its essence requires a dialogue in which souls really communicate. Personality as the spiritual, rational mind moral aspect of human nature is directly related to the absolute, for only in the absolute is he able to enjoy its full sufficiency. Its spiritual homeland is the whole universe of the absolute and of those indefectible goods which are as the pathways to the absolute whole which transcends the world.

This means that in our description there are two metaphysical aspects of the human being, individuality and personality, together with their proper ontological features. To avoid misunderstanding Maritain's view, we must note or emphasize that they are not two separate things. There is not in me one reality, called my individual, and in another sense, a person. Our whole being is an individual by reason of that in us which derives from matter and a person by reason of that in us which derives from spirit.

Having known the Maritain's notion of personality and individuality, we will now move to what he perceives as the common and also the responsibility of the individual person in attaining it.

One thing that is necessary to note is that we cannot separate the idea of the common good from the individual person and society since nothing will be conceived as Common Good without individuals or society. So therefore, from Jacques Maritain's idea, we are going to proceed gradually from how and why the individual tends to find himself in a society, the common good and what the individual person is meant to do in the process of attaining the common good. This now brings us to the question of why is it that the person, as person, seeks to live in society? For Maritain, "it does so, first, because of its very perfections, as person, and its inner urge to the communications of knowledge and love which require relationship with other person. In its radical generosity, the human person funds to every law into social communications in response to the law of super abundance inscribed in the death of being, life, intelligence and love" (Maritain 47). It does so secondly because "of its needs or deficiencies, which derive from its material individuality" (Maritain 48). In this respect, unless it is integrated in a body of social communications, it cannot attain the fullness of its life and accomplishment. Society therefore in this sense appears to provide the human person with just those conditions of existence and development which it needs. The individual person by itself alone cannot reach its plenitude but by receiving essential goods from society.

We are not just talking about his material needs of cloths, bread, and shelter, for which man requires the help of his fellowmen, but also, and above all, of the help which he ought to be given to do the world of reason and virtue, which responds to the specific feature of his being. To reach a certain degree of elevation in knowledge as well as a certain degree of perfection in moral life man needs an education and the help of other men. He believes that reason requires development through character training, education and the cooperation of other men and thus, society is indispensable to the accomplishment of human dignity. This brings us to his idea of

the common good since every individual person requires a good from other fellow men for the development and flourishing.

For Maritain, "The common good is common because it is received in person, each one of whom is as a mirror of the whole" (Maritain 49). Maritain made a distinction of public good and a common good by using the Bee Hives for the continuous function of a hive is a public good and not a common good, that is, a good received and communicated. He therefore concluded that, the end of society, therefore is neither the individual good nor the collection of the individual goods, of each of the persons who constitute it for in conserving the end of society as the individual good or the common good would amount to either a frankly anarchistic conception, or the old disguised anarchistic of individualistic materialism. This aspect only supports the individual pole of his conception of the individuality and annihilates the spiritual part of man.

The end of society is the good of the community, of the social body but not a common good of human persons. The common good of the city is neither the mere collection of private goods, nor the proper good of a whole which like the species with respect to its individuals or the hive with respect to its bees in that just like, some bees life are being sacrificed for this function of the hive, same goes with societies whose government have made decisions that resulted to sacrificing individuals for the flourishing of the society. So the end of society cannot be the common good. The common good for Maritain is the "good human life" of the multitude of person; if their common in good living. It is thereof common to both the whole and the parts into which it flows back and which, it turn (Pascal 52).

Thus, that which constitutes the common good of political society is not only: the collection of public commodities and services – the roads, pots, schools, etc., which the organization of common life presupposes; a sound fiscal condition of the state and its military power; the body of just laws, good customs and wise institutions, which provide the nation with its structure; the heritage of its great historical remembrances, its symbols and its glories, its living traditions and cultural treasures. The common good includes all of these and something much more besides, something more profound, more concrete and more human. For it includes also, and above all, the whole sum itself of these³; a sum which is quite different from a simple collection of juxtaposed units. (Even in the mathematical order, as Aristotle points out, 6 is not the same as $3 + 3$). It includes the sum or sociological integration of all the civic conscience, political virtues and sense of right and liberty, of all the activity, material prosperity and spiritual riches, of unconsciously operative hereditary wisdom, of moral rectitude, justice, friendship, happiness, virtue and heroism in the individual lives of its members. For these things all are, in a certain measure, *communicable* and so revert to each member, helping him to perfect his life and liberty of person. They all constitute the good human life of the multitude.

Let us note in passing that the common good is not only a system of advantages and utilities but also a rectitude of life, an end, good in itself or, as the Ancients expressed it, a *bonum honestum*. For, on the one hand, to assure the existence of the multitude is something morally good in itself; on the other hand, the existence, thus assure, must be the just and morally good existence of the community. Only on condition that it is according to justice and moral goodness is the common good what it is, namely, the good of a people and a city, rather than of a mob of gangsters and murderers. For this reason, perfidy, the scorn of treaties and the sworn oath,

political assassination and unjust war, even though they be useful to a government and procure some fleeting advantages for the peoples who make use of them, tend by their nature as political acts, acts involving in some degree the common action, to the destruction of the common good.

The common good is something ethically good. Included in it, as an essential element, is the maximum possible development, here and now, of the persons making up the united multitude to the end of forming a people, organized not by force alone but by justice. Then and finally, the individual responsibility in attaining their common good.

We have emphasized the sociability of the person and the properly human nature of the common good. We have seen that it is a good according to the requirements of justice; that it must flow back upon person and not merely the society, and that it includes, as its principle where, the access of persons to their liberty of expansion. What then can the individual do to achieve this? According to Jacques Maritain, we cannot remove the idea of the common good from the individual person because the common good implies that the whole man is engaged in it. To him, for the common good to be achievable then individual to commit their lives, properties and honour (Maritain 54)

Individuals must commit their lives, properties and honour. He believes the society of person is not like any comparative where some persons shift responsibility to others of the cooperative or association. For him, every man must commit his lives, property and honour. This means that everything that is term as good must be practiced by each individuals where we use the term 'good', according to Maritain is that it must be ethical, it must be moral.

This means that individual should channel their energy and work towards enhancing the good life of the multitude, and not just their individual good except such individual good is communicable between the individual and the community. It can involve making sacrifices for the community but only when it is necessary for the promotion of the good life of the community and these sacrifices can only be done freely without any form of coercion.

Prioritizing justice is another way in which any individual can contribute to the attainment of the common good which is the good life of the community. The good life of the community is not achievable by force but by justice. Creating a just society where the needs of all members are considered. We cannot necessarily say a society is just without having just individuals in that society so the idea of having a just society without individuals who have taken it upon themselves to live virtuous and just life is like trying to fill a basket with water.

Individuals must seek after rightness that is shaped by morality. Aside ethics: Maritain highlighted the significance of virtue and moral character in achieving the common good. To him, individuals must cultivate virtues such as justice, temperance and prudence to make decisions that promotes the common good.

To make this more clearer, let's take Niger Delta University to be a community, a community that comprises of lecturers, administrative bodies and students. And let's take the Moto of this university to be the "The Common Good" of the community. The Moto is "Creativity, Excellence, and Services" and the common good to be producing creative and excellent student that are willing to serve or willing to be of service to humanity. The question is; how will this community produce creative and excellent student? Someone can say; to produce excellent and creative student, the community being the university must have creative and excellent

Lecturers which is right. Someone else can say that the administrative bodies in this community must also prove themselves to be excellent at their jobs and this is also right by making sure that they provide all that the community needs e.g. books, skill etc. and anything that promote learning. Now the question is, does having creative and excellent lecturers, administrative bodies and all the required facilities need to promote learning guarantees the community of having creative and excellent student? The answer is NO! Why? Because there also has to be a student who is individually willing to learn and attain this goal. We cannot deny the fact that having all that it takes can play a good role in achieving the common goal of the community but everything rests on the individual student. There can be good excellent lecturers and the student can choose not to learn, not to read or partake in anything that will enhance this goal. This clearly can help us understand what the individual responsibility is all about in attaining the common good (good life of the community).

Conclusion

In a nutshell, our study was focused on Jacques Maritain perspective on the responsibility of the individual in attaining the common good. Which we started by first giving a view of what the common good is. For Aristotle, reason is the common good at as it is the only thing that differentiate us from other living beings. For Plato, the common good is the virtuous life of the entire community. For Augustine sees the common good of society as peace but however due to the resultant war among men as a result of the passions of human beings, he went further to say that God is primarily the common good that is to be sought by all men from and peace and all other good things will be derived and Thomas Aquinas also shared same view. Moving to Maritain, he believes that the common good is the good life of the entire community and to achieve this, every individual must participate in promoting the common good.

As the study was centered on trying to know the individual responsibility in attaining the common good, I come to realize on the importance of the individual person in nay giving society. The relevance and role an individual play at any point in time in a society is non-negotiable.

Most times in our modern society, where the common good is mere conceived to be the end of society or anything we can think about, we place more emphasis on the State as being the only thing that can bring the realization of the common good into reality and thereby forgetting our own individual role.

The study made me to realize that society is not society without individual units that made it up. So if we find ourselves in a society where common goods are not being achieved or the common good is becoming a thing of illusion then the only question that is expected to be asked is; are the individuals seeking towards it? Maritain believes that the individual must seek after virtue and justice so therefore the individuals and the rightness is a prerequisite to the attainment of good governance or good life and happiness in any society.

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The Issue of 'Standard' in Nigerian English: A Dual Linguistic Dilemma for Nigerian Second Language (L2) Users

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Abstract

The classification of Nigerian English into 'standard' and 'non-standard' varieties based on the level or quality of education of its users has, like many other issues in Nigerian English, and the more general issues of 'standards' in the English language, defied any generally accepted stance amongst scholars and practitioners in the Nigerian English project. It has not enjoyed any explanatory ease and adequacy either by any of the scholars. Premised on the above, therefore, this paper examined the basis for such taxonomy, in order to show how realistic and helpful or otherwise, the differentiation is, and how faithful or otherwise, the users in each variety are to their respective categories. Data were drawn from the works of various NE school are who have made attempts at classification of Nigerian English. The different categorizations were reviewed, and features of each variety interrogated based on Howard Gile's communication accommodation theory (CAT). The theory emphasizes, among other things, the need for people to minimize the social difference between them and others with whom they interact. This can be achieved by shifting their own speech characteristics or adapting to the other person's communication behaviours while interacting. It was discovered, among other things, that barring any intentional efforts or special study (Karttunen 2002, p.105), users of the 'educated', 'sophisticated' or 'standard' variety can perfectly understand the speech of those classified under the 'non-standard' variety. The paper thus concludes that though, in principle, it may be worthwhile to make such distinctions; in reality, however, the practice seems unnatural and unrealistic. It constitutes a dilemma for most NE users and a distraction from the overall quest for the authentication of the legitimacy of Nigerian English. Moreover, it works against the quest for the dislodgement of the native speakers' traditional prerogative in determining what is intelligible and/or acceptable and what is not in the speech of non-native users in non-native environment.

Keywords: Nigerian English, Standard, Second Language (L2), Non-native, Communication accommodation.

Introduction

English language, despite its origin in the British Isles (Eka 2005, p. 5) has, in the course of the years, come to assume the status of a world - a language, spoken (used) with different varieties and levels of proficiency by different categories of speakers in different regions/cultures of the world. It is spoken by well over four hundred million native speakers, with roughly about the same number of people using it as a second language (L2) (Barber 1993, p.236). Going by its spread of and long period of usage in many cultures, it is normal to expect the English language to develop inter and intracultural varieties and levels of usage. As examined separately in Egbe (2004, p.320), Egwuogu (2004, p.105) in the emergence of intracultural varieties, largely determined by level of education in the language, time of exposure to it as well as other environmental factors, has led to the classification of English in most L2 communities into 'standard' and 'non-standard'.

But the issue of standard in the English language is relative as the concept has defied any universally-accepted definition or description. Due to the controversy surrounding the term, many scholars have carefully avoided being drawn into the argument on the issue of 'standard' and non-standard' English. However, those who have attempted a definition or description of it largely reflect sentiments in the process, since, as noted in Quirk and Greenbaum (1973, p.158), there is no official or central regulating body defining what is standard and what is not. The difficulty, in describing what constitutes 'a standard', arises from the recognition of English as a world language, spoken with variations and modifications and for different purposes in many regions of the world.

McArthur (1992) observes that, "this widely used term... resists any easy definition, but it is used as if most educated people nonetheless know precisely what it refers to" (p.52). For some of those people, he argues, standard English (SE) is a synonym for good or correct English usage. Others, he maintains, use the term to refer to a specific geographical dialect of English or a dialect [for instance the Received Pronunciation] favoured by the most powerful and prestigious social group.

In line with the view of 'standard' English as good or correct English usage, it is seen in Ogu (1992, p.18), as, "the authoritative and correct usage of the language as against the dialectal varieties". To Watts & Bex, standard English [often shortened to SE within linguistic circles], refers to whatever form of the English language that is accepted as a national norm in an Anglophone country. It encompasses grammar, vocabulary and spelling.

In the British Isles, particularly in England and Wales, the authors maintain, it is often associated with the Received Pronunciation" accent (1999, p.52).

Although generally seen as the most acceptable form or version of the language, the spoken standards are however observed to be looser than their written counterparts; they are more flexible in accepting new grammatical forms and vocabulary. Classified under variety of English according to education and social standing (status), Quirk and Greenbaum comment

thus on standard English:

...by reason of the fact that educated English [BBC English] is accorded implicit social and political sanction, it comes to be referred to as standard, and provided we remember that this does not mean an English that has been formally standardized by official action, as weights and measures are standardized, then the term is useful and appropriate (1973, p.3).

What Quirk and Greenbaum's comment above implies is that there is actually nouniversally acceptable form of the language known as 'standard', but that it is a term fashioned by few scholars to favour the variety used by a specific social and political class. They, however, observe that although standard English is the variety used by most educated speakers of the language in different parts of the world, yet the standard in one community may be slightly diferent from that in another (1973, p.4). Thus, the scholars have identified some national(regional) standards such as standard British English (SBE), Standard American English(SAE), Standard Australian English, among others. This is where standard or educated Nigerian spoken English (ENE), described in Eka (2000, p. 86-87) as "a variety that shows evidence of appropriate segmental and non-segmental distinctions, and can be understood and accepted nationally and internationally", finds relevance. Commenting on Standard English from a historical perspective, Ogbuehi (2001) observes that over the centuries, English, which was originally the language of the Angels, Saxons and Jutes, has undergone changes in vocabulary, grammar and pronunciation to become what is known as British English (BrE), which is the 'standard', also called Queen's English (pp.51-52).

Despite the sentiments expressed by these scholars, whose views have been reviewed so far; and in spite of Ogbuehi's enticing comments about British and BBC English respectively as the acceptable standard, Crowley in the title, "What Standard English is Not", warns that:

- (i) 'Standard English' cannot be defined or described in terms such as the best English' or 'Literary English', or 'Oxford English' or 'BBC English';
- (ii) It is not defined by reference to the usage of any particular group of English users, and especially not by reference to a social class -Standard English is not 'upper class English', and it is encountered across the whole social spectrum, though not necessarily in equivalent use by all members of all classes;
- (iii) it is not statistically the most frequently occurring form of English. Standard English here does not mean 'most often heard' (2003, p.16).

As difficult as it is to reach a consensus on a universally accepted definition and/or description of what standard English is globally, so difficult it is to find a solution to the controversy generated by the concept at the regional level, such as in Nigeria, where varieties differentiation of spoken English has assumed a worrisome dimension. Thus, the debate which began, in Nigeria at least, with Brosnahan's (1958) classification of spoken Nigerian English, goes on and on, without an end in sight.

Theoretical Basis

An analytical model (a theory), according to Clarke (2005) is chosen, based on its appropriacy and relevance. In line with Clarke's lead, Howard Giles's Communication Accommodation Theory (CAT), with specific emphasis on the similarity attraction component of the theory will be adopted for this theoretical research on the issue of standards in Nigerian English. Developed by Howard Giles, a professor of communication at the University of California, the theory stresses adjustment in terms of language use in communication. The specific focus of the theory is on the need for people to minimize the social difference or gap between them and others with whom they interact at certain times and in certain contexts. This, Giles maintains, can be done through a downward adjustment in one's vocabulary, or upward activation of one's intelligibility mechanisms. Factors which ensure the accommodation, as noted in Agbedo (2015, p.72) are either verbal or non-verbal adjustments. Verbal adjustments involve the introduction of words with less complex structure or meaning into sentences, in order to accommodate the other participants in the communication process.

Evolved from speech adjustment theory in psychology, CAT elaborates the human tendency to adjust their speech behaviour while interacting with people of either higher or lower social status or educational attainments. The reason behind this behaviour is primarily to minimize the social difference between interactants in a communication event. People, notes Agbedo (2015, p.73), adjust their speech patterns in communication activities to get approval and set positive self-image before co-participants in the communication events. There are two types of accommodation process associated with this theory: convergence and divergence. In convergence, which is the focus of this paper, the speaker tends to adapt the listener's communication characteristics in order to minimize the social difference or communication gap.

Also referred to as interpersonal accommodation theory, CAT, Scollon says, has spring from the awareness that speakers are not merely incumbents for roles imposed on them by society but rather, inquirers trying to comprehend themselves and others with whom they interact (2001, p.18). As highlighted in its "negotiative" nature therefore, the theory in its similarity attraction component lends itself to the concept of convergence, by which two or more individuals alter or shift their speech to align with those of the parties with whom they interact.

It is based upon the "negotiative" nature of conversations, and the "accommodation of other speakers" (Sauvage, 2002, p. 24) therefore, that the speakers of the sophisticated (standard) and non-sophisticated (non-standard) varieties of Nigerian English can alter their speech characteristics to resemble those of the people they interact with in any speech event. For this to happen, however, there must be sincerity on the part of each party about what is intelligible to them, despite some technical complexities. There should also exist the willingness by participants to descend and ascend the variety ladder when necessary during communication.

The Literature: Varieties Taxonomy in Nigerian English

Long before the question of the legitimacy of Nigerian English (NE) was settled by works of scholars like Banjo (1971), Adesanoye (1973), Adetugbo (1979), Jibril (1982), Jowitt (1991), Ogu (1992), Kachru (1996), Eka (2000), Udofof (2003), and more recently, the publication of "A

Dictionary of Nigerian English slangs", among other scholarly research efforts, the quest for varieties differentiation in Nigerian English had already begun. This varieties differentiation project in NE, which is in line with Oyeleye's (1994) position (cited in Melefa & Odoemenam 2019, p. 159) that "language is not just a single isolated entity which can always be committed to rigid formalization techniques" began in 1958 with the pioneer work of Brosnahan (see Udofot, 1997).

Apart from Brosnahan (1958), other scholars such as Banjo (1971), Adesanonye (1973), Adekunle (1979), Bamgbose (1982), Jibril (1982), Odumuh (1987), Eka (2000), Udofot (2003, 2007), Egbe (2004), Okoro (2004), Jowitt (2007) among others, have carried out varieties typology of Nigerian English using the criteria of education, occupation, religion, geographical location, style, intelligibility and acceptability of NE, among others considerations. However, in this paper, only few of such differentiations shall be considered in the light of their overall relevance to the issue of standard and non-standard in Nigerian English.

In his pioneering work, Brosnahan, working on English in the Southern part of Nigeria, postulated four varieties of NE based on educational attainment of his subject. The varieties, according to Ogu (1992, p.82) are:

- (a) The variety spoken by people with no formal education (Pidgin English);
- (b) The variety spoken by people with only primary school education;
- (c) The third variety, which is spoken by secondary school leavers and is marked by greater fluency but excessive vocabulary; and,
- (d) Variety four spoken by people with university or higher education.

Reacting to Brosnahan's classification of NE, Bamgbose (1982) cited in Jowitt (1991, p.38) dismisses Brosnahan's level one (Pidgin English) as a non-variety, and maintains that only levels II-IV are relevant to any analysis on Nigerian English. Here, it is pertinent to note Brosnahan's comment that 'education does not always correlate with opportunity for the use of English'. Making a scholarly input on Brosnahan's research effort, Udofot (2003) notes that Brosnahan's pioneer work made two viable contributions. First, that the level of formal education is one criterion for assessing proficiency in spoken English, because of perceivable standards of linguistic performance often characteristic of certain levels of education. Next, that all things being equal, the standard of oral performance in English improves with exposure to formal education, especially as English is the language of education in Nigeria.

Another differentiation of NE worth serious attention is that done by Adesanoye (1973, 1980) based on written English of Nigerians, as against Banjo's (1973) phonological data. Adesanoye identified three varieties of NE based on educational attainment of the users. Variety 1, according to him, is identified with average primary-school leaver and also with low-grade workers. Variety II, he says, is used by secondary school leavers, many university students including most magistrates and many journalists. His Variety III represents the graduate class, with most university lecturers, superior judges, administrators, the more sophisticated authors, among others (see Jowitt 1991, p. 40) using this variety. Adesanoye's variety III may be equated with Eka's 'sophisticated' variety as shall be seen presently.

Here again, there is difficulty in determining Adesanoye's many university students, most magistrates and many journalists and average primary-school leavers'. Jowitt (2007; p.12) also

notes that, 'the categorization of his university students is somewhat confusing', perhaps in the sense that it is not clear whether university students used in his variety II relate to undergraduate or postgraduate students. Thus, the arguments which lead to modifications in the varieties differentiation, continue.

Even so, Adekunle's (1979) categorization of NE into: 1. the near-native speaker, 2. the local colour and 3. The incipient bilingual varieties, has its own shortcomings. On the one hand, it is difficult to determine who the 'well-educated Nigerians' are, that he identifies with variety I or the near-native speaker variety. On the other hand, its nearness to the native speaker variety may presuppose a complete detachment from the Nigerian environment in the light of the peculiar socio-cultural milieu of Nigeria where English is a second language.

In the same vein, Eka (2000) examined the varieties of both spoken and written Nigerian English. At one extreme of the source differentiation, is the nonstandard variety, which is associated with beginners, that is, those who are barely educated in the language and have had minimum exposure to it both in school (often primary) and outside. This variety, the author notes, is characterized by unacceptable choice and use of words and structural patterns. It also shows a general departure from national and international standard of acceptability and intelligibility (2000, p.86). At the other end of Eka's classification, is the sophisticated variety also called ambilingual or near-native variety, with display of a general tendency toward national and international acceptability and intelligibility. In other words, the speech and writing of those within this variety are closest to those of the native speakers / users of the language, as shown in Kachru's concentric circles below:

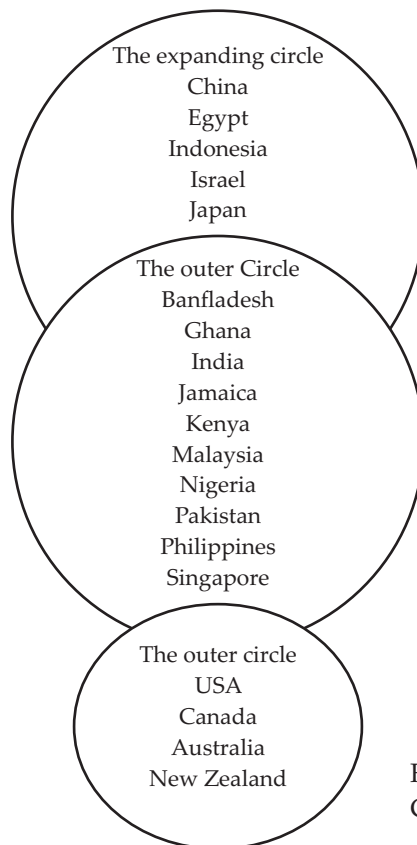


Fig. 1: Kachru' (1996)
Concentric Circles of English

Sandwiched, however, between the two extreme levels in Eka's classification are the basic or general variety which displays appreciable level of maturity in speech and writing, and the standard or educated variety, associated with what he calls university men and women, whose speech and writing can be accepted and understood both nationally and internationally. Eka, however, notes about the sophisticated variety users that they can still be identified as non-native speakers/users in spite of their high level of performance (2000,p.87). What this implies is that no matter the level of education and exposure to the language and no matter what strenuous efforts are exerted to sound native-speaker-like that, in speech at least, the non-native speaker's speech could still be identified as one.

Perhaps, the taxonomy that would be most useful for our study on the issue of standard and non-standard NE, is Udofot's (2003) "A Reclassification" of Banjo's four-variety 'classification' of spoken Nigerian English. Extolling Banjo's classification of NE as the most realistic, Udofot maintains that it is close to present-day realities of spoken English in the Nigerian society based on formal education, where spoken English at times does not correlate with educational status. She notes also that Banjo's classification was a good springboard for recent NE scholars like Bamgbose, Jibril, Jowitt, Eka, Udofot and Ekong. Udofot "reclassified" Banjo's varieties into three: the non-standard "(variety one):variety two (standard) and variety three (sophisticated). Variety one (non-standard) is spoken by primary and some secondary school leavers, university freshmen, holders of NCE and OND certificates as well as some primary school teachers. It is characterized by high incidence of pausing, inability to make vital phonemic distinction, tendency to accent nearly every syllable and preference for falling tone (Udofot 2003, p.18). Variety two (standard) is spoken by third and final year undergraduates of English, university graduates of English, holders of HND and some professionals. This variety, the author says, is marked by the ability of the users to make some vital phonemic distinctions and occasional approximations, reasonably fluent speech, many prominent syllables, preference for unidirectional tones (the fall and the rise).

Variety three (sophisticated) in Udofot's "reclassification", is spoken by university lecturers in English and Linguistics, graduates of English and Humanities, and those who have lived in areas where English is the mother tongue. Its features include ability to make all phonemic distinctions, fluent speech, few extra prominent syllables and flexible use of intonation. Although Banjo's classification as at the time of Udofot's (2003) research was deemed the most acceptable based on the criterion of formal education, yet a major shortcoming of the classification, Udofot observes, was that people without formal education were not included in any of the varieties. More so, variety three (sophisticated) seemed unrealistic without the use of relative terms such as 'most' or 'many', as it is observed that not all lecturers in English and Linguistics, and not all graduate of the Humanities sufficiently display the qualities identified by Udofot.

Moreover, Banjo's classification was silent on whether it is all those who have lived in areas where English is the mother tongue (MT), irrespective of their educational attainment, that could sufficiently display these sophistication in the use of English. It did not also state the minimum or maximum duration of stay in such areas to guarantee the level of proficiency associated with the sophisticated variety. Thus, Udofot suggests, among other things, that those without formal education be included in variety one (non-standard). Again, it was

suggested that it would be more appropriate to say that the sophisticated variety is spoken by most lectures in English, Linguistics and Humanities, in order to make the classification more realistic.

With Udofot's tacit endorsement of further research on the classification of NE, the classificatory complexities and the debate on the issue of standard and non-standard in Nigerian English continues unabated.

Implications of the Classifications on the Issue of Standards

Although not overtly stated by any of the scholars whose works on the varieties of NE have been reviewed so far, yet it follows naturally that the various attempts at classifying English usage by Nigerians along dimensions of educational attainment [especially in the language] and technicalities of usage, has created a gulf between users of the standard, sophisticated and non-standard varieties of NE. Thus the argument on standard and non-standard usage in NE becomes akin to what Bamgbose (1982, p.10) terms "the vexed question of international intelligibility" about which he and scholars such as (Baugh and Cable, Crystal, Cowart, Jenkins, Adetugbo, Okoro, among others), challenged and rejected the traditional judgment method which confers the prerogative on the native speakers of English to determine what is intelligible/acceptable and what is not even in non-native environments. In the light of this, Adetugbo (1977, p.129) comments:

Why should Nigerians care that Nigerian English has forms like, 'He is not seat' or 'Master, they are looking for you', if these are perfectly acceptable in the Nigerian social context, whether they are unacceptable or unintelligible to the native speakers of English?

If the above argument, bothering on the legitimacy of Nigerian English and its intelligibility acceptability within the Nigerian socio-cultural milieu is valid, as against insistence on international [native-speakers] standards, then it becomes curious why so much energy would be expended on the 'discrimination' between standard and non-standard English at the home front.

Okoro's (2004) suggestion of an endonormative standard for Nigerian English which, of course, he says must satisfy conditions such as grammaticality, must be forms used in informal education, social acceptability, international intelligibility, must enjoy widespread usage among Nigerians, et cetera, seems plausible. However, his acceptance of peculiar Nigerianisms such as 'bride price', 'boys' quarters' to flit a room' (meaning to spray it with insecticide); local idioms such as "she used long leg to obtain the job" (obtaining it through undue influence and favouritism) into the corpus of standard Nigerian English, but not characteristic errors such as redundancies, 'secret ballot', 'new innovation' or "He requested for assistance" raises some concerns.

Such concerns, which are concomitant with the general concerns raised by the spirited delineation of Nigerian English into 'standard', 'non-standard', 'sophisticated', etcetera include:

- a. the difficulty in classifying Okoro's users of forms which include peculiar Nigerianisms and local idioms, who would also in the same breath, manifest characteristic breaches of code such as redundancies, omission of determiners before singular nouns, using stative verbs dynamically or even using redundant prepositions. This is cognizant of the fact that these forms enjoy widespread usage among Nigerians than do the internationally intelligible sophisticated forms;
- b. the inflexibility on the application of rules making an otherwise dynamic language to seem 'bookish' instead of practical in its usage by speakers;
- c. the overtly insistence on technicalities of usage instead of focusing on communication (Eka 2000, p.48) which invariably excludes certain classes of people from the communication process. After all, whereas, users of the standard or sophisticated variety of English do not choose or have control over those with whom they interact on daily basis;
- d. the self-consciousness and natural fear of making obvious grammatical blunders, especially by those without formal education, who are at best, less educated in the English Language, thus forcing them to recoil into their shell instead of being active participants in the communication process. This, obviously inhibits the sharing of meaning, which is the essence of communication;
- e. the seeming double-standard in the whole debate on Nigerian English, whereby the privileged few users of the sophisticated variety of NE would, in alliance with Nigerian English scholars, reject the traditional prerogative of the native speakers-they constitute a minority however-in determining what is intelligible and acceptable and what is not; yet would, in turn, set standards that must be accepted amongst fellow Nigerian users of English.

In all of the concerns raised by the issue of standard and non-standard Nigerian English, therefore, the pertinent solution seems to lie largely on flexibility, leniency, sincerity as well as willingness on the part of the more educated Nigerians (at least in the English Language) to accommodate those with no formal education or those not well versed with the technicalities of usage in English. While flexibility and leniency demand focus on communication rather than technicalities of usage, especially when communicating with those on the lower linguistic cadre, sincerity relates to the acceptance that much of the speech of users of the non-standard or basic variety of NE are perfectly intelligible even to users of the sophisticated variety. Thus, willingness to apply the above-mentioned qualities of good communication, will ultimately result in readiness to alter or shift the speech characteristics of the sophisticated Nigerian speakers of English who are in the minority, to resemble those of the non-standard users, toward an enhanced communication experience.

Conclusion

The research efforts by linguists, especially those with bias on Nigerian English at classifying its usage within the Nigerian socio-cultural context into varieties, based on level of education are worthy of commendation. Along with such commendation is the need to review the debate that such differentiation along the lines of standard and non-standard usages has generated. Granted, such differentiations do not necessarily imply overt discrimination

between users of the different varieties. Yet, it may inevitably raise the consciousness in users of the standard or sophisticated variety of their linguistic superiority at least over the users of the non-standard variety who may be downcast with a sense of inferiority, at least linguistically.

As interesting, as Okoro's (2004) argument on the need for an endormative standard in NE in line with Nigeria Second Language (L2) status, as enunciated in Kachru's concentric circles of English may be, yet in view of Nigeria's multi-ethnic and multi-cultural sociolinguistic profile, there is greater need for tolerance of one another among NE users. Bamgbose (1998), Smith (1992), Nelson (1985) among other scholars maintain, with regard to international intelligibility that while international standards may be maintained for international communication, that local intelligibility should however be the concern of Nigerian users. In that same manner, this paper recommends that tolerance be shown by Nigerians on the issue of standard and non-standard in NE. thus, while it is good to maintain the near-native sophistication by the more educated speakers of English, there should however be willingness, in line with Gile's communication accommodation principle, to adapt or alter their speech characteristics to resemble those of the less educated ones in certain communication contexts in order to ensure effective communication.

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